

**THE DOCTRINE OF “ REALIZED ESCHATOLOGY”  
OR  
THE A.D. 70 THEORY OF MAX KING  
AN INTRODUCTION  
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**I. INTRODUCTION**

1. This part of our study of the THE A.D. 70 THEORY, or THE DOCTRINE OF “REALIZED ESCHATOLOGY” is simply an intro-duction to the theory, for the purpose of identifying it and helping acquaint you with what we will be dealing with in this series of lessons.
2. In subsequent lessons we will be studying and refuting what the theory says about “the end time” – about:
  - a. The 2<sup>nd</sup> Coming of Christ.
  - b. The judgment day.
  - c. The resurrection of the dead.
  - d. The end of the world.
  - e. The kingdom of Christ.
  - f. The establishment of the new covenant.
  - g. The reception of the eternal inheritance.
3. This doctrine known as “realized eschatology” or the A.D. 70 Doctrine, is being taught by brethren in Christ, has been since the early 70s, and has spread considerably among brethren in spite of its radical fallacy.

**II. DISCUSSION**

**A. OUR INTRODUCTION TO THE THEORY WILL DISCUSS THE FOLLOWING SIX THINGS TO IDENTIFY IT.**

1. Definition of terms.
  - a. “Eschatology” derives from two root forms.
    - (1) Eschatos, which is the Greek word for last things or end things.
    - (2) And the word logos, which suggests a study of something.
    - (3) Web. Unab. Dict.: “(Gr. Eschatos, furthest, and logos, discourse). The doctrine of the last or final things, as death, judgment, etc.”
    - (4) So, eschatology is a study of the Bible doctrine of final things or last things, which includes

such things as the 2<sup>nd</sup> Coming of Christ, the judgment day, the end of the world, etc.

- b. “Realized” suggests the idea of that which has already happened.
    - (1) Things that are yet in the future are as yet unrealized. Cf. Rom.8:24,25; Tit.1:2.
    - (2) But things which have occurred already are realized. Cf. Heb.12:22-24; Ac.2:36; 2:1-4.
  - c. Therefore, the doctrine of realized eschatology which we are introducing and planning to study is the concept, or the doctrine, that all of the things in the Bible which are generally classified as “end” things, or “last” things, have already happened.
    - (1) They are not in the future, something yet to be or to happen in the future, according to this theory.
    - (2) Rather, they are in the past; they have already happened – so say those who hold to and teach the A.D. 70 theory, or the doctrine of realized eschatology
2. In the Max King – Gus Nichols debate, July, 1973, Max King affirmed the following proposition: “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 Jerusalem in A.D. 70.”
- a. Thus he affirmed the following:
    - (1) The 2<sup>nd</sup> Coming of Christ transpired, occurred in A.D. 70. It is not in the future; it is in the past.
    - (2) The judgment day occurred in A.D.70; it is not in the future; it is in the past.
    - (3) All the dead were raised in A.D.70. There is no future resurrection of the dead.
    - (4) The end of the world occurred in A.D.70. It is not in the future; it is past.
    - (5) The kingdom of Christ was not fully set up (i.e., did not come “in glory and power”) until A.D.70. The kingdom did not come in glory and in power on Pentecost, but in A.D.70.

3. The advocates of this theory contend there is not a single prophecy in the Bible that has not already been fulfilled.
  - a. That everything is and was realized in A.D.70 at the destruction of Jerusalem.
  - b. They would have us believe that the “last days” existed from 30-70 A.D., and that the “eternal days” began at 70 A.D.. We are supposedly living in the “eternal days.”
  - c. This 40 year period from 30-70 A.D. was a period when and where the old and new covenants supposedly “overlapped”, with both being in force at the same time.
4. Simply stated, the A.D.70 doctrine has the following things being accomplished on that date.
  - a. The 2<sup>nd</sup> Coming of Christ (as per 1Cor.15:23).
  - b. The resurrection of the dead (as per 1Cor).
  - c. The judgment day of the Lord, and the end of the world (as per 2Pet.3:10; et. al ).
  - d. The full and complete establishment of the new covenant.
  - e. Completeness in Christ (adulthood, adoption, redemption).
  - f. The kingdom fully established.
  - g. Reception of the eternal inheritance.
5. To document these positions as central to this doctrine, consider this assessment from the pen of Max King, from his book, “The Spirit of Prophecy,” p.239:

“The fall of Judaism (and its far reaching consequences) is, therefore, a **major** (emp., King’s) 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 (1Pet.1:11), when all things written by the prophets were fulfilled (Lk.21:22; Ac.3:21). It corresponded to the perfection of the saints (1Cor.13:10) when they reached adulthood in Christ, receiving their adoption, redemption, and inheritance. The eternal inheritance (Mt.5:5; Rev.21:17).”

