

VARIOUS ARTICLES ON REALIZED ESCHATOLOGY

The A.D. 70 System of Kingism #1 (The Church)

Garland M. Robinson

(SEEK THE OLD PATHS – 1996, 1997)

The task before me in this series of articles is to examine the fallacies of the "Max King Doctrine." Some may yet be unaware what the "Max King Doctrine" is. Briefly stated, it is the fanciful theory (heresy) that all the things for which we look to occur in the future have already come to pass. Those things that brethren have, since the first century, believed and taught (which the Bible so clearly sets forth) that will occur at the Lord's second coming, were all fulfilled in the destruction of Jerusalem in the year of 70 A.D. As wild a dream as your imagination will allow, can you believe the **Lord's second coming** is in the distant past, not the future? Can you believe the **resurrection of all the dead** has already occurred? Will you likewise believe that the **judgment** and the **end of the world** had its fulfillment in the first century? Also, will you permit yourself to believe the **church**, the kingdom prophesied throughout the Old Testament, was not really established on the day of Pentecost in Acts 2 in its fullness, glory and power? This heresy says the church began in 70 A.D. when the city of Jerusalem was conquered and destroyed!

BACKGROUND

The subject of this study is known by a number of terms and phrases: The A.D. 70 Doctrine, Realized Eschatology, Kingism or the Max King Doctrine. Each of these are all designations of this wild, reckless and foolhardy heresy. It is referred to as the "**A.D. 70 Doctrine**" because it seeks its fulfillment in the year A.D. 70. It is claimed that all the Bible foretold to occur in the future was fulfilled in A.D. 70 when the city of Jerusalem was destroyed. "**Realized Eschatology**" has to do with the fulfillment of "final" or "last" things.

a. The word "eschatology" is a compound word of two Greek forms: *eschatos*, which is the word for last or final things; and, the word *logos*, which means something said or taught (instruction). *Logos* is commonly translated by our English term "word." Therefore, "eschatology" has to do with the Bible's teaching of those things that have to do with the "end of time."

b. The word "realized" suggests the concept that something has already happened or occurred. If something is yet future, then it has not been realized. Things which are in the past have been realized.

c. Therefore, to speak of "realized eschatology" simply identifies that all those

things which have to do with the end of time, the future, have already been realized or come to pass.

It is called "**Kingism**" or the "**Max King Doctrine**" because this teaching has been popularized by a man whose name is Max King who was once a faithful Gospel preacher. King debated the late Gus Nichols in July, 1973. The proposition King affirmed was: "The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in A.D. 70."

IMMEDIATE REACTION

Each one that first hears of this fanatical illusion cannot believe their ears! Their thought is that this is so far fetched, ridiculous, ludicrous, absurd, preposterous, asinine, outrageous and wild, how would or could anyone be persuaded by it? Immediate questions arise, "if the end of the world has already occurred, then what are we doing here?" "If the resurrection of the dead is long past, why are the cemeteries still full?" Good questions! But, as unbelievable as it is, we know by experience that however ridiculous or absurd a teaching might be, no matter how contradictory to clear and plain passages, some people will believe it and promote it. This doctrine is no exception. It has captured the attention and ensnared in its tentacles of error a number of our own brethren. It appears to be gaining ground in some areas. Therefore, it is necessary that we spend some time studying it so that we may be able to help those who may be enticed by it and others who have already been caught in its trap. Hopefully, we will be able to snatch some "*out of the fire*" while there is yet time (cf. Jude 1:23). I want to examine five major doctrines (as outlined above) in a series of five articles. The first one will be concerning the church.

1. THE CHURCH WAS NOT ESTABLISHED ON PENTECOST, 33 A.D.

The church was not established on Pentecost, 33 A.D., as is commonly believed, so say the proponents of Kingism! What they actually say is that the kingdom did come on Pentecost, but not in its glory and power for it was not complete until A.D. 70. Nothing is further from the truth according to the Bible! In the *Spirit of Prophecy*, a book by Max R. King in which he sets forth his doctrine, we offer the following quotes. When discussing why it is error to tie together Mark 9:1 and Acts 1:8 he says: "*The kingdom was to come with power, and Acts 1:8 does not mention kingdom.*" "*The apostles' question and the Lord's answer concerning the kingdom, places its coming in power beyond Pentecost*" (p.138). "*Mark 9:1 is parallel with Matt. 16:27-28.*" "*Instead of coming in his kingdom on Pentecost, Christ had gone to receive it*" (p.139). "*There is nothing contained in Dan. 2:44 that makes Pentecost the necessary date of its fulfillment*" (p.140). (Burleson, Ken, *8th Annual Seek The Old Paths Lectures*, East Corinth Church of Christ, Corinth, Miss., July 1993, p.49-50). King plainly says that "*Christ did not come in his kingdom with power on Pentecost*" (p.138) yet on the next page he says, "*Pentecost was the beginning of his kingdom, but the fall of Jerusalem was the climatic state of its development and manifestation in power, glory, and judgment*" (p.139). The refutation of this teaching is simple, though not accepted by Kingites. It is obvious that whatever Scripture refutes their doctrine must be explained away and so they make such an attempt as is seen in the

quotes above with Mark 9:1. Mark 9:1 coupled with Acts 1:8 and Acts 2:4 has been used effectively by the Lord's people since the establishment of the church/kingdom on the day of Pentecost. Jesus said, "...*Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power*" (Mark 9:1). The pronouncement of the Lord was that the kingdom would "*come with power*." The kingdom (which is the church, Matt. 16:18- 19) would make its appearance with power, i.e., be accompanied with power. Therefore, to learn when the kingdom came is to know when the power came; or, to learn when the power came is to learn when the kingdom came. Both the kingdom and power would come at the same time. In Luke 24:49 Jesus said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued *with power* from on high." On the day Jesus ascended up into heaven He told His apostles to wait in Jerusalem until they received the promise of the Father which they had heard of Him (Acts 1:4). "When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus said, "Ye shall *receive power*, after that the Holy Ghost is come upon you..." (Acts 1:6-8). With this passage, we learn the Holy Ghost (Holy Spirit) would come upon the apostles when they received power; and, they would receive power when the Holy Spirit came. To receive the one (power) was to receive the other (Holy Spirit). "Rightly dividing" (cf. 2 Tim. 2:15) these verses is to learn that the "*kingdom*" was to come "*with power*" (Mark 9:1) and the power would come with the "*Holy Spirit*" (Acts 1:8). To learn when any one of the three came is to learn when all three came. Acts two reveals when the Holy Spirit came. The twelve apostles were assembled in Jerusalem on the first Pentecost after the resurrection of Jesus. 2"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4And *they were all filled with the Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2- 4). The Holy Spirit had come upon them! They received power to speak in languages they had never learned (along with other miracles) and the kingdom was established þ all at the same time. 41"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. ... 47Praising God, and having favour with all the people. And *the Lord added to the church daily such as should be saved*" (Acts 2:41,47). The kingdom/church came on Pentecost! Did the kingdom have its full glory and power on Pentecost? Kingites say "no." However, read the following verses and judge for yourself. Colossians 1:13 states that when one becomes a Christian, he/she is delivered from the "power of darkness" and translated into the "kingdom of his dear Son." Does this mean a sinner was removed from the power of Satan but was void of the power of the kingdom for the first 40 years of the kingdom's existence? That would be the case if the kingdom did not come in its full glory and power until A.D. 70! The next chapter plainly says these brethren were "complete" in Christ (Col. 2:10). To be complete means to be full. How could Christians be complete or full, when according to Kingism, they were members of a kingdom which was not complete or full until A.D. 70? Further, Colossians 1:9-12 speaks of being "... *filled with the knowledge of his will in all wisdom and spiritual understanding; 10... all pleasing, being fruitful in every good work... 11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12...made us meet to*

be partakers of the inheritance of the saints in light." These were all long before A.D. 70! Jesus said to the apostles, 29"...I appoint unto you a kingdom... 30That ye may eat and drink at my table in my kingdom..." (Luke 22:29-30). The table of the Lord was the Lord's supper that every congregation took part in every first day of the week (Acts 20:7). The Corinthian church/kingdom were partakers of the table of the Lord (1 Cor. 10:16-17). In verse 21 they were even rebuked when we read, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." But, when congregations partook of the Lord's supper for 40 years prior to A.D. 70, was the kingdom, in which the table of the Lord existed, a gloryless and powerless kingdom? If so, where is the evidence to support such? The fact is, none can be found! Ephesians 3:10 makes clear that the church was in its fullness before A.D. 70. "To the intent that *now* unto the principalities and powers in heavenly places might be known by the church *the manifold wisdom of God*." God's manifold wisdom was THEN being made known by the church. The text says NOW, not in the future. This was before A.D. 70! The apostle Peter was given the keys to the kingdom (Matt. 16:18-19). The keys were used on Pentecost, A.D. 33 according to Acts 2. But, if Kingism be true, the keys were not used until A.D. 70. By this time, practically all the apostles were dead!

The A.D. 70 System of Kingism #2

(The Final Judgment Occurred In A.D. 70)

Garland M. Robinson

According to the Spirit Of Prophecy (p.68), "This was the end of the world, the destruction of the temple, and the coming of Christ (Matt. 24:1-3). This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11)."

The blunder of Kingism in this doctrine is that they take every passage which speaks of judgment and relegate it to a local, political or temporal judgment.

The Bible often speaks of "judgment" in the sense of a localized or temporal judgment. God often speaks of bringing judgment upon different nations, cities and people because of their wickedness. God brought judgment upon Sodom and Gomorrah (Gen. chaps. 18-19), Egypt (Exod. 12:12), Moab (Jer. 48), Edom (Obad. 1), Nineveh (Jonah 1-4) and many others.

On the other hand, the word "judgment" is often used in the sense of the final, universal judgment. The demands of many Scriptures cannot be met without a universal judge, Jesus Christ, and a universal gathering of all men and women that have lived since Adam and Eve. Scriptures from both the Old and New Testaments speak of such a final, future, judgment.

In the Old Testament we read, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Psalm 1:5,8). "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 11:9; 12:14).

In the New Testament we read, "...That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If the "day of judgment" here is referring to the destruction of Jerusalem then where does that leave us? Does this verse have nothing to say to men today? It could only fit the future, final, universal judgment!

Jesus worked many mighty miracles in the cities of Chorazin and Bethsaida but they did not repent. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. 11:20-21). If this "day of judgment" is the destruction of Jerusalem, what could it possibly have to do with the people of Tyre and Sidon who had been dead for centuries? The Lord plainly said it would be easier, i.e., more tolerable, for the people of Tyre and Sidon "at the day of judgment" than for those among whom He worked miracles. It's impossible that the day of judgment here could be the destruction of Jerusalem. Would the Lord resurrect the people of those ancient cities and place them in Jerusalem in A.D. 70 to experience the holocaust brought upon it by Titus the Roman General and the empire of Rome?

Nonsense! There is a last, final, universal and future judgment day.

When Paul spoke on Mar's Hill in Athens he said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Were "all men every where" in the entire world in Jerusalem in A.D. 70? They couldn't be! Therefore, there is a future, universal, judgment day coming! This will be in "a day," not days or whole year.

There is a judgment seat upon which Jesus Christ sits. Someday, yet in the future from now, every person in the world will stand before the throne of Christ and be judged according to how he/she has lived. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men..." (2 Cor. 5:10-11). If these verses were fulfilled in the destruction of Jerusalem, then they mean nothing to us -- it is useless for us to preach them! Why would we persuade men to obey the gospel if there is no future judgment?

To the church at Rome Paul said, "...we shall all stand before the judgment seat of Christ. For... every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12). We might as well cut these verses out of the Bible, for they mean nothing if they were fulfilled in 70 A.D.

Hebrews 9:27-28 makes the final judgment clear. "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." The judgment, according to Kingism, came upon Jerusalem in A.D. 70 while men were still living in the city. The judgment mentioned in Hebrews 9:27 would be after death, not before it. If that were not enough, we note that many people survived the destruction of the city -- they did not die. Did judgment come upon them? According to Kingism it did! And, it came while they were alive, not dead. Kingism contradicts these verses!

Second Peter 2:4 says "...God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Were these angels reserved unto the judgment that came upon Jerusalem in A.D. 70? Were they in Jerusalem? Don't think so! Verse nine says God holds the wicked "unto the day of judgment to be punished." Were all the world's wicked brought into Jerusalem to be punished? You can't find it in the Scriptures!

In Revelation 20:10-15 the judgment scene is depicted where all the dead, small and great, stand before God and are judged. The devil is said to have been cast into the lake of fire and shall be tormented day and night for ever and ever. Before this, he worked his diabolical scheme among men, but now, he is removed from the scene and cast into the lake of fire. If this happened in A.D. 70, then he would not be in the earth today to continue his work. But he is among men! Therefore, there is a future, universal, judgment of God when Satan will be cast into the lake of fire.

The A.D. 70 System of Kingism #3

(The Resurrection Of All The Dead Occurred In A.D. 70)

Garland M. Robinson

"The author sincerely believes that the general resurrection belongs to the same time and event as given to the coming of Christ, the judgment, end of the world, and receiving of the eternal kingdom." "This text deals with spiritual, not physical death, which is fairly evident from the context. The quickening power of God and Christ (John 5:19-23) has to do with spiritual regeneration." (Max King, Spirit of Prophecy, pp.212,219)

The teaching of Kingism says that the references to the resurrection in the New Testament have to do with a spiritual resurrection and not a resurrection of the body. Their view is that the church of Christ which began on Pentecost (33 A.D.), was stifled, repressed, restrained by the Old Law of Moses. The Lord's church, they say, ran concurrently with the Law of Moses until the destruction of Jerusalem in A.D. 70. At that time, the body of the church was "resurrected" (in a spiritual sense) from the shackles of Judaism and received in its full glory and power. Therefore, references to the resurrection have to do with the spiritual resurrection of Christianity.

Again, with this teaching comes the immediate question, "If the resurrection of all the dead occurred at the destruction of Jerusalem, then where are they now and what are we that are alive doing here? Why are the grave yards still full and men around the world continue, day by day, to populate them even more?" Good questions!

The Holy, inspired Scriptures, easily refutes this wild and reckless doctrine. Jesus said, "Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear his voice, ²⁹*And shall come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). As per Kingism, this is a reference to the church under the persecuting domination of Judaism. But, this Scripture speaks of "all" that are in the graves. Literally, two Greek words are used in this verse, both of which are plural, saying "*all those*" in the tombs. Question, is the church plural? Were there *churches* being smothered by Judaism? No, the church is one body, not many (Eph. 4:4; 1 Cor. 12:13).

If that were not enough, consider this: was the church "dead" for the first 40 years of its existence? Did the Lord establish dead, lifeless, bodies (the church) which would be resurrected from the graves (tombs, plural) in A.D. 70? Imagine, the Lord died and shed His blood in order to purchase and establish a dead religious system that consisted of "bodies" (plural) and placed in "graves" (plural) to be resurrected 40 years later! Who can believe it?

Further, there are two classes of "all those" that will be resurrected from the "graves" in John 5:28-29: some have done good while others have done evil. Each class of "all those" (individuals, plural) will receive that which is due them. There's no way in the world to arrive at any other conclusion than to understand that this verse identifies a general resurrection of "all those" that have lived upon the earth, from Adam and Eve, to

the last person in the world.

Between A.D. 30 and A.D. 70, was there a good church(s) and an evil church(s)? Were both resurrected and each received that which was due them? Outrageous! This text cannot be explained in any way other than a general resurrection of "all those" dead ones (bodies) who have been buried in "graves" around the world since the beginning of time.

In writing to the church at Corinth, Paul discusses at length the resurrection of the dead (1 Cor. 15). He establishes the fact of the Lord's death, burial and resurrection from the grave (vs.1-11). The brethren there believed and accepted that fact. However, in verse 12 we read, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The Holy Spirit emphatically sets forth, in the remainder of the chapter, the fact that those who have died will one day be raised from the dead just as Christ was raised from the dead. Christ's bodily resurrection is used as a comparison or likeness of our own bodily resurrection. Heaven's argument is, 13...If there be no resurrection of the dead, then is Christ not risen: 14And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16For if the dead rise not, then is not Christ raised: 17And if Christ be not raised, your faith is vain; ye are yet in your sins. 18Then they also which are fallen asleep in Christ are perished. 19If in this life only we have hope in Christ, we are of all men most miserable. 20But now is Christ risen from the dead, and become the firstfruits of them that slept. 21For since by man came death, by man came also the resurrection of the dead. 22For as in Adam all die, even so in Christ shall all be made alive. 23But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:13-23).

One day, yet in the future, those who have died will come out of their graves and stand before the Lord to be judged (2 Cor. 5:10)! Our body will be changed! It will not be the body that was buried for flesh and blood cannot inherit the kingdom of heaven (1 Cor. 15:36-58). None the less, there will be a bodily resurrection of all the dead. Every verse in this text makes plain that what is under consideration are humans, people, those who once lived and have died. There's no way the church is spoken of here because it is alive and singular, not dead and plural. The church does not have now, nor has ever had, "flesh and blood" (cf. v.50). Adam (a living human being) died even as all humans die as a consequence of his sin. Through Christ, all (along with Adam) will one day be made alive (v.22).

Christ is referred to as the "firstfruits" of them that sleep (vs.20-23). That is, Christ was the first to be raised from the dead never to die again. For Him to be the first, implies there were others to follow. That is the argument and point of First Corinthians 15. But, if the resurrection occurred in A.D. 70 and it was only a "spiritual" resurrection, then that necessitates the Lord's resurrection was only a spiritual resurrection -- that He did not literally, bodily, rise from the grave! But He did rise from the grave! He walked, talked and ate with the apostles (John 21). He showed them the scars in his hands, feet and side (cf. Luke 24:39-40; John 20:20- 27).

The Lord's resurrection from the grave is proof of our future resurrection from the grave (1 Cor. 15:12-22). "But every man in his own order: Christ the firstfruits; *afterward they that are Christ's at his coming*" (1 Cor. 15:23). It is inconceivable to imagine how

some say the resurrection is past already -- long ago in 70 A.D. and, that it was the spiritual resurrection of the church from under the suppression of Judaism.

The Bible often speaks of departures from the truth and provides ample information to refute such damnable doctrines. Error concerning the final, universal, resurrection from the dead is nothing new in our generation. There were even those as far back as the first century that believed and taught damnable error with regard to the resurrection. Two men especially were immortalized in heaven's book, the Bible, in calling their names and marking them for their error for all time. Read it, 16"But shun profane and vain babblings: for they will increase unto more ungodliness. 17And their word will eat as doth a canker: of whom is *Hymenaeus* and *Philetus*; 18Who concerning the truth have erred, *saying that the resurrection is past already*; and overthrow the faith of some" (2 Tim. 2:16-18; Rom. 16:17-18). Notice: saying the resurrection has already occurred is a doctrine of no little consequence. Those who so believe and teach have left the faith and overthrow the faith of others! It is not and can not be an optional matter to deny the final resurrection of all the dead. It is a matter of faith -- a matter of fellowship -- a matter of heaven or hell. To deny the future resurrection of all the dead is to deny the resurrection of Christ and to deny the resurrection of Christ makes salvation impossible and our preaching to be vain (1 Cor. 15:12-19).

The A.D. 70 System of Kingism #4

(The End Of The World Occurred In A.D. 70)

Garland M. Robinson

Before you question my sanity at the above heading, please take note that the system of "Realized Eschatology" teaches the world ended in A.D. 70. Of course you are probably now shaking your head and thinking, if that is so, what are we doing here. What has been going on the past 1,900 years? If there is no future end of the world, will the earth continue on and on? What's going on here?

Kingism says,

This was the end of the world, the destruction of the temple, and the coming of Christ (Matt. 24:1-3). This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11). (*Spirit of Prophecy*, p.68).

A.D. 70 advocates make the references to the "end of the world" equivalent to the end of the "Jewish age." But, as we have seen in previous points, their forced interpretations will not hold up.

Matthew 24 is so clear and discerning as to the descriptions of both the destruction of Jerusalem in A.D. 70 (vs.4-34) and the end of the world (yet future; vs.24:35p25:30) that it is hard to conceive how anyone can miss it. In verse one we read, "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. ³And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, *when shall these things be?* and *what shall be the sign of thy coming*, and *of the end of the world*" (Matt. 24:1-3)?

In Matthew 24:4, Jesus begins to answer their questions. He begins telling when these things shall be and what "signs" to notice that will signal the approaching destruction. When the Christians observed these signs they were to escape to the mountains -- leave Jerusalem. But in regards to the end of the world, there would be no "signs" given, for escape will not be possible! In verse 34 Jesus says, "...This generation shall not pass, till all these things be fulfilled." Everything preceding verse 34 would come to pass in "that generation" and there would be sign after sign to indicate its arrival. However, a sure and marked contrast to the destruction of Jerusalem is discussed beginning in verse 35. Whereas regarding the destruction of Jerusalem there were "signs" to watch for so that one would know when to leave the city; but concerning the end of the world, no signs would be given. "But of *that day and hour* knoweth no man, no, not the angels of heaven, but my Father only" (v.36). If "that day and hour" (v.36) is discussing the same event as "this generation" (v.34), then there is a certain and irreconcilable contradiction. The remainder of the chapter, as well as chapter 25, gives one example after another to show there would be NO "signs" or "warnings" as to when the end of the world would occur.

