

# The Harvester



## Preparing Souls

## To Serve The Lord



Volume 35

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Number 3

## The Impossibility of “AD 70 Doctrine” Being True

By Brian R. Kenyon

The AD 70 doctrine is also known as Max Kingism, so named after Max King, a preacher from Ohio among churches of Christ. He taught as far back as the late 1950's that the second coming of Christ actually occurred in AD 70. What he meant by the “second coming” was not that Jesus came back to universally judge all souls from Adam to the generation then present. Rather, the “second coming,” according to King, was Jesus' coming in the destruction of Jerusalem in AD 70. Gus Nichols (in 1973) and Jim McGuiggan (in 1975) both debated King. The following proposition, which summarized his position, was affirmed by King in his debate with Nichols:

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 70 AD.

This doctrine is also referred to as “realized eschatology,” or “fulfilled eschatology.” The term “eschatology” refers to the study of last things. These designations identify all aspects of the “last things” as having already occurred, or as being “fulfilled.” Another term that is used, in more academic circles, to identify the doctrine is “full preterism.” The word “preterism” comes from the Latin *praeter*, which means “past.” Therefore, “full preterism” says that all Biblical prophecies, including Christ's Second Coming were completely fulfilled by AD 70.

The AD 70 doctrine is actually found in different “flavors,” containing several sub-doctrines (such as universalism, redefined resurrection, Jesus being less than God, etc.). All proponents of AD 70 doctrine would not necessarily agree with all the sub-doctrines. However, there are a few doctrines that all would believe; namely, (1) that ev-

erything in the Bible was fulfilled by the time Jerusalem was destroyed in AD 70; (2) that the Messianic kingdom did not “fully come” until the destruction of Jerusalem in AD 70; and (3) that Christ is not coming again at any time in the future. These three major teachings have been dealt with in the last two issues of the *Harvester*. In this concluding series article, we will consider two more inconsistencies, among many more that could be given, showing the impossibility of the AD 70 doctrine being true. The Bible stands true, and, although many will not accept it, “shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar” (Rom. 3:3-4)!

### Requires Spiritual Adultery

According to the AD 70 doctrine, the Law of Moses and the Gospel were in effect at the same time between the cross and the destruction of Jerusalem. AD 70 doctrine says that at the cross the Law of Moses began to decrease while the Gospel began to increase so that with the destruction of Jerusalem in AD 70, the Law of Moses was finally and completely done away, while, with that same Jerusalem event, the Gospel system reached its full force. Thus, according to AD 70 doctrine, for almost forty years, the two religious systems were congruently in effect.

Not only does that just sound strange, it contradicts what Paul taught concerning spiritual adultery.

**40th Annual Lectureship  
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Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup>For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup>So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup>Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (Rom. 7:1-4)

Paul compared the Law of Moses with a husband to whom a wife was bound by law. As long as the husband lived, she was to be married to him. If he were still living and she married another man, she would be committing adultery, but if her first husband were dead, she would be free to marry another man, so long as he was lawfully eligible. Paul wrote this to let his readers know their “marriage” to Christ was fully legitimate because the Law of Moses was dead (cf. Col. 2:14). However, if the Law of Moses were still in effect when Romans was written, which, according to AD 70 doctrine, would have been the case, then marrying “another” (Christ) while the first husband (the Law of Moses) was alive would be committing spiritual adultery! Thus, the AD 70 doctrine would have people, or at least Jews, who became Christians prior to AD 70 committing spiritual adultery!

## Denies Atonement and Exaltation

On the Day of Pentecost, when the church was established, well before AD 70, Peter said that Christ was “by the right hand of God exalted” (Acts 2:33). That exaltation involves elements that are completely incompatible with the AD 70 doctrine. The following syllogisms, adapted from H. Daniel Denham (Facebook posts and emails to the author), logically prove the AD 70 doctrine false based upon Christ’s atonement, enthronement as King, and service as High Priest. Note that the conclusions become the next argument’s major premises.

**First Syllogism.** *Major premise:* If it is the case that Jesus Christ purged our sins when He sat down at the right hand of the Father, then it is the case that the blood atonement was made when He sat down at the right hand of the Father. *Minor premise:* It is the case that Jesus Christ purged our sins when He sat down at the right hand of the Father (Heb. 1:3). *Therefore,* it must be the case that the blood atonement was made when He sat down at the right hand of the Father.

