

THE A.D. 70 SYSTEM OF KINGISM

THE A.D. 70 DOCTRINE

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The task before me in this study is to examine the fallacies of the “Max King Doctrine.” Some may yet be unaware what the “Max King Doctrine” is. Briefly stated, it is the fanciful theory (heresy) that all the things for which we look to occur in the future have already come to pass. Those things that brethren have, since the first century, believed and taught (which the Bible so clearly sets forth) that will occur at the Lord’s second coming, were all fulfilled in the destruction of Jerusalem in the year of 70 A.D.

As wild a dream as your imagination will allow, can you believe the **Lord’s second coming** is in the distant past, not the future? Can you believe the **resurrection of all the dead** has already occurred? Will you likewise believe that the **judgment** and the **end of the world** had its fulfillment in the first century? Also, will you permit yourself to believe the **church**, the kingdom prophesied throughout the Old Testament, was not really established on the day of Pentecost in Acts 2 in its fullness, glory and power? This heresy says the church began in 70 A.D. when the city of Jerusalem was conquered and destroyed!

BACKGROUND

The subject of this study is known by a number of terms and phrases: The A.D. 70 Doctrine, Realized Eschatology, Kingism or the Max King Doctrine. Each of these are all designations of this wild, reckless and foolhardy heresy.

It is referred to as the “**A.D. 70 Doctrine**” because it seeks its fulfillment in the year A.D. 70. It is claimed that all the Bible foretold to occur in the future was fulfilled in A.D. 70 when the city of Jerusalem was destroyed.

“**Realized Eschatology**” has to do with the fulfillment of “final” or “last” things.

- a. The word “eschatology” is a compound word of two Greek forms: *eschatos*, which is the word for last or final things; and, the word *logos*, which means something said or taught (instruction). *Logos* is commonly translated by our English term “word.” Therefore, “eschatology” has to do with the Bible’s teaching of those things that have to do with the “end of time.”
- b. The word “realized” suggests the concept that something has already happened or occurred. If something is yet future, then it has not been realized. Things which are in the past have been realized.

- c. Therefore, to speak of “realized eschatology” simply identifies that all those things which have to do with the end of time, the future, have already been realized or come to pass.

This teaching is called “**Kingism**” or the “**Max King Doctrine**” because it was/is popularized by a man whose name is Max King who was once a faithful Gospel preacher. King debated the late Gus Nichols in July, 1973. The proposition King affirmed was: “***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 Judaism in A.D. 70.***”

IMMEDIATE REACTION

Each one that first hears of this fanatical illusion cannot believe their ears! Their thought is that this is so far fetched, ridiculous, ludicrous, absurd, preposterous, asinine, outrageous and wild, how would or could anyone be persuaded by it? Immediate questions arise, “if the end of the world has already occurred, then what are we doing here?” “If the resurrection of the dead is long past, why are the cemeteries still full?” Good questions! But, as unbelievable as it is, we know by experience that however ridiculous or absurd a teaching might be, no matter how contradictory to clear and plain passages, there are people who will believe it and promote it. This doctrine is no exception. It has captured the attention and ensnared in its tentacles of error a number of our own brethren. It appears to be gaining ground in some areas. Therefore, it is necessary that we spend some time studying it so that we may be able to help those who may be enticed by it and others who have already been caught in its trap. Hopefully, we will be able to snatch some “*out of the fire*” while there is yet time (cf. Jude 1:23).

This study examines five major doctrines.

1. KINGISM TEACHES... THE CHURCH WAS NOT ESTABLISHED ON PENTECOST IN 33 A.D., BUT IN A.D. 70

The church was not established on Pentecost, 33 A.D., as is commonly believed — so say the proponents of Kingism! What they actually say is that the kingdom did come on Pentecost, but not in its glory and power — it was not complete until A.D. 70. Nothing is further from the truth according to the Bible!

In the *Spirit of Prophecy*, a book by Max R. King in which he sets forth his doctrine, we offer the following quotes. When discussing why it is error to tie together Mark 9:1 and Acts 1:8 he says:

“The kingdom was to come with power, and Acts 1:8 does not mention kingdom.” “The apostles’ question and the Lord’s answer concerning the kingdom, places its coming in power beyond Pentecost” [p.138]. *“Mark 9:1 is parallel with Matt. 16:27-28.” “Instead of coming in his kingdom on Pentecost, Christ had gone to receive it”* [p.139]. *“There is nothing contained in Dan. 2:44 that makes Pentecost the necessary date of its fulfillment”* [p.140]. [Burlison, Ken, *8th Annual Seek The Old Paths Lectures*, East Corinth Church of Christ, Corinth, Miss., July 1993, p.49-50].