6. Now notice how the advocates of the A.D.70 theory have redefined common biblical terms in order to justify their doctrine of “Realized Eschatology”.
  - a. The kingdom of Christ was not fully set up until A.D.70.
    - (1) They concede the kingdom came on Pentecost, but it was not in its glory then; it was not in its power then. It was not complete then.
    - (2) It did not come in its glory and power and completeness until God destroyed the Jewish nation in A.D.70 in the destruction of Jerusalem.
  - b. The 2<sup>nd</sup> Coming of Christ has nothing to do with a literal coming or returning of Christ in the future, but a spiritual, invisible coming in A.D.70.
    - (1) Thus, according to this theory, the 2<sup>nd</sup> Coming of Christ is made equal with the “fall of Judaism” (the destruction of Jerusalem in A.D.70), and is past, not future.
  - c. The resurrection of the dead does not involve the physical body of people, instead it refers to a resurrection of the Christian system (the church) from the persecution inflicted by the Jews between A.D.30-70.
    - (1) When they speak about the resurrection of the body or the bodily resurrection, which they say occurred in A.D.70, they are not talking about the human body.
    - (2) Rather, they use the word “body” in the sense of the church – as the “body” of Christ.
    - (3) They agree that the church the “body” of Christ came into existence on the day of Pentecost, Ac.2, in A.D.30. But between A.D.30 and A.D.70, it was, in effect, “**buried**” under Judaism for 40 years because:
      - (a) Only certain portions of the law of Moses were nailed to the cross at Pentecost.
      - (b) They claim that the Mosaic system, in a sense, also continued in force until A.D.70, so that actually there were two

systems operating at the same time –both the Mosaic and the Christian systems.

- (c) During this 40 year period the Mosaic regime was hovering over, smothering, dominating, intimidating, persecuting and hindering the progress of the Christian system, so that the kingdom, the church, in its power and glory, was not fully operative.
  - (d) However, in A.D.70, when the Jewish nation was destroyed by the Romans, under the Lord's judgment, the church, or "the body" was, in a manner of speaking, resurrected.
  - (e) When the Jewish nation fell in A.D.70, there was then, effectually, a resurrection of Christianity, a raising of the body of Christ, from that old suppressive, Judaistic system.
- (4) Therefore, according to the A.D.70 doctrine, or the doctrine of "Realized Eschatology", when the Bible speaks of "the resurrection of the body," it is not discussing the human body; rather, it is alluding to the resurrection of the church out of Judaism in A.D.70.
- d. The "judgment day" is not a time in the future when all will give account to God for the deeds done in the flesh or in the body; instead, it is the destruction of Jerusalem and the termination of the Jewish state in A.D.70.
  - e. The "end of the world" is not the passing of or the literal destruction of the earth, according to the A.D.70 theory, but is a reference to the dissolving of the Jewish world or the Jewish age.
    - (1) According to the advocates of realized eschatology, the term "world" in the Bible is equivalent to the "Jewish age," and if, therefore, you encounter any passage in the N.T. that speaks of the "end of the world," it is not addressing the end of this earth.

- (a) Rather, the subject under consideration is the end of the Jewish economy, which they maintain passed away – not at the cross of Christ, nor on Pentecost – but in A.D.70.
- (2) These advocates argue that the passing away of “heaven and earth” is really just an expression for the destruction of the Jewish system.
- (3) “Heaven and earth” do not refer to the material universe, according to this theory, but to the law of Moses. How incredible!

### **III. CONCLUSION.**

1. See what a false theory can do! How it can lead one to twist and pervert the Scriptures to their own destruction!
2. One false position will always lead to another if it is not repudiated!
3. But false positions, no matter how radical or how ridiculous, will deceive some brethren and lead them astray. Beware!
4. In the subsequent studies in this series we will discuss and refute each one of these, with Bible proof that they are wrong in their A.D.70 theory.

Credit to Wayne Jackson, *The A.D.70 Theory, A Review of The Max King Doctrine*, Courier Publications, Stockton, Calif., 1990.