

## Examining Realized Eschatology

### Part 3: The Final Judgment

Ecclesiastes 12:13-14

#### I. INTRODUCTION: I

1. **2** We continue to examine the false teaching: realized eschatology (aka, 70 A.D. doctrine).
2. We noted the five major errors of RE:
  - 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. In this series of lessons we will examine the primary tenets of *Realized Eschatology* (Gal. 1:8-9).
4. **3** In this lesson we will consider *The Final Judgment*.

#### II. DISCUSSION:

##### I. **4** The final judgment:

- A. In the introduction we noted one of the major errors of RE was its teaching that the final judgment has already occurred.
  - (1) Recall RE teaches that in 70 A.D. the world experienced the second coming of Christ, the end of the 'world,' the final judgment and the destruction of the 'world'; albeit they claim it was all just figurative.
  - (2) This point needs to be crystal clear:
    - (a) RE teaches there will **NOT** be a universal judgment day at the end of time in which all men/women will appear before God and give an account of their lives.
    - (b) RE's champion Max King puts it this way:  
**\*\***"A future judgment is no more needed than a future cross." (SOP-I, p. 80)
- B. **\*\*** Is this true? Did Jesus' second coming in "final judgment" take place 2,000 years ago?
- C. Before going further it is clear God has exercised "judgments" against individuals, peoples, and nations throughout history:
  - (1) From the flood in the days of Noah to the many judgments against nations described, for example, in the first thirty-nine chapters of Isaiah.
  - (2) And, God is responsible for the judgment against Jerusalem prophesied by the Lord in Matthew 23 and described in the first thirty-five verses of Matthew 24. But,

##### 2. **5** Has the final judgment taken place?

- A. Did the final judgment take place in 70 A.D. as claimed by RE doctrine? Or, is the final judgment yet to take place in the future?
- B. Let's consider several final judgment passages and see which view agrees with God's word:
  - (1) **\*\* Old Testament:**  
**Ecclesiastes 1:9:** "Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart, and in the sight of your eyes; but know that for all these God will bring you into judgment."

- ☛ Is Solomon describing a localized judgment such as occurred in 70 A.D.?
- ☛ How could a young man in Solomon's day ever have any hope of understanding the interpretation supplied by RE teaching?
- ☛ The prophecies concerning the destruction of Jerusalem were much later than the time of Solomon (e.g., the 70 weeks prophecy; Dan. 9:20-27).
- ☛ Solomon died in ~931 B.C.; Daniel died ~538 B.C.; almost 400 years later!
- ☛ The "young man" of Ecclesiastes 1:9 would have known nothing of Daniel's prophecies concerning the destruction of Jerusalem in 70 A.D.
- ☛ Such a "young man" would never see the 'judgment' that occurred in 70 A.D.!
- ☛ Thus, Solomon's warning must have a much broader meaning.

**6 Ecclesiastes 12:13-14:** *"Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil."*

- ☛ Again, this passage would have been declared about 400 years before any of Daniel's prophecies of the destruction of Jerusalem in 70 A.D. were made.
- ☛ This passage finds several parallels in the New Testament, for example 2 Corinthians 5:10 (see discussion below) and speaks of a judgment in which "every work" we have done will one day be judged.
- ☛ The only *judgment* that possibly fits such a scenario is a **universal final judgment**.
- ☛ A localized judgment, such as that in 70 A.D. against Jerusalem, falls far short of the demands of such passages (cf. Dan. 7:9-10).

