

Examining Realized Eschatology
Part 2: The Second Coming of Christ
John 14:1-3

I. INTRODUCTION: I

1. **2** We continue our examination of the false teaching known as realized eschatology (aka, 70 A.D. doctrine).
2. Recall last week we noted RE has five major errors:
 - A. Christ's second coming is past.
 - B. Final judgment is past.
 - C. End of the world is past.
 - D. Spiritual adultery.
 - E. Denies the resurrection of the dead.
3. Never more have the following two passages were applicable: Gal. 1:8-9; 2 Pet. 2:1-2
4. **3** In this series of lessons we will examine the primary tenets of *Realized Eschatology*; today we will focus our attention on "*The Second Coming of Christ*."

II. DISCUSSION:

I. **4** The 2nd Coming of Christ:

- A. In the introduction we noted one of the five major errors of RE was its teaching that the second coming of Christ has already occurred.
 - (1) Recall RE teaches the second coming of Christ is not His yet future coming at the end of time, end of the world, and final judgment; listen carefully to two passages:

2 Thess. 1:7-9: "...when the Lord Jesus is revealed from heaven with His mighty angels, 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. 9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,"

2 Pet. 3:10: "But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up."
 - (2) Will these events take place in the future when the Lord returns to judge the world?
 - (3) Nope! All of this took place at His coming in the destruction of Jerusalem in 70 A.D.
- B. ****** To confirm this fantastical notion consider some quotes from RE's champion, Max King:

"There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism." (SOP-I, p. 105)

"It is the second coming and it is his coming in the fall of Jerusalem, for these are not two separate comings but one." (SOP-I, p. 70)

******"The end of the Jewish world was the second coming of Jesus Christ." (SOP-I, p. 70)

"...prophecy found its complete fulfillment in the second coming of Christ (70 A.D., cvt), and now may be regarded as closed and consummated." (SOP-I, p. 65)

- C. ** Are all these things true? Did Jesus' second coming really take place almost 2,000 years ago, fulfilling all prophecy, as RE claims?

2. **5** Has Christ come again?

- A. Did Jesus come in the first century? Undeniably the answer is "Yes"! The Bible tells us He came in several ways:

- (1) ** His incarnation: He came bodily in His incarnation:

Jn. 1:1-3, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Matt. 1:23: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, 'God with us.'"

- (2) ** His kingdom: He came "in His kingdom" on the day of Pentecost:

Matt. 16:28: "Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom." (cf. Acts 2).

- (3) ** Sending of Holy Spirit: He came representatively when He sent the Holy Spirit:

Jn. 14:18: "I will not leave you orphans; ***I will come to you.***"

Jn. 15:26: "But ***when the Helper comes***, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me."

- (4) ** Judgment of Jerusalem: He came in judgment against Jerusalem in 70 A.D.:

Matt. 24:29-30: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. 30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory."

- (5) ** Against persecutors: He came in judgment against the powers persecuting the early saints, Rev. 19:11-21.

- (6) ** Those who keep His word: He came, and will come, to everyone who "loves" Him and "keep[s] My word," Jn. 14:23

Rev. 3:20: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me."

- (7) ** Unfaithful churches: He will "come" and remove the "lampstand" of unfaithful congregations, Rev. 2:3, 5.

- B. ** Were any of these "comings" of Jesus the "second coming"? No!

- (1) ** All of the comings listed above, except the first, were not even literal comings where Jesus came ***actually, personally*** and ***visibly***.

- (2) On the contrary, He came ***figuratively*** and ***representatively***, except when He came in the flesh as "Immanuel."

3. **6** How does the Bible describe His second coming?

