

The AD 70 Theory

Preface to This Study: Right or wrong (and I believe I am right), I choose **NOT** to draw lines of fellowship over whether or not an individual holds to any of the eschatological beliefs discussed within this study. I choose to draw the lines of fellowship where I see the word of God drawing them. First of all, I believe an individual is my brother or sister in Christ *if* they have followed the Gospel plan of salvation. If they have heard the word of Christ (Romans 10:17) and believe that He is the Son of the Living God (Romans 10:9), if they have confessed Him before men (Romans 10:10), if they have repented of their sins (2 Corinthians 7:10), if they have been immersed into His body (Galatians 3:27), and if they are living faithfully (Revelation 2:10), then I believe they are my brothers and sisters in Christ. If, however, they are denying that Jesus Christ came in the flesh (1 John 4:2-3), if they are being a factious individual (Titus 3:10), or if they are living in a state of outright rebellion in fornication (1 Corinthians 5) then steps should be taken to restore such an individual (Matthew 18:15-17). If they remain in rebellion, then fellowship should be withdrawn. But I see nothing in these passages that teaches that an individual's views on eschatology are subject to withdrawing fellowship and marking.

Definitions: The following definitions to terminology used in this study are offered as a quick and helpful reference.

Amillennialism: is a view in Christian eschatology named for its denial of a future, thousand-year, physical reign of Jesus Christ on the Earth, as espoused in the premillennial and some postmillennial views of the *Book of Revelation*, chapter 20. By contrast, the amillennial view holds that the number of years in Revelation 20 is a symbolic number, not a literal description; that the millennium has already begun and is identical with the church age (or more rarely, that it ended with the Destruction of Jerusalem in AD 70); and that while Christ's reign is spiritual in nature during the millennium, at the end of the church age, Christ will return in final judgment and establish a permanent, physical reign. (*Wikipedia*)

Apocalypse: 1 a: one of the Jewish and Christian writings of 200 BC to AD 150 marked by pseudonymity, symbolic imagery, and the expectation of an imminent cosmic cataclysm in which God destroys the ruling powers of evil and raises the righteous to life in a messianic kingdom b: *capitalized* : Revelation
2 a: something viewed as a prophetic revelation b: Armageddon
3: a great disaster <an environmental *apocalypse*> (*Merriam-Webster's Online Dictionary*)

Armageddon: 1. the place where the final battle will be fought between the forces of good and evil (probably so-called in reference to the battlefield of Megiddo. Revelation 16:16).

2. the last and completely destructive battle: *The arms race can lead to Armageddon.*
3. any great and crucial conflict. (*Dictionary.com Unabridged [v. 1.1]*)

Comprehensive Grace: is another term coined by Max King in which the full presence of God to dwell with all of humanity exists. (*The meaning of this phrase is hard to define, but I did find the following written by Timothy R. King, son of Max King.*)

“Comprehensive Grace affirms a high Christology and sees Jesus as none other than **‘God come in the flesh’** in Whom **‘all the fullness of God was pleased to dwell’** (Colossians 1:19). Jesus is seen as the focal point of history for all things were made by Him and through Him and for Him (Colossians 1:15-20).

“Comprehensive Grace is content to leave the judging of individuals to God for He alone has the knowledge of good and evil and He alone understands all that is needed to prepare the way for His holy and righteous love.

“The message of Comprehensive Grace is not one that affords us the luxury of determining ourselves who is ‘in’ or ‘out’ for eternity. We accept our humble station as servants who know only what the Father deems necessary. The message of the greatest story ever told is one of inspiration to know and fall in love with God – not to spend a lifetime trying to avoid the fate of eternal torment.” (*Comprehensive Grace*, Tim King, July 30, 2002)

After reading this I am still confused as to what is meant by **comprehensive grace**, or why there was ever any need to create this phraseology in the first place.