When the end of the world comes, it will be without warning. There will be

absolutely no indication that such is about to happen. Notice the examples Jesus used to illustrate this truth: 1) Business will be as usual among men, just as it was when the flood came (24:37-41), 2) No one knows when a thief may break into his house (24:42-44), 3) A master comes home unannounced to recompense to his servants their due (24:45-51), 4) The 10 virgins had no indication when the bridegroom would come to take them to the wedding (25:1-13), 5) The man who travelled into a far country and left his goods with his servants gave no indication when He would return.

This physical world in which we now live and the entire material universe will one day be destroyed so that it will no longer exist. By inspiration, the apostle Peter, very ably and plainly said, in talking about this physical world, ⁷"But *the heavens and the earth, which are now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. ¹⁰But the day of the Lord will come as a thief in the night; in the which *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.* ¹¹Seeing then that *all these things shall be dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, ¹²Looking for and hasting unto the coming of the day of God, wherein *the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat*" (2 Pet. 3:7, 10-12). He is plainly talking about this physical world (2 Peter 3:3-6). As the flood of water in Noah's day destroyed the earth, the day is yet future when "fervent heat" will melt the earth, all the works that are in it, and all elements of the universe. Everything will be dissolved (v.10-11)! There's no way to strain a spiritual fulfillment out of this text!

Hebrews one discusses the majesty and deity of Jesus the Christ. It reveals that God, through Jesus, made the worlds (material universe) "in the beginning" and maintains them by the power of His Word (1:2-3,10; cf. Gen. 1:1). Jesus is eternal (1:8), but His creation, the "worlds," are temporary. ¹¹ "*They shall perish; but thou remainest; and they all shall wax old as doth a garment; ¹²And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail*" (1:11-12).

A.D. 70 theorists take Hebrews one and say that it refers to the end of the Mosaic age, not the material universe, just as they do all passages which speak of the "end-time!" But, such is the plight of those who have an agenda to maintain. In the case of Kingites, they must take every passage that speaks of future things and twist them around to fit their doctrine that every Bible prophecy of "end things" was fulfilled in A.D. 70. On this point in Hebrews one, brother Wayne Jackson comments.

In verse 10, when the record says, "And thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands," is there anybody in his right mind who is going to read this passage in this fashion: "And thou, Lord, in the beginning of the Mosaic dispensation, didst lay the foundation of the earth, that is, you established the law of Moses; and the heaven, that is, the ordinances of the law, are the works of your hands?" To interpret that as the Jewish law has to be the biggest bunch of theological garbage that I have every been exposed to in my life. It is pure foolishness. (*The A.D. 70 Theory, A Review of the Max King Doctrine*, Jackson, Wayne, Courier Publications, Stockton, CA, 1990, pp.77-78)

Revelation 20:11-15 reveals the judgment scene in which heaven and earth "*fled away; and there was found no place for them.*" All the dead, small and great, wherever

they were, stood before the throne and were judged according to their works. Where did such occur when Jerusalem was destroyed? Were the dead which had died at sea resurrected and brought to Jerusalem to be judged? Were the dead in the hades realm resurrected in 70 A.D. to stand before the Lord's throne in Jerusalem? Strain as hard as you might, and you will not find it here!

The A.D. 70 System of Kingism #5

(The Second Coming Of Christ Occurred In A.D. 70)

Garland M. Robinson

According to the Max King doctrine, we read:
There is no time period between the fall of Jerusalem and the second coming of Christ. They are synchronous events time-wise. ... There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism. (*The Spirit of Prophecy*, p.81, 105).

In his debate with Gus Nichols, King said:
I affirm the VISIBLE coming of Jesus Christ in the destruction of Jerusalem. And I affirm the ACTUAL coming, and the REAL coming of Jesus Christ in the destruction of Jerusalem (p.48). ... I affirm that Jesus came REALLY and TRULY and ACTUALLY and VISIBLY the second time (p.49)!

As with the other points of departure from the Truth in the Kingism Cult, the idea of the Lord's second and final coming occurring in A.D. 70 is shocking and shameful. And, like the other points we have examined, is easily shown to be utterly false from the Scriptures.

That the second coming of Christ has NOT occurred and is yet in the future is clearly set forth in many passages. We shall examine a few.

Hebrews 9:28 is the only text that specifically uses the word "second" in referring to the Lord's coming again after He left the earth in Acts 1:9-11. *"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."* The Lord's appearance the "first time" was a literal appearance. He shall appear the "second time" in a literal appearance. His second appearance will not be a spiritual or figurative appearance.

The Lord will come the "second time" to: raise the dead (John 5:28-29; Acts 24:15), judge the world (Matt. 25:31-46; Rom. 14:10-12; Acts 17:31), sentence the wicked (2 Thess. 1:7-9), reward the righteous (Rev. 22:2; Matt. 25:46), and deliver up the kingdom (church) to the Father (1 Cor. 15:24). According to Kingism, all these have already taken place in A.D. 70!

Let's note what the Bible says will occur when the Lord comes again. If these things have not come to pass, then we know the Lord has not come again. That ought to be simple enough.

First Corinthians 15:23-24 says that when the Lord comes again, *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."* The kingdom is His church. And, since the church/kingdom is still in existence today, the Lord either has not come or failed to do that which this verse says He would do. The Lord's purpose cannot fail. Therefore, the Lord has not come!

This passage also says that when He comes He would *"have put down all rule and all authority and all power."* However, authorities and powers still exist today and remain under the influence of Satan (cf. Eph. 6:12). Therefore, the Lord has not come.

Further, the text here says the Lord will raise the dead -- all will be "made alive" (v.22) at His coming (v.23). Yet, the cemeteries are still full and mourners continue to bury their dead day by day. Therefore, the Lord has not come.

In **Philippians 3:20-21** we read, "*For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*" The Lord is now in heaven and has a glorious body -- not the body He had on earth. When He comes again, He will change our vile body, the body we have now, to be like His -- a glorious body (cf. 1 Cor. 15:35-54). But, we still have our vile body -- the body of our humiliation, our low estate. Therefore, the Lord has not come.

Second Thessalonians 2:1- 12. Some at the church in Thessalonica apparently had the mistaken idea that the Lord's second coming was "at hand" -- that it was near or soon. Paul wrote them concerning the "coming of our Lord Jesus Christ" (v.1), the "day of Christ" (v.2) saying, "*Let no man deceive you by any means: for that day shall not come, except there come a falling away first...*" (v.3). Here is a prediction of a "falling away" -- a general and major departure from the Truth. The text clearly says the Lord will not come until this departure from the Truth comes first. It is believed this was written in late 53 or early 54 A.D. If the Lord came in 70 A.D., then there had to have been a "falling away" -- an apostasy -- of the Lord's church between 54 A.D. and 70 A.D. There is no record of a "falling away" during that time. Therefore, the Lord did not come in A.D. 70. The "falling away" came, as we all know, in the forming and existence of the Catholic Church which recognized its first pope in 606 A.D.

In **Second Thessalonians chapter one**, Paul mentions the hardships and persecutions inflicted upon the brethren (vs.4-5). He reveals there will be a time when they will be able to rest from such tribulation when He says, "*And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels...*" (v.7). When would they be able to rest? When "the Lord Jesus shall be revealed from heaven" He will inflict punishment upon those who "know not God" and those who "obey not the gospel" (v.8). Are the saints of God today at rest? Do they still suffer persecution? Yea verily! Therefore, the Lord has not yet come.

In **First Corinthians 11:26**, Paul said, in speaking of the Lord's supper, "*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*" One of the purposes of eating the Lord's supper is to "shew the Lord's death." How long will the saints of the church eat the supper? They will eat it "*till he come.*" Do we eat the Lord's supper today? Yes. Therefore, the Lord has not come. If He came in A.D. 70, then saints of God have no business eating the Lord's supper today. Do those who espouse the King doctrine eat the Lord's supper? Yes.

John 14:1-3 holds great significance to the subject of the second coming. Jesus said, "*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*" Jesus said when He comes again He would receive the disciples to be with Him in that place He was preparing for them. That place was in heaven, not on earth, for He said "I go" and "I will come again." Are we now in heaven or on earth? We are on earth. Therefore, the Lord has not come.

Matthew 25:31-46 describes the judgment scene that will take place "when the Son of man shall come." "All nations" will be gathered before the Lord to be judged. Were all nations gathered in Jerusalem in A.D. 70? Were those living in North and South America there? They are a part of all nations (cf. Rev. 5:9; 14:6). No, they were not there. The scene described in Matthew 25 has not yet occurred. Therefore, the Lord has not come.

Revelation 1:7 says, "*Behold, **he cometh** with clouds; and **every eye shall see him, and they also which pierced him:** and all kindreds of the earth shall wail because of him. Even so, Amen.*" When the Lord "cometh with clouds," every eye, every person, would see him. Have you seen the Lord coming in the clouds? Neither have I. Therefore, the Lord has not come.

Matthew 16:27 says, "*For **the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.***" Have all men/women been rewarded for their works? The very fact that people continue to live on this globe is evidence that such has not occurred. You nor I have been rewarded according to our works. Therefore, the Lord has not come.

Need we continue? How many verses will it take to convince you that the Lord's second coming is yet future, not in the past?

The A.D. 70 System of Kingism #6

(The Real Significance Of A.D. 70)

Garland M. Robinson

Even though there is a great deal of error being circulated, believed and taught relative to the destruction of Jerusalem which occurred in A.D. 70, that does not mean that sincere Bible students should seek to avoid what the Bible *does say* relative to that event. The destruction of Jerusalem in 70 A.D. is an historical event that cannot be denied. What significance did it have for those who lived in that day; and, what significance does it have for us today, if any? The fact that it is prophesied of in both the Old and New Testaments reveals that it does hold importance in God's scheme of things (cf. Zech. 14; Matt. 24:4-34; Mark 13:5-30; Luke 21:8-31; 1 Pet. 4:17- 18).

In Genesis 12:1-7 God made a promise to Abraham that was three-fold: 1) "I will make of thee a great nation" (v.2), 2) "in thee shall all families of the earth be blessed" (v.3), 3) "unto thy seed will I give this land" (v.7). Through Abraham's grandson Jacob, whose name was changed to Israel, the "great nation" of Israel was born. God was carrying out His promise to Abraham in them. After leaving the bondage of Egypt, they were caused to possess the "land of Canaan" and live under the Law of Moses received at Mt. Sinai. Even then, there would come a day when the law given by Moses would end and a new prophet and law would be established (cf. Deut. 18:15; Jer. 31:31-34; Acts 3:19- 24). The Gentiles would be brought in as God's people along with the Israelites (cf. Isa. 62:1-2; 65:1; Deut. 32:21). A new law would be established that would encompass all tongues, peoples and nations and cover the whole world. God sought to protect and provide for the nation of Israel through whom the promised Messiah would come. When the nation of Israel had accomplished its purpose, it would cease to have significance. The law of Moses is plainly described as a "*...schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.* For ye are all the children of God by faith in Christ Jesus" (Gal. 3:24-26).

Through the centuries of the nation of Israel, there were those who grew to love and count as their whole existence the fleshly nation of Israel. They clung so closely to it they could not conceive of it ending. They could not dream that it was only temporary. Even after God made known His will through the revelation of the Gospel (cf. Rom. 16:25-26; Eph. 3:1-11), the majority of Jews refused to let go of fleshly Israel with its law, sacrifices and temple worship. God, in His infinite knowledge and wisdom, knew that such would be the case. There would, of necessity, have to be a cataclysmic event that would ultimately and finally cause the Jewish political, civil and religious system to crumble and fall. The destruction of the city of Jerusalem along with the temple and its sacrifices was that devastating event. Through this means, God put a stop to all that the devout fleshly Jews held dear. No longer would any Jew be able to trace their lineage to Abraham. No one would be able to confirm from what tribe they descended. No priest could establish his right to offer sacrifices. All genealogical records had been destroyed!

The nation of Israel under the law of Moses was unique in that the Israelites comprised the religious, political and civil governments. Unlike today, the religious,

political and civil are each distinct and separate. The Lord's church is not a part of the political or civil system -- and vice versa. But under the law of Moses, such was not the case. Every Israelite was a child of God. Therefore, those who made up the political and civil systems were children of God just as those who officiated at religious services. Each of these systems (political, civil and religious) under the law of Moses would end.

The death of Jesus on the cross in 33 A.D. marked the end of the religious system of the Law of Moses which was boldly proclaimed on Pentecost in Acts 2; and, the destruction of the city of Jerusalem in 70 A.D. ended the political and civil system of the Jews. Beyond A.D. 70, all hope of a future Messiah and an earthly political regime among the Jews was finally and forever crushed!

The destruction of Jerusalem was certainly a significant event. It impacted every facet of the Jewish political, civil, economic and religious systems. It showed once and for all, to those who yet refused to believe, that God had ended His dealings with the Jews. In God's providence, He brought together events to demonstrate to the Jews that His Son's death on the cross had put an end to Judaism.

Another occasion where God intervened to accomplish His Will is at the conversion of the household of Cornelius (Acts 10-11). This event was designed to convince the Jews that the gospel was for the Gentiles also. This actually began on the day of Pentecost but was not fully carried out by the Lord's people until the baptizing of Cornelius. Likewise, the law of Moses, along with all that attended it, ceased at the cross (Col. 2:14) and the proclamation of it was preached on Pentecost, but it took the decisive event in A.D. 70 to convince many people that such was indeed the case.

CONCLUSION

The summary of the whole A.D. 70 system is aptly described by Wayne Jackson. "So brethren, the whole A.D. 70/King scenario is false. Christ did not effect His second coming in A.D. 70; the dead were not raised in A.D. 70; the judgment day did not occur with the destruction of Jerusalem; and the world did not end in A.D. 70. The entire theory of "realized eschatology" is false from start to finish."

"We deeply grieve that good brethren have been caught up in this foolish movement. It has produced much harm and no good. It is unsettling and divisive. The situation is, however, a commentary upon the extremes to which some will go in an attempt to make a name in history. It is further an example of how ill-informed many members of the church actually are; they are ripe for the picking. The words of the ancient prophet are applicable even today -- "My people are destroyed for a lack of knowledge." (*The A.D. 70 Theory, A Review of the Max King Doctrine*, Jackson, Wayne, Courier Publications, Stockton, CA, 1990, p.82)

This doctrinal theory of A.D. 70 is so fantastic, incredible, inconceivable, that it fits well with other religious systems that are likewise so far fetched and preposterous, they are unbelievable and easily refuted with the Scriptures. Systems such as: Mormonism, with their "God was once a man" doctrine and Jehovah Witnesses, with their idea that Jesus is not deity and man doesn't have a soul. I'm not trying to make light of those who believe the A.D. 70 doctrine, but I am seeking to show the utter nonsense of the doctrine itself.

May this brief study cause those who embrace Kingism to deeply examine and

profoundly probe the doctrine they espouse and uphold. May it be the case they will see the error of their way and repent of this most serious error. We pray for the hastening of that day.

OTHER RESOURCE MATERIAL

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Since You Asked

Religious Questions &

Biblical Answers

By Louis Rushmore

A.D. 70 Theory

Could you give me a little information on the doctrine of Kingism (70 A D)? ~ Norma Preston

Apparently the A.D. 70 Theory predates its introduction into the churches of Christ, but has been popularized by Max R. King of Warren, Ohio. The proponents of this doctrine are militant. They have schooled several men over the years in this notion and sent them out to an often unsuspecting brotherhood. Their literature abounding with this one doctrine is plenteous. Consequently, several congregations where they have exerted any influence have been troubled and often divided over the A.D. 70 Theory.

On the surface, the A.D. 70 Theory hardly appears believable. It appears absurd that anyone would seriously consider such a doctrine. Especially religious people who usually exhibit a high regard for the authority of God's Word and have intense familiarity with it would hardly be expected to be duped by such a thing. However, the A.D. 70 Theory has been embraced by many anyway. Part of the reason several have been susceptible to the persuasion of its proponents may be attributable to laxity in personal Bible study before hand.

The A.D. 70 Theory portrays all end-of-time events about which the Bible speaks as having already occurred at the destruction of Jerusalem in A.D. 70. For the proponents of this doctrine, all biblical prophecy is fulfilled. To accomplish this hermeneutically, its proponents have authored an entirely new vocabulary with which to replace biblical vocabulary. Any doctrine can seem plausible if one has the liberty to redefine the words of his choosing.

A.D. 70 Theory proponents believe that Jesus Christ and his apostles taught the imminent (then soon to occur) second coming of Jesus Christ. Yet, Jesus professed while on earth that he did not know when his second coming would occur (Matthew 24:36; Mark 13:32). The apostles Paul and Peter taught that our Lord's second coming would be as unexpected and at an unknown time as a thief in the night (1 Thessalonians 5:1-2; 2 Peter 3:10).

Those who advance the A.D. 70 Theory claim that remission of sins were not available in actuality following the sacrificial death of Jesus Christ on the cross. They, instead, argue

that remission of sins was not proffered until the A.D. 70 destruction of the city of Jerusalem by the Romans. Of course, Scripture says differently. “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” (Colossians 2:14). The death of Christ (wherein he shed his divine blood), not the destruction of Jerusalem, was efficacious in taking away sins and redeeming souls (Hebrews 9:14; Ephesians 1:7; Acts 20:28; Revelation 1:5).

Adherents to the A.D. 70 Theory do not believe that Jesus Christ will return bodily. They imagine that our Lord’s birth represents our Lord’s only bodily coming and that his second coming was accomplished representatively by the Roman destruction of Jerusalem in A.D. 70. They do not believe that Jesus is coming again! All prophetic promises are a matter of history—nothing is left to come.

Further, A.D. 70 Theory advocates do not believe in a bodily resurrection from the dead. They also claim that the final judgment and the end of the world occurred in A.D. 70 at Jerusalem’s destruction. Every Scripture that pertains to end-of-time events has been recalibrated to correspond exclusively to A.D. 70 in Jerusalem at the horrific destruction of that city.

Several resources are available for a more thorough investigation of the A.D. 70 Theory. These include: “Has the Second Coming Occurred?” (tract) by W. Terry Varner and *Studies in Biblical Eschatology* by W. Terry Varner.

www.gospelgazette.com/gazette/1999/oct/page16.shtml

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BOOK OF ROMANS VERSUS REALIZED ESCHATOLOGY

by Jesse Whitlock

After having studied the heretical doctrine of Kingism, i.e., Realized Eschatology or A.D. 70 theory I soon noted that this error can be refuted in part by every book of the New Testament. Perhaps one of the most damaging books of the New Testament in the refutation of realized eschatology is the book of Romans.

A few years ago I noticed that there is one aspect of this doctrine that followers of Max King do not want to discuss. That is the study of the Law of Moses in relation to the mandatory A.D.70 date that has become a fixation with these people. They have actually replaced the cross of Christ with the destruction of Jerusalem in 70 A.D. Everything of importance to the Bible believer, they say, centers around 70 A.D. and the destruction of Jerusalem and not the cross of Christ. Kingites contend the church did not come in actuality until 10 A.D. Kingites contend that the Old Law was not taken out of the way at the cross (*Col. 2:14*); but rather had to wait until the destruction of the temple in Jerusalem. Yet, there is one proposition that is nigh on to impossible to get a follower of Kingism to affirm, i.e.,:

"The Bible teaches that the Law of Moses was not abolished before the destruction of Jerusalem [A.D. 70] as God's acceptable Law for the Jews."

I would gladly sign the negative, but where is the follower of Max R. King who will sign in the affirmative? None seem interested in coming to the defense of this error. When you study the book of Romans carefully you begin to see why this is the case.

Romans 8:1-4 affirms that we are under the law of the spirit of life in Christ. It will not do to say that we are "not under law." A Christian is a man who must be concerned about the law. Most serious students of the Word understand that we are not under the Law of Moses. Most students of the Word realize the Roman correspondence was written c. 58 A.D.

Romans 10:4, "For Christ is the end of the law unto righteousness to everyone that believeth." Christ was the end of that old law. Having declared that man could only become righteous in God's sight through faith in Christ, Paul in the following verses enlarges upon that thought. cf. *Gal. 3:24-25* with *Rom. 10:4* and you see that futile plight of the would-be defender of the Max King heresy.

Romans 7:4, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." Paul was inspired of the Holy Spirit. He wrote this 12 years before the destruction of Jerusalem. You see the dilemma, don't you? The Kingite must make these guilty of spiritual adultery, i.e., bigamy. Paul has just

illustrated (7:1-3); A woman cannot marry another man while her husband liveth without committing adultery. If her husband dies or after her husband dies, then she is at liberty to marry another. After having made the illustration, Paul now draws forth an irrefutable conclusion in *Rom. 7:4* - cf. *Eph. 2:14-16* and you see the grave difficulty presented to Max King's doctrine.

