

In the pages that follow, you'll find an introduction to a new way of reading the Story, one that has helped me to embrace it as the Greatest Story Ever Told. It doesn't leave anyone behind, doesn't demand that you send love offerings, and doesn't require you to go through membership training. For shorthand, I'm calling it *Transmillennial*.

Kevin A. Beck. *This Book Will Change Your World: How All Things Become New*. Colorado Springs, Colorado: Council on Transmillennialism. 2009. Page 14.

The newly-minted phrase Trans-millennial is meant to be a breath of fresh air amidst the sulfur-and-sweat-ridden stagnation of these dominion-oriented millennial views. Where the others await the who-knows-when arrival of God's kingdom, Transmillennial recognizes the kingdom of God as a present reality. Transmillennial cuts across and transcends the millennial landscape marred by terror and abandonment to display the creative vision of God with humanity—and humanity as co-creators with God. Instead of holding to a closed system of assured destruction, Transmillennialism pictures an open future of limitless possibilities. "Transmillennialism sees Christ's millennial reign in its

first-century context, from the Old to the New Covenant, bringing about the transformation of the ages.” As a result, humanity now lives in the light of God’s fulfilled promise to Abraham: All families of the earth are blessed, and we get to walk in the empowerment of this blessing!

Kevin A. Beck. *This Book Will Change Your World: How All Things Become New*. Colorado Springs, Colorado: Council on Transmillennialism. 2009. Page 21.

In the summer of 1999 we invented a new word – “Transmillennialism.” As a new term, this could stand beside ‘pre-,’ ‘a-,’ and ‘post-’ millennialism, the final forms that had developed in Christian eschatology.

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Max R. King. The Spirit of Prophecy. Colorado Springs, Colorado: Bimillennial Press, 2002

Page 524.

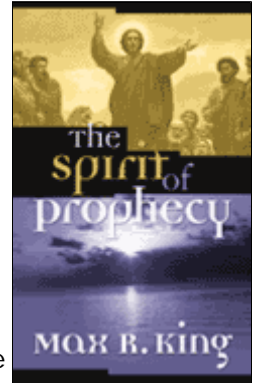
About Us

The Transmillennial® View

By Timothy R. King, Jan 15, 2002

In 1971, Richard Nixon was president of the United States and the Vietnam War was still raging. I was only twelve at the time *The Spirit of Prophecy* came out and the youngest of Max's four sons. As a junior high student I was unaware of the counter-cultural earthquakes that the '60s had unleashed – but I clearly realized that my father's book was causing the tectonic plates of traditional church dogma to shift.

The year before, Hal Lindsey had released *The Late Great Planet Earth*, an end-time book predicting – and sensationalizing – the arrival of the second coming, the tribulation and the supposed end of planet earth. It would become the best-selling book of the 1970s. In contrast to Lindsey's phenomenal success, *The Spirit of Prophecy* received little attention outside of Max's immediate church tradition. Those who did take notice condemned it, much like the church had once done to Galileo for observing that the earth revolved around the sun.



It is easy now, with thirty years' worth of hindsight, to see Max's book as the seminal work of the modern fulfilled prophecy movement. Check the copyright dates of any fulfilled prophecy author from last century – none are earlier than 1971. Not only that, but they will readily admit that the writings of Max (or someone who studied him) had a profound impact on their present-day view of prophecy. No one, certainly not Max King, thought this work could possibly play the role it is playing in shaping how we think of fulfilled prophecy in the third millennium. Back then the way forward was not so clear – not so clear at all.

Max King came from humble beginnings. He grew up during the depression on a small farm on a hill in West Virginia. Unencumbered by big city lights, the farm revealed a star-filled sky that made God's promise to Abraham take on a whole new meaning. From this perch, Max was surrounded by God's creation and held a firm grasp on why God had proclaimed that everything He had made was "very good."