## (2) **New Testament:**

- As we begin discussing New Testament (NT) final judgment passages let us keep in mind an important principle of interpretation:
  - When a term is correctly defined, the definition can be substituted for the word and the passage will still make sense.
  - For example, the church is the body of Christ; they are synonymous. It may be awkward, but one could substitute body of Christ in every passage referring to the Lord's church; every good Bible student would understand the exact meaning. For example:  
**Acts 2:47:** *"And the Lord added to the **body of Christ** daily those who were being saved."*
  - The same is true with the word judgment. If indeed the final judgment occurred in 70 A.D. at the destruction of Jerusalem; then every passage containing the word judgment that RE doctrine says refers to the final judgment; should make just as much sense if destruction of Jerusalem is substituted for judgment.
- Let's examine just a few New Testament passages in this way.  
**7 Matthew 5:21-22:** *"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment."*

*And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire."*

- ☛ Note that Jesus equates "in danger of judgment" with "in danger of hell fire."
- ☛ First, does it make sense in v. 21 to replace "in danger of the judgment" with "in danger of the destruction of Jerusalem"? No!
- ☛ Second, if, as RE doctrine demands, the final judgment occurred in 70 A.D., "hell fire" must here refer to the burning of Jerusalem by the Romans. Nonsense!
- ☛ To maintain consistency RE would then have to deny an eternal "hell fire" since it already took place some 2,000 years ago.

**8 Matthew 12:36:** *"But I say to you that for every idle word men may speak, they will give account of it in the day of judgment."*

- ☛ Was the Lord suggesting that persons speaking "idle" words would give an account to the Romans at "the destruction of Jerusalem" in 70 A.D.?
- ☛ What about the "idle" words men speak today? Will we be held accountable?!
- ☛ Such a view reduces the Bible to utter nonsense.

**9 Matthew 11:21-24:** *"Woe to you, Chorazin! Woe to you, 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. 22 But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. 24 But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you"*

- ☛ Was Jesus saying there would be more toleration for Tyre and Sidon at the destruction of Jerusalem than for the cities of Judea? No!
- ☛ Furthermore, this passage implies citizens of these ancient cities will be present "in the day of judgment."
- ☛ Were they present at the destruction of Jerusalem? No!
- ☛ This passage, as well as others, imply **all** people will be present at the final judgment; people that lived in the ancient past, recent past, present and future will all be there (e.g., **Matt. 25:32:** "all nations"; **Rom. 14:12:** "each of us"; **2 Cor. 5:10:** "we must all appear before the judgment seat of Christ").
- ☛ This passage also makes it clear the true final judgment will not be a **localized** judgment like the destruction of Jerusalem, but a **universal** judgment.

**10 Matthew 12:41-42:** *"The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. 42 The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here."*

- ☛ This passage undeniably tells us "in the judgment" the "men of Nineveh" and the "queen of the South" would condemn "this generation" for their unwillingness to repent at the preaching of Jesus.

- ☛ Did the Lord do this at the *destruction of Jerusalem*? No!
- ☛ The 70 A.D. “coming” was a figurative coming **limited** to the destruction of Jerusalem, it was not the universal judgment promised by scripture at the end of time (e.g., **1 Cor. 15:24, 54**: “*then cometh the end*”; when “*Death is swallowed up in victory.*”).

**II 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.*”

- ☛ In this passage Paul is speaking to the citizens of Athens, some 780 miles distant from Jerusalem (“as the crow flies”).
- ☛ This is not far by today’s standards, perhaps less than two hours by air, but in that day and time it was a journey requiring weeks or even months.
- ☛ **Think very carefully**: who is going to be judged on the day God “appointed” in Acts 17? Jerusalem only?
- ☛ No, “*all men everywhere*” are told “*to repent*” because “*the world*” is going to be judged!
- ☛ Not just Jerusalem, but “*the world*” (cf. Matt. 25:32).
- ☛ If one were going to express the universality of judgment could you think of any better words to do so?
- ☛ Furthermore, what is the motivation for “*all men everywhere to repent*” if the destruction of Jerusalem in 70 A.D. was the final judgment as RE asserts?
- ☛ The 70 A.D. judgment did not include the Athenians or the men of Japan, Australia, Turkey! They had no motivation to repent!
- ☛ But, the judgment Paul speaks of in Acts 17 will include “*all men everywhere*”; it will include “*the world*”; “*all the nations*” (see Matt. 25:32).
- ☛ Were the Japanese or Turks judged in 70 A.D.?
- ☛ What possible interest would they, or the Athenians, have in the destruction of Jerusalem?
- ☛ What reaction do you suppose the people of Athens would have had if they understood Paul’s statement to be limited to Jerusalem?
- ☛ I don’t mean to be flippant, but I imagine they would have said something like, “Who cares!” “So, what!” or “Big deal!”
- ☛ The judgment in Acts 17 must be of much wider scope to have any hope of motivating the Athenians to repent.
- ☛ RE reduces plain Bible passages to absurdity.