King plainly says that *“Christ did not come in his kingdom with power on Pentecost”* [p.138] yet on the next page he says, *“Pentecost was the beginning of his kingdom, but the fall of Jerusalem was the climatic state of its development and manifestation in power, glory, and judgment”* [p.139].

The refutation of this teaching is simple, though not accepted by Kingites. It is obvious that whatever Scripture refutes their doctrine must be explained away and so they make such an attempt as is seen in the quotes above with Mark 9:1.

Mark 9:1, coupled with Acts 1:8 and Acts 2:4, has been used effectively by the Lord’s people since the establishment of the church/kingdom on the day of Pentecost. Jesus said, *“... Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power”* (Mark 9:1). The pronouncement of the Lord was that the kingdom would *“come with power.”* The kingdom (which is the church, Matt. 16:18-19) would make its appearance with power, i.e., be accompanied with power. Therefore, to learn when the kingdom came is to know when the power came; or, to learn when the power came is to learn when the kingdom came. Both the kingdom and power would come at the same time.

In Luke 24:49 Jesus said, *“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”* On the day Jesus ascended up into heaven He told His apostles to wait in Jerusalem until they received the promise of the Father which they had heard of Him (Acts 1:4). *“When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?”* Jesus said, *“Ye shall receive power, after that the Holy Ghost is come upon you...”* (Acts 1:6-8). With this passage, we learn the Holy Ghost (Holy Spirit) would come upon the apostles when they received power; and, they would

receive power when the Holy Spirit came. To receive the one [power] was to receive the other [Holy Spirit].

“Rightly dividing” (cf. 2 Tim. 2:15) these verses is to learn that the (1) “*kingdom*” was to come (2) “*with power*” (Mark 9:1) and the power would come with the (3) “*Holy Spirit*” (Acts 1:8). To learn when any one of the three came, is to learn when all three came.

Acts two reveals when the Holy Spirit came. The twelve apostles were assembled in Jerusalem on the first Pentecost after the resurrection of Jesus. ²“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And *they were all filled with the Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4). The Holy Spirit had come upon them! They received power to speak in languages they had never learned (along with other miracles) and the kingdom was established — all at the same time. ⁴¹“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. ... ⁴⁷Praising God, and having favour with all the people. And *the Lord added to the church* daily such as should be saved” (Acts 2:41,47). The kingdom/church came on Pentecost!

Did the kingdom have its full glory and power on Pentecost? Kingites say “no.” However, read the following verses and judge for yourself.

Colossians 1:13 states that when one becomes a Christian, he/she is delivered from the “power of darkness” and translated into the “kingdom of his dear Son.” Does this mean a sinner was removed from the power of Satan but was void of the power of the kingdom for the first 40 years of the kingdom’s existence? That would be the case if the kingdom did not come in its full glory and power until A.D. 70! The next chapter plainly says these brethren were “complete” in Christ (Col. 2:10). To be complete means to be full. How could Christians be complete or full, when according to Kingism, they were members of a kingdom which was not complete or full until A.D. 70? Further, Colossians 1:9-12 speaks of being “...*filled with the knowledge of his will in all wisdom and spiritual understanding;*¹⁰...*all pleasing, being fruitful in every good work...* ¹¹Strengthened with *all might, according to his glorious power, unto all patience and long-suffering with joyfulness;* ¹²...made us meet to be partakers of the inheritance of the saints in light.” These were all long before A.D. 70!

Jesus said to the apostles, ²⁹“...I appoint unto you a kingdom... ³⁰That ye may eat and drink at my table in my kingdom...” (Luke 22:29-30). The table of the Lord was the Lord’s supper that every congregation took part in every first day of the week (Acts 20:7). The Corinthian church/kingdom were partakers of the table of the Lord (1 Cor. 10:16-17). In verse 21 they were even rebuked when we read, “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be

partakers of the Lord's table, and of the table of devils." But, when congregations partook of the Lord's supper for 40 years prior to A.D. 70, was the kingdom, in which the table of the Lord existed, a gloryless and powerless kingdom? If so, where is the evidence to support such? The fact is, none can be found!

Ephesians 3:10 makes clear that the church was in its fullness before A.D. 70. "To the intent that *now* unto the principalities and powers in heavenly places might be known by the church *the manifold wisdom of God.*" God's manifold wisdom was THEN being made known by the church. The text says NOW, not in the future. This was before A.D. 70!

The apostle Peter was given the keys to the kingdom (Matt. 16:18-19). The keys were used on Pentecost, A.D. 33 according to Acts 2. But, if Kingism be true, the keys were not used until A.D. 70. By this time, practically all the apostles were dead!

2. KINGISM TEACHES... THE FINAL JUDGMENT OCCURRED IN A.D. 70

According to the *Spirit Of Prophecy* (p.68), "*This was the end of the world, the destruction of the temple, and the coming of Christ (Matt. 24:1-3). This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11).*"

The blunder of Kingism in this doctrine is that they take every passage which speaks of judgment and relegate it to a local, political or temporal judgment.