Romans 14:14, "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean." In this context Paul has been discussing meats (food) that was counted unclean under the old law of Moses. Remember we are reading correspondence which pre-dates 70 A.D. Paul is "*persuaded by the Lord Jesus, that there is nothing unclean of itself...*" Now, if the Law of Moses was still binding that meat would still be considered as unclean of itself. The only conclusion is that the Law of Moses had been taken out of the way. Cf. *Col. 2:14* with *Rom. 14:14* and we see proof positive that the Old Law is no longer binding. we are now under the law of the spirit of life in Christ (*Rom. 8: 1-4*).

This is a small sample of how the book of Romans rocks realized eschatology to its knees!

The 70 A.D. Doctrine Examined

by Marc w. Gibson

INTRODUCTION

One of the strangest, complex, and novel systems of doctrine to be recently spread among our brethren is the A.D. 70 doctrine. To put it mildly, it is a revisionist view of prophecy. It is very popular and highly regarded by many and continues to be an issue since its introduction. Our institutional brethren have dealt with it extensively. We need to be informed of this doctrine and determine its truthfulness by a study of the word of God.

I) NAMES/TERMS GIVEN TO THIS DOCTRINE

- A) A.D. 70 Doctrine
- B) Realized Eschatology (doctrine of completed last things)
- C) Fulfilled Eschatology
- D) Covenant Eschatology
- E) Preterist (past)
- F) Kingism (The Max King Doctrine)

II) SOURCES FOR FURTHER STUDY (See sources for study on final page)

III) CENTRAL THESIS OF THE A.D. 70 DOCTRINE

- A) All prophecy is fulfilled as of A.D. 70 and there is no event referred to in Scripture that is yet future.
 - 1) The key period of time is the forty years between the cross of Christ and the fall of Jerusalem in A.D. 70 which is called the "eschaton." The significance of this period and its events are the soul of all Biblical study and God's redemptive scheme.
 - 2) Consider how central A.D. 70 is to their understanding of God's plan: "The fall of Judaism (and its far reaching consequences) is, therefore, a major subject of the Bible. The greater portion of prophecy found its fulfillment in that event, including also the types and shadows of the law. It was the coming of Christ in glory that closely followed his coming in suffering (1 Pet. 1:11), when all things written by the prophets were fulfilled (Luke 21:22; Acts 3:21). It corresponded to the perfection of the saints (1 Cor. 13:10) when they reached adulthood in Christ, receiving their adoption, redemption, and inheritance. "The eternal kingdom was possessed (Heb. 12:28) and the new heaven and earth inherited (Mart. 5:5; Rev. 21:1, 7)" (Max King, The Spirit of Prophecy, p. 239).

IV) HERMENEUTICAL "KEY"

- A) "Until this issue of 'method of interpretation' is settled, there can be no hope of a

- true and consistent interpretation and application of prophecy" (King, Ibid., p. 1).
- B) Two methods of interpretation: "literal" (material) and "spiritual" (non-material).
 - 1) "It is the belief of the author that the spiritual method of interpretation is firmly established in the Bible, and that it is the basic and primary method of interpretation involved in end-time prophecy" (King, Ibid., p. 1-2)
 - 2) Literal (material) relates to fleshly Israel; Spiritual (non-material) relates to spiritual Israel (see King, Ibid, p.2)
 - C) This hermeneutical approach is King's own invention; it is not based on established hermeneutical approaches nor is it offered with solid Biblical evidence.
 - 1) This is a perfect example of bringing a predetermined doctrine and hermeneutic to the Bible and forcing passages into it to create an impression of truthfulness.

V) BACKGROUND OF RISE OF A.D. 70 DOCTRINE

- A) A 17th century Jesuit friar, Luis de Alcazar, taught that the book of Revelation related exclusively to first century events (Stanley Paher, "A Critical Review," The Examiner, January 1993, p. 7).
- B) James S. Russell, a Congregational minister, wrote The Parousia (1878).
- C) C.D. Beagle and son-in-law Max R. King first introduce this doctrine to our brethren at a Cuyahoga Falls, Ohio, preacher's meeting on April 22, 1971. Max King becomes leading proponent.
 - 1) King publishes The Spirit of Prophecy (1971)
 - 2) Debates Gus Nichols (July 17-20, 1973)
 - 3) Written debate with Jim McGuigan (1975)
 - 4) Northeast Ohio Bible College established (1977)
 - 5) Publishes The Cross and the Parousia of Christ (1987)
 - 6) Current journals Search the Scriptures and Studies in Bible Prophecy
- D) See W. Terry Varner, Studies in Biblical Eschatology, pp. 1-12, 32-77, for more background information.

VI) MAJOR TENETS OF THE A.D. 70 DOCTRINE

- A) Eschaton Period
 - 1) The forty year period between the cross and the destruction of Jerusalem.
 - 2) This is the period of time in which the covenants changed. The first Age (Mosaic) wasn't fulfilled until 70 A.D. and the Christian Age (the eternal age) wasn't established until 70 A.D.
 - 3) Christ was enthroned on Pentecost and kingdom existed, but it was not completely established in glory and power (the "coming" of the kingdom) until 70 A.D.
 - 4) "The cross and the parousia of Christ are in biblical eschatology what alpha and omega are in the Greek alphabet -- the beginning and the end. Our primary aim in this volume, as indicated by the title, is to show that Christ's cross and parousia (i.e., His presence and arrival commonly called the second coming) are the two foci of one complete, indivisible eschaton (end time) that pertain to the fulfillment of all redemptive history and prophecy within the

closing period ('the last days') of the Old Testament aeon (age)" (Max King, *The Cross and the Parousia of Christ*, p. ix).

a) Note forty year period called end time, last days.

B) Covenants (Age, World, Body)

1) Biblical dispensationalism has only two ages: Mosaic (Jewish) and New Testament (Christian).

a) Mosaic = began at Sinai, ends in 70 A.D.

b) N.T. = began in 70 A.D., has no end

c) Transitional period between cross and A.D. 70 (eschaton) when Old Covenant transformed into New Covenant.

d) With the death of Christ, Mosaic Covenant began to vanish away until 70 A.D. It was "dying" to be "resurrected" as New Covenant.

e) The people of the eschaton (Jewish Christians) also "die" and are "resurrected" in the eternal age. Gentiles can share in this by dying to the Law in baptism.

2) Main passages: Gal. 4:21-31; 2 Cor. 3:11; Heb. 8:13.

3) "It is these two worlds which constitute a major portion of Bible teaching, and occupy a prominent place in prophecy. Failure to see these two worlds as they unfold in the scripture, and to make proper distinction of them, is a major source of error in the interpretation and application of scripture" (King, *The Spirit of Prophecy*, p. 33).

4) "Why have men concluded that the last days refer to the gospel dispensation? Since there is some basis for every interpretation of scripture, it is interesting to observe the reasoning behind this application. It is based upon another erroneous concept, namely that the Jewish age came to a close on Pentecost day. This is assumed on the basis that Pentecost was the beginning of the Christian age. The error is in failing to see the overlapping period of these two ages or dispensations. Ishmael and Isaac co-existed in Abraham's house for a time before Ishmael was cast out. The Jewish age did not end until their city, temple, and state fell under Roman invasion in A.D. 66-73" (King, *Ibid.*, pp. 78-79).

1) Please note his misrepresentation of our position; the old covenant ended at the cross, not on Pentecost.

2) Note also that he accuses us of assumptions when his own interpretation is based on his assumed understanding of Gal. 4:21- 31.

C) The Kingdom

1) "The harmony and unity of all prophecy and scripture bearing on the subject, can be maintained only in the concept of a spiritual kingdom's being established or perfected at the end of Judaism [A.D. 70, MWG]" (King, *Ibid.*, p. 154).

2) "The second stage of the resurrection takes place in conjunction with the Messianic reign of Christ, which we have placed in the period of time between His ascension and His parousia in the A.D. 70 consummation of the age. This means that Christ's reign was an age- ending reign, a transition to 'the age to come.'" "Christ's pre- parousia reign had a two-fold objective that was interrelated, and therefore accomplished concurrently He reigned to

consummate the old aeon, which in turn was bound up with the coming in of the new aeon." "The concept of consummation at the cross rather than by means of the cross has led to a distortion of the real meaning and time frame of Christ's pre-parousia reign, and consequently the whole biblical scheme of Messianic eschatology in the establishment of the kingdom of God had been thrown into total disarray" (King, *The Cross and Parousia of Christ*. pp. 415, 417, 418).

- 3) "This means that during the eschaton the believers lived in a tension of experienced and anticipated eschatology; between 'the already' and 'the not yet.' They were already in the kingdom of Christ (Col. 1:13), but still waiting for the coming of the kingdom of God (1 Cor. 15:24-28). But this waiting was not passive, as seen in Heb. 12:28 where the 'receiving of the kingdom' is presented as a present, active experience, as was also the case in their experiencing the powers of the age to come (6:5)" (King, *Ibid.*, p. 32).
- 4) Some main passages: 2 Tim. 4:1,18; Heb. 12:28

D) The Second Coming

- 1) "When the temple is destroyed, the world ends. The ending of the world is the coming of Christ. The coming of Christ is the fall of Jerusalem, or the destruction of the temple, etc....ALL would come to pass before that generation passed into history, and that included the coming of Christ, as well as the passing of heaven and earth" (King, *The Spirit of Prophecy*, p. 39).
- 2) "There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism" (*Ibid.*, p. 105). "...the end of the Jewish world was the second coming of Christ" (p. 81). "Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated" (p. 65).
- 3) Emphasis on the imminence of His coming in N.T. writings: Jas. 5:8; 1 Pet. 4:17; Lk 21:28; 1 Pet 1:5; Lk 21:31

E) Resurrection

- 1) Not in any sense literal; must be understood spiritually.
 - a) Physical bodies discarded forever at death.
 - b) At moment of death, an individual receives a "spiritual" body in which he will dwell immediately and eternally in heaven. This body is a new creation, so nothing is resurrected.
- 2) "The resurrection period is confined to the forty years between the cross and A.D. 70. All biblical teaching about 'resurrection' is fulfilled during that period. No one was ever 'resurrected' (in the full biblical sense) before or after A.D. 70" (Jim McGuigan, *A.D. 70 Revisited*, p. 17).
- 3) "Resurrection" refers to "covenant bodies."
 - a) A resurrection of the Old Covenant into the New Covenant. The New Covenant, therefore, is the Old Covenant resurrected. The New results from the death of the Old.
- 4) King, though, insists on "process" resurrection, a simultaneity of dying and rising, therefore, able to have both covenants around in some sense between the cross and A.D. 70. The people of this period (Jewish Christians) are the "firstfruits" of this resurrection.

- 5) Christ's individual body resurrected third day after death; Christ's spiritual "Body" resurrected in A.D. 70.
 - 6) Passages interpreted in this way: 1 Cor. 15; 2 Cor. 5:1-8
 - a) King did argue once for possible two-fold meaning for these passages, but now rejects anything but spiritual meaning.
- F) End of the World/Judgment
- 1) "World" not literal, but spiritual in meaning: covenant, age, aeon, body (Jewish ends, Christian begins).
 - 2) In New Testament, the second coming was imminent; therefore, the resurrection, judgment, and end of world had to be imminent, too.
 - 3) "Applying the last days to the Christian age is a misapplication fostered by a misconception of such terms as 'this world' and the 'world to come.' While Pentecost, in a sense, was the beginning of the Christian dispensation, yet the New Testament writers often spoke of it as a world or age to come, because the Jewish age had not ended at the time of their writings. (The right of primogeniture belonged to until he was cast out.) Therefore, statements such as 'this world' are interpreted as meaning this present material world rather than the Jewish age, and the 'world to come' is interpreted as meaning what follows the end of this present material world rather than the new heaven and earth, or Christian age that followed the end of the Jewish age" (King, *The Spirit of Prophecy*, p. 79).
- G) Dating of New Testament Canon
- 1) All New Testament books must date to before A.D. 70, for that is the consummation of all prophecy demanded in their doctrine.

VII) ANALYSIS OF A.D. 70 DOCTRINE

- A) Biblical terms redefined
- 1) "Like neo-orthodoxy, it uses many biblical terms, but nearly all of them are being used with changed definitions" (Cecil Willis, "The Bill Reeves Articles," *Truth Magazine*, January 4, 1973, p. 131).
 - 2) "If the foregoing theory seems to make no sense at all, it is because the novice does not understand how these common biblical terms have been redefined to fit the King theory. The 'second coming' does not denote a Literal return of Christ in the future, but a spiritual, invisible coming in A.D. 70. 'Resurrection' hasn't anything to do with the human body; rather, it refers to a resurrection of the Christian system from the persecution inflicted by the Jews between A.D. 30 and 70. The 'judgment day' is not a time when all men will give account to God, it is the destruction of Judaism. And the 'end of the world' is not the passing of the earth; it supposedly is a reference to the dissolution of the Jewish world" (Wayne Jackson, *The A.D. 70 Theory*, pp.).
 - 3) Tunnel-vision problem = understanding a term the same way every time it is used irregardless of context and/or obvious difference in usage. Example: "World" = Jewish or Christian Age (never literal) in Lk. 20:35; Jn. 18:36; 2 Pet. 3:7,10. Where is the evidence to support this practice other than a presupposed doctrine?
 - 4) "Many seem disposed to regard themselves as at liberty to make anything out of the Bible which their theology may demand or their whims require. And if,

at any time, they find a passage that will not harmonize with that view, then the next thing is to find one or more words in the text used elsewhere in a figurative sense, and then demand that such be the Biblical dictionary on the meaning of that word, and hence that it must be the meaning in that place" (D.R. Dungan, *Hermeneutics*, p. 217).

B) Pre-70 A.D. Dating of All New Testament Books?

- 1) Turns matter of opinion on date of Revelation and other books into an absolute necessity to know.
- 2) The problem is we cannot know for sure, and this casts a dark cloud of great uncertainty over their doctrine. In fact, the evidence is strong against their position,
- 3) "Let us get to our point about the AD 70 doctrine's pre-AD 70 dates for all NT books, Can this thesis be proven beyond a reasonable doubt? I, although I am a joint-believer in this view and would not ordinarily, in any other context, like to admit it so freely, do now most unhesitatingly say, 'No!' and frankly confess my view here to be nothing but an opinion. In other words, so long as any proponent of some NT books' post-AD 70 origin can present arguments [sic] which are as persuasive or even nearly so as those of the pre-AD 70 advocate, the latter has not gotten close to proving his view beyond a reasonable shadow of doubt ... In conclusion, to argue for the pre-AD 70 date of all NT books as a personally satisfying opinion is one thing, but to argue for such as an absolute necessity to uphold one's basic belief about the new covenant and the only true meaning of divine truth is, to say the least, quite another thing. In short, it is an opinion -- pure and simple!" (Almon Williams, "AD 70: The End?" *The Doctrine of Last Things*, [1986 Florida College Lectures], p. 215).
- 4) See also Stanley Paher, "A Critical Review: The 'A.D. 70 Doctrine' and the Dating of The New Testament," *The Examiner*, January, 1993, pp. 7-12.

C) Lack of Evidence in Church Fathers

- 1) They are silent as to contention that all Bible prophecy was fulfilled in A.D. 70.
- 2) In fact, much evidence can be found that they looked to a future fulfillment of the resurrection, the judgment, the second coming of Christ, and the destruction of the heavens and earth (see Williams, *op. cit.* pp. 216-219).
- 3) "...since there is not even a single extant voice among them in favor of realized eschatology, most people will find it very difficult to believe that this third generation could all be wrong about these matters, especially when some of them, for example, Polycarp, probably knew some of the apostles. That is, if the AD 70 doctrine were the NT doctrine, to believe that by AD 90 to AD 150, a complete blackout of such had taken place is very difficult to believe, if not impossible" (Williams, *op. cit.* p. 219).
- 4) See also Varner, *Studies in Biblical Eschatology*, pp. 78-97, where he calls it a "missing link in Kingism."

D) Some Scriptural Objections

- 1) Acts 1:9-11; Rev. 1:7 -- Did not happen in AD. 70.
- 2) 2 Pet. 3:5-7, 10-11 -- Cannot spiritualize the meaning of "fire" because

"water" is Literal.

- 3) 1 Cor. 15 -- The problem dealt with (v.12); central thought (w.20- 23); further explanation of literal resurrection (vv.35ff). Resurrection cannot be changed into a spiritual meaning here since this would violate the whole purpose of Paul's argument, for he is arguing it on a literal basis.
- 4) Rom. 7:1-6 -- No "process" dying and resurrection of covenants here. Takes death of one to begin another.
- 5) Col. 2:13-15 -- Cross is focal point of removal of old covenant, not A.D. 70. Also Heb. 9:16-17
- 6) 2 Cor. 3:14 -- Old covenant already done away before A.D. 70.
- 7) Heb. 8:13 -- Vanishing started in Jeremiah's day and completed at cross; Heb. 10:9 -- first had to end in order to start second.
- 8) Eph. 2:13-18 -- Christ brought full redemption and unity to Jew and Gentile in His death, not in A.D. 70.
- 9) Gal. 4:21-31 -- Key is in v. 21 (desire out of place) and the point of the allegory is that they were not under the law but under promise. King contends that Ishmael had right of primogeniture until cast out (SP, pp. 29-30). This is entirely wrong. Isaac was always intended by God to be heir to the promise, not Ishmael. King twists allegory to fit his purposes.
- 10) Acts 2:38 -- Remission of sins available; King denies, says sins not taken away until second coming (A.D. 70) (SP, p. 63).
- 11) Isa 2:2 -- House of God fully established in "last days," not in "eternal days."
- 12) 1 Cor. 11:26 -- To observe Lord's Supper proclaiming His death "until He comes." Are we to stop observing it now? King quibbles (C&P, pp. 716-724) that this is only referring to remembering what Christ's death did in bring about the change of the covenant aeons and that it is now a "fulfilled memorial" for us today. Who would ever get this understanding from this passage or any other passage? Jesus said it would be for a remembrance of Him and His death. When or how does He ever change this even slightly?
- 13) Matt 26:29 -- Kingdom of God Is, therefore, in existence in Acts 2:42; 20:7; 1 Cor. 11, not after A.D. 70. King just assumes this is in reference to the Lord's Supper after A.D. 70.

E) Unanswered Questions

- 1) Is this doctrine a matter of opinion or faith?
- 2) Is A.D. 70 more important than the cross? Pentecost?
- 3) Are we in a perpetual "eternal days" of struggle between sin and righteousness?
- 4) Can we truly understand and defend a literal resurrection of Jesus' physical body in light of this doctrine's teaching about resurrection:,
- 5) Was no post-A.D. 70 sermon or book by an apostle inspired since spiritual gifts were supposed to end in A.D. 70?
- 6) How far will they go in forcing this interpretation on other practices of Christians today such as the Lord's Supper, elders, baptism, etc.?
- 7) Where does evil originate if Satan is already consigned to the lake of fire (SP, p. 356)?

CONCLUSION

What are we to say concerning this doctrine?

- 1) "Highly questionable and speculative view" (Williams, op. cit. p. 238).
- 2) "It is not a harmless, private conviction which can be held without hurting oneself and others, but a pernicious theory of error which engulfs the soul of men in destructive heresy!" (Joe Price, "The Second Coming of Christ: Did it Already Occur"! (3)," Guardian of Truth. November 2, 1989, p. 650).
- 3) I heartily agree! We must oppose this doctrine as false and damning to men's souls. It is complete mistreatment of God's holy word and the promises we are to take hope in. The following statement about King and his doctrine sums it up well:
- 4) "He then sets out to boldly force literal passages into his own mold of spiritualizing, and dares call one 'fleshly' if he does not agree with him. He switches terms and plays with English words, and employs his sophistry in the most subtle of ways. He adds a word or phrase, or otherwise makes some small change, to misrepresent his opponent. He quotes only part of an authority which would appear to agree with his position, and thus leaves wrong impressions. He has built up his own peculiar lingo to support his doctrine. He ignores contexts wholesale, and presses them into his service. His book is difficult to read and monotonously repetitious. Paragraph after paragraph is but a conglomeration of jumbled and unrelated references which he has arbitrarily applied to fit his doctrine. No one, without King's help, would ever have guessed that inspired writers were trying to get such a message across!" (Bill Reeves, "The Preterist View Heresy," Truth Magazine, February 2, 1973, p. 249).

http://www.preteristarchive.com/CriticalArticles/gibson-marc_ca_01.html

The AD 70 Doctrine George E. Jensen

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The A.D. 70 Doctrine

George E. Jensen

False doctrines have assailed the church of our Lord through the centuries. Back in the first century, Paul said that such attacks would not always be external, but warned: “from among your own selves shall men arise, speaking perverse things” (Acts 20:30 ASV, and following verses ASV unless otherwise noted). Is the A.D. 70 doctrine false? This investigation will seek to let the evidence, both sacred and secular, provide the answer.