Covenant: *Bible.* a. the conditional promises made to humanity by God, as revealed in Scripture. b. the agreement between God and the ancient Israelites, in which God promised to protect them if they kept His law and were faithful to Him. (*Dictionary.com Unabridged [v. 1.1]*)

Covenant Eschatology: is a term coined by Max King in the late 1980s to refer to his particular field of biblical study. King reasoned that all eschatology is tied to God’s covenantal working. Once you leave the sphere of the covenant, you cut loose from the real story of the Bible. Covenant is to eschatology what gravity is to the Earth and humanity – once you remove it, there’s no telling where you’re going to end up.

*(In other words, one should study the Bible in its **proper context**, which is always a good idea, and understand that God’s covenants*

apply to whomever they were given originally. For example, God's covenant with Abraham applied to Abraham **only**. It does not apply to us, and it never has applied to us. The same is true with the Mosaic covenant and the Law of Moses. It was given to Moses and the children of Israel at Mt. Sinai, and it never applied to the Gentiles. However, certain aspects of covenants can carry over into subsequent covenants. For instance, as part of the covenant between God and Abraham God told Abraham in Genesis 12:3, **"And in you shall all the families of the Earth be blessed."** This ties in with the very first prophecy, spoken by God Himself, when He said in Genesis 3:15 to the serpent, ". . . and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise His heel." These are both in reference to the Messiah, the Savior of the entire world. And as we are told by the Hebrews writer, the new covenant, authored by Jesus Christ Himself, came into existence at His death: **"And for this cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there has been death: for it does never avail while he that made it lives."** [Hebrews 9:15-17]

So there is nothing inherently wrong in and of itself with "covenant eschatology." However, I disagree with the **conclusions** reached by Max King and those holding similar views.)

Eschatology: 1: a branch of theology concerned with the final events in the history of the world or of humankind.

2: a belief concerning death, the end of the world, or the ultimate destiny of humankind; *specifically*: any of various Christian doctrines concerning the Second Coming, the resurrection of the dead, or the Last Judgment. (*Merriam-Webster's Online Dictionary*)

(In other words, views regarding what the Bible teaches about the "end times" or "last days".)

Millennial: 1. of or pertaining to a millennium or the millennium.

2. worthy or suggestive of the millennium. (*Dictionary.com Unabridged [v. 1.1]*)

Millennium: 1. A span of one thousand years.

2. A thousand-year period of holiness mentioned in Revelation 20, during which Jesus and His faithful followers are to rule on Earth.

3. A hoped-for period of joy, serenity, prosperity, and justice.

4. A thousandth anniversary. (*American Heritage Dictionary*)

Parousia: The Advent or Second Coming of Christ. (*American Heritage Dictionary*)

(Christian theology) the reappearance of Jesus as Judge for the Last Judgment [syn: Second Coming] (*WordNet*)

(a) The nativity of our Lord. (b) The last day. --Shipley. (*Webster's Revised Unabridged Dictionary*)

(Within this study it will refer to the Second Coming of Jesus Christ.)

Postmillennialism: is a view in Christian eschatology that offers an interpretation of chapter 20 of the *Book of Revelation* which sees Christ's Second Coming as occurring after (Latin post-) the "millennium", a Golden Age or era of Christian prosperity and dominance. The term subsumes several similar views of the end times, and it stands in contrast to premillennialism and, to a lesser extent, amillennialism.

Although some postmillennialists hold to a literal millennium of 1,000 years, most postmillennialists see the thousand years more as a figurative term for a long period of time (similar in that respect to amillennialism). Among those holding to a non-literal "millennium" it is usually understood to have already begun, which implies a less obvious and less dramatic kind of millennium than that typically envisioned by premillennialists, as well as a more unexpected return of Christ.