Why would God destroy such a creation, Max questioned, if Abraham received a blessing filled promise? The dogmatic hellfire-and-brimstone messages of his youth turned Max off. It didn't make sense to him that the victory of God would involve so many perishing and so few being saved.

Why would God want to incinerate such a beautiful earth? With an unyielding conviction that Scripture was the word of God, Max began to wonder: What was this story about? To whom was it written? Why did Jesus expect the kingdom of God to come in his generation if it would only be delayed for millennia? What was going on? What could we possibly be missing?

Largely self-taught but a diligent student of the Bible, Max began preaching at the age of 21. In 1962, after a decade of pulpit ministry, Max answered a call to move to Warren, Ohio. In addition to preaching on Sundays, he logged hours in his study tackling the Bible's unsolved 'Rubik's Cube' of eschatology.

Not a New Problem

This apparent difference between what Jesus taught about his first-century return and what the church later came to teach about a far-distant second coming and resurrection at the "end of time" was not a new problem. It took nineteen centuries, however, for theologians and historians to frame the question.

In 1906, Albert Schweitzer pinpointed the problem in his landmark book, *The Quest for the Historical*

Jesus.

The whole history of 'Christianity' down to the present day, that is to say, the real inner history of it, is based upon the delay of the Parousia, the non-occurrence of the Parousia, the abandonment of eschatology, the process and completion of the 'de-eschatologizing' of religion...[\[1\]](#)

For Schweitzer, the "delay of the Parousia" in the first-century confirmed Jesus' failure as an apocalyptic prophet. Max King agreed with Schweitzer's picture of Jesus as an apocalyptic prophet, but he *could not* accept Schweitzer's conclusion that Jesus had failed. He felt the Bible must have its own internal consistency that we have missed.

Even though he had hit his stride as a preacher in his church network and was in demand as a speaker and lecturer, at the age of forty, he risked alienation for his firm conviction that the church had not gotten the Bible right. With the writing of *The Spirit of Prophecy*, everything changed. Some of the criticism was personal; others wrote letters breaking fellowship with our local assembly and even family members distanced themselves from us.

At the time, Max stood alone. There was no Presence Ministries. There was no "third quest" for the historical Jesus. There were no fellow authors or preterist web sites. There was just Max, his Bible and his firm convictions.

None Dare Call It Heresy

Anytime a new paradigm is proposed its detractors brand it heresy. This was true in the 16th century when Nicholas Copernicus first proposed a heliocentric solar system. It took more than 165 years, Galileo's telescope, and Newton's theory of gravity to complete what we now know as the Scientific Revolution. In the process, unfortunately, the Catholic church channeled its energy to suppress and condemn the new scientific paradigm. This fateful decision put the church on the wrong side of scientific inquiry for almost four centuries. In 1992, Pope John Paul II formally declared the Catholic church in error when it condemned Galileo.

There's a curious irony to the fact that in science or religion, if you're two steps ahead, you're hailed as a leader. If you're five steps ahead, you're considered a visionary. But if you're ten steps ahead, you're a heretic or a madman. When people first read in Copernicus' work that the Earth moved, and was not the fixed center of the universe, this new concept was so contradictory to everyday experience, so apparently false, that it hardly warranted serious discussion. A few thoughtful astronomers, however, began to find Copernicus's argument persuasive.

Just as the Scientific Revolution brought about a shift in the way we understand astronomy and the planets, so the field of fulfilled prophecy has begun to revolutionize the way we understand how history revolves around Jesus. Instead of seeing Jesus as someday bringing world history to its end, fulfilled prophecy sees Christ as opening an unending Age of New Creation. In Jesus, redemptive history, or the story of Israel, is brought to fulfillment. In the Last Adam all things are fulfilled and, as the Second Man from heaven (1 Cor. 15:47), a new way has been opened. Universal history now unfolds as people of faith enter God's presence and likewise become a transforming presence in relation to nature and society.