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40th Annual Lectureship **Jan. 19-22, 2015** Brian R. Kenyon, Director

### MONDAY

9:00 "When He Was Set"—Who Is Jesus? Jackie M. Stearsman  
9:40 Historical Background of the Sermon Stephen Atnip  
10:20 BREAK

10:50 Character of the Kingdom Stephen Atnip  
11:30 LUNCH

#### Forum: Relationship Regulations

1:30 Murder Steven Walling  
2:00 Making Oaths David Stearsman  
2:30 Personal Retaliation Robert Williams  
3:00 BREAK

3:30 Questions And Answers on Relationship Regulations  
4:30 DINNER

6:30 Congregational Singing  
7:00 Jesus' Relationship to the Law Darrin Morehouse  
7:45 Character of the Kingdom's Effect on Others Michael Shepherd

### TUESDAY

9:00 Completely Focusing on the Lord Kory Berry  
9:40 No Need to Worry Kevin Patterson  
10:20 BREAK

10:50 The Providence of God Solomon Quainoo  
11:30 LUNCH

#### Forum: Marital Matters

1:30 Adultery George F. Beals  
2:00 What Deut. 24:1-4 Actually Teaches Dewayne Bryant  
2:30 Divorce and Remarriage Brian R. Kenyon  
3:00 BREAK

3:30 Questions And Answers on Marital Matters  
4:30 DINNER

6:30 Congregational Singing  
7:00 Jesus' Teaching About Love Roderick "Rick" Evans  
7:45 Jesus' Warning Against False Teachers Jimmy Clark

### WEDNESDAY

9:00 How "Social" Should the Gospel Be? Jack Pinckert  
9:40 OT Tithing Versus NT Giving David South

10:20 BREAK  
10:50 The Value of Heavenly Treasures Jimmy Clark  
11:30 LUNCH

#### Forum: Righteous Religion

1:30 Rendering Benevolence Sam Willcut  
2:00 Praying Eric Dawkins  
2:30 Fasting Jefferson Sole  
3:00 BREAK

3:30 Questions And Answers on Righteous Religion  
4:30 DINNER

6:30 Congregational Singing  
7:00 The Strait Gate and Narrow Way Creston Frizzell  
7:45 God's Standard of Judgment Terry Frizzell

### THURSDAY

9:00 Condemnatory Judgment Prohibited Glen Willcut  
9:40 Lax Judgment Prohibited Sam Willcut  
10:20 BREAK

10:50 Proper Judgment Requirements Melvin Otey  
11:30 LUNCH

#### Forum: "Doing Unto Others..."

1:30 Was There Racism in the Bible? Larry Williams  
2:00 Race Relations in Restoration Movement B. Daugherty  
2:30 Practicing the "Golden Rule" Benjamin L. Radford, Sr.  
3:00 BREAK

3:30 Questions And Answers on "Doing Unto Others..."  
4:30 DINNER

6:30 Congregational Singing  
7:00 The Wise and Foolish Builders Kyle L. Smith  
7:45 Jesus the Christ's Authority Melvin Otey

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(continued from page 2) **Second Syllogism.** *Major premise:* (1) If it is the case that the blood atonement was made when He sat down at the right hand of the Father, and (2) if Jesus sat down on the right hand of the Father upon His ascension, and (3) if the ascension occurred about 40 years before the destruction of Jerusalem in AD 70, then it must be the case that the blood atonement was made about 40 years before the destruction of Jerusalem in AD 70. *Minor premise:* (1) It is the case that the blood atonement was made when He sat down at the right hand of the Father, and (2) Jesus sat down on the right hand of the Father upon His ascension, and (3) the ascension occurred about 40 years before the destruction of Jerusalem in AD 70 (cf. Heb. 1:3; Acts 2:29-36; 1:9-11). *Therefore*, it must be the case that the blood atonement was made about 40 years before the destruction of Jerusalem in AD 70.

**Third Syllogism.** *Major premise:* If it is the case that the blood atonement was made about 40 years before the destruction of Jerusalem in AD 70, then it is the case that Jesus began to serve as High Priest about 40 years before the destruction of Jerusalem in AD 70. *Minor premise:* It is the case that the blood atonement was made about 40 years before the destruction of Jerusalem in AD 70. (see previous syllogism). *Therefore*, it must be the case that

Jesus began to serve as High Priest about 40 years before the destruction of Jerusalem in AD 70.

**Fourth Syllogism.** *Major premise:* (1) If it is the case that Jesus Christ began to serve as High Priest about 40 years before the destruction of Jerusalem in AD 70, and (2) if Jesus Christ was to be both High Priest and King at the same time, then it must be the case that Jesus Christ began to reign as King about 40 years before the destruction of Jerusalem in AD 70. *Minor premise:* (1) It is the case that Jesus Christ began to serve as High Priest about 40 years before the destruction of Jerusalem in AD 70, and (2) Jesus Christ was to be both High Priest and King at the same time (cf. Zec. 6:12-13). *Therefore*, it must be the case that Jesus Christ began to reign as King about 40 years before the destruction of Jerusalem in AD 70.

## Conclusion

AD 70 doctrine cannot be true because it would have required Christians before AD 70 to commit spiritual adultery and because it denies that Christ was reigning as King and High Priest due to His atoning work prior to AD 70. Jesus is coming again at the end of time, when “we must all appear before the judgment seat of Christ” (2 Cor. 5:10 cf. Mt. 25:31-46; Rev. 20:11-15). 