

# **Realized Eschatology**

## *The Second Coming of Christ*

### **Introduction**

- 1. We are continuing our study of Realized Eschatology. We have already established in earlier lessons that this is a very bizarre doctrine.**
  - A. Yet many sane and intelligent men and women have accepted this 70 AD doctrine, which teaches that the second coming of Christ, the resurrection of the dead, the day of judgment, and the end of the world occurred in 70 AD at the destruction of Jerusalem and to look beyond that date is without Biblical authority.**
  
- 2. This evening we are going to be examining the eschatologists theory, and what the Bible teaches, concerning the second coming of Christ.**
  
- 3. Max King, the man who more than anybody else, is responsible for the 70 AD doctrine, or Realized Eschatology, says this concerning the second coming of Christ:**
  - A. *"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, P. 70).**
  - B. *"There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism"* (SOP, P. 105).**
  - C. *"...the end of the Jewish world was the second coming of Christ"* (SOP, P. 81).**
  - D. *"Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated"* (SOP, P. 65).**
  
- 4. To Max King and brethren who support his theory today, we dare not look to our future in anticipation of the coming of the Lord!**
  - A. This doctrine says that ALL the second coming passages have been fulfilled when Jerusalem was destroyed in 70 AD.**

## Did Jesus Come in the First Century?

**1. There is ample evidence in the Bible that Jesus did indeed come in some sense (or senses) in the first century.**

**A. He came in His kingdom**

Matthew 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."

**B. He came with Power**

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."

**C. He came on the day of Pentecost**

**Acts 1:4-5, 8; 2:1-4, 33**

**D. Look at how Jesus described the sending of the promised Comforter (the Holy Spirit).**

John 14:18 I will not leave you orphans; I will come to you.

**1) Surely no one will conclude that this must mean a bodily coming of Jesus! How would He come? Not bodily, but representatively, through the Holy Spirit whom He would send.**

John 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.

**E. In Matthew 24:29-30, Jesus taught that during that generation (24:34):**

Matthew 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. 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.

- 1) **This context of Matthew 24 tells us how they would see Him. The context of this part of the chapter is the destruction of Jerusalem.**
  - a) **Unquestionably, Jesus DID NOT appear bodily in 70 AD when Jerusalem fell. Matthew 24:30 speaks of His presence in Jerusalem's judgment.**
  - b) **He authorized it, and brought it to pass (Isa 19:1). They would see or discern His presence when this destructive judgment occurred.**
- 2) **Yes, Jesus did come in judgment in 70 AD, but it was not His bodily return!**

### **Same Phrase, Different Meanings**

1. **The 70 AD doctrine makes every mention of the "coming of the Lord" or "Day of the Lord" mean the same event, regardless of its usage in context.**
2. **It is a fact that Biblical interpretation can have different meanings. For example:**
  - A. "Laid hands on them" (Acts 4:3) — to arrest
  - B. "Laid hands on them" (Acts 13:3) — to commend
  - C. "Laid hands on her" (Luke 13:13) — to heal
  - D. "Laid hands on them" (Acts 8:17; 19:6) — to impart spiritual gifts
  - 1) **To arbitrarily assign one meaning to this phrase every time it is used would result in absurdity! Yet this is exactly what the 70 AD doctrine does with "coming of the Lord" and "Day of the Lord."**

**3. The problem with limiting the “coming of the Lord” to 70 AD is demonstrated by the following passages:**

**A. Acts 1:9-11**

- 1) **Jesus “will come in like manner as you saw Him go into Heaven”**
  - a) **In what manner did He go into heaven? Actually and personally, in His resurrected body (Luke 24:39).**
- 2) **Words used which emphasize that actual sight was involved on this occasion.**
  - a) **“they watched”** as Jesus was taken up (v.9)
  - b) A cloud received Him **“out of their sight”** (v.9)
  - c) Apostles **“looked steadfastly toward heaven”** (v.10)
  - d) **“why do you stand gazing up into heaven”** (v.11)
  - e) The apostles were assured that Jesus “will so come in like manner as **you saw Him** go into heaven” (v.11)
- 3) **The apostles actually saw Jesus’ bodily ascension. This is the manner in which He will return**  
**1 Thessalonians 4:16-17**
- 4) **Jesus DID NOT come in bodily form, nor was He personally seen in the events of the coming of the kingdom (Matthew 16:28); the destruction of Jerusalem in 70 AD (Matthew 24:30); or in the defeat of the persecuting power of Revelation 1:7.**
  - a) **Christ’s personal, bodily return is yet future!**