The Bible often speaks of "judgment" in the sense of a localized or temporal judgment. God often speaks of bringing judgment upon different nations, cities and people because of their wickedness. God brought judgment upon Sodom and Gomorrah (Gen. chaps. 18-19), Egypt (Exod. 12:12), Moab (Jer. 48), Edom (Obad. 1), Nineveh (Jonah 1-4) and many others.

On the other hand, the word "judgment" is often used in the sense of the final, universal judgment. The demands of many Scriptures cannot be met without a universal judge, Jesus Christ, and a universal gathering of all the men and women that have lived since Adam and Eve. Scriptures from both the Old and New Testaments speak of such a final, future, judgment.

In the Old Testament we read, "Therefore the ungodly shall not stand *in the judgment*, nor sinners in the congregation of the righteous." "And *he shall judge the world in righteousness, he shall minister judgment to the people in uprightness*" (Psalm 1:5,8). "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things *God will bring thee into judgment.*" "For *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil*" (Eccl. 11:9; 12:14).

In the New Testament we read, "...That every idle word that men shall speak, they shall give account thereof *in the day of judgment*" (Matt. 12:36). If the "day of judgment" here is referring to the destruction of Jerusalem, then where does that leave people living today? Does this verse have nothing to say to people living now? Matthew 12:36 could only fit the future, final, universal judgment!

Jesus worked many mighty miracles in the cities of Chorazin and Bethsaida but they did not repent. "Woe unto thee, Chorazin! woe unto thee, 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. ²²But I say unto you, It shall be more tolerable for Tyre and Sidon *at the day of judgment*, than for you" (Matt. 11:20-21). If this "day of judgment" is the destruction of Jerusalem, what could it possibly have to do with the people of Tyre and Sidon who had been dead for centuries? The Lord plainly said it would be easier, i.e., more tolerable, for the people of Tyre and Sidon "at the day of judgment" than for those among whom He worked miracles. It's impossible that the day of judgment in this passage could be the destruction of Jerusalem. Would the Lord resurrect the people of those ancient cities and place them in Jerusalem in A.D. 70 to experience the holocaust brought upon it by Titus the Roman General and the empire of Rome? Nonsense! There is a last, final, universal and future judgment day that is yet to come.

When Paul spoke on Mar's Hill in Athens he said, "And the times of this ignorance God winked at; but now commandeth *all men every where* to repent: ³¹Because he hath *appointed a day*, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Were "all men every where" in the entire world in the city of Jerusalem in A.D. 70? They couldn't be! Therefore, there is a future, universal, judgment day coming! This will be in "a day," not days or months or years.

There is a judgment seat upon which Jesus Christ sits. Someday, yet in the future, every person in the world will stand before the throne of Christ and be judged according to how he/she has lived. "For we must *all appear before the judgment seat of Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. ¹¹Knowing therefore the terror of the Lord, we persuade men..." (2 Cor. 5:10-11). If these verses were fulfilled in the destruction of Jerusalem, then they mean nothing to us. It is useless for us to preach them! Why would we persuade men to obey the Gospel if there is no future judgment?

To the church at Rome Paul wrote, "...we shall all stand before the *judgment seat of Christ*. ¹¹For...every knee shall bow to me, and every tongue shall confess to God. ¹²So then every one of us shall give account of himself to

God” [Rom. 14:10-12]. We might as well cut these verses out of the Bible, for they mean nothing if they were fulfilled in 70 A.D.

Hebrews 9:27-28 makes the final judgment clear. “And as it is appointed unto men once to die, but *after this the judgment*: ²⁸So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” The judgment, according to Kingism, came upon Jerusalem in A.D. 70 while men were still living in the city. The judgment mentioned in Hebrews 9:27 would be after death, not before it. If that were not enough, we note that many people survived the destruction of the city — they did not die. Did judgment come upon them? According to Kingism it did! And, it came while they were alive, not dead. Kingism contradicts these verses!

Second Peter 2:4 says “...God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, *to be reserved unto judgment*.” Were these angels reserved unto the judgment that came upon Jerusalem in A.D. 70? Were they in Jerusalem? Don’t think so! Verse nine says God holds the wicked “unto the day of judgment to be punished.” Were all the world’s wicked brought into Jerusalem to be punished? You can’t find it in the Scriptures!

In Revelation 20:10-15 the judgment scene is depicted where all the dead, small and great, stand before God and are judged. The devil is said to have been cast into the lake of fire and shall be tormented day and night for ever and ever. Before this, he worked his diabolical scheme among men, but now, he is removed from the scene and cast into the lake of fire. If this happened in A.D. 70, then he would not be in the earth today to continue his work. But he is among men! Therefore, there is a future, universal, judgment of God when Satan will be cast into the lake of fire.