All these lofty thoughts as to how *The Spirit of Prophecy* opened a new paradigm in biblical theology are hindsight. Personally, the worst part is that at the age of twelve, all you know about such matters is that your father can't be right because the whole world disagrees with him – but he can't be wrong because he's your dad, the pillar of your life.

I was torn within. For years after high school I couldn't even study eschatology without getting physically ill. I didn't want to know – but I *had* to know. My own journey was slow, arduous and more painful than most could imagine. I'm certainly pleased to have come out the other end with both an enlarged mind and

heart. If you're having the same struggle, I can relate!

A Movement is Born

Despite traditional criticism from those expecting a future second coming, the "fulfilled" Bible prophecy movement thrived. Fifteen years after writing *The Spirit of Prophecy*, Max wrote a definitive treatment of eschatology titled *The Cross and the Parousia of Christ*, placing the fulfilled view in the context of modern New Testament studies.

By the late '80s Max coined the term "Covenant Eschatology" to refer to this field of biblical study. He reasoned that all eschatology is tied to God's covenantal working. Once you leave the sphere of the covenant, you cut loose from the real story of the Bible. Covenant is to eschatology what gravity is to the earth and humanity – once you remove it, there's no telling where you're going to end up.

In 1989 Max began hosting annual seminars on Covenant Eschatology, a conference series that would last ten years. Additionally, he launched the *Living Presence Journal* as a regular research publication. Through these vehicles in addition to his books, many people outside the Restoration Movement (Christian Church/Church of Christ) became aware of Covenant Eschatology.

This was especially true in the Reformed world, when leaders like R.C. Sproul began to take a look at eschatology. As a result of Max's writings, people were discovering that this view had been taught in various degrees throughout church history. By the mid-'90s, a reprint of J.S. Russell's 1878 book, *The Parousia* became particularly popular. Many postmillennialists and Christian Reconstructionists began to study the "preterist" position. One of their most keen theologians, the late David Chilton, even adopted Covenant Eschatology before his untimely death.

Why was fulfilled prophecy appealing to postmillennialists? The Protestant Reformation had given people permission to study the Bible anew from the vantage point of its original meaning to its first readers. Over the next three centuries this produced a limited "preterist" interpretation of the book of Revelation in places such as England and Germany. But in each case, these smoldering wicks were snuffed out and did not survive into the 20th century.

Webster's Dictionary defines "preterist" as "one who believes that the prophecies of the Apocalypse have already been fulfilled." Picking up on this linguistic fragment, many from the Reformed world began to view Max King's writings as "preterism."

Soon "preterist" web sites sprang up. "Preterist" debates spread across the U.S. among Reformed churches. Within five years it became evident that there were various "shades and degrees" of preterism, *i.e.*, full, partial, hyper, consistent, etc., and that these differences could be radical and harsh at times. There were even militant "Christian Identity" patriots that considered themselves "preterists," advocating the armed overthrow of the U.S. government.

When the term "preterist" began to be used in the '90s, no one even spoke of "partial-preterism." In Max King's view of redemption post-A.D. 70, there was no such thing as "partial" covenant. God's redemptive plan is completely in place. All of it. And if the end fully came at the fall of Jerusalem, there is no need to invent a non-biblical resurrection and judgment for individuals at death. At best, by 1999, the "preterist" term no longer stood alone and had to be qualified in terms of degree. At worst, the term became a badge of infighting among postmillennialists.

In 1997, things came full circle as I left a lucrative career in the business world to help establish Presence Ministries and further Max's work. By this time thousands had read Max's books and attended his seminars and by the grace of God we were eventually able to become self-supporting as a faith ministry, supported by partner's gifts each month.

By 1999 we began to look long-term at what it would take to extend Max's research as a second generation and prepare the church for the postmodern age. It became all too apparent to me that the "preterist" impulse would never fully capture what fulfilled prophecy could mean for the 21st century church. The first definition for "preterists" in Webster's Unabridged Dictionary is "one whose chief interest and pleasure is in the past." Something more was needed than an obsession with the past to reframe the church's study of the kingdom of God and its future civilization building.