A. Acts 1:9-11 deals a death blow to RE's assertion the second coming of Christ was His coming in the judgment and destruction of Jerusalem 70 A.D.). ** Acts 1:9-11 reads:

9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. **10** And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. **11** They also said, 'Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.' (NASU)

B. ** In what way did Jesus go into heaven? He went actually, personally and visibly!

- (1) This passage is literal language.
- (2) The apostles "were looking on" when "a cloud received Him out of their sight."
- (3) They were not just casually "looking," but "gazing intently into the sky while He was going."
- (4) Undoubtedly and undeniably the apostles saw Jesus' resurrected body ascend into heaven.
- (5) There are at some 14 cases of people seeing Jesus alive after His resurrection:
 - (a) Mary Magdalene: Jn. 20:11-18
 - (b) Women at the tomb: Matt. 28:8-10
 - (c) Peter: Lk. 24:34; 1 Cor. 15:5
 - (d) The Emmaus disciples: Lk. 24:13-32
 - (e) The 11 w/out Thomas: Lk. 24:36-49; Jn. 20:19-23
 - (f) The 11 w/Thomas: Jn. 20:24-29
 - (g) Shore of the Sea of Galilee: Jn. 21:1-23
 - (h) Cephas: 1 Cor. 15:5
 - (i) The 12: 1 Cor. 15:5
 - (j) 500 or more at one time: 1 Cor. 15:6
 - (k) James: 1 Cor. 15:7
 - (l) All the apostles: 1 Cor. 15:7
 - (m) Ascension: Acts 1:1-11
 - (n) Saul of Tarsus: Acts 9:1-9

C. **7** Now, how was He to return?

- (1) Is Christ's second coming a figurative, spiritual coming as He came in 70 A.D. in judgment against Jerusalem? No!
- (2) The angels told the apostles, He "will come in just the same way as you have watched Him go into heaven."
- (3) How did He go into heaven? He went into heaven actually, personally and visibly.
- (4) His coming in 70 A.D. was not "same way," but it will be the "same way" when He comes in final judgment of the world. Consider Paul in 1 Thessalonians 4:16-17:
16 For the Lord Himself will descend from heaven with a shout, with the voice of an

archangel, and with the trumpet of God. And the dead in Christ will rise first. **17** Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. (NKJV)

D. I Thessalonians 4:16-17 is in **perfect** agreement with Acts 1:9-11.

- (1) It describes the Lord's coming *exactly* as the angels described it in Acts 1:9-11.
- (2) His yet future second coming in I Thessalonians 4 is **actual, personal** and **visible**.
- (3) Christ's yet future coming is neither **figurative, spiritual**, or **representative**.
- (4) We do not have the time, but I Thessalonians 4:13-18 also undeniably teaches Christ's second coming will be **actual, personal** and **visible**:

Jn. 14:1-3: "Let not your heart be troubled; you believe in God, believe also in Me. 2 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. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."

2 Tim. 4:8: "Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing."

Heb. 9:27-28: "And as it is appointed for men to die once, but after this the judgment, 28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation."

- (5) ****** This did not happen in 70 A.D., but will happen when He comes to judge the world, reward the saints and punish the wicked:

Acts 17:31: "...He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

2 Thess. 1:7-9: "...when the Lord Jesus is revealed from heaven with His mighty angels, 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. 9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,"

Matt. 16:27: "For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works."

Matt. 25:31-46: "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats."

4. **8** A first century second coming contradicts Scripture:

A. The quotations from the pen of RE champion Max King undeniably place the second coming of Christ as His coming in judgment against Jerusalem in 70 A.D.

- (1) It is undeniable He came in judgment of Jerusalem as He Himself promised in Matthew 24:11-28 and which is confirmed by secular historians (and we studied extensively!).
- (2) But placing Christ's second and final coming in 70 A.D. contradicts Scripture.

B. First, Jesus said the destruction of Jerusalem would be preceded by visible signs (Matt. 24:4-30).

(1) Verse 15 tells us these were signs the disciples could “see.”

Matt. 24:15-16: “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), 16 ‘then let those who are in Judea flee to the mountains.”

(2) However, the Bible describes Christ’s future second coming as one not preceded by any signs (1 Thess. 5:1-2; 2 Pet. 3:10).

1 Thess. 5:1-2: “But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.”

(3) Does God’s word say the second coming will be preceded by signs? No!

(4) Was His coming in the destruction of Jerusalem in 70 A.D. preceded by signs? Yes!

(5) So, 70 A.D. cannot be the second coming in judgment of the world.

C. Second, Matthew 24 describes the judgment and destruction of Jerusalem was one from which the discerning disciple could “flee” (v. 16).

(1) Such cannot be said of His second coming in judgment of the world.

(2) At His final coming there will be no fleeing because “all nations” will be present (Matt. 25:32).