3. KINGISM TEACHES... THE RESURRECTION OF ALL THE DEAD OCCURRED IN A.D. 70

“The author sincerely believes that the general resurrection belongs to the same time and event as given to the coming of Christ, the judgment, end of the world, and receiving of the eternal kingdom.” “This text deals with spiritual, not physical death, which is fairly evident from the context. The quickening power of God and Christ (John 5:19-23) has to do with spiritual regeneration.” (Max King, Spirit of Prophecy, pp.212,219)

The teaching of Kingism says that the references to the resurrection in the New Testament have to do with a spiritual resurrection and not a resurrection of the body from the grave. Their view is that the church of Christ which began on Pentecost (33 A.D.), was stifled, repressed, restrained by the Old Law of Moses. The Lord's church, they say, ran concurrently with the Law of Moses until the destruction of Jerusalem in A.D. 70. At that time, the body of the church was "resurrected" (in a spiritual sense) from the shackles of Judaism and received in its full glory and power. Therefore, references to the resurrection have to do with the spiritual resurrection of Christianity.

Again, with this teaching comes the immediate question, "If the resurrection of all the dead occurred at the destruction of Jerusalem, then where are they now and what are we that are alive doing here? Why are the grave yards still full and men around the world continue, day by day, to populate them even more?" Good questions!

The inspired holy Scriptures easily refutes this wild and reckless doctrine. Jesus said, "Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear his voice, ²⁹And *shall come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). As per Kingism, this is a reference to the church under the persecuting domination of Judaism. But, this Scripture speaks of "all" that are in the graves. Literally, two Greek words are used in this verse, both of which are plural, saying "*all those*" in the tombs. Question, is the church plural? Were there *churches* being smothered by Judaism? No, the church is one body, not many (Eph. 4:4; 1 Cor. 12:13).

If that were not enough, consider this: was the church "dead" for the first 40 years of its existence? Did the Lord establish dead, lifeless, bodies (the church) which would be resurrected from the graves (tombs, plural) in A.D. 70? Imagine, the Lord died and shed His blood in order to purchase and establish a dead religious system that consisted of "bodies" (plural) and placed in "graves" (plural) to be resurrected 40 years later! Who can believe it?

Further, there are two classes of "all those" that will be resurrected from the "graves" in John 5:28-29: some have done good while others have done evil. Each class of "all those" (individuals, plural) will receive that which is due them. There's no way in the world to arrive at any other conclusion than to understand that this verse identifies a general resurrection of "all those" who have lived upon the earth, from Adam and Eve, to the last person in the world.

Between A.D. 30 and A.D. 70, was there a good church(s) and an evil church(s)? Were both resurrected and each received that which was due them? Outrageous! This text cannot be explained in any way other than a general resurrection of "all those" dead ones (bodies) who have been buried in "graves" around the world since the beginning of time.

In writing to the church at Corinth, Paul discusses at length the resurrection of the dead (1 Cor. 15). He establishes the fact of the Lord's death, burial and resurrection from the grave (vs.1-11). The brethren there believed and accepted that fact. However, in verse 12 we read, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The Holy Spirit emphatically sets forth, in the remainder of the chapter, the fact that those who have died will one day be raised from the dead just as Christ was raised from the dead. Christ's bodily resurrection is used as a comparison or likeness of our own bodily resurrection. Heaven's argument is,

¹³...If there be no resurrection of the dead, then is Christ not risen:
¹⁴And if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶For if the dead rise not, then is not Christ raised: ¹⁷And if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸Then they also which are fallen asleep in Christ are perished. ¹⁹If in this life only we have hope in Christ, we are of all men most miserable. ²⁰But now is Christ risen from the dead, and become the firstfruits of them that slept. ²¹For since by man came death, by man came also the resurrection of the dead. ²²For as in Adam all die, even so in Christ shall all be made alive. ²³But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:13-23).

One day, yet in the future, those who have died will come out of their graves and stand before the Lord to be judged (2 Cor. 5:10)! Our body will be changed! It will not be the body that was buried for flesh and blood cannot inherit the kingdom of heaven (1 Cor. 15:36-58). None the less, there will be a bodily resurrection of all the dead. Every verse in this text makes plain that what is under consideration are humans, people, those who once lived and have died. There's no way the church is spoken of here because it is alive and singular, not dead and plural. The church does not have now, nor has ever had, "flesh and blood" (cf. v.50). Adam (a living human being) died even as all humans die as a consequence of his sin. Through Christ, all (along with Adam) will one day be made alive (v.22).