Postmillennialism also teaches that the forces of Satan will gradually be defeated by the expansion of the Kingdom of God throughout history up until the Second Coming of Christ. This belief that good will gradually triumph over evil has led proponents of postmillennialism to label themselves "optimillennialists" in contrast to "pessimillennial" premillennialists and amillennialists. (*Clever, huh?*)

Many postmillennialists also adopt some form of preterism, which holds that many of the end times prophecies in the Bible have already been fulfilled. (*Wikipedia*)

Premillennialism: the view that Christ's return will usher in a future millennium of Messianic rule mentioned in Revelation. (*Merriam-Webster's Online Dictionary*)

(Usually viewed as being a literal 1,000 year reign. Hence, the premillennialist position believes that we are currently living in the time before [pre] the 1,000 year [millennium] literal reign of Jesus Christ on the throne in Jerusalem.)

Preterism: Preterism is a variant of Christian eschatology which holds that some or all of the biblical prophecies concerning the Last Days or End Times refer to events which actually happened in the First Century after Christ's birth. The term **preterism** comes from the Latin *praeter*, meaning "past". Adherents of preterism are known as preterists. (*Wikipedia*)

Preterist: a person who maintains that the prophecies in the Apocalypse have already been fulfilled. (*Dictionary.com*)

Pseudonym: a fictitious name; *especially:* Pen name. (*Merriam-Webster's Online Dictionary*)

Pseudonymity: the use of a pseudonym; *also:* the fact or state of being signed with a pseudonym. (*Merriam-Webster's Online Dictionary*)

Rapture: in Christian eschatology, the **Rapture** is the name given to the future event in which it is believed that Jesus Christ will descend from Heaven, accompanied by the spirits of all the saints of God, both from the pre-incarnation period and after, who have passed on prior to the Rapture, and then the bodies of the saints are joined with their spirits in a resurrection – the First Resurrection – to meet the Lord. Immediately after this, all true Christians alive on the Earth are simultaneously transported to meet the Lord and those who have preceded them in the air as well, all, having been transformed into immortal bodies like Jesus' body, often referred to as the "resurrection body".

There is much disagreement amongst Rapture proponents over when the Rapture will occur in relation to the Tribulation, a seven-year period preceding the second Coming of Christ to the Earth, or indeed, if the duration of the Tribulation will be seven years or only a 3 1/2 year period. Some understand the tribulation of Matthew 24 as having already taken place in 70 AD at the destruction of Jerusalem. (See preterism). Three different views dominate. The first is that it will take place sometime prior (pre-trib) to the Tribulation. The second is that it will take place mid-way (mid-trib) through the Tribulation. The third is that it will take place after (post-trib) the Tribulation, when Christ comes to Earth to establish His kingdom, the Kingdom of God, taking over rulership of the world for 1,000 years. (See millennialism). A fourth view has recently developed, called the Pre-Wrath view. (*Wikipedia*)

Realized Eschatology: is a Christian eschatological theory popularized by C. H. Dodd (1884–1973) that holds that the eschatological passages in the New Testament do not refer to the future, but instead refer to the ministry of Jesus and His lasting legacy. Eschatology is, therefore, not the end of the world but its rebirth instituted by Jesus and continued by His disciples, a historical (rather than transhistorical) phenomenon. Those holding this view generally dismiss "end times" theories, believing them to be irrelevant. They hold that what Jesus said

and did, and told His disciples to do likewise, are of greater significance than any messianic expectations. (*Wikipedia*)

*(In other words, **ALL** prophecy was fulfilled in the First Century, including the Second Coming of Jesus Christ.)*

Transmillennialism: is a word invented in the summer of 1999 by Timothy R. King, son of Max King, who was a minister in the church of Christ for some 40 years, as well as authoring *The Spirit of Prophecy, Old Covenant Israel and New Covenant Salvation*, and *The Cross and the Parousia of Christ*. According to Timothy R. King, **transmillennialism** needed to be invented because they felt the term **preterist** fell short and was not sufficient in describing what they were teaching. **Transmillennialism** sees Christ's millennial reign in its first-century context, from the Old to the New Covenant, bringing about the transformation of the ages. *It interprets the thrust of the Bible's speaking about how Heaven comes to Earth, **not** primarily about how one gets to Heaven.*

Tribulation: the **Tribulation** (or "*Great Tribulation*") is an event referred to in the New Testament of the Bible at Matthew 24:21 ("**For then shall be great tribulation. . . .**" – King James Version) and other passages. In the futurist or premillennialist view of Christian eschatology, the Tribulation is a relatively short period of time where people who follow God will experience worldwide persecution and be purified and strengthened by it.