Some Important Terms

The first question for many reading this will be: What is the A.D. 70 doctrine? It is a belief system which concerns what are generally considered “end time” things. The Greek term *eschatos* (eoxatos; as in Mark 9:35) means “*extreme, last in time or in place*” (Thayer 253), and, the suffix *ology* relates to “the study of” something. Thus, the term *Eschatology* is used to describe “a branch of theology which treats of the doctrines concerning death, the condition of man after death, the end of the world period, resurrection, final judgment, and the final destiny of the good and the wicked” (McClintock and Strong 287).

The assignment before us, the “A.D. Doctrine,” is essentially a teaching which takes all eschatological events and claims they had complete fulfillment in the year A.D. seventy. The immediate response is for one to ask: “You mean all end time events like the second coming of Christ, the resurrection, the judgment, and the end of the world are all past – way in the PAST?!” Adherents to this doctrine would respond, “YES!” This of course requires *spiritualizing* these events, as we shall see later.

Since they view all these things as having come to pass, or fully *realized*, then this novel approach is sometimes termed “realized eschatology.” Max R. King is the man who began to publicize this teaching in the early 70’s. This doctrine is thus sometimes labeled the “Max King Doctrine” or “Kingism.” More recently, another term has surfaced within the movement’s literature – “Transmillennialism.” These folks even hold the trademark for this new word! Listen to their web site answer to the question: “How do you own the trademark on ‘Transmillennialism?’” “Folks have told us ‘nobody owns the

terms of Premillennialism, Amillennialism and Postmillennialism.’ So how did you obtain a trademark on Transmillennial? The simple answer is, Because we invented the word!” (Tim King.)

Brief History

Let’s take an overview of the movement. The movement’s history spans approximately the past three decades. Max King served as preacher for the Parkman Road church of Christ in Warren, Ohio. “The preacher’s meeting of April 22, 1971 was the initial exposure of this ‘new view’ and ‘novel’ approach to biblical prophecy and the study of final things to the majority of the preachers present. Both C.D. Beagle and Max R. King presented information on the subject of final things” (Varner 2). Max King particularly detailed his beliefs in his book: *The Spirit of Prophecy* (1971). His father-in-law, C.D. Beagle has also played a significant role in this movement, though more “behind the scenes.” Since these views sounded different, ears began to perk up. As more details of the belief became known opposition mounted.

As this view became more widely known it precipitated the following debates. The Joe Taylor/Max King debate (July 1971). The Gus Nichols/Max King debate (July 1973). A written debate between Jim McGuiggan and Max King, covering four propositions, was produced (1975). Jack Hansen also engaged Bruce R. Webster in a written debate. “The debate resulted in brother Hansen repudiating the King theory” (Varner 7). A school sympathetic to this belief system was opened in January of 1977 called *Northeast Ohio Bible College*. The name was later changed to *Northeast Ohio Bible Institute*.

Charles E. Geiser began publishing a paper titled: *Studies in Bible Prophecy* in 1978. Max King’s second large book was published in 1987: *The Cross and The Parousia of Christ*. The first *Covenant Eschatology Seminar* was held in 1989, which became an annual event promoting this doctrine. In 1990, the paper *The Living Presence* made its debut, with Max R. King serving as editor and assisted by staff writers William H. Bell, Jr., Marvin Jacobs, Don Preston, Jack C. Scott, Jr., and Terry Siverd. The writers made it clear in the paper’s “Statement of Purpose,” “...we believe that biblical prophecy is fulfilled...” (Living Presence 2). Ultimately, this movement has grown from being a faction within the body of Christ into an organization willing to fellowship denominationalism for the sake of spreading their world view. Tim King has taken the reigns, so to speak, from his father and has served since 1997 as president of *Presence Ministries International* (PMI). JoAnne Gerety relates concerning *Tim King and Presence Ministries*: “Our ministry has chosen to remain independent from any denominational group in order to produce a newsletter which will cross denominational lines...PMI is now transdenominational...” (Gerety).

What Spawned This Radical Hermeneutic?

When a new teaching arises within the body of Christ, with time, it often becomes apparent what precipitated the teaching. Take for example, the New Testament’s teaching on marriage. As more couples became embroiled in sinful relationships some teachers came up with new views which

made it “easier” for couples to become right with God. God’s word had not changed, but false teachers changed the interpretation to require something less than true repentance.

As we study carefully the writings of the realized eschatologists, we find a common thread running throughout their writings. We find “time” references everywhere! There is nothing wrong with the study of any Bible theme. However, these folks were troubled by some verses which speak of some events being “at hand” (e.g. “But the end of all things is at hand...” 1 Peter 4:7). Their pitfall was to jump to unwarranted conclusions. Quotes from Edward E. Stevens will be sufficient representation of how they prematurely rule out possibilities. “There are numerous passages which teach that Jesus was to come again in the first century. What we traditionally call ‘The Second Coming’ of Christ happened then IN THAT GENERATION when Jerusalem was destroyed! These time statements cannot be taken another way without casting doubt upon the integrity of the NT” (Stevens 2, 3). Please note the false conclusion: “These time statements cannot be taken another way....” They can be taken another way! With sound exegesis they CAN be handled correctly and it keeps one from reinterpreting scores of New Testament passages; trying to force them all into a scheme of first century fulfillment.

They believe the inspiration of the New Testament is impugned if these “time” references are not applied to the first century generation. Stevens continued: “The liberals use the numerous N.T. statements about the IMMINENT return of Christ to prove that the N.T. writers were mistaken and therefore uninspired” (3). All the time references in the New Testament however, do not require first century fulfillment to retain their inspiration. Herein lies the reactionary fallacy of realized eschatology.

In order to avoid an apparent difficulty they resort to an interpretive approach which requires all “final things” to be realized by A.D. 70 with the destruction of literal Jerusalem. King and his associates are confused just as some in the first century were. “Some of the saints of the first century entertained erroneous views regarding the time and nature of the Lord’s return. To correct the impression that Christ would appear immediately portions of the Thessalonian letters were written. (1 Thessalonians 4:13-18; 5:13; 2 Thessalonians 2: 1-7.)” (Woods 181, 182).

The Holy Spirit’s correction of this misimpression in 2 Thessalonians 2:1-12 is extremely relevant here. It addresses “the coming of our Lord Jesus Christ, and our gathering together unto him” (2 Thessalonians 2:1; cf. 1 Thessalonians 4:17). This cannot properly be applied to A.D. 70 for the following reasons: (1) Though the Lord came figuratively in judgement in A.D. 70 there was no gatherings of Christians unto Him. (2) Great departure would occur before this return of the Lord. II Thessalonians was written about A.D. 53, less than 20 years before the fall of Jerusalem. There is no dramatic “falling away” (v3) that occurred between A.D. 53 and 70 which will fit Paul’s description (vs. 3ff). This apostasy, along with “the lawless one,” would be totally defeated at His coming (v 8).

Apostasy gained great momentum after the death of the apostles and continues till this very day. The apostasy has not been brought to naught, therefore, this coming of Jesus

has not yet transpired. All time references in the New Testament cannot be applied to the destruction of Jerusalem.

Second Coming Of Christ

In Matthew 10:23 Jesus gave instructions to his disciples. Their evangelistic journeys would not touch all “cities of Israel, till the son of man be come.” J.W. McGarvey considered this to be speaking of “the providential coming to destroy the Jewish nationality” (92). Are we to conclude that brother McGarvey would have held to the King doctrine?! Absolutely not! This verse is referring to a coming of Christ in judgement upon the Jewish system. But that does not prove that would be His *only* coming. Actually the Bible speaks of *two literal* comings of Christ and *several figurative* ones. We have just noted one figurative “coming” of Jesus in the Jerusalem destruction. Matthew 16:28 speaks figuratively of “the Son of man coming in his Kingdom” before some hearing him would die. Drawing from the parallel in Mark 9:1 we realize this “coming” was to be “the kingdom of God” coming “with power.” But the apostles would “receive power, when the Holy Spirit” (Acts 1:8) came upon them. This had its fulfillment in Acts 2. Thus, Jesus did come figuratively on Pentecost to establish his kingdom.

What about *literal* comings of Jesus? Mr. King would say there is to be no future, bodily return of Christ. To deny Jesus’ *first* fleshly coming was one error of Gnosticism (1 John 4:2, 3). To deny Jesus’ *second* literal coming is the King error. Let’s examine the text of John 14:1-6 regarding the Lord’s leaving and returning. Jesus was clearly leaving, and was going to his “Father’s house” and they would ultimately be able to follow Jesus “unto the Father.” Jesus literally left them and returned to the Father (Acts 1:9; Hebrews 9:24). But Jesus promised: “I will come again and receive you to myself, that you also may be where I am: (John 14:3 McCord).

Can this verse possibly mean Jesus would come in A.D. 70 at Jerusalem’s fall and take disciples unto the Father? No! Jesus’ figurative coming in the destruction of Jerusalem did not take saints back to be with the Father, because they were fleeing “unto the mountains” (Matthew 24:16). Only a gross manipulation of this text could give it a first century fulfillment.

Another text which refers to a future return of Christ is Acts 1:9-11; the ascension scene. Even transmillennialists will admit that this speaks of Jesus bodily leaving the planet earth (I think?). Focus in upon the phrase “shall so come in like manner as ye beheld him going into heaven” (v. 11). The Greek text has the identical words “in like manner” (ONTROTTON) in Acts 7:28 as here in Acts 1:11. There the question was posed to Moses: “Wouldest thou kill me, as thou killedst the Egyptian yesterday?” The Hebrew man wondered if he would be slain *as* (in the same way) the Egyptian had been - literally killed. This Greek phrase equates things of the same variety. Therefore, whatever the nature of Jesus’ leaving, his return would be of the same type. If the Messiah’s leaving was a bodily, literal departure, then His return is promised, by angels, to be the same! This verse cannot be speaking of an A.D. 70 return. The messengers told those eyewitnesses, Jesus “will come in just the same way as you have watched Him go into

heaven” (NASB). When this text was presented by brother McGuiggan, the reply was: “Yes, even *‘THIS SAME JESUS’* of Acts 1:11 is the *VERY Jesus* that came in 70 A.D. He was *SEEN* (Matthew 24:30)” (McGuiggan-King Debate 89). King simply wants to say the same Jesus was “seen” both times and leave it at that! But the text gives us more than that! Max totally ignores the fact that the *way* or *manner* he was “seen” differs. The messengers said the leaving and coming would be in the same manner. Max has him “seen” twice, but in two different ways! Thus that cannot be the coming the angels foretold.

There is one verse in the New Testament which specifically uses the term “second” in connection with a coming of Christ. The verse is Hebrews 9:28: “If we understand the way He appeared the first time, we ought to be able to understand the manner in which He is going to appear the second time. So the second appearing has to be of the same motif as the first appearing – that is, a literal one. There is no way that you can make Hebrews 9:28 refer to the destruction of Jerusalem” (Jackson, A.D. 70 31).

Another question which often comes to mind when one learns of this Doctrine is: Do these adherents still observe the Lord’s Supper? After all, it is to be a continuing proclamation of the Lord’s death until he comes (1 Corinthians 11:26b)! It is reasonable to conclude that such would no longer be done once He returns. To this Max responded: “But we do not hold that Christ’s coming in 70 A.D. *precludes a continual showing of His death*. ...Paul said, ‘until the law, sin was in the world’ (Romans 5:13). Did sin cease with the giving of the law? Obviously not.” (McGuiggan-King debate 73). In Romans, the time frame under consideration is from Adam until the giving of the Law of Moses. Paul states: “until the law sin was in the world; but sin is not imputed when there is no law” (Romans 5:13).

Where there is sin there is law! The presence of sin *after* the law had already been established (2:1-3;9), the point was being made that sin (and thus law) was also from the beginning until the law. But the Corinthian passage is telling only what will be done until Jesus comes. King’s argument is invalid. The time period for the Supper’s observance is specifically to be “till he come,” and to simply say it will continue beyond that time renders the phrase meaningless.

The End Of The World

The phrase, “end of the world,” is found six times in the English (ASV) Bible (Psalm 19:4; Matthew 13:39, 40, 49; 24:3; 28:20). The Greek term, rendered here “world” (AION), has a broad usage. It can refer to an “age.” The pertinent question is: Did this “end of the world” already occur or is it yet future? Two parables contain the expression under consideration. The first parable is found in Matthew 13:24-30, 36-43. We are thrilled that we are given both the illustrative story and also the Lord’s personal explanation! Note some of the items, along with their counterparts: reapers = angels, good seed = sons of the kingdom, tares = sons of the evil one, the time of the harvest = the end of the world. Jesus plainly explained: “the harvest is the end of the world” (13:39). When the harvest time came the wheat was gathered into the barn. Now let’s

plug in the meanings as given by Jesus. Sons of the kingdom, at the end of the world, will be gathered by angels, but the sons of the evil one will be destroyed. But, faithful sons of God had no gathering done by angels in A.D. 70. Especially consider how the wheat was gathered into the barn (v.30). Christians after the fall did not enjoy such safety, but persecution continued.

The second parable is found in Matthew 13:47-50. Here the kingdom is likened unto a drag-net cast into the sea. As the gospel is proclaimed the kingdom swells, though not all therein are truly righteous. Note that once the net is drawn upon the beach (the end of the world), entering the kingdom ends. If this were a parable about the end of the Jewish age, then entrance into the kingdom ended in A.D. 70. This parable depicts the final separation of good and evil from the church. Destruction of Judaism does not fit this parable at all.

The book of II Peter contains a text which foretells the passing away of the heavens. The question again arises as to the time of fulfillment. A booklet copied by the Parkman Road Church of Christ (Originally published by STAR Bible Publications, Inc.) is titled: *Second Peter Three, Jewish Calamity or Universal Climax?* In this material Gerald Wright argues for a first century application of II Peter 3. In fairness to him, we include his following notation: “There are some extremists who seek to make the Jewish Calamity of AD 70 the ultimate end of the world, the ‘Second Coming’..., the resurrection and the judgment. Such a notion is utterly false!” (31). First, it is commonly conceded that this is a general epistle. Likely, the original recipients of 2 Peter were the same as those who received 1 Peter, namely “the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Peter 1:1). 2 Peter 3 tells that “the heavens shall pass away...and the earth and the works that are therein shall be burned up” (v. 10).

The fact of this earth being temporary was to simulate these saints to give attention to things of lasting benefit; to holy living (v. 11). This admonition would make no sense if it pertained to the destruction of Jerusalem in the land of Palestine. How foolish it would be if Peter were saying in essence: Jerusalem, hundreds of miles away from you is to be destroyed, so you should live holy! However, if this world is to be destroyed, holy living and godliness ought to be our striving.

The text presents another problem for this novel approach. The global, literal flood of Noah’s day, which destroyed all the ungodly, is used as a type of another coming destruction. Types and comparisons require continuity between the two components. Furthermore, if details about the two are given they more clearly define what connects the two items. One broad point of similarity is *destruction*. More specific is *destruction of the ungodly*. Still further details define what is in view. The “world that then was, being overflowed with water” (3:6 The Planet was flooded) on the one hand, and “the heavens that now are, and the earth” (3:7 once again our planet) on the other. The global flood on the one hand and the destruction of one city on the other hand do not fit these particulars. Mr. Wright tried hard to make the two sound analogous: “The judgment in Noah’s day was a world-wide calamity; and the judgment upon Jerusalem was a world-wide event”

(17). Yes there were far reaching repercussions after the fall of Judaism. But there is no hint in this context of some prophetic usage of “heavens and earth.” Rather, further information reveals “the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up” (3:10). Making the “heavens and earth” mean the Judaistic system is certainly a twisting which this very Book warns against (2 Peter 3:16).

Resurrection Of The Dead

Bothered by some time references, these Theorists have resorted to squeezing everything into a first century fulfillment. Their error is most glaring when we consider the shoe horning they do in an effort to get resurrection passages into A.D.70. The New Testament classes the doctrine “of resurrection of the dead” as a “first principles” matter (Hebrews 6:1,2). With the complexity and confusion of the *Realized* approach, it hardly would fit in that category. A new convert’s head would spin if they tried to grapple with the interpretation these folks claim is accurate.

As we have seen with “comings” of Christ, so also there are *literal* as well as *figurative* “resurrections” in Scripture. Consider some particulars about baptism. (1) A human body is literally submerged and brought up out of the water (Acts 8:38,39). (2) The believing person dies figuratively (to sin, Romans 6:2) and is raised to “walk in newness of life” (Romans 6:4). Thus, baptism is both a *literal raising* of a physical body from water and also a *spiritual raising* to newness of life. The term *body* can be used literally (Luke 23:52 Joseph “asked for the body of Jesus”) and figuratively (1 Corinthians 12:27 “Now ye are the body of Christ, and severally members thereof.”). Our crucial discussion must address whether the Bible speaks of a future resurrection of human, physical bodies. One of the most heated controversies in first century Jewish society was the topic of the resurrection. Luke informs us that the Sadducees said, “there is no resurrection,” while the Pharisees did believe in the resurrection (Acts 23:8). When Jesus was confronted with a question regarding the resurrection, the questioners clearly had literal death in mind (Matthew 22:24 “If a man die, having no children...”). They were Sadducees who did not believe in a bodily resurrection. “But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” (Matthew 22:29). Jesus went on to affirm the truth of the resurrection (22:30-33). What kind of resurrection? One which would be the converse of a man literally dying!

Consider now the case of Lazarus of Bethany. His sister Martha was a believer in “the resurrection at the last day” (John 11:24). While mourning the literal loss of her brother, she did look forward to that being changed “at the last day.” Was she thinking her dead brother would be figuratively raised when Jerusalem would fall? No. She was thinking of his eventual literal resurrection, since he had just literally died! To demonstrate his power over the grave, Jesus raised Lazarus from the dead (John 11:39-44).

First Corinthians chapter fifteen is devoted to a discussion of the resurrection. This was prompted by a disturbance caused by some saying “there is no resurrection of the dead” (1 Corinthians 15:12). King denies this has any reference to physical bodies. Well, what

does he see in this chapter? Resurrection is viewed as the “body” of Christ being raised from the hampering influence of old Judaism. From Pentecost (A.D.30) till Jerusalem’s fall (A.D.70) the church and Judaism limped along together, neither with full strength. Judaism was waning while the church was strengthening. With the final collapse of the Mosaic system, the church was “raised” – then the kingdom had arrived in full power! Does this view naturally flow from this chapter? Honesty would prompt a negative response.

First, we are faced with the fact that the gospel is based upon the literal raising of Christ from the dead (15:1-4). Next, this raising was actually witnessed by many (15:5-11). Any hint yet of Judaism or the body of Christ or some figurative application? Let’s continue. How can some deny the resurrection? (15:12). Good question! Paul will show what necessarily ensues if one denies the literal resurrection. If there is no resurrection then: (1) Christ was not raised, (2) preaching is vain, (3) the Corinthian belief is vain, (4) those named earlier (vs. 5-11) are false witnesses, (5) the Corinthians are still in their sins, (6) those who have died have perished, and (7) believers are to be pitied (15:13-19).

Next, comes a discussion of “firstfruits.” The first yields of spring were offered as an expression of gratitude and in anticipation of a greater harvest that would follow. So this analogy is applied to “Christ the firstfruits; then they that are Christ’s, at his coming” (1 Corinthians 15:23). Christ was raised from the dead. How? Literally he came forth from the tomb and was seen alive by many. What will be the greater harvest? The raising of those belonging to Christ! Those that had “fallen asleep in Christ” (15:18) would not perish. Wanting us to believe the text flows with Christ being raised followed by (without hint) a discussion of the “body” of Christ being raised out of Judaism cannot be accepted. King can assert it, but the text cannot support it!

We also learn that the “last enemy that shall be abolished is death” (15:26). Dear reader, ask yourself the question: What death has been spoken of so far in context? Physical death, that’s right! We have examined enough of this chapter to realize that there is no contextual justification for inserting some Jewish system death and a raising of Christianity! We would be remiss if we did not point out that a denial of a bodily resurrection is dealt with severely here in 2 Timothy 2:16-18. May we have the courage and love to do likewise.

The Final Judgment

There is to be no future day when all mankind will stand before God in judgment. That false statement expresses the conviction of these folks. The phrase “the judgment” appears many times in holy writ. Some have a judgment upon a nation in view (e.g. Jeremiah 48:47). Others may refer to a judgment passed by a man or group of men (e.g. 1 Kings 3:28). But there are verses, which reveal a judgment where all appear before God. “The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it...” (Matthew 12:41). Note both the men of ancient Nineveh (long dead physically) and those of Jesus day would be at the same judgment – “the judgment” (not plural).