Christ is referred to as the "firstfruits" of them that sleep (vs.20-23). That is, Christ was the first to be raised from the dead never to die again. For Him to be the first, implies there are others to follow. That is the argument and point of First Corinthians 15. But, if the resurrection occurred in A.D. 70 and it was only a "spiritual" resurrection, then that necessitates the Lord's resurrection was only

a spiritual resurrection — that He did not literally, bodily, rise from the grave! But He did rise from the grave! He walked, talked and ate with the apostles (John 21). He showed them the scars in his hands, feet and side (cf. Luke 24:39-40; John 20:20-27).

The Lord's resurrection from the grave is proof of our future resurrection from the grave (1 Cor. 15:12-22). "But every man in his own order: Christ the firstfruits; *afterward they that are Christ's at his coming*" (1 Cor. 15:23). It is inconceivable to imagine how some say the resurrection is past already — long ago in 70 A.D. and, that it was the spiritual resurrection of the church from under the suppression of Judaism.

The Bible often speaks of departures from the truth and provides ample information to refute such damnable doctrines. Error concerning the final, universal, resurrection from the dead is nothing new in our generation. There were even those as far back as the first century that believed and taught damnable error with regard to the resurrection. Two men especially were immortalized in heaven's book, the Bible, in calling their names and marking them for their error for all time. Read it, ¹⁶"But shun profane and vain babblings: for they will increase unto more ungodliness. ¹⁷And their word will eat as doth a canker: of whom is *Hymenaeus* and *Philetus*; ¹⁸Who concerning the truth have erred, *saying that the resurrection is past already*; and overthrow the faith of some" (2 Tim. 2:16-18; Rom. 16:17-18). Notice: saying the resurrection has already occurred is a doctrine of no little consequence.

Those who so believe and teach have left the faith and overthrow the faith of others! It is not and can not be an optional matter to deny the final resurrection of all the dead. It is a matter of faith — a matter of fellowship — a matter of heaven or hell. To deny the future resurrection of all the dead is to deny the resurrection of Christ and to deny the resurrection of Christ makes salvation impossible and our preaching to be vain (1 Cor. 15:12-19).

4. KINGISM TEACHES...

THE END OF THE WORLD OCCURRED IN A.D. 70

Before you question my sanity at the above heading, please take note that the system of "Realized Eschatology" teaches the world ended in A.D. 70. Of course you are probably now shaking your head and thinking, if that is so, what are we doing here. What has been going on the past 1,900 + years? If there is no future end of the world, will the earth continue on and on? What's going on here?

Kingism says,

This was the end of the world, the destruction of the temple, and the coming of Christ (Matt. 24:1-3). This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11). (Spirit of Prophecy, p.68).

A.D. 70 advocates make the references to the “end of the world” equivalent to the end of the “Jewish age.” But, as we have seen in previous points, their forced interpretations will not hold up.

Matthew 24 is so clear and discerning as to the descriptions of both the destruction of Jerusalem in A.D. 70 (24:4-34) and the end of the world (yet future; 24:35 through 25:30) that it is hard to conceive how anyone can miss it. In verse one we read, “And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. ³And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world” [Matt. 24:1-3)?

In Matthew 24:4, Jesus begins to answer their questions. He begins telling when these things shall be and what “signs” to notice that will signal the approaching destruction. When the Christians observed these signs they were to escape to the mountains — leave Jerusalem. But in regards to the end of the world, there would be no “signs” given, for escape will not be possible! In verse 34 Jesus says, “...This generation shall not pass, till all these things be fulfilled.”

Everything preceding verse 34 would come to pass in “that generation” and there would be sign after sign to indicate its soon arrival. However, a sure and marked contrast to the destruction of Jerusalem is discussed beginning in verse 35. Whereas regarding the destruction of Jerusalem there were “signs” to watch for so that one would know when to leave the city; but concerning the end of the world, no signs would be given. “*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*” (v.36). If “that day and hour” (v.36) is discussing the same event as “this generation” (v.34), then there is a certain and irreconcilable contradiction. The remainder of the chapter, as well as chapter 25, gives one example after another to show there would be NO “signs” or “warnings” as to when the end of the world would occur.

When the end of the world comes, it will be without warning. There will be absolutely no indication that such is about to happen. Notice the examples Jesus used to illustrate this truth:

- 1) 24:37-41, Business will be as usual among men, just as it was when the flood came.

- 2) 24:42-44, No one knows when a thief may break into his house.
- 3) 24:45-51, A master comes home unannounced to recompense to his servants their due.
- 4) 25:1-13, The 10 virgins had no indication when the bridegroom would come to take them to the wedding.
- 5) 25:14-30, The man who travelled into a far country and left his goods with his servants gave no indication when He would return.

This physical world in which we now live and the entire material universe will one day be destroyed so that it will no longer exist. By inspiration, the apostle Peter, very ably and plainly said, in talking about this physical world, ⁷“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. ... ¹⁰But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ¹¹Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, ¹²Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat” (2 Peter 3:7, 10-12).

