

The premillennialist sees Matt. 24 as referring to the end of the world. Hal Lindsey, a premillennialist, says, “*this generation*” in verse 34 refers to some future generation that sees the signs and not the generation to which Jesus was speaking. The AD 70 doctrine correctly sees the passage as referring to the end of the Jewish world. However, many of us see verse 35 and following as a transition of thought. Verse 34 said that generation would see all the things which preceded verse 34, but at verse 35 He begins to talk about the actual end of the world.

I believe Revelation does the same thing. Much of the book is prophesying the destruction of Jerusalem if you take the early date of its writing. However, there are many passages that refer to the actual end of the world and the final judgment of all nations (Rev. 20:11-15).

One thing that helps me see the truth is the consistency in a passage. When 2 Peter 3 talks about **the world** melting with fervent heat, he is talking about the same world that was created and flooded. This was not the Jewish economy. When Paul writes to the Corinthians about **the resurrection** he begins by talking about Jesus’ resurrected body. He then goes on to talk about our individual resurrected bodies, not the emergence of the church after the destruction of Jerusalem.

Jesus told the Sadducees in the resurrection there would be no death or marriage (Lk. 20:35-36). If we are still experiencing marriage and death then the resurrection is not passed. The Sadducees were denying the physical resurrection. Did Jesus answer their question or switch to some *spiritualized* definition of the resurrection? Consistency of the passage would require Jesus to be answering the same thing they asked about. Please do not let any false doctrine take away your hope.

Mooresville church of Christ

720 N. Indianapolis Road

Mooresville, IN 46158

November 13, 2016

Assemblies

Sunday:

9:30 a.m. Bible Study
10:30 a.m. Worship
5:00 p.m. Worship

Wednesday:

7:00 p.m. Bible Study

Editor: Ron Roberts

**God speaks
through the
Bible. Are We
listening?**

Announcements

Dewey will be at Miller’s room 32 for at least a few more weeks. Try to visit him if you can.

The address for our website is mooresvillecoc.com.

The Sunday adult Bible class will soon be changing teachers and subjects. Didi will begin teaching on 1 Samuel after J.C. finishes the book on building the church. We thank him for a fine study and we hope all will apply these truths to strengthen the congregation at Mooresville.

Check the bulletin board for Gospel meetings in local congregations.

I have been asked to speak on the A.D. 70 doctrine this morning. The material is lengthy enough that I will conclude the topic next Lord’s Day morning. I have also included information on this belief in the bulletin.

The A.D. 70 Doctrine

Ron Roberts

The A.D. 70 Doctrine is the belief that all the prophesies in the New Testament have been fulfilled in the destruction of Jerusalem. All the passages we thought referred to the end of the world, the second coming of Christ, and the resurrection of the dead have already been fulfilled in Jerusalem's fall in A.D. 70 according to this doctrine.

"*Realized Eschatology*" is the preferred term for the belief. *Eschatology* is the study of the last days. *Realized* means the last days have already occurred. A second term is "*preterist*". This refers to someone who believes prophesies have been fulfilled in the past. I believe the doctrine is an overreaction to the premillennialist. The latter contends that all the prophesies concerning the "last days" are yet to be fulfilled. The AD 70 belief is that all has been fulfilled. In the middle of these two extremes lies the truth. The "last days" refers to the Christian dispensation. The church was established in the last days (Acts 2:17). That is in the past. We will face judgment in the last days (James 5:3). That is in the future. Heb. 1:2 tells us Jesus is God's spokesman in the last days. This is ongoing. He spoke, the Apostles wrote, and we read. He is still speaking until the last days end at final judgment.

Many are not alarmed by the doctrine and feel it is merely a difference of opinion. Some think the book of Revelation was written about AD 63 and refers to the destruction of Jerusalem primarily. Others feel the book was written in the 90's and cannot be prophesying Jerusalem's fall since it happened twenty years earlier. We accept one another's understandings as differences of opinion because we cannot be dogmatic as to the date a book is written. However, the *Realized Eschatology* doctrine concludes not only Revelation, but all books in the New Testament must have been written before AD 70. How else could all the prophesies in them be fulfilled by the events of AD 70? Most scholars believe all of John's books were written in or near the 90's.

The modern views of the doctrine are propagated by a man named Max King. He began teaching the view in 1971 in Warren Ohio in a liberal church of Christ. In that same year he wrote the book "*Spirit of Prophecy*". In 1977 he founded North Ohio Bible College. In 1978 he launched a journal called "*Studies in Bible Prophecy*". In 1987 he wrote a second book, "*The Cross and the Parousia of Christ*" (Parousia means Coming). The teachers of this doctrine are not voicing a harmless opinion. They are militantly spreading a false doctrine. The doctrine has a history in our area also. I have heard of it being pushed at Bilmore Gardens, Traders Point, Avon, Danville, and now at West Side. This is not an academic discussion. This is an error hitting home!

Some will view the doctrine as ridiculous. "*How can they believe the world has ended and the resurrection is past when we are all standing right here?*" The answer is found in the various definitions the doctrine uses. The "world" refers to the Jewish economy. When Jerusalem was destroyed the world ended. The "resurrection" is not the individual bodily resurrection you and I anticipate. They contend the term refers to the awakening of the church. They argue the church was suppressed by the Jews and revived at the destruction of Jerusalem.

The believers of this doctrine will note the "coming of Jesus" at the destruction of Jerusalem (Matt. 24:30, 26:64, Mark 13:26, and Luke 21:27) and contend that there is no future coming. In point of fact Jesus did not physically come at the destruction of Jerusalem. He was seen in the Roman armies as the fulfillment of His prophesy and power. He came representatively. Isa. 19:1 says the Lord came in a cloud at the destruction of Egypt. Did He come physically or representatively? In the parable of the marriage feast Jesus said, "*But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers and burned up their cities.*" The king represents God in the parable. The armies represented the king's power although he did not physically come. Jesus also came in the establishment of the church representatively when He sent the Holy Spirit upon the Apostles in Acts 2 (Matt. 16:28, Jn. 16:7, Acts 1:8, Acts 2:33).