“But it shall be more tolerable for Tyre and Sidon in the judgment, than for you” (Luke 10:14). “The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn it...” (Luke 11:31). Note the queen of Sheba (1 Kings 10:1) would be “with” the men of that generation “in the judgment.” Can all these references be dismissed, or applied to some symbolic judgment late in the first century?! Paul preached of “righteousness, and self-control, and the judgment to come...” (Acts 24:25) before Felix. This pointed preaching “terrified” Felix. Does it seem likely that Felix, a Roman governor, would be troubled to learn of a coming judgment upon Jews and that the Romans would be the victors? No, because he heard no such thing. He learned of his own accountability!

Paul’s earlier sermon in the city of Athens included information about this appointed day of judgment. God commands “men that they should all everywhere repent” (Acts 17:30). What is the reason given, as to why men everywhere, including those in Athens, should repent? Because “he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained...” (Acts 17:31). There is no way that word of a future (about 15 years later) Jewish calamity hundreds of miles away, would spur these Athenians to repent. Another phrase to consider is “that day.” In some texts, it is used with particular significance. “Many will say to me in that day, Lord, Lord, did we not prophesy by thy name...” (Matthew 7:22). Paul had made a deposit unto Jesus “against that day” (2 Timothy 1:12). Later in the same book he spoke of receiving the crown of righteousness “at that day;” a reception not available only to him, but “also to all them that have loved his appearing” (2 Timothy 4:8).

When Was The New Testament Completed?

This question is of utmost importance in dealing with this rogue doctrine. Edward Stevens writes: “The book of Revelation, as well as all the other books of the New Testament, were written before the destruction of Jerusalem” (3). Their interpretive approach requires this to be true. If therefore, doubt can be cast upon this affirmation, then a shadow will hang over this teaching. “With the preterist group (among who is brother Foy E. Wallace, Jr.) who parallel it with Matthew 24 and say that it was fulfilled in the destruction of Jerusalem, the date becomes extremely vital – in fact, imperative because the whole interpretation depends upon the accuracy of establishing the date. Obviously if the book was fulfilled in A.D. 70 or thereabout, it had to be written earlier, and to be effective, several years earlier, perhaps as early as A.D. 58 and not later than A.D. 64. When the interpretation depends upon the date, the interpretation can never be more certain than the date itself – if the date is wrong, then, of necessity the interpretation is wrong.” (Winters 14,15). Though brother Wallace held the early preterist view of Revelation, he did not consider the New Testament to teach the Lord’s return as imminent (Wallace 230,231). “Most scholars believe that John wrote the Revelation...during the reign of the emperor Domitian (A.D. 81-96). Ancient testimony (Irenaeus, Clement of Alexandria, Victorinus, Eusebius, etc.) is virtually unanimous in this conviction” (Jackson, Revelation 1,2). Brother Winters offered a number of reasons which convinced him the Revelation was penned around A.D. 96. Consider a couple. “The early date hardly allows enough time for the churches in Asia to have had the experience and reach

the state of decadence ascribed to them in Revelation” (15). The congregation of Ephesus had left their “first love” and had “fallen” and needed to “repent” (Revelation 2:1-5) when the Revelation was penned. “Paul had given his farewell address to the elders of this church around A.D. 60, and there is no hint of the Nicolaitans, or of the church’s lack of love.” (Winters 15). A farewell to these elders in about A.D. 60 and the conditions cited in Revelation, being written about A.D. 58-64 does not seem likely. Also, “Irenaeus says, ‘It [the Revelation] was seen so very long time ago, but almost in our own generation, at the close of Domitian’s reign.’ While tradition cannot always be relied upon, this belief was held almost universally during the second and third centuries. With such a widespread belief among those closest to the time of writing, this becomes a weighty argument, one that cannot be set aside lightly.” (Winters 16).

Guy N. Woods, after considering the available data, concluded the Books of 1,2,and 3 John were likely written about A.D. 90 (Woods 207,334). An honest seeker, will perform personal study, and will, with the weight of evidence, likely come to very similar conclusions. Even if earlier dates are considered more likely – getting all of them before A.D. 70 is quite a task! If one finds this to be the case, they could not consistently hold to the A.D. 70 theory.

When Was This View Lost?

If we were to grant, for argument sake, that Max King and others in agreement are interpreting the Bible correctly, then a valid question is: When was this view lost? The claim in being made that the inspired writers of the New Testament Books all gave emphasis to the final Jewish calamity. If this is so, then when did the saints go astray and begin believing such notions as that the Lord would literally return, and raise all the dead, and destroy this planet, and judge all men of all time, and then separate them into heaven and into hell? How ancient are these beliefs? To answer these questions, we shall go as close to the first century as possible in search of quotes. A multitude of quotes can be found. These early statements will indicate whether men still looked to the future or to the past for Bible fulfillment. The following quotes are taken from *A Dictionary of Early Christian Beliefs*: “But be ready, for you do not know the hour in which our Lord comes. *Didache* (c.80-140, E)”; “He speaks of the day of His appearing, when He will come and redeem us, each one according to his works. *Second Clement* (c. 150)”; “Believing in Him, we may be saved in His second glorious advent. *Justin Martyr* (c. 160, E)”; “All the prophets announced His two advents.... In the second one, He will come on the clouds, bringing on the day which burns as a furnace, *Irenaeus* (c. 180, E/W).” (Bercot 606). Brother Varner supplied a whole list of similar quotations and concluded by saying: “All of the above quotes... clearly show that the early post-apostolic authors looked to a *future judgment* and *judgment day of all mankind* rather than a judgment occurring in the *past* as King advocates” (92). Can it be that those living so near the close of the first century, did not even know that all these crucial Bible doctrines were not to be taken literally?! The truth of the matter is, these quotes show clearly that key “end time” events had not yet occurred. And these men did not seek to change their interpretation of scripture because the Lord had not come right away.

How Serious Is This?

The Holy Spirit saw fit to devote, what is for us, an entire chapter to refuting the Corinthian faction which was saying: “there is no resurrection of the dead” (1 Corinthians 15:12). Note particularly that those voicing this error were “among” the number in Corinth (15:12). Another false doctrine was likened unto the spread of gangrene. The particular cancer spreaders were exposed, by name, along with their error. “[O]f whom is Hymanaeus and Philetus; men who concerning the truth have erred, saying the resurrection is past already, and overthrow the faith of some” (2 Timothy 2:17,18). One cannot help but notice the application to what we have just discussed.

What about the A.D. 70 doctrine? “Whole congregations of the Lord’s people are being swayed to this view, while other churches are being rent asunder over it.” (Steve Lloyd, Jackson, A.D. 70 *forward*). Jesus said: “Causes of stumbling must come, but woe to him through whom they come. It were better for him if a millstone were tied around his neck and that he should be thrown into the sea, rather than causing one of these little ones to stumble” (Luke 17:1,2 McCord). Both views herein discussed cannot be right. Who deserves the millstone?

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The AD 70 Doctrine George E. Jensen

Then Cometh The End – 21st Annual Mid-West Lectures Page 11

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Mark 13**Intro.**

- A. TIME – the stuff life is made of.
 - 1. Solomon speaks of a time & place for everything (c. Ecc. 3:1-8)
 - 2. When studying history, it is always import. to set an event in the appro. time frame.
 - 3. That's also true in looking at historical events as recorded in the Bible.
- B. Text is set at end of 1st third of the 1st cent., during the week of Jesus' crucifixion. (Mt. 24 & Lk. 17, 21)
 - 1. (c. Mt. 23) Christ had just strongly upbraided scribes & Pharisees, the sons of them that slew the prophets
 - 2. Lord had said that just punishment & destruction would come upon this generation, Mt. 23:36 & 24:34
 - 3. Following in Mt. 24:35 Jesus took up the second question the disciples asked re: the end of time.
- C. Yesterday, I was reminded as I sat in the presence of a "pastor" & heard him espouse the doct. of premill.
 - 1. Jesus bemoaned the corruption of God's chosen that led to the stoning & death of the prophets.
 - 2. If only they had been penitent, Christ would have protected them (c. 23:37), but their condition spelled destruction. (23:38)
 - a. They rejected salva. thru Christ.
 - b. Result: Jewish system was bankrupt, God's presence was gone!!!
- D. The "?"'s the disciples now raised were sparked by Jesus teaching & their being in the temple's shadow.
 - 1. No stone shall be left upon another (Josephus: stones were 37 ½' x 12' x 18'.)
 - 2. Matt. Account (24:1-2) seems to deal w/ 2 or 3 "?"'s, while Mark's only mentioned 1 specifically, although 2 separate events are obviously here discussed.

Discuss.

- I. THE APOSTLES' QUESTION(S) Mk. 13:1-4 (Mt.24:3)
 - A. Observation: What wonderful stones ...& buildings!
 - 1. Jesus – these will all be torn down
 - 2. Peter, James, John & Andrew want inside info.---When...? & What will be the sign...?
 - 3. Matt. Records "?"'s – When will these things be? What...sign of Your coming, & end of age (world)?
 - B. Destruction of temple would be absolute.
 - 1. Christ was gter. than the temple (Mt. 12:6), & He would always be.
 - 2. Temple & sacrificial system pointed way to Christ, & had fulfilled purpose, but were now defiled.
- II. JESUS' ANSWER BEGINS—Events Preceding Jerusalem's Fall Mk. 13:5-13
 - A. First, a word of warning re: many deceivers.
 - 1. Deception has always been Satan's primary device (c. 1 Tim. 2:14)
 - 2. There have always been those who anticipated Christ being an earthly king, as was David.

3. During the 1st Cent. there were numerous individuals who claimed to be the Messiah.
 4. Wars & rumors of wars were not to be a concern for Jesus' followers, but living faithfully was a concern.
 - a. These things were not a sign of the end of Judaism, but just the beginning of the collapse.
 - b. Between this prophecy (c. A.D. 30) & A.D. 70, earthquakes in Crete, Rome, Phrygia, Campania.
 - c. Persecutions were common, & often severe (c. Ac.22:19; 1 Pt. 4:12-19), even to the point of death.
 - d. 13:10 – Gospel would 1st be preached in all nations, (c. Col. 1:23 written in A.D. 63)
- B. Genuine sign of Jerusalem's ultimate fall = the Abomination of Desolation, vs. 14.
1. In 167 B.C., Antiochus Epiphanes IV (kg. of Syria) offered sow on altar of the Lord in the temple, & sprinkled pig's broth in the holy place & most holy place. [effectively shut down temple worship 3 ½ yrs]
 2. (had been predicted by Daniel (Dan. 8:9-14))
 3. This prefigured the actual profaning & destruction of the temple by the Romans in A.D. 70.
 4. When Christians saw this sign, they were providentially cared for in escape to the mountains. (>< 2nd Com)
 - a. When see these things happening, drop everything & run!!! (vs. 14f)
 - b. Some circumstances could make escape especially difficult (e.g., pregnant, nursing, winter).
 - c. Josephus wrote that 1,100,000 died in the siege & destru. of Jerusalem.
 5. vs. 20 reminds us that God was in control of those days *(test of true prophet, Dt.18:18-22)
 6. vs. 21-23 warning not to believe teachings (or mis-interpret.) other than what Christ & apostles gave

III. Mk. 13:24-27 APOCALYPTIC DESCRIPTION OF JERUSALEM'S DESTRUCTION. times)

- A. Nature of apocalyptic writing in codes, symbols & signs is familiar to Daniel, Rev. (hope in desperate \
1. Those days = same as in vs. 17, 19 & 20 still re: destru. of Jeru. (Mt. 24:30 = sign of Christ in heaven)
 2. Christ told H.P. during His trial that they would see Son of Man enthroned in heaven, & coming on clouds, Mt. 26:64. This = death knell to Max Kingism AWA Premillennialism.
 3. Isa. 13:10, 17 similar language described God's judg. Upon Babylonia via the Medes.
 4. Also in Ezek. 32:7-16 ref. to Pharaoh's destruction. (see also Joel 2:1-10; Amos 8:9; Zeph. 1:14, 16)
- B. Displacement of heavenly bodies = leaders (those in high places) lose their power & influence.

1. At end of time, sun, moon & stars will be dissolved (2 Pt. 3:10ff), but that >< what this is about.
 2. Vs. 26 = parallel to Mt. 24:30, & has ref. to Christ's reign in heaven (as in vs. 24), not 2nd coming.
 3. Gathering of God's elect (vs 27) alludes to many Gentile converts, as in Ac. 18:6-10.
 4. Destru. of Jeru. brought a virtual end to Jewish opposition & persecution.
- C. vs 29-30 points Bible students again to proper application of these things to this generation.

IV. NOW "WATCH" ...FOR THE 2ND COMING, VS. 31-37.

- A. Surety of God's word is the one thing everyone can absolutely "bank on", including events of That Day!
 1. No signs to precede Judgment, so timing of that event is unknown.
 2. Take heed, stay alert...because there will be no advanced warning.
- B. Like a man on journey who gave assignments to slaves, & told them to stay on the alert

Concl.

1. Are you alert, ready, prepared for when Christ comes again???
2. Last thing Jesus said in this text: Be on the alert! (STAY READY)

(<http://www.cocns.com/Ser2003/Mark13.pdf#search='Kingism'>)

The Menace of Radical Preterism

by Wayne Jackson
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Sunday, August 1, 1999

A brief review of the heretical doctrine of Realized Eschatology.

The word “eschatology” derives from the Greek word, *eschatos*, meaning “last.” It has to do with the biblical doctrine of “last” or “end-of-time” things. The term embraces such matters as the return of Christ, the end of the world, the day of judgment, and the resurrection of the dead.

One philosophy of eschatology is known as “preterism.” The term “preter” issues from an original form meaning “past.” Preterism, therefore, is an interpretive ideology which views major portions of Bible prophecy, traditionally associated with the termination of earth’s history, as *having been fulfilled already*.

But the term “preterism” is flexible. Some scholars, for instance, have dated the book of Revelation in the late 60s A.D. They contend that virtually the whole of the Apocalypse, therefore, was fulfilled by A.D. 70 - when Judaism was destroyed by the invading Roman armies. A more moderate form of preterism moves the fulfillment of Revelation forward somewhat. These scholars hold that while Revelation was penned near the end of the first century, the major focus of the book is upon the fall of the Roman empire (A.D. 476); consequently they feel there is little beyond that date that is previewed in the final book of the New Testament.

While we do not agree with either of these concepts of the book of Revelation, we consider them to be relatively harmless. They represent ideas upon which good men can honestly disagree with no significant error being involved.

On the other hand, there is a form of preterism that is quite heretical.

This theory argues that *all* Bible prophecy has been fulfilled; *nothing* remains on the prophetic calendar.

This radical preterism was championed by James Stuart Russell (1816-95), a Congregational clergyman in England. Russell authored a book titled, **The Parousia**, (from a Greek word meaning “coming” or “presence”), which first appeared in 1878. Russell set forth the idea that the second coming of Christ, the judgment day, etc., are not *future* events at the end of the current dispensation. Rather, prophecies relating to these matters were fulfilled with Jerusalem’s fall in A.D. 70. There is, therefore, no future “second coming” of Christ. Moreover, there will be no resurrection of the human body. Also, the final judgment and the end of the world have occurred already - with the destruction of Jerusalem.

Advocates of this bizarre dogma claim that the preterist movement is growing wildly. It probably is expanding some - though likely not as prolifically as its apologists would like everyone to believe. Occasionally the sect will get a thrust when a prominent name

becomes identified with it. For example, noted theologian R.C. Sproul has apparently thrown his hat into the preterist ring - at least to some degree. Recently he characterized J.S. Russell's book as "one of the most important treatments on Biblical eschatology that is available to the church today" (quoted in **The Christian News**, June 7, 1999, p. 17).

Radical preterism (also known as "Realized Eschatology" or the "A.D. 70 Doctrine") is so "off the wall" - biblically speaking - that one wonders how anyone ever falls for it. But they do. And, as exasperating as it is, the doctrine needs to be addressed from time to time. One writer, in reviewing the A.D. 70 heresy, recently quipped that dealing with preterism is like cleaning the kitty litter box; one hates to fool with it, but it has to be done. He can just be thankful that cats aren't larger than they are.

The Basis for the Dogma

Preterists strive for consistency in their view of Bible prophecy. The goal is admirable. But when a series of propositions is linked, and they are grounded on the same faulty foundation, when one of them topples - like dominos in a line - they all fall. So it is with the A.D. 70 theory.

Here is the problem. In studying the New Testament material relative to the "coming" of Christ, preterists note that:

1. There are passages which seem to speak of the nearness of the Lord's coming - from a first-century vantage point (cf. Jas. 5:8).
2. They observe that there are texts which indicate a "coming" in connection with the destruction of Jerusalem in A.D. 70 (cf. Mt. 24:30).
3. Combining these, they conclude that the Savior's "second coming" must have transpired in A.D. 70.
4. Furthermore, since the Scriptures are clear as to the fact that the resurrection of the dead, the judgment day, and the end of the world will all occur on the day the Lord returns, the advocates of "realized eschatology" are forced to "spiritualize" these several happenings, contending that all will take place at the same time. In this "interpretive" process, a whole host of biblical terms must be redefined in order to make them fit the scheme.

And so, while preterists attempt to be consistent, it is nonetheless a sad reality that they are consistently wrong!

Prophetic Imminence

A major fallacy of the preterist mentality is a failure to recognize the elasticity of chronological jargon within the context of biblical prophecy. It is a rather common trait in prophetic language that an event, while literally in the remote future, may be described as near. The purpose in this sort of language is to emphasize the *certainty* of the prophecy's fulfillment.

Obadiah, for instance, foretold the final day of earth's history. Concerning that event, he said: "For the day of Jehovah is *near* upon all the nations. . . " (v. 15). This cannot refer to some local judgment, for "all nations" are to be involved. And yet, the event is depicted as "near."

There are numerous prophecies of this nature, including passages like James 5:8 - “the coming of the Lord is at hand.” James could not have been predicting the literally imminent return of the Savior, for such knowledge was not made available to the Lord’s penmen. Not even Jesus himself knew of the time of his return to earth (Mt. 24:36).

The Components Explained and Briefly Refuted

Let us give brief consideration to the four eschatological events that are supposed to have occurred in A.D. 70 - the Lord’s Second Coming, the resurrection of the dead, the day of judgment, and the end of the world.

1. Was there a sense in which Christ “came” to folks at various times and places? Yes, and no serious student of the Bible denies this. Jesus “came” on the day of Pentecost via the outpouring of the Holy Spirit (see Jn. 14:18). The coming was *representative*, not literal. The Lord warned the brethren in Ephesus that if they did not repent, he would “come” to them in judgment, and they would forfeit their identity as a faithful congregation (Rev. 2:5). In describing the horrible judgment to be inflicted upon rebellious Jerusalem, Jesus, employing imagery from the Old Testament, spoke of his “coming” in power and glory (Mt. 24:30). Again, this was a representative “coming” by means of the Roman forces (cf. Mt. 22:7). Verse 34 of Matthew 24 clearly indicates that this event was to occur before that first-century generation passed away. For further consideration of this point, see the essay on [“Matthew 24”](#) in our [Archives](#).

The Lord’s “second coming,” however, will be as visibly apparent as his ascension back into heaven was (Acts 1:11). Indeed, he will be “revealed” (2 Thes. 1:7), or “appear” to all (2 Tim. 4:1; Heb. 9:28).

It is a mistake of horrible proportions to confuse the symbolic “comings” of Christ with the “second” (cf. Heb. 9:28) coming. And this is what the preterists do.

2. It is utterly incredible that the preterists should deny the eventual resurrection of the human body - just as the Sadducees did twenty centuries ago (Acts 23:8). The entire 15th chapter of First Corinthians was written to counter this error: “How say some among you that there is no resurrection of the dead [ones - plural]?” (15:12).

But those who subscribe to the notion of “realized eschatology” *spiritualize* the concept of the resurrection, alleging that such references are merely to the emergence of the church from an era of anti-Christian persecution. In other words, it is the “resurrection” of a *cause*, not a resurrection of people.

The theory is flawed in several particulars, but consider these two points:

- a. The Scriptures speak of the “resurrection” as involving both the good and the evil, the just and the unjust (Dan. 12:2; Jn. 5:28-29; Acts 24:15). Where, in the preterist scheme of things, is the resurrection of “evil”? Was the “cause” of evil to emerge at the same time as the “cause” of truth?
- b. As noted above, the resurrection contemplated in 1 Corinthians 15 has to do with the raising of “dead ones” (masculine, plural) - not an abstract “cause” (neuter, singular). Significantly, the *bodily* resurrection of Jesus is cited as a precursor to the general resurrection - in this very context (15:20,23).

Christ charged that those who deny the resurrection of the body are ignorant of both the Scriptures and the power of God (Mt. 22:29).

3. The Bible speaks of a coming “day of judgment” (Mt. 11:22). Preterists limit this to the destruction of Jerusalem by the Romans. But the theory simply does not fit the facts. The devastation of A.D. 70 involved only the Jews. The final day of judgment will embrace the entire human family - past, present, and future (Acts 17:31). The citizens of ancient Nineveh will be present on the day of judgment (see Mt. 12:41), as will other pagan peoples. But these folks were not in Jerusalem in A.D. 70. How can clear passages of this nature be ignored?