Peter is plainly talking about this physical world (2 Peter 3:3-6). As the flood of water in Noah’s day destroyed the earth, the day is yet future when “fervent heat” will melt the earth, all the works that are in it, and all elements of the universe. Everything will be dissolved (vs.10-11)! There’s no way to strain a spiritual fulfillment out of this text!

Hebrews one discusses the majesty and deity of Jesus the Christ. It reveals that God, through Jesus, made the worlds (material universe) “in the beginning” and maintains them by the power of His Word (1:2-3,10; cf. Gen. 1:1). Jesus is eternal (1:8), but His creation, the “worlds,” are temporary. ¹¹“They (the world, planets, stars, universe) shall perish; but thou remainest; and they all shall wax old as doth a garment; ¹²And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (1:11-12).

A.D. 70 theorists take Hebrews one and say that it refers to the end of the Mosaic age, not the material universe, just as they do all passages which speak of the “end-time!” But, such is the plight of those who have an agenda to maintain. In the case of Kingites, they must take every passage that speaks of future things and twist them around to fit their doctrine that every Bible prophecy of “end things” was fulfilled in A.D. 70.

On this point in Hebrews one, Wayne Jackson comments.

In verse 10, when the record says, “And thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of

thy hands,” is there anybody in his right mind who is going to read this passage in this fashion: “And thou, Lord, in the beginning of the Mosaic dispensation, didst lay the foundation of the earth, that is, you established the law of Moses; and the heaven, that is, the ordinances of the law, are the works of your hands?” To interpret that as the Jewish law has to be the biggest bunch of theological garbage that I have every been exposed to in my life. It is pure foolishness. (The A.D. 70 Theory, *A Review of the Max King Doctrine*, Jackson, Wayne, Courier Publications, Stockton, CA, 1990, pp.77-78)

Revelation 20:11-15 reveals the judgment scene in which heaven and earth “fled away; and there was found no place for them.” All the dead, small and great, wherever they were, stood before the throne and were judged according to their works. Where did such occur when Jerusalem was destroyed? Were the dead which had died at sea resurrected and brought to Jerusalem to be judged? Were the dead in the hadean realm resurrected in 70 A.D. to stand before the Lord’s throne in Jerusalem? Strain as hard as you might, and you will not find it here!

5. KINGISM TEACHES...

THE SECOND COMING OF CHRIST OCCURRED IN A.D. 70

According to the Max King doctrine, we read:

There is no time period between the fall of Jerusalem and the second coming of Christ. They are synchronous events time-wise. ... There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism. (The Spirit of Prophecy, p.81, 105).

In his debate with Gus Nichols, King said:

I affirm the VISIBLE coming of Jesus Christ in the destruction of Jerusalem. And I affirm the ACTUAL coming, and the REAL coming of Jesus Christ in the destruction of Jerusalem (p.48). ... I affirm that Jesus came REALLY and TRULY and ACTUALLY and VISIBLY the second time (p.49)!

As with the other points of departure from the Truth in the Kingism Cult, the idea of the Lord’s second and final coming occurring in A.D. 70 is shocking and

shameful. And, like the other points we have examined, is easily shown to be utterly false from the Scriptures.

That the second coming of Christ has NOT occurred and is yet in the future is clearly set forth in many passages. We shall examine a few.

Hebrews 9:28 is the only text that specifically uses the word “second” in referring to the Lord’s coming again after He left the earth in Acts 1:9-11. “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation.” The Lord’s appearance the “first time” was a literal appearance. He shall appear the “second time” in a literal appearance. His second appearance will not be a spiritual or figurative appearance.

The Lord will come the “second time” to:

- 1) Raise the dead (John 5:28-29; Acts 24:15),
- 2) Judge the world (Matt. 25:31-46; Rom. 14:10-12; Acts 17:31),
- 3) Sentence the wicked (2 Thess. 1:7-9),
- 4) Reward the righteous (Rev. 22:2; Matt. 25:46), and
- 5) Deliver up the kingdom (church) to the Father (1 Cor. 15:24).

According to Kingism, all these have already taken place in A.D. 70!

Let’s note what the Bible says will occur when the Lord comes again. If these things have not come to pass, then we know the Lord has not come again. That ought to be simple enough.

First Corinthians 15:23-24 says that when the Lord comes again, “*Then cometh the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.” The kingdom is His church. And, since the church/kingdom is still in existence today, the Lord either has not come or failed to do that which this verse says He would do. The Lord’s purpose cannot fail. Therefore, the Lord has not come!

This passage also says that when He comes He would “have put down all rule and all authority and all power.” However, authorities and powers still exist today and remain under the influence of Satan (cf. Eph. 6:12). Therefore, the Lord has not come.

Further, the text here says the Lord will raise the dead — all will be “made alive” (v.22) at His coming (v.23). Yet, the cemeteries are still full and mourners continue to bury their dead day by day. Therefore, the Lord has not come.