In the Christian preterist view the **Tribulation** took place in the past when Roman legions destroyed Jerusalem and its temple in 70 AD, and it affected the Jewish people rather than all mankind. (*Wikipedia*)

The AD 70 Theory Arises

Although there exist subtle differences, for all practical purposes the terms **AD 70 theory, covenant eschatology** (as used by Max King), **preterist, realized eschatology**, and **transmillennialism** are all synonymous.

Max King wrote *The Spirit of Prophecy* in 1971 in response to Hal Lindsey's and Carole C. Carlson's best-selling manuscript *The Late, Great Planet Earth*, published in 1970, the biggest selling book of the 1970s, amassing sales totaling over 35 million copies. *The Late, Great Planet Earth* takes a decidedly premillennial position, believing the events currently happening at the time of its writing were fulfillment of prophecy found within the writings of the *Book of Daniel*, the *Book of Ezekiel*, and the *Book of Revelation*.

Lindsey and Carlson originally suggested the possibility that the climactic events portrayed in the highly apocalyptic language books of Daniel, Ezekiel and Revelation from the Bible might play out in the 1980s. They came to this conclusion based upon their interpretation that the 80s represented one

generation from the foundation of modern Israel in 1948, a pivotal event in most evangelical (especially conservative evangelical) schools of eschatological thought. Cover art on the Bantam edition of *The Late, Great Planet Earth* boldly suggested that the 1970s were the "era of the Antichrist as foretold by Moses and Jesus," and called the book "a penetrating look at incredible ancient prophecies involving this generation." Descriptions of alleged "fulfilled" prophecy were offered as proof of the infallibility of God's Word, and evidence that "unfulfilled" prophecies would soon find their denouement in God's plan for the planet. (*Wikipedia*)

Like many previous books, *The Late, Great Planet Earth* postulated an Antichrist ruling over a ten-member or ten-nation European confederacy. He believed that what was then the six-member European Economic Community (now the twenty-seven member European Union) could be a forerunner of this confederacy, which he considered to be a revival of the Roman Empire. He also foretold a Russian invasion of Israel, as well as an increase in the frequency of famines, wars and earthquakes, as key events leading up to the end of the world. He found little in the Bible that could represent the United States of America, but he suggested that Ezekiel 13:13 could be speaking of the United States in part (*to which I say, "Huh???"*):

"Therefore thus says the Lord Jehovah: 'I will even rend it with a stormy wind in My wrath; and there shall be an overflowing shower in My anger, and great hailstones in wrath to consume it.'"

Although Lindsey did not claim to know the dates of future events with any certainty, he suggested that Matthew 24:32-34 indicated that Jesus' return might be within "one generation" of the rebirth of the state of Israel, and the rebuilding of the Jewish Temple.

"Now from the fig tree learn her parable: when her branch is now become tender, and puts forth its leaves, you know that the summer is nigh; even so you also, when you see all these things, know you that He is nigh, even at the doors. Verily I say unto you, this generation shall not pass away, till all these things be accomplished." (Matthew 24:32-34)

Lindsey asserted that "in the Bible" one generation is forty years. Some readers took this as an indication that the Tribulation or the Rapture would occur no later than 1988. In his 1980 work *The 1980s: Countdown to Armageddon*, which was essentially an updated version of *The Late, Great Planet Earth*, Lindsey predicted that "the decade of the 1980s could very well be the last decade of history as we know it." (*Wikipedia*)

One would think that with all of these predictions (prophecies?) coming from Lindsey proving false time and time again [no Temple built in Jerusalem, too many nations being a part of the European Union, the 1990s coming and going with none of the prophecies coming to fruition, etc.] that people would be able to see through him and conclude correctly that he really does not know of which he speaks and reject him outright, but he continues to sell books to his ardent followers.

