

Realized Eschatology

Consequences of the 70 AD Doctrine

Introduction

1. Many people have been deceived by the proponents of Realized Eschatology, or the 70 AD doctrine.
 - A. This theory teaches that all the end time events have already been accomplished.
 - 1) The second coming of Christ
 - 2) The resurrection of the dead
 - 3) The judgment Day of the Lord
 - 4) The end of the world
 - B. This theory would have us believe that the “last days” existed from 30-70 AD, and that the “eternal days” began at 70 AD.
 - 1) We are supposedly living in the “eternal days” right now.
 - C. The 40 year “gap” where the old and new covenants supposedly “overlapped” is the result of faulty interpretation.
2. To document these positions as central to this doctrine, consider this assessment from Max King:

“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 Peter 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 Corinthians 13:10) when they reached adulthood in Christ, receiving their adoption, redemption, and inheritance. The eternal kingdom was possessed (Hebrews 12:28) and the new heaven and earth inherited (Matthew 5:5; Revelation 21:1, 7)” **(SOP P. 239)**.

Consequences of the 70 AD Doctrine

1. In our final lesson today we will consider some of the consequences of this doctrine.
 - A. We will see that it is not a harmless, private conviction which can be held without hurting oneself and others.
 - B. Given this doctrine's premise that God's scheme of redemption was not complete until 70 AD, there are some serious consequences which necessarily follow:

Problems Regarding the Resurrection

1. No marriage and no death after 70 AD
Luke 20:34-36
 - A. This consequence centers on the view that the "last days" are to be defined as the closing period of the Jewish age 30-70 AD, with the "eternal days" continuing from that point.

"We are now in that world which is to come instead of being in the last days we are in the eternal days, a world without end (Eph 3:21)." **(SOP P.81)**

- B. This would mean that those in the New Testament who lived between 30-70 AD were in the "last days," while we now live in the "eternal days."
 - 1) In Luke 20:34-36 Jesus contrasts "this world" and "that world" following the resurrection of the dead, and concludes that while marriage occurs in "this world," it will not be so in "that world."

- 2) Also, those who “are accounted worthy to attain to that world, and the resurrection of the deaddie no more.”
 - a) Are people still marrying after 70 AD? **YES**
 - b) Are people still dying after 70 AD? **YES**
 - c) Is the period of Christianity in which we now live termed the “eternal days” in the New Testament? **NO!**
 1. Otherwise following 70 AD, Christians would be prohibited from marrying and neither could they die anymore.
2. The Pharisees and Paul looked for the same kind of resurrection
Acts 24:15
 - A. Remember, the 70 AD doctrine teaches that the resurrection of the dead discussed in passages such as 1 Corinthians 15 is the resurrection of Christianity out of Judaism (SOP P. 200).
 - 1) If this is true, then the Pharisees held a very strange hope concerning the resurrection.
 - 2) To Felix, Paul stated that his accusers were looking for a resurrection of both the just and unjust – the same as Paul.
 - a) Could it be concluded that these Jewish accusers were looking forward to the day when Christianity would arise to dominance, while Judaism would be destroyed under God’s wrath? I really don’t think this is what they were looking for!
 - b) Either Paul was wrong in his assessment of the Jews’ hope, or maybe the AD 70 doctrine is wrong in its assessment of the resurrection of the dead.

Problems Regarding Human Redemption

1. Forgiveness of sins was not fully accomplished until 70 AD

A. This doctrine does not regard forgiveness of sins as an accomplished fact until 70 AD.

“When would ungodliness be turned away from Jacob, or their sins be taken away? When Christ, the deliverer, came OUT OF ZION, When did Christ come out of Zion? Not at his first coming, but his second coming” (SOP P. 63).

B. The cross of Christ is removed as the focal point and means of accomplishing forgiveness, and is replaced by 70 AD!

1) This makes deceptive the many appeals to people before 70 AD to receive the forgiveness of sins through the death of Christ.

Peter said:

Acts 2:38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

2) These Jews who just realized that they had put the Son of God on the cross to die did not have to wait until 70 AD to have their sins forgiven.

3) Baptism puts one into the death of Christ (Romans 6:3), to enable justification by His blood.

Romans 5:8-9 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

a) Forgiveness of sins was accomplished by the cross of Christ, which happened some 40 years before 70 AD.

2. Maturity and completeness in Christ

“Maturity and completeness in Christ was not possible before 70 AD”
(SOP P. 239).

A. However, we find the apostle Paul saying different:

Colossians 2:10 and you are complete in Him, who is the head of all principality and power.

Colossians 1:27-28 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

1) They were not proclaiming the fall of Judaism in 70 AD as the means of perfection (completeness, full growth, maturity).