Here is an interesting thought. When Paul defended his case before the Roman governor, Felix, he spoke of “the judgment to come,” and the ruler was “terrified” (Acts 24:25). Why would a Roman be “terrified” with reference to the impending destruction of Judaism - when he would be on the *winning* side, not the losing one?

4. According to the preterists, the “end of the world,” as this expression is employed in Bible prophecy, does not allude to the destruction of this planet. Rather, “world” has reference to the *Jewish* world, thus, the end of the Jewish age. This, they allege, occurred in A.D. 70.

But this view simply is not viable. Consider these two brief but potent points.

- a. The responsibilities of the Great Commission - to teach and immerse lost souls - was commensurate with that era preceding the “end of the world” (Mt. 28:18-20). If the “end of the world” occurred in A.D. 70, then the Lord’s Commission is valid no longer. This conclusion, of course, is absurd.
- b. In the Parable of the Tares, Jesus taught that at “the end of the world” the “tares” (i.e., evil ones) would be removed from his kingdom and burned (Mt. 13:39-40). Did that transpire with the destruction of Judaism? It did not. The notion that the “end of the world” is past already is false.

The dogma of “preterism” or “realized eschatology” is erroneous from beginning to end. For a more detailed consideration of this matter, see our book, **The A.D. 70 Theory**, available from Courier Publications.

A Common Method of Propagation

The doctrine of preterism is so radically unorthodox that its advocates realize that their efforts to win converts represent a formidable task. Consequently, they have developed a covert strategy that seeks to quietly spread their novel dogma until such a time when congregational take-overs can be effected. The distinctive traits of this discipling methodology are as follows.

1. It is alleged that this system represents an attractive, consistent method of interpretation. But there is no virtue in consistency, if one is consistently wrong!
2. Preterists criticize what they call “traditional” views of interpreting Bible prophecy. They suggest they have a new, exciting approach to the Scriptures - with a spiritual thrust. Of course the “new” is always intriguing to some.
3. The messengers of “realized eschatology” frequently are secretive in their approach. They select only the most promising candidates with whom to share their ideas. Eventually, then, the A.D. 70 theory will be woven subtly into classes, sermons, etc.
4. When ultimately confronted relative to their teachings and methods, they will argue that eschatological issues are merely a matter of opinion, and that divergent views - especially theirs - should be tolerated. This, of course, ignores plain biblical implications on these themes (cf. 2 Tim.

2:16-18; 2 Pet. 3:16). If church leaders fall for this ploy, more time is gained for the indoctrination of the entire congregation.

Conclusion

Wise church leaders will inform themselves relative to the theory of preteristic eschatology. If such ideas are discovered to be circulating within a local church, the proponents of such doctrines should be dealt with quickly and firmly. It is a serious matter.

King & Company Go Transdenominational

by Wayne Jackson
Christian Courier: Penpoints
Monday, March 13, 2000

Obviously, feeling the solitude imposed by a disciplinary procedure, these false teachers now are crossing over into denominationalism, freely fraternizing with, and employing the services of, a host of sectarian teachers.

In a previous **FEATURE** article (The Menace of Radical Preterism), we discussed some of the identifying traits of a heretical movement that subscribes to the notion that (in the words of one of the dogma's advocates) "God accomplished the fulfillment of all [Bible] prophecy culminating in the destruction of the Jewish Temple in A.D. 70."

This theory is variously known as "The A.D. 70 Doctrine," "Realized Eschatology," "Covenant Eschatology," "Preterism," etc. As suggested above, according to the devotees of this view, *all* biblical prophecy was finally realized in the epochal events of the destruction of Jerusalem by the Roman armies in A.D. 70. Thus:

1. The "Second Coming of Christ" occurred in A.D. 70; there is, therefore, to be no future return of the Lord.
2. The "Resurrection of the Dead" took place with the fall of Jerusalem; there will be no future resurrection of the body.
3. The "Day of Judgment" transpired with the Roman invasion of A.D. 70; there is no Judgment yet to come.
4. The "End of the World" was realized when the Jewish system ended in A.D. 70. Biblical references to the "end of the world," therefore, relate to the end of *Judaism*, not this material globe.

This system of "Realized Eschatology" (as designated by its students) is so off-the-wall, so to speak, that it is difficult to understand how any serious Bible student could accept it. Nevertheless, it has generated an intense level of fascination for a few misguided souls. They virtually are consumed with it. It becomes the all-encompassing issue of life.

Several men among the churches of Christ have digressed into this error - principally under the tutelage of Max R. King of Warren, Ohio. As a result of their antibiblical teachings, King and his followers have been isolated to a significant degree. They have a small, tightly-knit cluster, but it's been a lonely existence for them. Obviously, feeling the solitude imposed by a disciplinary procedure, these gentlemen now are crossing over into denominationalism, freely fraternizing with, and employing the services of, a host of sectarian teachers.

One small publication advocating the "preterist" viewpoint is designated, **Quest**. It is published monthly by "Holy Ground Ministries," apparently a miniscule group of preterists who have bonded because of their common conviction regarding "end-of-time" matters.

While "Holy Ground Ministries" claims to be non-denominational, it actually appears to be inter-denominational. Their statement is: ". . . we do not take a stand on theological issues which divide various ministries/churches today." But to *not* take a stand upon truth, is to take a stand for error.

The January, 2000 issue of **Quest** contains these interesting comments.

“Our ministry [HGM] has been represented for the past five years at the annual Bible Conference presented in Warren, Ohio by Living Presence Ministries (LPM). Our learning and growth in understanding of Covenant Eschatology is due in part to the teaching of Max R. King, Tim King, Jack Scott, Jr., Don Preston, William Bell, Larry Siegel and Kevin Beck at these conferences. People from all over the continent come to partake and share.

“Last year Tim King became president of Living Presence Ministries and opened their ministry to others with a view to transdenominationalism. It cannot be denied that this one-time church of Christ ministry, through its teaching, established the foundation of the present-day preterist movement.

“. . . In 1998, Holy Ground Ministries offered its first annual Bible seminar with invited guest speaker, Jack Scott, Jr. who presented an overview of Covenant Eschatology. In 1999, both Max and Tim King spoke to a very receptive audience at our Cape May, New Jersey Conference.

“. . . We are looking forward to participating in Living Presence Ministries’ first Transmillennial Bible Conference in June. Bill Kanengiser is preparing a talk on 1 and 2 Corinthians and Resurrection. Carol Hope and JoAnne Gerety will be making a presentation on God’s Feast Days and their fulfillment within the first century church.”

What a dramatic illustration this is on how far men will go - away from the truth - when they become obsessed with a doctrinal hobby. A bizarre eschatological theory takes precedence over fundamental gospel truth (e.g., the plan of salvation and the identity of the New Testament church, scriptural worship, and accurate biblical teaching on a variety of crucial issues). Denominationalists are happily embraced, solely on the basis of the alleged significance of the Roman-Jewish war of nineteen centuries ago.

When men leave the pure gospel, it is scarcely possible to predict where they will end up.

Was the Lord's "Second Coming" in A.D. 70?

by Wayne Jackson
Christian Courier: Archives
Saturday, December 15, 2001

A major problem with the A.D. 70 doctrine is in explaining clear Bible passages which depict the Lord's return in a visible manner, which did not occur, of course, in A.D. 70.

The theory of "realized eschatology," better known as the A.D. 70 doctrine, alleges that all Bible prophecy, including the "Second Coming" of Christ, was fulfilled with the destruction of Jerusalem by the Romans in A.D. 70. A major problem with this idea is in explaining clear Bible passages which depict the Lord's return in a visible manner, which did not occur, of course, in A.D. 70.

While it is a fact that sometimes the word "see" can be used in the sense of "to perceive" or "to enjoy" (cf. Mt. 5:8; 24:30; Jn. 3:3), that certainly is not always the case. Especially is this true in a context where visual phenomena are clearly indicated.

Consider, for example, Acts 1:9-11. There it is said that as the disciples

"were looking, he [Christ] was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand you looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Jesus was taken up visibly into a cloud as the disciples watched; and, in like manner, as they beheld him going, he will return.

This is a huge problem for the A.D. 70 theorists. An attempt to deal with this difficulty appeared in a journal that promotes this doctrine.

The position taken, in an effort to be consistent, was this: Jesus was not actually taken up at the so-called ascension scene. It was argued that the Greek word *eperthe* ("taken up" – 1:9):

"does not denote a literal and physical elevation of the person, but rather describes in figurative terms the elevation of the person in honor and dignity . . ."

This is an absurd position, completely at variance with the context of this passage. Further, there are many cases where *epairo* is used of a physical lifting up: the eyes (Mt. 17:8), the hands (Lk. 24:50), the head (Lk. 21:28), a sail (Acts 27:40), etc.

There is simply no justification for the notion that Jesus was not literally taken up from the disciples' view. This attempt reveals the desperation of the devotees of A.D. 70ism.

A Figurative "Translation"?

"Ye men of Galilee, why stand you figuratively looking into heaven? This Jesus, who was figuratively received up from you into heaven, shall figuratively so come in like manner as ye figuratively beheld him figuratively going into heaven"
Acts 1:11 (Max King version)

Resurrection: Literal, or Merely Symbolic?

by Wayne Jackson
Christian Courier: Archives
Friday, May 9, 2003

When the New Testament speaks of the resurrection, is it speaking of a literal resurrection of the body, or merely a “symbolic resurrection”? Some contend that Christ was merely symbolically raised from the dead. Others claim there will be no literal resurrection of the dead. But, as Wayne Jackson argues, there is no biblical support for these destructive heresies.

All four of the Gospel accounts affirm that Jesus Christ was raised from the dead (Mt. 28:6; Mk. 16:6; Lk. 24:6; Jn. 20:9). Later, the apostle Paul argues that the resurrection of Christ is the very foundation of the Christian’s faith.

“But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable” (1 Cor. 15:13-19).

If Jesus was not resurrected, our belief and our preaching are worthless. The doctrine of the resurrection is about as fundamental as it gets.

Religious Modernism

It is, then, somewhat disconcerting to learn that a recent survey found that “30 percent of ‘born again’ Christians do not believe that Jesus ‘came back to physical life after he was crucified’” ([Barna Research Group](#)).

Yet, if one were to ask many of these people whether or not they believe that Jesus Christ died and arose from the grave, they would reply: “Of course.” The point of controversy would be how the expression “rose again” is defined. They would not subscribe to the concept that the body of Jesus actually came forth from the tomb. No, it was only in a spiritual sense that he arose. In other words, Christ’s abiding influence was so effectual and lasting that it was as if he actually came from the grave.

And so, one may accommodatively speak of the “resurrection” of Jesus, while not believing in the reality of such at all! This is the position that has been argued by radical modernists for a considerable period of time.

This rationalistic view of Jesus’ resurrection is absolutely void of evidence. It is grounded in the infidelic disposition which commences with the supposition that miracles, from the nature of the case, have never occurred. The bodily resurrection of the Savior would have been a miracle – a “violation” of natural law. Thus, it simply did not happen.

But the evidence for Jesus’ bodily resurrection is overwhelming. The Lord himself declared: “Destroy this temple, and in three days I will **raise it up**.” Subsequently, an inspired apostle informs us: “He spoke of the temple of **his body**” (Jn. 2:19,21). Note: Raise it up ... his body. This is too plain to misunderstand. Only a perverse mind would so twist the Scriptures as to conclude that the resurrection was merely “spiritual.” The bodily resurrection of Jesus is the best-attested fact of human history.

The A.D. 70 Heresy

We marvel at how men, who profess a degree of reverence for the Bible, can adopt such baseless notions. But the shocking truth is, there is a growing concept which employs a similar mode of reasoning. This doctrine is variously known as the “A.D. 70” faction, the “realized eschatologists,” or the “Max King” sect – an appellation derived from the fact that Max King of Warren, Ohio, has been the leading influence of this relatively recent and rather novel segment of the church.

Advocates of the A.D. 70 theology deny that there will be any future resurrection of the human body. Oh, the Bible speaks of the resurrection, they concede, but the resurrection is already past. When did it occur? In A.D. 70 when the Jewish nation fell to the Romans – that was the resurrection of the dead – so claims King.

It is alleged that for the first four decades of its existence, the church of Christ was buried under the oppressive force of Judaism. When Rome destroyed the Jewish regime, the church, as it were, was resurrected from the grave. And that is the end of the resurrection matter. There will be none in the future.

King says, regarding the early Christians:

“... [T]hey were still in the graves or world of Judaism, waiting for deliverance or resurrection ... until the Jewish world passed away, they were considered dead men.... They were resurrected after they overcame the world or when Judaism fell...” (1971, 348).

In his more recent book, King spends some 285 pages attempting to prove that the “body” to be raised from the dead (1 Cor. 15) is not the human body, and the resurrection is not a literal resurrection (1987, 381-666). In the past century, there has not arisen a dogma more saturated with downright irrationality than the A.D. 70 theory.

The truth is, Paul shows that the future resurrection of Christians will be of the same nature as the resurrection of Christ (1 Cor. 15:15-20). There is not a speck of practical difference between the modernistic view of “resurrection,” and that entertained by the A.D. 70 sect.

Reductio Ad Absurdum - The Consequences of an Argument

by Wayne Jackson
Christian Courier: Archives
Wednesday, January 21, 2004

Many have been lead into doctrinal error by what may seem to be compelling arguments. But when the logical consequences of such arguments are entertained, their absurdity becomes apparent.

Jesus Christ was the master Teacher, and he employed a wide variety of didactic skills. One format the Lord occasionally used is known as *ad hominem*, a Latin expression meaning, “to the man.” This line of argument is not designed to establish positive truth; rather, it is a form of refutation whereby the inconsistency of error is exposed. Sometimes the inconsistency is so extreme that it can be reduced to an absurdity. It ought to be recognized that a position is false if it legitimately can be reduced to an absurd level. Truth stands with dignity; it cannot be embarrassed.

Christ once encountered a man who was possessed of a demon. The Lord cast out the evil spirit and the multitudes were amazed. They mused whether or not this sign might demonstrate that Jesus was “the son of David,” i.e., the Messiah (Mt. 12:22-23). But the Pharisees, dedicated enemies of the Savior, scoffed, charging that Jesus effected the miracle “by [the power of] Beelzebub” (v. 24). But Christ, knowing their thoughts, demolished their proposition by demonstrating how utterly absurd their premise was. If he (Christ) was casting out demons (Satan’s agents) by the power of Satan, then Satan was divided against himself, and in such a state he could not stand (v. 26).

Inasmuch as the Lord himself was not reticent to reduce an opponent’s argument to the level of the absurd, it is entirely proper for his followers to do so today. We must ever keep in mind, of course, that our goal is not merely to win arguments, but rather to help folks who are in error see the fallacy of their doctrine, and hopefully abandon it. It is in this spirit that we call attention to a few positions which we believe are effectively exposed by the *reductio ad absurdum* method.

The Possibility of Apostasy

Many modern religionists, following Augustine and Calvin, contend that it is impossible for a child of God to so apostatize as to be lost. Such a view is plainly at variance with the testimony of the Scriptures (cf. Gal. 5:4). Some old-time debaters would demonstrate the absurdity of this position in the following manner. The question would be posed: Can a child of God get drunk? Of course he can, because Noah, a child of God, once got drunk (Gen. 9:20-21). A follow-up query then would be: Can a drunkard enter heaven? No, he cannot, as Paul shows in his letter to the Corinthians (1 Cor. 6:10). The obvious conclusion would seem to be this: If a child of God dies drunk, he would not enter heaven; thus, he *can* fall from grace. The Calvinist would then respond: “But God would never let his child die in a drunken state.” To which the shrewd debater would reply: “Well, then, if a child of God wishes to live forever, all he need do is to get drunk and *stay that way*, for God will never let him die in that condition.” Error leads to many an incongruous conclusion.

A sincere soul, who believed in the impossibility of apostasy, once told me: “I don’t believe a child of God can be lost, but he will live a better life if he believes he can.” I then inquired: “Don’t you think it rather strange that *error* (as you perceive the idea of falling-from-grace to be), should be a *better* motivation to Christian living than the truth?” That is not reasonable.

Are Some Saved in Ignorance?

It is not uncommon to hear some argue that those who never have the opportunity to hear the gospel will be saved in spite of their lack of obedience. This assertion, of course, stands in vivid contradiction to the inspired affirmation that the Lord will render vengeance “to them that know not God, and to them that obey not the gospel” (2 Thes. 1:8; cf. Lk. 12:47). If those who are lost can be saved in their unbelief, it would be better to leave them in that state, for once they are exposed to the truth, and then reject it, they surely will be condemned. Thus, all mission work should be suspended. Furthermore, since it is also the case that everyone is held accountable for the degree of knowledge he possesses (Heb. 10:29; Jas. 3:1), we might do well to not educate the church. In this way we would not intensify the punishment of those who defect from the faith and finally are lost. This implies that the whole system of gospel instruction is meaningless. The notion that “ignorance is bliss” is absurd on the face of it.

Ideas Regarding Divorce & Remarriage

Certain brethren advance the notion that non-Christians are not amenable to the marriage law of Christ. The motive behind this concept is to justify those who have been involved in unscriptural divorce and remarriage relationships, but who, subsequently, have obeyed the gospel. It is alleged that their pre-baptism unions are irrelevant since God’s marriage law did not apply to them before their conversion.

The fallacy of this doctrine can be demonstrated by reducing it to an absurdity. It is conceded by virtually everyone that it is possible for a Christian to be scripturally married to an unbeliever. Though there are principles which should discourage the believer from marrying outside of Christ, the union itself is legitimate (1 Cor. 7:13-14; 1 Pet. 3:1). It is possible for a Christian to be married to an unbeliever. On the other hand, if God’s marriage law does not apply to “the world,” the unbeliever cannot be married to the Christian (or anyone else, for that matter). The notion that the marriage law of Christ is not applicable to unbelievers forces the following conclusion: The union of a Christian to a non-Christian is, at the very same time, a non-marriage/marriage. That is, it is a marriage for the believer, but not a marriage for the unbeliever. The doctrine is truly nonsensical.

There is another aspect of the divorce and remarriage controversy that warrants consideration. Jesus taught that one who divorces a spouse (unless fornication is the basis) and marries another, is committing adultery. Moreover, the one who has been “put away” may not remarry (Mt. 19:9). In recent years, some brethren have argued that since a divorce for fornication breaks the marriage union, the guilty party is as free to remarry as the innocent mate. There are many things wrong with this view, but for our purpose here, let us note this point. If it is the case that the innocent victim of a capricious, unscriptural divorce is not allowed to remarry, but a guilty fornicator is, then it logically follows that it is more advantageous to be guilty (of fornication) than not to be. This absurdity demonstrates that this “guilty-party-may-remarry” notion is not consistent with truth. A truthful position does not lend itself to such a ludicrous conclusion.

No Marriage Today

Many are familiar with a bizarre teaching that has come to be known as the “A.D. 70 doctrine.” Popularized by Max King and a small cluster of his zealots, this theory alleges that all Bible prophecy was fulfilled by A.D. 70, the year in which Jerusalem was destroyed by the Romans. This means that such events as the second coming of Christ, the resurrection of the dead, the judgment day, and the end of the world - all occurred in A.D. 70! These folks seriously teach this.

But Jesus unequivocally taught that following the resurrection there will be no marriage (Mt. 22:30; Lk. 20:35). If, then, the resurrection occurred in A.D. 70, there has been no

institution of “marriage” since that time. Accordingly, the entire world population - generation after generation since the first century - has been produced by billions of acts of immorality. And human beings, if they mate, can do naught but commit fornication, since marriage became obsolete in A.D. 70. Has a more foolish notion competed for our attention in this century?

No Salvation Today

The doctrine of “dispensationalism” contends that Christ came to the earth twenty centuries ago to re-establish the Davidic regime of Old Testament fame. Advocates of this view argue, however, that since Jesus was rejected by the Jewish people, he postponed his kingdom plan, and so he will not sit upon “David’s throne” until he commences his millennial reign at the end of this “church age.”

There is a real flaw in this theory. The Old Testament contains a vivid prophecy which indicates that Christ was to function as our “priest” at the same time that he “rule[s] upon his throne” (Zech. 6:12-13). If the reign of Jesus upon his throne has been postponed, then clearly the Lord’s work as priest has been delayed as well. This would mean that we have no priest functioning on our behalf. If no priest, no forgiveness. Thus, the doctrine of dispensational premillennialism implies that, lo, these past 2000 years, there has not been available any redemptive system for man’s benefit. This is the logical consequence of dispensationalism, and the very absurdity of it is a forceful negation of its validity.