(3) There will be no fleeing because that day is the day in which Paul said, “God will judge the secrets of men by Jesus Christ, according to my gospel” (Rom. 2:16).

(4) There will be no fleeing because that day is the day in which “all men” will be judged “in righteousness by the Man whom He has ordained” (Acts 17:30-31).

(5) There will be no fleeing because that day is the day in which “each of us shall give an account of himself to God” (Rom. 14:12).

(6) There will be no fleeing because that day is the day in which “we must all appear before the judgment seat of Christ that each one may receive the things done in the body, according to what he had done, whether good or bad.” (2 Cor. 5:10)

(7) There will be no fleeing because that day is the day in which “the dead, small and great” will stand before God and be judged according to the “Book of Life” and “anyone not found written in the Book of Life” will be “cast into the lake of fire” (Rev. 20:12, 15).

(8) There will be no fleeing because that day is the day in which “Death and Hades” will be “cast into the lake of fire” (Rev. 20:14).

(9) Honestly, dear friend, did these things take place in 70 A.D.? No!

D. Third, the discerning disciples in the first century fled the judgment and destruction of Jerusalem were the disciples in “Judea” (Matt. 24:16).

(1) Undoubtedly the destruction of Jerusalem was characterized by great and terrible destruction and suffering (**Matt. 24:21:** “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”).

(2) But, it was still a localized event; it did not affect the inhabitants of Athens or Rome, it was limited to Jerusalem and Judea.

- (3) Such cannot be said of His second coming in judgment of the world:

Acts 17:30-31: *“Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, 31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”* (cf. 2 Cor. 5:10)

Rev. 20:11-15: *“Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14 Then Death and Hades were cast into the lake of fire. This is the second death. 15 And anyone not found written in the Book of Life was cast into the lake of fire.”*

- E. **9** Fourth, the judgment and destruction of Jerusalem took place before the generation living at that time, in the first century, had passed away:

Matt. 24:34: *“Assuredly, I say to you, this generation will by no means pass away till all these things take place.”*

- (1) If indeed 70 A.D. was the “second coming” of Christ, then why did Jesus come figuratively and not ***actually, personally*** and ***visibly*** as promised in Acts 1:9-11?
 - (2) There is no argument that He “came” in 70 A.D., but it was not the “coming” described in other passages such as Matt. 25:31-46; Acts 17:30-31; Rom. 2:16; 14:12; 2 Cor. 5:10; Rev. 20:11-15.
 - (3) The events of the 70 A.D. coming do not fit those described in these passages.
- F. Fifth, at the second coming Jesus, *“the Son of man...shall reward every man according to his works.”* (Matt. 16:27)
- (1) We will discuss the judgment more fully later, but did Jesus “reward every man according to his works” at the destruction of Jerusalem in 70 A.D.?
 - (2) Did *“all appear before the judgment seat of Christ”* (2 Cor. 5:10) in 70 A.D.?
 - (3) Surely to the inhabitants of Jerusalem there is an application of this passage in the sense they experienced a “judgment.”
 - (4) But what of the inhabitants of Rome, Athens, or Damascus; were they rewarded according to their “works” at that time? No!
 - (5) The judgment of Jerusalem in 70 A.D. was a localized event; it was not the universal judgment that will occur at *“the appointed day”* at the end of time when God *“will judge the world in righteousness by the Man whom He has ordained”* (Acts 17:31).
- G. Sixth, at the second coming of Christ the *“last enemy...will be destroyed...death”* (1 Cor. 15:26, 52-54).
- (1) I don’t mean to sound flippant, but have the funeral parlors went out of business? No!
 - (2) Death still haunts mankind every day of the week.
 - (3) It is true that through His death, Jesus “released” those who would be Christians from *“the fear of death”* (Heb. 2:15)