A. The 70 AD doctrine concludes that no Christian could be mature in Christ before 70 AD.

1. Not the apostles, not the elders, nor any child of God.

Problems Regarding The Establishment of the Kingdom

1. Misapplying Hebrews 12:28:

Hebrews 12:28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.

A. Realized Eschatology concludes that the kingdom was not FULLY established until 70 AD.

B. However, Isaiah 2:2 prophecies the following:

Isaiah 2:2 Now it shall come to pass in the latter days That the mountain of the LORD's house **Shall be established** on the top of the mountains, **And shall be exalted** above the hills; And **all nations shall flow to it.**

- 1) **Realized Eschatology has God's house being only partially established in the "latter days" and fully established at 70 AD – their "eternal days."**

C. Isaiah, verse 2, implies that full and complete establishment would occur when the law and the word of Jehovah would go forth from Jerusalem (v3).

- 1) **The gospel of the kingdom was preached from Jerusalem unto all the nations following Jesus' ascension (Luke 24:45-49; Acts 2:14-36).**

D. In Mark 9:1 Jesus said the kingdom would "come with power" and that some of His disciples would not taste death until they saw it come.

Mark 9:1 "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God **present with power.**"

- 1) **The "power" referred to must be the heavenly power of Holy Spirit baptism that was received by the apostles on the day of Pentecost (Luke 24:49; Acts 1:4-5, 8; 2:1-4, 33).**
 - a) **There is no suggestion in the scriptures that this was only "partial" power, or that the kingdom and its blessings were only "partially" present!**
 - b) **The kingdom was a fully established kingdom on Pentecost. People did not have to wait until 70 AD to fully possess the kingdom.**

2. **At the point of baptism, individuals were being translated into the kingdom of God.**

Colossians 1:13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

- E. **To deny the full establishment of the kingdom before AD 70 is to deny the fullness of its king (Jesus), its gospel (power to save – Romans 1:16), and its blessings (Ephesians 1:3-4) before 70 AD.**
 - 1) **The Jews who were baptized and received the forgiveness of sins on Pentecost were translated into the fullness of God's kingdom then, just as we are today.**

Problems Regarding Worship

1. **Should the Lord's Supper be observed after 70 AD?**
 - A. **Those who hold the doctrine of Realized Eschatology have no reason to partake of the Lord's Supper.**
 - B. **Jesus said that it would be observed when His kingdom was fully established. When He instituted this memorial supper, He said:**

Matthew 26:29I will not drink of this fruit of the vine from now on until that day when I drink it new with you **in My Father's kingdom.**"

- 1) This means that the Lord's Supper was not observed – and could not be observed before 70 AD, when (as the Realized Eschatologists say) the kingdom was fully established.**
 - a) Think about this for a moment – The Lord's Supper was to be observed in the kingdom, but it would not be observed after the Lord's return according to the Bible.**

1 Corinthians 11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

- 2) The AD 70 doctrine makes every coming of the Lord in the New Testament mean 70 AD. Therefore, based on their theory, it was never observed and could never be observed.**
 - a) Acts 20:7 could not possibly be referring to the Lord's Supper because the kingdom had not yet been established – if this doctrine is correct.**
 - b) Therefore, there never was, nor will there ever be a proper time to partake of the Lord's Supper.**
- 3) This denies the plain teaching of the Bible. It twists and perverts plain Bible passages that have been understood since they were first recorded.**

C. Realized Eschatologists are faced with two decisions regarding the Lord's Supper:

- 1. They must conclude that after 70 AD the Lord's Supper no longer proclaims Christ's death until He comes.**
- 2. They must conclude that the Lord's Supper is no longer applicable to Christians, since we are now living in the "eternal days," and cease partaking of it.**

2. **Most songs must be eliminated from worship**
 - A. **Every song that has reference to the return of Jesus Christ, the judgment day, the end of the world, and all its events must not be sung because they have already been realized.**
 1. **Songs such as “Prepare to meet thy God,” and “There’s a great day coming.”**
 - B. **Why sing about something that one believes has already occurred?**
 1. **To be consistent in worship, the Realized Eschatologist will not be able to sing most songs, and not partake of the Lord’s Supper.**

Conclusion

1. **The apostle Paul comforts the saints with assurance that Christians who die before Jesus returns will not miss out on any of the events and blessings of that grand day. This is a fitting conclusion to our meeting.**
1 Thessalonians 4:13-18
 - A. **All these events did not happen at the destruction of Jerusalem in 70 AD.**
2. **Some Realized Eschatologists may try to ignore its consequences, but this will only lead to hardened hearts.**
3. **God’s remedy is always available.**
 - A. **Repent of this sinful doctrine (Acts 8:22)**
 - B. **Confess the sin (1 John 1:9)**
 - C. **Do works worthy of repentance (Acts 26:20; Luke 3:8) by renouncing this doctrine of man.**