In the summer of 1999 we invented a new word – "Transmillennialism." As a new term, this could stand beside 'pre-', 'a-', and 'post-' millennialism, the final forms that had developed in Christian eschatology.

Unlike traditional dogma, Transmillennialism™ sees Christ's millennial reign in its first-century context, from the Old to the New Covenant, bringing about the transformation of the ages. It sees the thrust of the Bible's speaking about how heaven comes to earth, not primarily about how one gets to heaven.

Advocates of pre-, a-, and post- millennialism, with little success, seek to find their particular eschatology in the early church fathers in order to claim an historical precedent for their doctrine. They are largely unsuccessful. Each of Christianity's mainstream "millennialisms" sees the kingdom of God as yet future. The Transmillennial® view is distinct.

As a prefix to millennialism, "Trans-" means "across" or "over" or "on the other side of." It also means "above and beyond, transcending" such as "transatlantic." The "trans" part of Transmillennialism™ stands for moving through or beyond what has gone before.

In light of this, Transmillennialism™ is prepared to biblically challenge the other three mainline millennial views. Through the first-century reign of Christ, God's creation was transformed – people were transformed. Humanity's relationship with God moved "through" or "past" the Mosaic system of death and into the New Creation of the resurrected Christ. Through this, the kingdom has come.

That following June we upgraded from ten years of annual seminars to hosting our first national conference, entitled "Transmillennial® 2000." This historic meeting put Transmillennialism™ on the map as a movement to stem the tide of present-day millennial madness, and it brought together all streams of the fulfilled Bible prophecy movement. As a result, a new standard for biblical unity emerged in the quest to help the church of the third millennium embrace its full redemptive heritage.

Through *The Spirit of Prophecy* and all that has followed the last three decades or more, Max King can be credited with founding an entirely new field of Christian millennialism that, unlike other efforts throughout the ages, will *not* be snuffed out. To insure that Transmillennialism™ would not lose its inherent meaning through sectarian feuds (as "preterism" has), Presence Ministries secured a registered trademark on the term "Transmillennial®," particularly in reference to its use in conferences and study materials. Our intent is for this worldview to be studied and written about widely, but not to be redefined or misused by sectarian upstarts, seeking to forward their own interests.

In order to keep Transmillennialism™ a trans-denominational concept, we immediately established a "Council on Transmillennialism™." This is a group of like-minded leaders and ministries to help steward this sacred trust, thus ensuring that Transmillennialism™ remains open to all faiths and believers.

Up until this edition, only some 10,000 copies of *The Spirit of Prophecy* had been circulated since its inception in 1971. That hardly compares to the 35 million printed copies of *The Late Great Planet Earth*, but I firmly believe that Max King's tortoise could someday overtake Hal Lindsey's hare.

Not only is it biblically sound, Transmillennialism™ helps the church shun Chicken-Little "Sky-is-Falling" religion, to seek first the kingdom by joining hands in building the civilizations of tomorrow. Leaving behind the escapism of traditional eschatologies, Transmillennialism™ is a worldview calling forth believers to serve humanity in the full image of a loving, compassionate and gracious God.

On Earth as it is in Heaven

The great Reformation leader, Martin Luther, once wrote, "In our sad condition, our only consolation is the expectancy of another life." The conventional understanding of religion is that faith is a means of getting to heaven. We prepare for a better *death* – one that leads to the "pearly gates" or the "streets of gold." "If you died tonight," goes the classic line from revivals and witnessing manuals, "do you know where you will go?" Heaven and hell are at stake and the final exam awaits us at some point in a future known only by God... but what about a better *life*?

Christianity has focused on its relationship to the afterlife to such a point that most believers no longer have a relationship to their present – or what becomes the future. Rebuilding faith's relationship to the future might well be the difference between the church's surviving or *thriving* throughout the course of the third millennium.

