

## Various Errors of Realized Eschatology

### Introduction:

- 1) As we continue our study of RE, allow me a few moments to review some key ideas.
  - a) This kind of study is not my favorite, but it is necessary. **1 Jn. 4:1; 2 Pet. 2:1f**
  - b) Realized Eschatology (A.D. 70 Doctrine; Full Preterism) teaches that the Second Coming, judgment and resurrection all took place or were completed by A.D. 70 with the destruction of Jerusalem.
  - c) REs teach that there is no place of eternal torment.
  - d) We saw that while the destruction of Jerusalem did constitute a coming of Christ in judgment, the NT depicts other comings of Christ.
  - e) There will be a worldwide judgment that is certain (**Acts 17:30f**), but Paul's words did not require that it be imminent.
  - f) 2 Peter 3 does not speak of the end of the Jewish world, but the planet we live on.
- 2) In this lesson we will look at a key concept regarding the overlapping of the old and new covenants, and then consider a few of the many errors found in this doctrine.

### I. OVERLAPPING COVENANTS?

1. The allegory of Isaac and Ishmael is completely misused by King as he contends that **Gal. 4** shows the two covenants were to exist side-by-side for a period of time before the old would be cast out. **Gal. 4:21-31**
  - a. "Isaac's adoption into a position of full inheritance" didn't take place until Ishmael, "the firstborn who had the right of primogeniture," was cast out. King, p. 363, *Prophecy*
  - b. In essence the Galatians were being told that the day was coming when Judaism (the son of flesh) would be thrown off and they could have their inheritance.
2. Misses the entire point of the allegory. **4:21**
  - a. Not an encouragement to hold on and bear up during the period of overlapping until the inheritance is yours, but an exhortation to "cast out" and stop trying to live by the OT law.
3. Ishmael was never heir of the promise. Isaac was the heir in the mind of God long before he was born.
4. Galatians does not hold out hope that one day Judaism will be cast out and they could be heirs. They were already in that position. **Gal. 3:26-29; 4:4-7; 5:1**
5. The idea that the kingdom was not really in its glory and the saints had not really entered into their inheritance before A.D. 70 is proven false by the many passages that enumerate the great blessings saints (including Jews and Gentiles) possessed before that day. **Eph. 1:3-7; Col. 1:3-5, 13f; 2:8-10**

## II. MISCELLANEOUS.

### A. **Matt. 22:23-33.**

1. It is legitimate to ask REs, “Why do Christians today get married?” **v. 30**
2. King, et al claim that Jesus was only saying that Levirate (brother-in-law) marriage would end for people after the resurrection because we are a spiritual body, not a physical nation.
3. The question was not about people who live after their so-called resurrection (i.e. you and me in the spiritual body), but about 8 people who had died.
4. Do angels of God marry, just not in the brother-in-law fashion?

### B. **The Lord’s Supper in 1 Cor. 11:26.**

1. If it was a proclamation of His death till He comes and REs contend that He has come for the final time, should the Lord’s Supper be eaten?
2. While till doesn’t always imply an end is in mind, it usually does.

### C. **Can We Still Comfort One Another?**

1. REs interpret **1 Thes. 4, 5** much like **1 Cor. 15** and have the dead refer to OT saints. We will look at 1 Cor. 15 in the next lesson, but think about this passage.
2. We have a largely Gentile church (**1:9f**) which needs comfort concerning some who have died in Christ. **4:13, 16**
  - a. Keep in mind that their doctrine is that no one is to be raised from physical death, so how could anyone have died in Christ?
3. The dead are not OT saints for Paul recognized the possibility of being among the dead. **5:9f**
  - a. Dawson conveniently ignored **5:10** and used **4:17** to say Paul knew it would be in his lifetime.
  - b. Of course history says Paul died before even A.D. 70.
4. As we read these verses, ask yourself if the destruction of Jerusalem fits this passage written to Gentile Christians hundreds of miles from Palestine? **1 Th. 4:13—5:11**
5. Can we comfort and edify one another with these words?

## III. MISCELLANEOUS JUDGMENT PASSAGES

### 1. **Eccl. 11:9; 12:13f**

- a. What possible connection with A.D. 70 could this have?
- b. If not the A.D. 70 judgment, then what?

### 2. **Mt. 11:20-24**

- a. Cities that had perished long ago still faced a day of judgment.

3. **Acts 24:25**
  - a. What about the destruction of Jerusalem frightened Felix?
4. **2 Th. 1:6-10**
  - a. Would the persecutors of the Thessalonians be punished in A.D. 70?
  - b. Do the words “do not know God” not seem to be a strange way to describe Jews? Cf. **Rom. 9:3-5; Jn. 4:22.**
5. **2 Pet. 2:4; Jude 6**
  - a. The judgment of angels took place at the destruction of Jerusalem?
6. **1 Jn. 3:1-3**
  - a. If His revealing means the destruction of Jerusalem, how would they see Him as He is?
    - 1) Undoubtedly there were unbelievers who saw Jesus differently when His prophecy came to pass, but what did it change for the Christians?
  - b. If REs are correct, then the hope of v. 3 is no longer applicable to us.
7. **1 Jn. 4:17**
  - a. Asian Christians were to have boldness in the day Jerusalem was destroyed?

**Conclusion:**

- 1) This doctrine has so many fallacies that we can spend four lessons and still not cover them all, but from this lesson remember...
- 2) The Jewish age ended at the cross and the Lord’s kingdom was fully established long before A.D. 70.
- 3) There will be a judgment of all, both righteous and wicked.
- 4) RE falls short in so many areas. **1 Jn. 2:24**