No Church Benevolence for Non-Christians

A few decades back, there was a serious disruption within a goodly number of churches. A faction arose contending that it is sinful for a church to take funds from its treasury for benevolent purposes on behalf of those who are not Christians. The fact that God himself bestows benevolent favors upon the unjust as well as the just (Mt. 5:45-47), that benevolence itself, in principle, is a form of evangelism (Mt. 5:16), and that we are instructed to do good unto all men (Gal. 6:10), apparently meant nothing to these folks. Not a dime can be taken from the treasury to care for the destitute non-Christian.

I once heard a man debate one of these “saints only” advocates. He reduced this position to a dramatic level of absurdity. The gentleman pointed out that the “saints only” folks do not scruple to take money from the congregational treasury to maintain the church’s building and grounds. They will buy food (fertilizer) to feed the church lawn, but will not, from the same bank account, buy food to help sustain a hungry neighbor. He then pressed the point that the “grass ... which today is, and tomorrow is cast into the oven,” is of lesser value than a human (Mt. 6:30). The argument was devastating.

A Final Word

In advancing a position, therefore, one should ask this question: What possible consequences does this proposition imply? If an argument implies a very foolish conclusion, that should be an immediate signal that something is wrong with the teaching. Surely a conscientious person does not wish to discredit the name of Christ. And yet, that is precisely what some do by certain absurd positions they maintain. The devout Christian should attempt to be very careful in the way he argues his positions.

Did the Law of Moses Continue until A.D. 70?

by Wayne Jackson
Christian Courier: Questions
Tuesday, December 20, 2005

Did the law of Moses continue to be binding upon non-Christian Jews up until the fall of Jerusalem in A.D. 70? While some, who designate themselves as “realized eschatologists” so contend, there is no biblical support for this bizarre theory.

A man argues that the law of Moses was binding until Jerusalem was destroyed by the Romans in A.D. 70. One of the passages used to support his position is 2 Corinthians 3:11, which states that the law “is passing away” (NKJB). Therefore, it had not yet been removed. What are we to make of this?

The gentleman is a part of that movement that is self-designated as the “realized eschatologists.” This is a novelty group that contends all Bible prophecy was fulfilled in A.D. 70 with the destruction of Jerusalem – including such events as:

- the second coming of Christ,
- the resurrection of the dead,
- the judgment day,
- and the end of the world.

Of course these terms are redefined to conform to their peculiar theological agenda.

Another feature of this unusual dogma is that the law of Moses was not “completely fulfilled” until A.D. 70, and that the citizens of “fleshly Israel” (i.e., those Jews who had not accepted the gospel) were still “under the law” (see Max King, *The Spirit of Prophecy*, Warren, OH: King, 1971, pp. 268-269).

It is alleged that between the day of Pentecost, and the time of Jerusalem’s fall, there “was an overlapping of the covenants” (Marion Morris, *Christ’s Second Coming Fulfilled*, Winchester, OH: Mitchell, 1917, p. 39). For a more thorough study of this matter, I highly recommend W. Terry Varner’s book, *Studies In Biblical Eschatology*, Marietta, OH: Therefore Stand Publications, 1981.

The Abolition of the Law

Several things may be said preliminary to a discussion of the Corinthian passage.

1. Paul clearly affirmed that through the death of Christ the Jews had become “dead to the law” of Moses (Romans 7:4). The marriage illustration employed shows that just as a woman is free to remarry when her husband dies, so the Jews were free to be joined to Christ because the law was no longer a binding upon them (vv. 1-3). They were “discharged” from it (v. 6).
2. The apostle depicted the Mosaic law as a tutor, designed to bring men unto Christ in order that they might be justified by faith. But now that “the faith” (with the Greek article, i.e., the **system of faith**), had come, they were “no longer under a tutor,” i.e., the law (Galatians 3:24-25). This was possibly some twenty years before the fall of Jerusalem.
3. Jesus “abolished” the “law of commandments” by means of the death of “his flesh,” and the shedding of his “blood” when he died on “the cross” (Ephesians 2:13-16). Moreover, the application was the same for both Jew and Gentile (i.e., those “near” and those “far off” (v. 17).
4. Those who contended that the law was still operative as a means of justification were “severed from Christ,” and were described as “fallen away from grace” (Galatians 5:4). They were depicted metaphorically as “dogs,” “evil workers,” and “mutilators” (see “concision”) of the gospel (see Philippians 3:2).

5. In a text that has obvious reference to the law of Moses, Paul declared that “the bond written in ordinances” that “**was** against us, which **was** contrary to us,” Christ “**has taken** out of the way” by “nailing it to the cross” (Colossians 2:14; cf. Ephesians 2:15; emp. WJ). Note carefully the past tense form of the verbs emphasized.
6. The writer of the book of Hebrews declared that when there is a change in the priesthood, there is “of necessity” a change also of the law (7:12). However, when the epistle of 1 Peter was written, Christians were already designated as a “holy priesthood” or a “royal priesthood” (2:5,9; cf. Romans 12:1; Hebrews 13:15-16; Revelation 1:6; 5:10; 20:6).

The former priesthood had been replaced. It is almost universally recognized by conservative scholars that 1 Peter was written in the 60’s – probably around A.D. 64; thus, before the fall of Jerusalem. The Levitical priesthood, as well as the law, were divinely terminated already.

On the other hand, if the Jews were still under the law of Moses between the cross and A.D. 70, then they were likewise still under a priesthood in which animal blood was redemptive, even after Jesus had already sacrificed his life for them. Such makes no sense.

The Present Tense

If, however, the law of Moses was abolished at the death of Christ (A.D. 30), why does Paul suggest, in 2 Corinthians 3:11 (which was penned some 26 years later), that it was “passing away” (a present tense participle)? There are two possible, and quite reasonable, explanations for the present tense form.

The context indicates that the apostle is drawing a contrast between the fading glory of the first covenant, and the undiminished and permanent glory of the “new covenant” (vv. 6,14). Thus, consider the following.

1. Though the redemptive element of the Mosaic law was abrogated at the cross, the civil aspect of the regime continued on until A.D. 70, when the complete destruction of the Hebrew system of jurisprudence was implemented by the Lord. God sent “his armies” and brought down the last element of the former politico-religious economy (Matthew 22:7). The system as a whole was removed incrementally.
2. Too, as the influence of the gospel of Christ invaded the hearts of thousands of Hebrew people (cf. Acts 2:41; 5:14; 6:7; 8:6, etc.), it was apparent that the “glory” of the former administration was fading.

It has been estimated that by the time Stephen was martyred (Acts 7:60), the Jerusalem church consisted of no fewer than 20,000 Jewish souls (Simon Kistemaker, *Exposition of Acts*, Grand Rapids: Baker, 1990, p. 148). This represented more than one-third of the estimated 55,000 citizens in Jerusalem at that time (Joachim Jeremias, *Jerusalem in the Time of Jesus*, London: SCM Press, 1969, p. 83).

It thus is quite clear that the Hebrew system was in the process of “passing away” as an influence affiliated with Jehovah God.

There is no need to resort to the fanciful ideology of the “realized eschatologists” to explain the present tense form in the Corinthian text under review.

"PRETERIST PROPHETIC PHANTASYLAND"

by **BOB L. ROSS**
(written in the mid-1990s)

WELCOME to **"MACCABEEVILLE" & "JOSEPHUSTOWN"** **

** Meet Mayors **ANTIOCHUS** and **JOSEPHUS** and Councilmen Eusebius, "Saint Jerome," and the Public Relations Staff of J. Stuart Russell, Max King — and other *"Pretie Propagandists."*

"**PRETERISM**" is the idea that some, or all, Bible "prophecy" may be declared by uninspired men as having been already "fulfilled." It is by no means "new," for it originated with the Jews in the "interbiblical" years, prior to the first coming of Christ. It was the "faith" of Josephus in the first century A.D., and it was even held to some degree by a few in the apostolic church age (**2 Timothy 2:18**).

Some today are "Partial Preterists" and some are "Full Preterists."
JOHN L. BRAY ["Baptist" evangelist] is an "example" of a "part-pretie,"
while
MAX KING ["Campbellite" Church of Christ minister] is a "full-pretie."

Bray and King both pronounce that the "Second Coming" is past, but Bray has not yet "realized" what King claims to "realize" in regard to the "Resurrection" and the "Final Judgment" [**MATTHEW 24 FULFILLED** by **John L. Bray**, pgs. 274, 282]. When I started issuing critiques of Bray's book, I was immediately informed by the "Preterist Archive" ("full pretie") that Bray did not "speak" for the "P.A." "camp."

The "part-preties" claim that "some" things were "fulfilled" in the past, while the "full-preties" tell us that "everything" has been "fulfilled." The latter view, or the deepest "ditch," includes the Second Coming of Christ, Resurrection, the Rapture, the Judgment, the Millennium, the Antichrist, the Abomination of Desolation, the Great Tribulation, the New Heavens and New Earth, all the prophecies of Daniel, Matthew 24, Revelation, etc., and numerous other passages which only those with the peculiar "enlightenment" of the Preterists have "realized" as having been "fulfilled."

If you want to "see" all these glorious "fulfillments" and jump-in for a swim in the pool of "Realized Eschatology," you will find the "Rosetta Stone" of Preterism at the **"Preterist Archive."** There you can drink of the "elixir" of "Preterist Prophetic Phantasy" to your little heart's content.

Preterists refer to this fantasy in a jargon called "Realized Eschatology," a high-falutin' expression used by the late **C. H. DODD**, a man who perhaps knew and taught about as much of the Bible as the "ministers" at the nearest "Kingdom Hall," "Church of Latter Day Saints," "Church of Christ," and "Unity Church." An excellent biblical "reference" to such stuff known as "Realized Eschatology" is found in Romans 1:25, for it is the same in its "results" as the type of "vain imagination" therein described.

The "scholars" who man the "fort" at the "Preterist Archive" and reign on the "thrones" which produce the "Kingdom Counsel" magazine are among the modern entrepreneurs who "hawk" the wares of Preterism, hoping to hit "pay-dirt" with all the "suckers" and "mush-lappers" who have no better-way to waste their money. These "hawkers" do not mind using whatever device is "pragmatic" and "practical" in the "making of a buck."

For example, without a blush, they will even snatch any "crumb" they can find which bears the name of "**C. H. Spurgeon**," whose works we publish and whose name and honor we are set-to-defend whenever "Spurgeon" is distorted, misused, falsely "quoted," etc. We have rebuked and reproved **JOHN L. BRAY** for his abuse and misuse of Spurgeon, but he is not the only "Pretie" who is guilty.

I have in my hand the "Magnum Opus" of modern Preterism, written by a Baby-sprinkling Congregationalist Minister, **J. STUART RUSSELL** (1816-1895), who didn't know "what" the word "baptize" means, nor "who" is to be "baptized," yet he "knew" that the "Antichrist" was "**NERO**," and he wanted his readers to believe he knew what "fulfills" Bible prophecy. This is the "spring" from which most of the modern "preties" have drunk the pretie "elixir," including the "high priest" of the "realized eschatologists" among the Campbellites (or "*Church of Christ*"), **MAX R. KING**. From what I can gather, King's father-in-law seems to have led the son-in-law to this "spring," and Max has subsequently led many of his "Restoration Movement" brethren to drink of the "Kingdom" elixir. "Church of Christ" Minister, **C. D. BEAGLE**, father-in-law of Max King, reportedly was among the "first" to inspire Max into the study of "Russellism" [J. Stuart's brand], and Max eventually "realized" enough of it that he published a book, ***THE SPIRIT OF PROPHECY*** (1971), to be followed later by the big book of 784 pages of wasted paper, ***THE CROSS AND THE PAROUSIA OF CHRIST*** (1987).

Max and his "disciples," such as **Jack C. Scott**, **Don Preston**, **Charles Geiser**, and company, have been creating "no small stir" for the "among-us," "faithful brethren," "Church of Christ" for many years. "Kingism" and "A.D.70-ism" have been the "subjects" of articles in magazines and themes of "lectures" at "Lectureships" wherever "the Lord's church" has "faithful congregations," wearing a "scriptural name," opposing the use of "mechanical instruments of music," and teaching the heresy of "baptismal remission of sins," as taught by the likes of the late **Austin McGary**, "**Firm Foundation**," "**The Spiritual Sword**," and their "brotherhood."

This book by Russell has also been promoted by one of the foremost "hawkers" of Preterism, GREAT CHRISTIAN BOOKS [Elkton Maryland - now out of business], the "discount book" company headed by **WALTER HIBBARD**.

[By the way, there is at least one "*redemptive*" value in reading Preties, and that is, you can't find any two of them who will stand-by the "*views*" of another one, and this serves as a sort of "*circus entertainment*," as all the various "*creatures*" of fantasized "*prophecy*" are "*whipped-around*" by enlightened Preterist "*Ringmasters*." It is just as "*entertaining*" as listening to the latest "*exciting prophetic reports*" from some of the current Premillennial "*prophecy-experts*," such as **Jack Van Impe** and **Hal Lindsey**, who themselves are not free of the preterist "*virus*," especially on the book of Daniel].

Russell's book of 561 pages of spoiled-paper hopefully profited the printer and publisher, but as for assisting in understanding Bible prophecy, any "profit" comes in the form of the readers' seeing the same type of folly which was displayed by the prophets of Baal (**I Kings 18**), the Magicians of Pharaoh (**Exodus 7-9**), and the Magicians, Astrologers, and Sorcerers in Babylon (**Daniel 2**). I think of Preterism as a sort of "Prophetic Houdinism," for Preties can find more "escapes" from the "chains" of Scripture than "the Great Houdini" found ways to escape the chains used in his craft.

This book, known as **THE PAROUSIA**, was issued by J. Stuart Russell in 1878, and it was immediately "branded" by **C. H. SPURGEON** with an **unmistakable rejection** as to its thesis, in the following words —

"THE REASONING FAILS."

Why Spurgeon even called it "reasoning" is simply due to Mr. Spurgeon's gracious gift of "charity," not being more "critical" than a case required. Spurgeon did say, in his own characteristic manner, that demonstrating the idea that Revelation was "fulfilled" in A.D.70 "requires more ingenuity and strength than that of men and angels combined." He adds, "Amidst the many comings of Christ spoken of in the New Testament that which is spoken of as a SECOND, must, we think, be personal, and thus similar to the first; and such too must be the meaning of 'his appearing.' "

While Spurgeon said Russell's "theory is carried too far," yet in typical Spurgeonic charity to the publishers who furnished him books, in his "reviews" he seemingly always tried to at least find some little justifiable "morsel" of "promotional assistance" so as to help the donor-publishers at least recover their "cost" — so, he gave a final word, saying that the book "can be injurious to none and may be profitable to all." [**THE SWORD AND THE TROWEL Magazine**, October 1879, pg. 553]. In saying this, Spurgeon probably was assuming (as most of us would likewise have assumed) that his readers "had more sense" than to "take seriously" the fantasies of Mr. Russell.

The Preties, however, disregarding the PRIMARY portion of Spurgeon's negative review, which condemns the book as saying "much more than ought to have been said," and declaring that "the reasoning fails," etc., latched-on to the scant few "charitable" words in the review, and have plastered Spurgeon's name on the back cover of a 1983-reprint of this hunk of hokey, creating an impression that Spurgeon "endorsed" the contents! We at times have "suspected" that Baker Book House might be a bit inclined to allow "financial consideration" to be a wee-bit more motivational in Baker's choice of titles than it should, and the use of this cover "blurb" only adds "fuel" to that "suspicion." To "represent" Spurgeon by excerpting a SINGLE line from an otherwise completely NEGATIVE review of Russell's book, is "typical" of the "reputation" which Preties are creating for themselves, especially in regard to the distortion of Spurgeon; he seems to be their favorite "victim."

Only those who are ignorant of Spurgeon's views would ever "fall" for the idea that he gave his approval to the contents and views expressed in this piece of palabber.

For C. H. Spurgeon's "**REAL**" views on prophecy, see our brief article, *Spurgeon's VIEW OF THE MILLENNIUM*, also visit *The Spurgeon Archive*, where **Dennis Swanson** has objectively researched and written the most responsible work on *Spurgeon's ESCHATOLOGY* available today, other than the writings of C. H. Spurgeon himself.

1. A VISIT TO "MACCABEEVILLE" — BIRTHPLACE OF PRETERISM

We noted that the idea that Bible "prophecy" is "past," as declared by uninspired men, is called "Preterism," and it alleges that predictions and foretellings of Scripture have "already been fulfilled." This form of uninspired "divination," claiming to "know" what, when, and where something was "fulfilled," apparently originated with the uninspired Jew (or, Jews, as the case may be) who wrote the uninspired books called "Maccabees," which appear in the "Apocrypha." He wrote in a "desolated" time when, he indicates, there was no "prophet" (1 Maccabees 4:46); but evidently he thought he was at least enough-of-a-"prophet" to "divine" the "fulfillment" of prophecy. Consequently, he ventured to proclaim it in his day, and to further complicate matters for future generations, his "divination" has been perpetuated by the continued publication of the Apocrypha.

The most notable "victim" of this Jewish "diviner" is perhaps the **BOOK OF DANIEL** and its prophecies about the "Little Horn" who is to appear in the latter days of the world as we know it today. The vision of Daniel in chapter 2, and the visions of Daniel in chapters 7, 8, and 10, all pertain to the "END," culminating with the Second Coming of Christ, the destruction of the "Little Horn" [*"Antichrist"*] and his Kingdom, the Restoration and Conversion of the Jews to Christ, the Resurrection of the Dead, the Final Judgment, and the Reign of Christ on earth with His Saints. But the Preterist Jew who wrote the Maccabees found "fulfillments" of Daniel's prophecies in persons, places, and events which preceded even the first coming of Christ.

Right from the "get-go" of the book of First Maccabees, we are asked to believe that "a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king," was the "man" to whom the Angel referred when he communicated the "truth" to Daniel about his visions. According to First Maccabees, this man, Antiochus, "set up" the "**ABOMINATION OF DESOLATION**" (1 Maccabees 1:54).

When that uninspired Jew penned that pronouncement, Preterism had its "birth." This is the "first cornerstone" of Preterism — the idea that **Antiochus Epiphanes** "fulfills" something either in-part or in-full in the Book of Daniel. And it was the "first" of many such "divinations" of "fulfilled prophecy" yet-to-come in the history of Preterism.

This pronouncement has influenced both the eschatology of "Futurists" and the eschatology of "Preterists," as both "camps" have disregarded, distorted, discombobulated, and otherwise mangled the Book of Daniel in regard to prophecy.

JESUS CHRIST, the Son of God, had committed unto Him ALL of the "revealable" knowledge about prophecy and its fulfillments, according to the Will of His Father, in Whose "Power" all prophetic knowledge abides (Acts 1:7), and when the Son spoke the name of "Daniel" in the ONLY use of the Prophet's name in the New Testament, Jesus demonstrated a TOTAL REJECTION of the "diviner" who wrote Maccabees. He didn't even bother to say, "You have heard... BUT." Jesus Christ did not even bother to dignify the Maccabees' "divination" as being worthy of any "notice" (**Matthew 24:15; Mark 13:14**). In effect, Jesus was saying, ***"You have seen NOTHING yet! The Abomination of Desolation, spoken of by Daniel, is STILL TO COME!"***

Jesus REJECTED the very first "leg" of the Preterism "Paradigm"! He did not give the "Antiochus" theory the "time of day!" And the only reason we are giving it the "time of day" is because the old "divination" is still around and causing more misunderstanding of the Book of Daniel in all the "prophecy camps" than we could catalogue. And... it has appropriated the name of Spurgeon to some of its merchandise, as if he endorsed the product.

That uninspired Preterist Jew "thought" he had "seen" a "fulfillment" of Daniel, but he had really "seen" nothing. From that "point-in-time," of course, he knew nothing of the subsequent history of events which would transpire — the history which we know from a 1997 point-in-time, as we look backward. He was "divining" in accordance with the very limited information he had of events of history available to him in those days before the coming of Christ, and he thought that Antiochus looked-like the "real thing," considering how Antiochus had dealt so viciously with the Jews and their Temple.

But Antiochus was not the "man" — he did not set the Abomination of Desolation spoken of by Daniel, and so was not the "Little Horn." When he read "king of the south" and "king of the north" (**Daniel 11**), he could not foresee, for instance, the FUTURE "king of the south" and "king of the north" who would arise in the 7th century A.D. when the Arab Empire would be born, and "split," and generate wars over which Muslim "king" would dominate the Middle East. He could not foresee that the "vile person" of Daniel 11:21 would arise in the "northern" kingdom of the divided Middle East Arab Empire, the "Great Nation" which God had promised to ISHMAEL (**Genesis 17:20; 21:13, 18; cf Daniel 11:5**).

Antiochus Epiphanes "fulfilled" nothing written in Daniel. The things attributed to the "time-frame" of the "Little Horn's" career have NEVER come-to-pass — they still lie in the future. Whenever you read or hear someone claim that "Antiochus" is any kind of "fulfillment" of any part of Daniel, you are reading or hearing **JEWISH PRETERISM** which first appeared in the uninspired book of First Maccabees, an uninspired writing by an uninspired Jew —

Jesus REJECTED it!