Some, throughout cultural history, have seen the greater reality, finding eternal life in the here and now. Even so, the emphasis was on personal experience, and an inward journey, with no prescription for the relationship of faith to the surrounding culture. Spirituality flourished in monasteries and convents but had little to offer those who had no such "vocation."

After the Reformation, the monastery walls came down but the cloister mentality remained. Faith either consisted of following the appropriate religious script to gain entrance to heaven at death or it consisted of denying the temporal world and its trappings so as to experience "heaven" in the present – but still only as a foretaste of the better life to come.

In his book, *The Passion of the Western Mind*, Richard Tarnas writes, "In this sense it could be said that much of Christianity was still waiting for its redeemer – not unlike Judaism, though now with a more afterworldly emphasis." Tarnas continues, "Humanity's hope lay in the future... in the afterworld, and, for the present, in the bulwark of the church."[\[2\]](#) In contrast, those who discover the Transmillennial® view realize that recovering humanity's hope begins *now*.

Few Bible scholars prior to Max King have been willing to say that the kingdom of God fully came in Jesus' day. But now that the case has been biblically made in terms of Jesus' original setting, faith can open whole new frontiers and shape society in the third millennium.

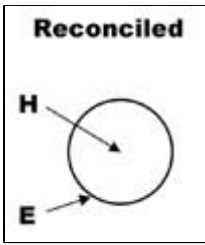
God is With Us

In Revelation 21:3, John heard a voice proclaiming, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God."

This is not merely some future state of eternity, as traditional dogma has maintained, but the glorious fruit of the *Parousia*: God now dwells with us. By faith, then, we have come "to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels" (Heb. 12:22). We are Zion-born – heaven is our birthright, the country we now inhabit (Ps. 87:4-7).

The Transmillennial® view of reality is a radical departure from postponement theology. Because traditional dogma does not yet embrace the fulfillment of Revelation 21-22, it lives in a conflict paradigm, a pre-*Parousia* conception of the cosmos. Two spheres can depict this: heaven above and earth below. These two worlds are still at war, and locked in an eternal struggle. In this dualistic world, all reality is divided into two camps, good angels against bad demons, good nations against evil ones, good guys against the bad guys. All creation awaits God's coming to set things aright.

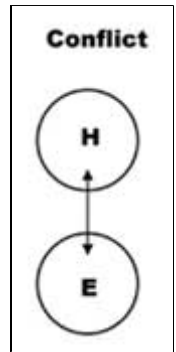
The Transmillennial® view sees a world of reconciliation and divine potential. Through the Cross, Resurrection and *Parousia*, "The kingdoms of this world



have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" (Rev. 11:15).

We live in the new heavens and new earth that has come. We can see this reconciled paradigm as a single sphere or reality, with a heavenly and earthly aspect. Heaven is the inner spiritual reality, and earth is the outer visible reality. This is not to deny a dimension beyond our present one – where we, along with David, may "live in the house of the Lord forever" (Ps.

23:6). What must be clear, however, is that Scripture teaches that through the finished work of Christ we are indeed reconciled to God *now*, and in the words of Jesus, "will never die" (Jn. 8:51).



With heaven and earth being reconciled, the presence of God can transform all things in life and society. The City of Godnow exists in the midst of the City of Man. Our mission is to work toward the wholeness of persons and the healing of the nations through Christ (Rev. 22:2).

Recovering Hope

At the end of the modern age, our world is marked more by despair than hope. For most of the world, including the church, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Like Jeremiah we ask, "Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored?" (Jer. 8:22).

Is it any wonder that humanity suffers, when the church has been blind to its heritage in Christ? This is where the Transmillennial® worldview can offer the antidote to despair. It can take the church beyond cultural pessimism into a responsible engagement with society. This is not to say that Transmillennialism™ is a "utopian" movement. Scripture has made two things clear – one, as to the increase of God's kingdom, there is no end (Dan. 2:44; Lk. 1:33), and two, while we serve together in the new and heavenly city of Jerusalem, there will always be those "outside" the city to whom we are called to minister (Rev. 22:15).