Max King

Max R. King (born 1930) is the founder of the school of thought known as **transmillennialism** (see definitions above). King served as a minister in the churches of Christ for 40 years prior to developing transmillennialism.

Additionally, King created a field of theology that he termed **covenant eschatology** (see definitions above). King contended that biblical eschatology was not related to the end of the space-time universe, but to the transition of the Old Covenant to the New. King offered a unique interpretation concerning the millennium as found in Revelation 20 as pertaining to the forty year period of time from 30-70 AD. He called this time "the transition period" from Old Covenant to New Covenant. In King's view, this transition opened the way for the full presence of God to dwell with all of humanity. To describe this relationship, King coined the phrase **comprehensive grace**.

According to an article written by Timothy R. King on January 15, 2002,

"God's redemptive plan is completely in place. All of it. And if the end fully came at the fall of Jerusalem, there is no need to invent a non-biblical resurrection and judgment for individuals at death." (*The Transmillennial View*, January 15, 2002)

Why I Reject the AD 70 Theory

First of all, I find that realized eschatology is wrong about all prophecy being fulfilled by AD 70. Daniel 2:44 states that Christ's kingdom would be set up during the fourth world kingdom. We know that the fourth kingdom is the Roman kingdom. Daniel's prophecy also includes the fact that this fourth kingdom would be brought to an end. We know God's word is true and that Rome did indeed fall, but this happened in AD 476, some 406 years **after** AD 70. That fact alone destroys one of the tenets of realized eschatology.

One also basically has to reject the entire chapter of 1 Corinthians 15 for the AD 70 theory to be true. 1 Corinthians 15:25-26 says,

"For He must reign, till He has put all His enemies under His feet. The last enemy that shall be abolished is death."

It is at the resurrection that all enemies will be destroyed. Thus, if the resurrection were past then we would be compelled to conclude that all of God's enemies have been destroyed, and this would be death. It does not take long to figure out that Christ still has lots of enemies today. Sin still abounds, and sin is an enemy of God. The AD 70 doctrine would mean that Christ's enemies would never be destroyed; it would mean there is never an end to death and evil, and that is the opposite of what God's word says.

Additionally, although the AD 70 theory is seemingly new, it is not. There were those in the First Century who were also teaching that the resurrection was past, and this is what Paul had to say about that in 2 Timothy 2:16-18:

“But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as does a gangrene: of whom is Hymenaeus an Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.”

As we have already stated, 1 Corinthians 15:26 teaches that the last enemy to be destroyed is death. Further, this is said to happen at the resurrection of the dead:

“For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at His coming.” (1 Corinthians 15:22-23)

This is in complete agreement with what the Apostle Paul tells us in 1 Thessalonians 4:13-18:

“But we would not have you ignorant, brethren, concerning them that fall asleep; that you sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

Realized eschatology (the AD 70 theory) states that the resurrection was spiritual only and took place with the Destruction of Jerusalem. If this is true and the resurrection has already happened then one of the following would have to be true.

There would be no more physical death. We know this is not the case.

There would be no more spiritual death today if the death that was to be destroyed was spiritual death. This is very close to teaching Universalism, a belief that all men will be saved. We have seen the beginnings of this in the statement from Timothy R. King earlier:

“The message of Comprehensive Grace is not one that affords us the luxury of determining ourselves who is ‘in’ or ‘out’ for eternity. We accept our humble station as servants who know only what the Father deems necessary. The message of the greatest story ever told is one of inspiration to know and fall in love with God – not to spend a lifetime trying to avoid the fate of eternal torment.”
(*Comprehensive Grace*, Tim King, July 30, 2002)