You are in "Maccabeesville" when you hear that "Antiochus" fulfilled something in Daniel, and your "Tour Guide" is a "Maccabees Preterist." Watch your step, or you'll fall

into the ditch of Preterism! Or, you could get "routed" by the "Guide" to another "city" in Preterist Phantasyland...

2. A VISIT TO "JOSEPHUSTOWN" — BIRTHPLACE OF "A.D.70" PRETERISM

Here you will encounter "Josephus," the chief priest and "Father of Preterism" in relation to the "time-frame" which takes-in "A.D.70." This Jewish priest was the "Pet Jew" of Roman Emperor, **TITUS**, the "General" of the Roman Army when Rome decimated the city of Jerusalem in A.D.70. Later on, when Titus became the Emperor of Rome, he was "so desirous" of notoriety that he "ordered" the publication of a "History," written by Josephus, in which Titus is highly "embellished" and praised for his impeccable military qualities, and for what Josephus calls "the kindness of his nature." If we can fully believe Josephus, we can fully believe that General Titus' hands were "clean" as to the destruction of Jerusalem and the Temple of the Jews — he reportedly even tried to get his soldiers to put-out the fires which Titus allegedly said were set by "the Jews" themselves (**WARS** Book VI, paragraph 2, pg. 584, Kregel reprint of 1966).

But Josephus has his "critics," and they do not speak too highly of his reliability. In his "Foreword" to the Josephus book, **William S. LaSor** brands Josephus "an egotist and opportunist," and a man of many domestic problems — "married three times, perhaps four; he was deserted by one wife and divorced another" (pg. ix). LaSor says Josephus gives a "distorted picture of the Essenes," and alleges other foibles in him (pg. xi). Certainly, Josephus' embellishment of Titus involved a "pragmatic" element, avoiding any offence against the Emperor. Many of his descriptions of the "attributes" of Titus are a little "much" to "swallow." This is not to say that his history is "totally unreliable," but it is to say that some things he reports must be "taken with a grain of salt," evaluated in the light of the circumstances. In fact, Josephus was of the sect of the Pharisees (*Complete Works of Josephus* pgs. 1 & 2).

The account of Titus' having his soldiers "beaten" as an encouragement to put-out the fires of the Temple, yet to no avail, is an example — can we "really believe" that a Roman soldier would risk "refusing" to obey his General, an act which would have surely merited death? This appears to be at least an "overstatement" by Josephus, designed to "curry favor" with and for "gentle" Titus. Like many "Generals," Titus perhaps relished that idea he was "on God's side" and "God was on his." The statements in Josephus about the "role" of "God" as being the "assistant" to the Romans certainly would clearly serve to enhance Titus' reputation with both the Romans, the Jews, and with other peoples of that time.

Thus, "History" has recorded that Titus was a "gentle" sort, that "God" was his "assistant," and he was therefore someone very "special." In fact, Josephus has made Titus so very "special" that Josephus, a Maccabees Preterist, "made room" for Titus and added his name to the "fulfillments of Daniel" category. Before A.D.70, Josephus was already a believer in the Preterism of the Maccabees in regard to "Antiochus," but now, no doubt to the great delight of Titus, Josephus "divined" another "fulfillment" of Daniel

when he said that "Daniel ALSO wrote concerning the Roman government, and that our country should be made desolate by them." (**ANTIQUITIES** Book X, chapter xi, para. 7, pg. 227, **Kregel** edition, 1966). Josephus said, "See how they [Daniel's writings] have been **FULFILLED**" (*Ibid.*)

Although Josephus had formerly believed that Antiochus Epiphanes had "fulfilled" the prophecies of Daniel (**ANTIQUITIES** Book X, chapter xi, pagrph. 7, pg. 227; Book XII, chapter vii, pagrph. 6, pg. 260; **WARS**, Book I, chapter I, pagrph. 1, 2, pg. 429), out of respect for his "sponsor," the former Roman General and now Emperor, Josephus accommodated the Emperor, "adjusted" his Maccabees-Preterism, and "immortalized" Titus by exalting him to the level of Antiochus Epiphanes — A "FULFILLER" of the prophecies of the Divinely-inspired prophet, Daniel, who "ALSO" wrote of the "Romans" under General Titus, hundreds of years ahead of time! Don't you suppose Emperor Titus perhaps felt a little "special" to have "God" refer to him in the Scriptures?

Titus could henceforward and forever "put his finger" on the prophecies of Daniel and say, "That's me! God prophesied of me! Right there in the prophecies given by the Angel, in the Divinely-inspired Daniel! I'm the 'man' about whom the Jewish prophet wrote, hundreds of years ago!" That would make any General feel "special," especially if he was "doing the will of God."

Do you think Josephus' Preterism didn't make Titus feel "special"? Now, whether-or-not Titus "really believed" that Preterism is beside-the-point; but just consider how being "in" Daniel's prophecy exalted Titus in the eyes of both the Romans and the Jews. It elevated him to the likes of Jesus and John — fulfillments of Old Testament prophecies. And Titus had the "certification" of a Jewish priest, scholar, and historian — Josephus — that this was indeed authentic: he indeed "fulfilled" the prophecy! How many Generals or any others could say that? He was right in there with Nebuchadnezzar!

So Titus not only had his "divinity" as Emperor of Rome, even more significantly, he had the "uniqueness" — "thanks" to Josephus — of being the one-and-only Roman Emperor who "fulfilled" one of the most significant of all the Jews' Old Testament prophecies. No wonder Josephus was Titus "Pet Jew" and was paid a pension! (**JOSEPHUS** pg. 21, Kregel reprint).

But... there was "one small problem" ...one little "fly in the ointment" — the "small-print" area — namely, the Christians "didn't buy it"! They did not "see" what Josephus "saw." They went right-on looking for the "future fulfillment" of prophecy! They did not believe Preterism, that Titus and the Romans had fulfilled prophecy. Even the Preties themselves bemoan the "futurism" entertained by the post-A.D.70 church, a church which allegedly "saw" the "Abomination of Desolation" so clearly they all escaped the "wrath" which came upon the Jews, yet didn't see the Second Coming of Jesus, the Resurrection, the Judgment, nor any of the other things they would have been expected to "see." The Preties claim that the church didn't "begin to see" these things until many years later, perhaps about 150 A.D. (**"Kingdom Counsel"** Magazine, Ed Stevens, Jan. '93, pg. 12).

As years passed, some of the "Christians" yoked-up with secular Rome in the making of Christianity as THE "state religion," and began to "discover" what "really happened" in A.D.70 (that is — according to Josephus; see Eusebius' *Ecclesiastical History* pg. 86; Baker 1966). They began to "see" the Preterism of the Maccabees and Josephus. A "Bishop" named EUSEBIUS, a sympathizer with heretic Arius and a "middle-of-the-roader" as to the controversy on the Sonship of Christ, began to spout the Preterism of the Maccabees and Josephus. "SAINT JEROME" joined the "camp" and wrote on "Daniel," promoting at least some of the preterism originally set-forth by the uninspired Jewish writer of Maccabees. Now Preterism was "expanding" itself to incorporate the "New Testament prophecies," blending them with the "fulfillments" pronounced by the Maccabees and Josephus, disregarding the words of Jesus in Matthew 24:15, or else "adjusting" those words so as to "accommodate" Preterism. Some of "the Fathers" accepted Jerome, Eusebius, Maccabees, and Josephus, and Preterism was now becoming "entrenched for the ages."

It now not only had Jewish "authority" and Roman Emporial "authority" behind it — it had the embellishment of some of the "Fathers" of the "Church."

3. THE JEWISH 'CHRONOLOGY' — DANIEL "FULFILLED" BEFORE CHRIST!

To insure that the Maccabees' Preterist theory of Daniel's having been "fulfilled" in the past in the days of Antiochus, early-on the Jewish scribes and scholars set themselves to the task of "expounding" point-by-point, verse-by-verse, the "fulfillment" of Daniel's prophecies, especially as recorded in Daniel 11. They took that chapter and "hammered-out" the "historical fulfillment" theory you see in all the "Pete and Re-Pete" books and commentaries which present the Preterist theories of Maccabees. They applied Daniel 11 to the "Ptolemies and Seleucids," following the collapse of the Grecian Empire. They developed a "chronology," allegedly showing the "history" of "how" and "by whom" Daniel's prophecies were "fulfilled," culminating with "Antiochus Epiphanes." All of this sounded "wonderful" to the "inerrantists," for this "fulfilled prophecy" surely demonstrated the "inspiration" of the Scriptures! No, what it demonstrated was UNBELIEF in the Second Coming of Christ, as revealed by Daniel!

[This "*Chronology*" is about as "*clear as mud*." WALTER K. PRICE, who wrote a book based on this "*Chronology*," says "*a confounding array of unfamiliar names, dates, battles, and political intrigues challenge every endeavor to relate Daniel's prophecy to its fulfillment in the historical events of the third century B.C.*" (IN THE FINAL DAYS pg. 38). Commentators who take it "*seriously*" struggle in the quagmire of deciphering the proper "*parallels*," and will try to tell you "*who's what*" and "*who's not*," as best as they can (see John Gill, for instance).]

With the aid of the Josephus' Preterism, "Saint Jerome" and his devotees incorporated Josephusism with Maccabeesism and successfully put a veritable "lock" on the Book of Daniel. Some of the "part-pretie" Premillers, although "buying" much of the Preterism of Maccabees and Josephus, "jumped the traces" and developed a "gap" theory called the "70th Week of Daniel," so as to somehow get some of Daniel into the "future prophecy" category. But their confusing, conflicting, and combobulated "interpretations" and

"applications" of Daniel simply served to enhance the view of Preterism. Compared to some of the "hermeneutics" of some Premillers, the "hermeneutics" of the Preties appear "valid." Anyone who can't "swallow" Scofield's two "Little Horns" and three "Abominations," Larkin's chartology and peccadilloes [see his *Book of Daniel* pg. 30], Sir Robert Anderson's "chronology," and similar "cornfusion," is apt to lap-up the Preterist theories, simply out of "frustration," if for no other reason.

With the added "cornfusion" of the "part-pretie" futurists in the premill, postmill, amill camps, nobody reading their books or listening to them could make "heads-or-tails" of what Daniel actually reveals. Despite their multitudinous "charts" and "prophecy conferences," Daniel is a veritable "labyrinth" of confusion in the minds of most Christians. The miasmic-mix of preterism and futurism only served to "make a good living" for the Hal Lindsey ~ Jack Van Impe ~ Grant Jeffrey types, and other such "prophecy experts" who jam the world of "Christian television" and burden the shelves of Christian bookstores. Such a mixture of preterism-and-futurism represented by this sort has done nothing to expose any "light" on the Jewish preterism which smothered the prophecies of Daniel, so instead of focusing on the focus of Daniel's prophecies — namely, the emerging **LITTLE HORN** — the modern Premill "prophecy-expert" is trotting-around "Russia" and "Europe," predicting a "Gog-Magog" "Russian invasion of Israel" and a "Restored Roman Empire," with the "Pope" somehow stirred into the mix.

Such "cornfusion" by the Premill futurists has become so repetitive, and with so many failed "raptures" and similar failed "prophecies," such has only served to promote "Full Preterism" to many who don't understand Daniel any more than did the Maccabees and Josephus. They all want to "close" Daniel for good, and keep it closed, relegating it to the past Jewish-decreed "fulfillments" by Antiochus and the Romans.

With the republication of the J. Stuart Russell book, and with the writings by "Campbellite" Max King, "Full Preterism" has been "catching attention" in the last 20 years or so. If we can believe the promotional propaganda of the Full Preterists, Preterism is "spreading like wildfire at the grass roots level," the typical "euphoria" which characterizes every new "movement," "restoration," cult and proselyte sect, obsessed with the "importance" of "restoring the truth." The fact is, "Full Preterism" has made a "dent" in the "Campbellite" sect, the "Church of Christ," primarily because many of the "hawkers" of Preterism were themselves Campbellites, such as Max King, Don Preston, and Ed Stevens (the latter, Stevens, is now "Reformed"). "Campbellite" eschatology was never "straight," and many Campbellites were already "ripe for the picking" by Preterism. The "pretie" views of the late Foy Wallace, Jr. actually "paved the way" for the "full-pretie" views of the "A.D.70-ites."

Certain "Calvinist" and "Reformed" camps are also "blind-as-bats" to the Book of Daniel as a result of swallowing Maccabees' preterism and the Josephian preterism. This is especially true of the Pedobaptist Calvinists who were already "conditioned" for Preterism as a result of their "interpretation" of the Abrahamic Covenant, Israel~Church, and Circumcision~Baptism. From the Pedobaptist views of these entities there is but a "step" to the precipice of "Full Preterism."

NOW YOU KNOW — "Preterism" is originally based upon Jewish "eschatology" in Maccabees, later that of Josephus, and the "Chronology" concocted by the Jews to make interbiblical "history" match-up with Daniel. **Keil & Delitzsch** do a commendable work in "ripping-apart" most of the "historical fulfillment" chronology concocted by the Jews and perpetuated by Jerome and others. The Preterist themselves "fumble-the-ball" as to their "use" of Josephus, and they are often "caught" misreading, misquoting, and misapplying his "history," as demonstrated on the "Preterist Archive." I pointed this out to the "**P.A.**" and got a "**So What?**" in response.

Furthermore, no Preterist can really "defend" the Maccabees, considering the Word of Jesus in Matthew 24:15, putting the "Abomination of Desolation" into the future. Jesus did not refer to "two" or more "abominations," and if any one "splices" in more than "one," he is "adding to" the Word of God. And if anyone tries to tell you "A.D.70" fulfilled the "Abomination of Desolation," hold his feet-to-the-fire of Daniel and make him show the correspondence to "anything" in Daniel. Jesus referred his listeners to "Daniel," and not to "Josephus" or anything else.

"A.D.70" better match-up or march-out.

The Historical Background of Modern Preterism

by **BOB L. ROSS**

(written in the mid-1990s)

—**NOTE:** For the benefit of those who do not know, "**PRETERISM**" refers to the idea that Bible prophecy, from our present perspective, has been fulfilled in the past. As it relates to the Second Coming of Christ, modern Full Preterism alleges that all prophecy was allegedly fulfilled in A. D. 70 when the Romans destroyed Jerusalem.

In my writings on Preterism, I have demonstrated that the basic concept of this thinking is rooted in the uninspired writings by the Jews in the Old Testament times which followed the Babylonian captivity, many years after the writing of the book of Daniel.

The first known instance of an uninspired attempt at discerning the fulfillment of the prophecies in Daniel is found in the uninspired Jewish books of the Maccabees in the Apocrypha. These uninspired Jews alleged that Antiochus Epiphanes and his pig fulfilled the "abomination of desolation" spoken of by Daniel (1 Mac. 1). When that is taught today by a prophecy teacher, he is simply repeating what was first proclaimed as a fulfillment of prophecy by the uninspired Jewish writer of the Maccabees. The post-Maccabean Jews developed a "chronology" of history which allegedly fulfilled Daniel chapter 11, and this accounts for a mass of misunderstanding of the book of Daniel. One can find this erroneous concept cropping up in commentaries and in the notes and comments in various "study" and "reference" Bibles.

Later on, shortly after the death of Christ, **JOSEPHUS**, a Pharisee Priest, gave further impetus to this fanciful Maccabean theory (which he accepted), and also added his own erroneous preterist notion that Daniel likewise prophesied of the Romans' destruction of Jerusalem in A. D. 70. This no doubt delighted his employer, the Roman Emperor Titus, who rewarded Josephus handsomely for his labors in writing the history of the Roman war with the Jews. Emperor Titus, who was the Roman General at the time of the destruction of Jerusalem in A. D. 70, was probably elated to learn that the God of Israel had prophesied of him via the prophet Daniel's writings, as alleged by Josephus.

EUSEBIUS, the fourth century church historian and an Arian, followed Josephus and ventured to co-mingle Jewish preterism with Matthew 24 and the subsequent events of A. D. 70, thereby putting into place all the essentials to both Partial Preterism and what later developed into Full Preterism. Ever since, there have been some elements of preterism presented in the various and multitudinous writings by all schools of prophetic studies, which has especially created confusion on the book of Daniel, particularly among premills. To my knowledge, modern premill teachers are shot thru with preterism on the book of Daniel.

The common thread in the Maccabees, Josephus, and Eusebius is that they presumed to discern what current events allegedly fulfilled prophecy. They made the prophecies "fit" the events and declared the prophecies "fulfilled." Of course, this was done apart from any evidence of inspiration by the Holy Spirit, but was done in autonomous fashion. Most

of what is written today on Daniel and prophecy is merely repetitious of the Jewish-Eusebian preterism of the past.

MODERN PRETERISM

In later years, a 19th century anonymous writer (subsequently revealed to be **J. STUART RUSSELL**), came out with a book in 1878 entitled "**THE PAROUSIA**." This writing became the "sacred tome" of the modern preterists after **Walter Hibbard** of the "Great Christian Books" discount book business [now out of business] collaborated with Baker Book House to reprint the book in 1983. On the whole, this book was an effort to establish what is now known as Full Preterism, although Russell did allow for the Millennium of Revelation 20 as "still future and unfulfilled" (**Parousia**, pages 522, 523). Russell used and put great stock in the writings of the Pharisee priest, Josephus, which has become a common attribute of modern preterism. Russell also deciphered the New Testament proof texts and interpretations for modern preterism, and most of what has since been written is primarily a rehash of Russell's views.

Russell's preterism had little influence in his own day. A copy was sent to C. H. Spurgeon for review and he discredited the book, saying "the reasoning fails." [[See our website for CHS on Russell's book](#)]. Spurgeon said, "the compression of all the Apocalyptic visions and prophecies into so narrow a space requires more ingenuity and strength than that of men and angels combined" (*The Sword and the Trowel Magazine*, October 1878, page 553).

CAMPBELLITES AND PRETERISM

In the 20th century, the phantasmagorical preterist book written by Russell in the 1800s was discovered and propagated by a group of Campbellite preachers in northeast Ohio in the early 1970s, creating some local interest in preterist mythology. **C. D. BEAGLE** and his son-in-law, **MAX KING**, were of foremost influence in leading a few young Campbellite ("Church of Christ") preachers into preterism, branded by other mainline Campbellites as "Kingism." Since Campbellites were generally already partial preterists or amills after the order of teaching propagated by the influential Foy Wallace Jr., it wasn't too much of a step for them to accept the views of Beagle and King which became known as Full Preterism, meaning that all Bible prophecy was fulfilled in A.D. 70.

"Kingism," "Realized Eschatology," or "A.D. 70ism" became the basic theme at a small Northeast Bible Institute which was started by the Ohio Campbellites in 1976 and in a small newsletter called "Studies in Bible Prophecy" edited by Charles E. Geiser. **Campbellite preachers such as Geiser, Beagle, King, Edward E. Stevens, Terry Hall, Timothy James, Tracy Hood, and others contributed to the newsletter.** Early in this movement, King engaged other Campbellites in debates, and eventually other debates between various Campbellites were held on the subject.

With the aid and comfort of Walter Hibbard (who handled a lot of Reformed literature thru his Great Christian Books company), and with the publication of Russell's book and a large book by Max King which was promoted by Hibbard, the preterist fantasies began

to spill over into some Reformed circles. **John L. Bray**, a Southern Baptist evangelist, was influenced by the preterist writings and in the late 1980s he began to publish a series of booklets promoting partial preterism and eventually swallowed the whole thing. Bray published and widely advertised a book on *Matthew 24* in which he primarily repeats most of the views of Russell and the Campbellite "Kingites."

2001 Update: With the development of a growing market for preterist writings, Edward E. Stevens became the chief entrepreneur of the movement, and not too long ago he and a few others formed the "International Preterist Association." Stevens' IPA is publisher of the recent little book *Dead in Their Tracks* by **John Noe**. I talked with Stevens for awhile at the 2001 Christian Booksellers Convention in Atlanta. He is no longer a Campbellite, but now is associated with one of the Presbyterian groups. Ed is the current "Wal-Mart" for all things preterist. He conceives of preterism as being "the only solution," or "David's little preterist slingshot" to slay the giant Goliath of modern critics of the Bible. He thinks preterism is "the solution to the culture war" and the "next Reformation and Renewal of Christianity — the Prophecy Reformation."

Instead of looking for a future return of Christ to rule on earth, put an end to war, and bring peace, Stevens believes Christ returned in A.D. 70 and took up His reign upon the earth. I don't know how he squares this with the past 2000 years of wars and rumours of wars, but he seems to be as preoccupied as a child in toyland. Since I don't see much difference between toyland and preterist phantasyland, I suppose this is to be expected.

Course, it may be that book business is so good at IPA's preterist publishing headquarters Stevens is oblivious to other existing conditions in the world.

Read MORE on "Preterism" here...

PRETERIST PROPHETIC PHANTASYLAND

ALSO...

A Primer on "Preterism"

Read Furthur here....

***Charles Spurgeon's* VIEW OF THE MILLENNIUM**