The chart below offers the various building blocks of Transmillennialism™. Stated simply, its aim is "Recovering Humanity's Hope." We believe that this hope was *restored* in Christ, but *lost* throughout history, and can now be *recovered* in our generation by faith in the consistency of God's word.

Transmillennialism™		
Theology	History	Futures
covenant eschatology	worldview analysis	church futures
"Recovering Humanity's Hope"		
Hope Restored	Hope Lost	Hope recovered

As part of this recovery, we need to look backward, inward and forward. In studying Covenant Eschatology, we look *backward* at how God has fulfilled all things in Christ. Through worldview analysis, we look *inward* – we study history to see why the West has not entered its redemptive rest. Then we look *forward*, prepared to create a future in keeping with God's will.

Jesus' whole ministry was about helping people recover hope. In Mark 8:22-25, we read the story of how he took the blind man out of Bethsaida and restored his sight. He touched the man once, and the man could see, but people looked like trees walking around. It took a second touch to get him to where he could see everyone clearly. The church today needs to receive a second touch to see the "restoration of all things." Rather than seeing "men like trees walking," we need to discover a whole new world that is made possible through fulfilled redemption.

The Study of First Things

Traditionally, Christian theology has thought of eschatology as the "study of last things" with little or no concern for what takes place *after* that. Recently we began to ask ourselves: Is there a corresponding doctrine of *first things* in Christian theology? Since most theologians believe that the world will come to a fateful and fiery destruction, it seems there is not.

We speak of the transition period from the Cross to A.D. 70 as being the *last days* of the Old Covenant, while seldom giving a thought that they were also the *first days* of the New and everlasting Covenant. We are comfortable asking, What were the last things of the Old Covenant remaining to be fulfilled? We rarely think to ask, What were the first things of redemption that would shape humanity's future?

As our annual conference for 2002 drew near, we began to search the Scriptures for a word that complemented "eschatology" and would hold the promise of reshaping Christian theology for the next generation.

"Eschatology" is derived from a Greek word, *eschaton*, meaning the study of the End. The corresponding Greek word would be *archon*, meaning "origin," "beginning," or "first" chronologically. So we dubbed this new theological field "archonology," or "archonics." (Archonology is not to be confused with "archaeology" – that's the study of primitive material remains.)

Archonology, then, would be the study of first things in the light of the New Jerusalem. The use of the word *archon* or "origin" is best found in Revelation 22:13, where Jesus says, "I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation." "Origin and the Consummation" can also be translated as "the beginning and end." For us then, archonics is the architecture of the possible.

Paul said, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). God calls us by faith to give ourselves to these new possibilities and to be social architects – to shape the future through originality, creativity, vision and leadership.

Archon appears elsewhere in Scripture as well. In Revelation 3:14 Christ uses *archon* again to refer to himself as "the Origin of God's Creation" or "God's Creative Original." In Colossians 1:16-17, Paul says of Christ, "all things were created through him and for him. He is before all things, and in him all things hold together."

Eschatology tells us how the reign of the First Adam was brought to an end. Archonology, on the other hand, tells us how the reign of the last Adam began and was consummated in the appearing of Jesus, the Second Man from heaven – Jesus Christ, God come in the flesh. Throughout the Bible, eschatology counted down to the end; archonology counts up from the beginning. Eschatology deals with the end of Israel's story; archonology with the beginning of the human story as redeemed in Christ. The story of the Bible is the story of transformation, of being elevated from the world of sin to the world of grace. Now we have the awesome privilege of exploring the divine limits of human potential!

Just as Max King has led the fulfilled Bible prophecy world into the study of eschatology that dealt with the consummation of the Old Covenant, my aim is to join with you in moving humanity into the study of archonology and the commencement of the New Covenant in a world without end (Eph. 3:21).