- (4). This happened at the cross (Heb. 2:14) not in 70 A.D.!
 - (5) Death remains until the day of judgment when the *“last trumpet...will sound, and the dead will be raised incorruptible”* (1 Cor. 15:52; **Rev. 20:14**: *“Then Death and Hades were cast into the lake of fire. This is the second death.”*).
 - (6) Thus, death was not destroyed in 70 A.D. RE is once again found to be false in its biblical interpretations.
- H. Seventh, at the second coming the Lord promises to *“transform our lowly body that it may be conformed to His glorious body”* (Phil. 3:20-21).
- (1) Is mankind still shackled with *“lowly”* bodies or blessed with *“glorious”* bodies?
 - (2) Thousands of *“lowly”* bodies go to the grave each hour! 105 people die each minute!
 - (3) That being the case, then the coming of Jesus in 70 A.D. was not His second coming.
 - (4) His second coming is yet future and something for which every faithful saint awaits *“eagerly.”*
- I. **10** Eighth, according to 1 Thessalonians 4:15 at *“the coming of the Lord”* *“God will bring with Him those who sleep in Jesus”* (v. 14).
- (1) Did that happen in 70 A.D.? No!
 - (2) None of the events in this passage (vv. 13-18) took place in 70 A.D.
 - (3) Will they occur someday? Yes, at the yet future second coming of Christ.
- J. Ninth, according to 2 Thessalonians 1:7-9 at the second coming of Christ, Jesus will be *“revealed from heaven”* and *“in flaming fire”* take *“vengeance on those who do not know God and those who do not obey the gospel of our Lord Jesus Christ.”*
- (1) Furthermore, those ungodly folks *“shall be punished with everlasting destruction.”*
 - (2) This passage also tells us from that point onward the faithful will no longer suffer persecutions (v. 7).
 - (3) Do *“those who do not know God and those who do not obey the gospel”* still live among us? Absolutely!
 - (4) Plus, does the persecution of Christians continues today? Yes!
 - (5) These events did not take place in 70 A.D., therefore, RE is once again proved wrong regarding the Lord's second coming.
- K. Tenth, in 1 Corinthians 11 Paul instructs Christians concerning the partaking of the Lord's Supper.
- (1) The observance of this holy memorial has several meanings and purposes.
 - (2) How long did Paul, through inspiration, say Christians are to partake of the supper?
 - (3) Paul says in observing the supper we *“proclaim the Lord's death **till He comes**”* (v. 26).
 - (4) If Jesus' second coming was in 70 A.D. Christians no longer have the authority to observe the Lord's Supper!
 - (5) But, to my knowledge, those holding to RE still partake of the supper.
 - (6) There is an obvious inconsistency between their beliefs and practices.
- L. Make no mistake, there are more contradictions concerning the second coming between

RE and the Bible for which we have not the space to fully discuss. For example:

(1) RE denies that all the dead will be raised at the second coming:

Jn. 5:28-29: *“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29 and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”*

Acts 24:15: *“I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.”* (cf. I Cor. 15:50-54)

(2) RE denies that at Christ’s second coming all the righteous will be caught up in the air to meet the Lord and live with Him forever (I Thess. 4:17).

(3) RE denies every eye shall see the Lord at His second coming:

Rev. 1:7: *“Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him.”*; cf. Col. 3:4

(4) RE denies at His second coming all tears, sorrow and dying will come to an end:

Rev. 21:4: *“And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”*

(5) RE denies the material universe will be destroyed at the second coming (2 Pet. 3:10-13).

III. CONCLUSION: ||

1. The teaching of RE regarding Christ’s second coming is clearly at odds with what the Bible teaches and is guilty of twisting the scriptures and deceiving unwary souls (2 Pet. 3:16).
2. We care deeply about the souls of everyone caught up in RE doctrine, but, must plainly and unequivocally label it for what it is: a “damnable heresy” (2 Pet. 3:1). Why?
 - A. It preaches “a different gospel” (Gal. 1:6) from the one revealed in the New Testament.
 - B. It is not the “one faith” or “one hope” (Eph. 4:4-5) found in the gospel of Christ.
3. We urge all caught up in this doctrine to “ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.” (Jer. 6:16)
4. Brethren, and friends, make no mistake about it, “To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation” (Heb. 9:28).
5. Don’t let RE rob you of “the blessed hope and glorious appearing of our great God and Savior Jesus Christ” (Titus 2:13) that will come on that “appointed...day” (Acts 17:31).
6. “He will appear a second time, apart from sin, for salvation” (Heb. 9:28).
7. Don’t let RE rob you of “the blessed hope and glorious appearing of our great God and Savior Jesus Christ” (Titus 2:13) that will come on that “appointed...day” (Acts 17:31).

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