**I2 Romans 14:10b**: “*For we shall all stand before the judgment seat of Christ.*”

- ☛ Did “*all stand before the judgment seat of Christ*” at the destruction of Jerusalem in 70 A.D.? To ask is to answer!
- ☛ But when “*All the nations will be gathered before Him*” (Matt. 25:32) then that can be said.

- ☛ Further, when “*all stand before the judgment seat of Christ*” they will be awestruck with the fact of who Jesus really is, and that they must “*give account...to God.*”
- ☛ It is then that “*Every knee shall bow...every tongue...confess.*” (Rom. 14:11)
- ☛ How many “knees” shall bow? “every”! How many tongues “*shall confess to God*”? “every”!
- ☛ Does it make sense to limit these passages to the destruction of Jerusalem in 70 A.D.? To ask is to answer.
- ☛ Or, does it make more sense that the passage refers to a worldwide, age-spanning, universal final judgment?
- ☛ Surely even a novice Bible student would understand this passage speaks of a universal final judgment. One has to work very hard NOT to understand!

**13 2 Corinthians 5:10-11a:** “*For 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 has done, whether good or bad. 11 Knowing, therefore, the terror of the Lord, we persuade men...*”

- ☛ Paul directs this statement to the brethren at Corinth; Corinth is located about 860 miles from Jerusalem.
- ☛ It flies in the face of reason to insist, as does the RE theory, that Paul was discussing the destruction of Jerusalem.
- ☛ Like the Athenians, the concerns of the Corinthian brethren would be limited.
- ☛ Since these people were Christians I’m confident they would be concerned that the saints in Jerusalem would be able to safely escape the calamity of 70 A.D.
- ☛ But, Paul could have quickly eased those fears by informing the Corinthian brethren of the signs and instructions given by the Lord in Matthew 24 that would allow the Jerusalem and Judean saints to “flee” (Matt. 24:16).
- ☛ Further, Paul describes the stark reality that “*we must all appear before the judgment seat of Christ*”; how many are included by “all”? ALL!
- ☛ Further, Paul describes our appearance “*before the judgment seat of Christ*” as the “*terror of the Lord.*”
- ☛ As a result of that terrifying reality, Paul sought to “*persuade men.*”
- ☛ Persuade what men? Paul’s primary audience was Gentile. What interest would the average Gentile in Corinth have in the destruction of Jerusalem?
- ☛ What “*terror*” could the destruction of Jerusalem possibly strike in the hearts of Corinthian Gentiles that would persuade them to repent?
- ☛ The application of this passage by RE advocates is just another attempt to “shoe horn” a passage in a vain attempt to make it fit a fanciful theory.

**14 Hebrews 9:27:** “*And as it is appointed for men to die once, but after this the judgment...*”

- ☛ Let’s try our word exchange on this passage: “*And as it is appointed for men to die once, but after this the destruction of Jerusalem...*”