In Philippians 3:20-21 we read, “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” The Lord is now in heaven and has a glorious body — not the body He had on earth. When He comes again, He will change our vile body, the body we have now, to be like His — a glorious body (cf. 1 Cor. 15:35-54). But, we still have our vile

body — the body of our humiliation, our low estate. Therefore, the Lord has not come.

Second Thessalonians 2:1-12. Some at the church in Thessalonica apparently had the mistaken idea that the Lord's second coming was "at hand" — that it was near or soon. Paul wrote them concerning the "coming of our Lord Jesus Christ" (v.1), the "day of Christ" (v.2) saying, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first..." (v.3). Here is a prediction of a "falling away" — a general and major departure from the Truth. The text clearly says the Lord will not come until this departure from the Truth comes first. It is believed this was written in late 53 or early 54 A.D. If the Lord came in 70 A.D., then there had to have been a "falling away" — an apostasy — of the Lord's church between 54 A.D. and 70 A.D. There is no record of a "falling away" during that time. Therefore, the Lord did not come in A.D. 70. The "falling away" came, as we all know, in the forming and existence of the Roman Catholic Church which recognized its first pope in 606 A.D.

In Second Thessalonians chapter one, Paul mentions the hardships and persecutions inflicted upon the brethren (vs.4-5). He reveals there will be a time when they will be able to rest from such tribulation when He says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels..." (v.7). When would they be able to rest? When "the Lord Jesus shall be revealed from heaven," He will inflict punishment upon those who "know not God" and those who "obey not the gospel" (v.8). Are the saints of God today at rest? Do they still suffer persecution? Yea verily! Therefore, the Lord has not yet come.

In First Corinthians 11:26, in speaking of the Lord's supper, Paul said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come.*" One of the purposes of eating the Lord's supper is to "shew the Lord's death." How long will the saints of the church eat the supper? They will eat it "till he come." Do we eat the Lord's supper today? Yes. Therefore, the Lord has not come. If He came in A.D. 70, then saints of God have no business eating the Lord's supper today. Do those who espouse the King doctrine eat the Lord's supper? Yes.

John 14:1-3 holds great significance to the subject of the second coming. Jesus said, ¹"Let not your heart be troubled: ye believe in God, believe also in me. ²In 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. ³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus said when He comes again He would receive the disciples to be with Him in that place He was preparing for them. That place was in heaven, not on earth, for He said "I go" and "I will come again." Are we now in heaven or on earth? We are on earth. Therefore, the Lord has not come.

Matthew 25:31-46 describes the judgment scene that will take place “when the Son of man shall come.” “All nations” will be gathered before the Lord to be judged. Were all nations gathered in Jerusalem in A.D. 70? Were those living in North and South America there? They are a part of all nations (cf. Rev. 5:9; 14:6). No, they were not there. The scene described in Matthew 25 has not yet occurred. Therefore, the Lord has not come.

Revelation 1:7 says, “Behold, he cometh with clouds; and *every eye shall see him*, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” When the Lord “cometh with clouds,” every eye, every person, would see him. Have you seen the Lord coming in the clouds? Neither have I. Therefore, the Lord has not come.

Matthew 16:27 says, “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” Have all men/women been rewarded for their works? The very fact that people continue to live on this globe is evidence that such has not occurred. You nor I have been rewarded according to our works. Therefore, the Lord has not come.

Need we continue? How many verses will it take to convince you that the Lord’s second coming is yet future, not in the past?

THE REAL SIGNIFICANCE OF A.D. 70

Even though there is a great deal of error being circulated, believed and taught relative to the destruction of Jerusalem which occurred in A.D. 70, that does not mean that sincere Bible students should seek to avoid what the Bible does say relative to that event. The destruction of Jerusalem in 70 A.D. is an historical event that cannot be denied. What significance did it have for those who lived in that day; and, what significance does it have for us today, if any? The fact that it is prophesied of in both the Old and New Testaments reveals that it does hold importance in God’s scheme of things (cf. Zech. 14; Matt. 24:4-34; Mark 13:5-30; Luke 21:8-31; 1 Peter 4:17- 18).

In Genesis 12:1-7, God made a promise to Abraham that was three-fold:

- (1) “I will make of thee a great nation” (v.2),
- (2) “In thee shall all families of the earth be blessed” (v.3),
- (3) “Unto thy seed will I give this land” (v.7).