**B. 2 Peter 3:5-11**

- 1) **God created and then destroyed the world with water. By that same word of God, the heavens and earth which now exist are stored up for fire, awaiting a day of judgment against ungodliness.**
- 2) **The 70 AD advocates try to make the heavens and earth (v. 7,10), which shall meet a fiery end, the Jewish economy.**
  - a) **This just cannot be so. The world which was destroyed by water is now stored up for fire.**
  - b) **Was the world of Noah's day actually flooded by water? Then we must conclude that the world which now exists will actually be destroyed with fire!**
    1. **If this had been fulfilled in 70 AD, then none of us would be here today.**

**The abuse of this passage illustrates the error in Biblical interpretation which is present in this system of error. D. R. Dungan notes:**

*"Many seem disposed to regard themselves as at liberty to make anything out of the Bible which their theology may demand or their whims require. And if, at any time, they find a passage that will not harmonize with that view, then the next thing is to find one or more words in the text used elsewhere in a figurative sense, and then demand that such be the Biblical dictionary on the meaning of that word, and hence that it must be the meaning in that place." (Hermeneutics, Dungan, p. 217).*

## **Jesus Christ is Coming Again!**

- 1. To say that those living in the first century were taught that Jesus would return within their lifetime is (a) without scriptural proof and (b) contradictory of plain, biblical passages that say the time of the Lord's return could be discerned neither by the times nor by signs.**
- 2. The coming of Jesus will be sudden, unexpected and unannounced!**

1 Thessalonians 5:2 For you yourselves know perfectly that the day of the Lord so **comes as a thief in the night.**

2 Peter 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.

- 3. Anyone who can read the Bible can understand that the second coming of Christ is yet future.**

Hebrews 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.

**A. This passage of scripture destroys Max King's doctrine of Realized Eschatology contention of a spiritual second coming.**

- 1) Was Christ literally offered up to die on the cross? YES!**
- 2) Did Christ literally bear the sins of many? YES!**
- 3) Since Jesus literally bore the sins of many on the cross, He will literally return a second time.**

**4. Jesus said He would come again and then He would at that time take believers to be with Him in His Father's House.**

**John 14:1-3**

**A. This would be heaven according to Psalms 33:13-14:**

Psalms 33:13-14 **The LORD looks from heaven**; He sees all the sons of men. From the place of His dwelling He looks On all the inhabitants of the earth;

**1) It should be obvious to everyone that believers are not with Christ in heaven; therefore, He has not returned a second time.**

**a) Supporters of the 70 AD doctrine say that this only applies to the apostles – that these words don't apply to you and me. However,**

**5. The apostle Paul said:**

2 Timothy 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.**

**6. The apostle Peter said:**

1 Peter 5:4 and when the Chief Shepherd appears, **you will receive the crown of glory** that does not fade away.

**A. Since none have the crown of righteousness or the crown of glory, and since none are now with Jesus, the conclusion is obvious — Jesus has NOT returned, and His second coming is future.**

## Conclusion

1. The doctrine that teaches that Jesus' second coming is past is a perverted and damning doctrine.
  - A. It isn't just a misunderstanding about some difficult Bible prophecies.
  
2. The consequences of this lie means that all that are today in the graves will never hear the voice of Jesus.
  - A. It means that there will not be a future resurrection.
  - B. It means that all who die in the Lord have no hope of seeing the Lord and being like Him.
  
3. I want to leave you tonight with some comforting words from the apostle Paul:  
**1 Thessalonians 4:13-18**

## Invitation

Place		Date	

03 Realized Eschatology - The Second Coming of Christ.wpd  
 Richard Thetford, December 2008  
*(Parts of information contained in this sermon was taken from the following writers: J. R. Bronger, Joe Price, Jeff Belknap)*