- ☛ It doesn't make sense does it? But the original passage does make sense when taken in context with the following verse (v. 28):  
**Heb. 9:28:** *"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."*
  - ☛ Note the order in these passages: first we die, then at some point in the future we are judged; followed by "salvation."
  - ☛ This passage does not fit the destruction of Jerusalem.
  - ☛ There were Jews who survived the 70 A.D. judgment.
  - ☛ Therefore, the judgment came **before** they died!
  - ☛ That does not fit the order of Hebrews 9:27. Why?
  - ☛ Because RE theory does not mesh with the truth of God's word!
  - ☛ But, Hebrews 9:27 fits perfectly with v. 28 and other final judgment passages.
  - ☛ Hebrews 9:28 connects v. 27 with the second (and final) coming of Christ.
  - ☛ At some point Jesus will return *"a second time, not to bear sin"* (Heb. 9:28, NIV).
  - ☛ The second coming is much different from the first in which He came *"to take away our sins"* (1 Jn. 3:5).
  - ☛ No, at the second coming *"He will judge the world in righteousness"* (Acts 17:31) and the faithful will receive their eternal *"salvation,"* their *"crown of righteousness"* (2 Tim. 4:8).
  - ☛ This clearly did not happen in 70 A.D.
- 15 2 Peter 2:4:** *"For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment..."*
- ☛ The passage is dealing with the judgment of angels, and the parallel passage in Jude tells us these "fallen angels" are *"reserved in everlasting chains under darkness for the judgment of the great day"* (Jude 6).
  - ☛ God has sequestered sinful angels in hell until the *"judgment of the great day."*
  - ☛ But RE theory tells us the final judgment occurred in 70 A.D.
  - ☛ How many angels were judged in 70 A.D.? How many angels were destroyed in that event?
- 16 2 Peter 2:9:** *"then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment..."*
- ☛ If the *final judgment* occurred in 70 A.D. as RE theory teaches, where are the "unjust" that died after 70 A.D. being punished?
  - ☛ Are they in gehenna? If so, where is the Biblical evidence? Lk. 16:19-31
- 17 Revelation 20:10:**
- 10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.*
- ☛ RE theory says this passage was fulfilled at the destruction of Jerusalem in 70 A.D.

- ☛ Was the “devil...cast into the lake of fire” in 70 A.D.
- ☛ Does the “devil” still “deceive” people?  
**2 Cor. 11:14:** “And no wonder! For Satan himself transforms himself into an angel of light.”
- ☛ How could Satan do that if he was “cast into the lake of fire” in 70 A.D.?
- ☛ Is the devil still our “adversary”? 1 Pet. 5:8
- ☛ Does he still “walk about like a roaring lion, seeking whom he may devour”?
- ☛ As I live my life, and look out on the world today, I can testify that, unfortunately, the devil remains alive and active!
- ☛ To remove the final judgment from scripture is to “de-fang” the gospel.
- ☛ It removes the “severity” from the “goodness and severity of God” (Rom. 11:22).
- ☛ It totally removes the motivation Paul described as “the terror of the Lord” which he used to “persuade men” of their need to repent and prepare for the “day” God has appointed “on which He will judge the world in righteousness by the Man whom He has ordained” (Acts 17:30-31).
- ☛ Such a theory paves the way to infidelity and the destruction of a man’s faith.

#### **18 Revelation 20:11-15:**

*11 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.*

- ☛ Were “Death and Hades...cast into the lake of fire” in 70 A.D.?
- ☛ Are the funeral parlors still in business? Are the graveyards still accepting residents!
- ☛ Paul tells us that “death” will be “the last enemy that will be destroyed” (1 Cor. 15:26).
- ☛ Paul tells us when that will happen: when the “end” “comes” (1 Cor. 15:24); when “He (i.e., Christ) delivers the kingdom to God the Father” (1 Cor. 15:24).
- ☛ Did these events transpire in 70 A.D.” To ask is to answer!
- ☛ All false teaching ultimately ends up contradicting itself; RE does exactly that!

### **III. CONCLUSION: 19**

- I. The teaching of RE regarding Christ’s second coming in final judgment 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.
  - C. 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)
  - D. 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).
  - E. 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).
  - F. “*He will appear a second time, apart from sin, for salvation*” (Heb. 9:28).

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