Now I agree that the job of judging where one spends eternity is ultimately left in the hands of God, but I disagree that we cannot know where we are standing. Paul certainly had no qualms in stating his belief that it was better for him personally to die and be with Christ (Philippians 1:21) than to continue living, which would benefit others. Paul had the firm belief and assurance that since he had “. . . **kept the faith** . . . ” (2 Timothy 4:7) that he had nothing to fear, for he was going to be “. . . **with Christ** . . . ” (Philippians 1:23). He also tells us that he would receive “. . . **the crown of righteousness** . . . ” from the Lord. When would this occur? On “. . . **that day** . . . ” (2 Timothy 4:7). To what day is Paul referring? He is referring to the last day in which the crown of righteousness is promised to be given “. . . **to all them that have loved His appearing**” (2 Timothy 4:7).

Since Paul has already told us that it is better for him to die and be with Christ, then it is also important to determine where Christ is. Paul tells us that Jesus is seated at the right hand of God in Heaven:

“If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.” (Colossians 3:1)

The Hebrews writer concurs with Paul:

“ . . . but He, when He had offered one sacrifice for sins forever, sat down on the right hand of God;” (Hebrews 10:12)

And the Apostle Paul says,

“ . . . Jesus Christ; Who is one the right hand of God, having gone into Heaven; angels and authorities and powers being made subject unto Him.” (1 Peter 3:21-22)

Hebrews 10:13 also is a further negation of the AD 70 theory for it says,

“ . . . henceforth expecting till His enemies be made the footstool of His feet.”

Once again, Jesus is said to be waiting at the right hand of God until all His enemies have been defeated. Sin, decay, disease and death are still rampant in the world today, which means that Jesus could not have returned and all prophecy have been fulfilled in AD 70.

If Jesus had physically returned in AD 70, then the result of this doctrine would be that Christ is no longer reigning. Realized eschatology says the end came in AD 70 with the Destruction of Jerusalem. Paul says in 1 Corinthians 15:24-25; 28 that when the end comes, Christ will deliver up the kingdom to God and then be subject to God. So if the end has come already as the full preterists teach in the AD 70 doctrine, then Jesus Christ is no longer reigning as King. If He is no longer reigning, then He is also no longer mediating between God and man, for as Paul says in 1 Timothy 2:5,

“For there is one God, one Mediator also between God and men, Himself man, Christ Jesus,”

The Hebrews writer also tells us that Jesus Christ, while concurrently reigning as King, is also serving us in the capacity of High Priest.

“Having then a great High Priest, Who has passed through the Heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but One that has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.”
(Hebrews 4:14-16))

And yet as we have seen, Jesus Christ is to be our High Priest and Mediator until the end comes. If the end has come, then Christ is no longer our High Priest and Mediator. If Jesus is no longer mediating, and if He is no longer our High Priest since both of these offices cease to be at the end of time, then we are all

hopelessly lost, for we have neither a High Priest nor a Mediator. Our sins would continue to separate us from God.

“Behold, Jehovah's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear.” (Isaiah 59:1-2)

Jesus Christ is reigning, and He is sitting at the right hand of God. He is the Minister of the sanctuary found within the true tabernacle created by God:

“Now in the things which we are saying the chief point is this: We have such a High Priest, Who sat down on the right hand of the throne of the Majesty in the Heavens, a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.” (Hebrews 8:1-2)

Some in the First Century were denying the resurrection of the dead to come. We know this because the Apostle Paul was addressing this problem in 1 Corinthians 15. What method did Paul use to prove the resurrection of the dead to come? He used the physical resurrection of Jesus Christ as his proof. It does not fit the context that Paul is speaking of as being a spiritual resurrection of Christianity (or the church) from the death of the Jewish religion. There would have been no need to teach of our glorified bodies to come in the resurrection. That would mean the church **died** some time between AD 33 and AD 70. The church may have veered off the course a time or two, but to say the church has died is paramount to blasphemy, for the church **is** the body of Christ (Ephesians 1:23). And Jesus Christ was raised from the dead to die nevermore. As Paul wrote in Romans 6:4-9:

“We were buried therefore with Him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that has died is justified from sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dies no more; death no more has dominion over Him.”