Through Abraham’s grandson Jacob, whose name was changed to Israel, the “great nation” of Israel was born. God was carrying out His promise to Abraham in his descendants. After leaving the bondage of Egypt, they were caused to possess the “land of Canaan” and live under the Law of Moses received at Mt. Sinai. Even then, there would come a day when the law given by Moses would

end and a new prophet and law would be established (cf. Deut. 18:15; Jer. 31:31-34; Acts 3:19-24). The Gentiles would be brought in as God's people along with the Israelites (cf. Isa. 62:1-2; 65:1; Deut. 32:21). A new law would be established that would encompass all tongues, peoples and nations and cover the whole world. God sought to protect and provide for the nation of Israel through whom the promised Messiah would come. When the nation of Israel had accomplished its purpose, it would cease to have significance. The law of Moses is plainly described as a "...schoolmaster to bring us unto Christ, that we might be justified by faith. ²⁵But after that faith is come, we are no longer under a schoolmaster. ²⁶For ye are all the children of God by faith in Christ Jesus" (Gal. 3:24-26).

Through the centuries of the nation of Israel, there were those who grew to love and count as their whole existence the fleshly nation of Israel. They clung so closely to it they could not conceive of it ending. They could not dream that it was only temporary. Even after God made known His will through the revelation of the Gospel (cf. Rom. 16:25-26; Eph. 3:1-11), the majority of Jews refused to let go of fleshly Israel with its law, sacrifices and temple worship. God, in His infinite knowledge and wisdom, knew that such would be the case. There would, of necessity, have to be a cataclysmic event that would ultimately and finally cause the Jewish political, civil and religious system to crumble and fall. The destruction of the city of Jerusalem along with the temple and its sacrifices was that devastating event. Through this means, God put a stop to all that the devout fleshly Jews held dear. No longer would any Jew be able to trace their lineage to Abraham. No one would be able to confirm from what tribe they descended. No priest could establish his right to offer sacrifices. All genealogical records had been destroyed!

The nation of Israel under the law of Moses was unique in that the Israelites comprised the religious, political and civil governments. Unlike today, the religious, political and civil are each distinct and separate. The Lord's church is not a part of the political or civil system — and vice versa. But under the law of Moses, such was not the case. Every Israelite was a child of God. Therefore, those who made up the political and civil systems were children of God just as those who officiated at religious services. Each of these systems (political, civil and religious) under the law of Moses would end.

The death of Jesus on the cross in 33 A.D. marked the end of the religious system of the Law of Moses which was boldly proclaimed on Pentecost in Acts 2; and, the destruction of the city of Jerusalem in 70 A.D. ended the political and civil system of the Jews. Beyond A.D. 70, all hope of a future Messiah and an earthly political regime among the Jews was finally and forever crushed!

The destruction of Jerusalem was certainly a significant event. It impacted every facet of the Jewish political, civil, economic and religious systems. It

showed once and for all, to those who yet refused to believe, that God had ended His dealings with the Jews. In God's providence, He brought together events to demonstrate to the Jews that His Son's death on the cross had put an end to Judaism.

Another occasion where God intervened to accomplish His Will is at the conversion of the household of Cornelius [Acts 10-11]. This event was designed to convince the Jews that the Gospel was for the Gentiles also. This actually began on the day of Pentecost but was not fully carried out by the Lord's people until the baptizing of Cornelius. Likewise, the law of Moses, along with all that attended it, ceased at the cross [Col. 2:14] and the proclamation of it was preached on Pentecost, but it took the decisive event in A.D. 70 to convince many people that such was indeed the case.

CONCLUSION

The summary of the whole A.D. 70 system is aptly described by Wayne Jackson.

“So brethren, the whole A.D. 70/King scenario is false. Christ did not effect His second coming in A.D. 70; the dead were not raised in A.D. 70; the judgment day did not occur with the destruction of Jerusalem; and the world did not end in A.D. 70. The entire theory of “realized eschatology” is false from start to finish.”

“We deeply grieve that good brethren have been caught up in this foolish movement. It has produced much harm and no good. It is unsettling and divisive. The situation is, however, a commentary upon the extremes to which some will go in an attempt to make a name in history. It is further an example of how ill-informed many members of the church actually are; they are ripe for the picking. The words of the ancient prophet are applicable even today — “My people are destroyed for a lack of knowledge.” [The A.D. 70 Theory, *A Review of the Max King Doctrine*, Jackson, Wayne, Courier Publications, Stockton, CA, 1990, p.82]

The doctrinal theory of A.D. 70 is so fantastic, incredible, inconceivable, that it fits well with other religious systems that are likewise so far fetched and preposterous, they are unbelievable and easily refuted with the Scriptures. Systems such as: Mormonism with their “God was once a man” doctrine and Jehovah Witnesses with their idea that Jesus is not deity and man doesn't have a soul. I'm not trying to make light of those who believe the A.D. 70 doctrine, but I am seeking to show the utter nonsense of the doctrine itself.

May this brief study cause those who embrace Kingism to deeply examine and profoundly probe the doctrine they espouse and uphold. May it be the case they will see the error of their way and repent of this most serious error. We pray for the hastening of that day.

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