Not only does the AD 70 theory have Jesus not defeating death as His last enemy, according to Scripture, but it also has Him losing to death. As Paul

rightly points out, Jesus Christ's physical resurrection is proof of the resurrection of those who have physically died!

Paul wrote in 1 Corinthians 11:26,

“For as often as you eat this bread, and drink the cup, you proclaim the Lord's death till He comes.”

If the Apostle Paul is telling us the truth that the purpose of partaking of the Lord's Supper is to proclaim the Lord's death until He comes, then why is it that those who hold to the realized eschatology theory still partake of the Lord's Supper if He already returned in AD 70?

Another question that arises stems from this passage from the lips of the Savior Himself in reference to the Lord's Supper. Jesus said in Matthew 26:29,

“But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.”

If the AD 70 theory is true that the kingdom was not fully established until AD 70, then Jesus Christ was lying, for at least one of the apostles died before AD 70. James was put to death by the sword by King Herod in Acts 12:2. This occurred long before the Destruction of Jerusalem. One is left pondering how the disciples ever partook of the Lord's Supper. It seems to me that there is no allowance anywhere within realized eschatology for partaking of the Lord's Supper in the kingdom until He comes.

If the kingdom of God was not established fully until AD 70, then the preterist is assuming the undesirable position of saying that Jesus was a King without a kingdom for some 40 years. He had no power, for He had no rule. And yet we learn from Paul just the opposite in Ephesians 1:20-21:

“ . . . which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the Heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come:”

Paul teaches that authority and power were given to Jesus at His **resurrection**, not at the Destruction of Jerusalem. And it is good that he did, for that is exactly what Jesus told the apostles in Matthew 28:18 when He said,

“All authority has been given unto Me in Heaven and on Earth.”

Paul does not wish to contradict Jesus or himself, and since he was writing through the inspiration of the Holy Spirit, we would not expect him to be contradictory. Paul also wrote in Romans 1:3-4,

“ . . . concerning His Son, Who was born of the seed of David according to the flesh, Who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord,”

It is also a bit amusing that the teachers of the AD 70 theory are, for the most part, individuals who are married. “*So what does this observation have to do with realized eschatology and the AD 70 doctrine?*” one might ask. Well, it has a lot to do with it! Jesus said in Matthew 22:30,

“For in the resurrection they neither marry, nor are given in marriage, but are as angels in Heaven.”

If the resurrection is already come and past and all prophesy has been fulfilled, then no one would be getting married!

Jesus did not say that marriage is optional in the resurrection, He did not say it was commanded in the resurrection, He said it simply would not be. He said those who obtain to the resurrection do not marry, neither are they given in marriage, for they will be like the angels, meaning they will have everlasting life.

The miracles the disciples performed by Christ's power proved He was the Messiah on Earth. The Destruction of Jerusalem proved Christ's power as the reigning King in Heaven. Christ exercised His rule and authority He was given by the Father as King of kings and Lord of Lords to bring about judgment upon Jerusalem and the nation of Israel. The destruction of Jerusalem in AD 70 should strengthen and build up our faith. It teaches us that the Lord keeps His promises. He is all-powerful. And at some point He will return to gather His own. At that point He will exercise His rule and authority to execute judgment upon the whole world.

I believe the entire New Testament, including the *Book of Revelation*, was written before the Destruction of Jerusalem occurred in AD 70. Therefore, I am of the opinion that the only prophesy left to be fulfilled is the actual physical and literal return of Jesus to gather His saints, His body, His Bride, the church, to present them unblemished to His Father. I believe that while the New Testament was being penned the Old Covenant was waxing old, and soon to be done away with entirely. As the Hebrews writer tells us in Hebrews 8:13,

“A new covenant He has made the first old. But that which is becoming old and waxes aged is nigh unto vanishing away.”