Join a Grassroots Movement

For nearly twenty centuries the Bible has been a fulfilled book, and redemption a finished work. We, more than any generation since the apostles, have the insight and the resources to understand its full message. This is not to say that organized religion will grasp the message of *The Spirit of Prophecy* any time soon.

Institutions are often self-protecting and preoccupied with the past and in extending their own self-interests for the future. We must keep in mind that God created us as human *beings* and far too often our institutionalized gospel has coerced us into a system of *doing*. Institutionalism is not likely to be the carrier vehicle of this "good news" that sets people free. Grassroots movements, on the other hand, can be free of religious dogma and work through real relationships that focus on "being."

Christ did not die on the cross for organized religion. He did not suffer for sectarianism. He died on the cross and rose from the dead that we might share in *his* life in *this* life. This world is not going to be okay because religion will change. It will be okay because *we* change. It will be okay because we discover the fullness of God's presence and allow it to flow through us.

There is no hierarchy in God's kingdom. Every person is valuable, made in the image of God. And the full expression of that faith is not just to be found on Sundays – it is found from Monday to Saturday, in homes, in schools and in workplaces. Transmillennialism™ must never be associated with any group that seeks to lead the masses rather than walk with them. It must forever remain a movement of God among the people, regardless of what secondary creeds, denominations, or confessions we follow.

I invite you to join head, heart and hand in this movement called Transmillennialism™. We need what you can bring in this new day the Lord has made. We are all partners – equals. Together we can build the civilizations of tomorrow that bring honor and glory to God.

Thanks for making the journey – let us hear how we might continue to serve with you in this grassroots movement.

Discussion Questions

1. Why have books like *The Late Great Planet Earth* and the *Left Behind* series been so popular? How does *The Spirit of Prophecy* compare or contrast to these books?
2. How did Christianity develop, such that there are various eschatological positions, such as pre-, a- or post- millennialism? What is at stake in one's eschatological position?
- 3/ How does Tim King define the Transmillennial® view? How does this compare or contrast to other millennialisms?
4. What lessons, if any, can you take from Max King's example in studying and sharing the Transmillennial® view?
5. What does it mean for God to dwell with humanity? How can a fulfilled understanding of prophecy help us in "Recovering Humanity's Hope"?
6. What is Archonology? Why do we need to balance the "study of last things" with the "study of first things"?

[1] Albert Schweitzer, *The Quest of the Historical Jesus*, (The Macmillan Company, 8th printing, 1973), p. 360.

[2] Richard Tarnas, *The Passion of the Western Mind*, Ballantine, 1991, p. 134.

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A Review of *Refuting Realized Eschatology*

Gary W. Summers

At various times in the past 45 years, some brethren have been taken captive by a false doctrine which goes by several names—Realized Eschatology, Full Preterism, Max Kingism, Transdenominational Transmillennialism, and several others. The 40th Annual Bellview Lectures in Pensacola, Florida, devoted their entire 2015 book to an evaluation of this subject, and it is well worth having. The heresy aside, it is a rich study in what the Bible teaches about the resurrection, the Second Coming of Christ, and related subjects.

The opening chapter was written by Jess Whitlock, who observed Realized Eschatology (hereafter, RE) flourish in Ardmore, Oklahoma. A neighboring congregation began to teach the false doctrine there two decades ago. Pursuing that course, they now call themselves the Ardmore Family of God (7) and will fellowship many who are not Christians by the Bible's definition. Brother Whitlock set the stage for this discussion by repeating the debate proposition that Max King in 1973 affirmed against Brother Gus 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 A.D. (2).

The more the reader mulls over this proposition, the more bizarre it seems. Can someone actually believe the day of judgment promised in so many passages, the end of the world prophesied of in passages such as 2 Thessalonians 1 and 2 Peter 3, and the resurrection of the dead foretold in 1 Corinthians 15 all occurred in AD 70? Yes, that is precisely what Max King and many of his followers will argue. Admittedly, this claim seems absurd on the face of it, but examining the “proof” for such a theory makes one feel as though he has entered the Twilight Zone. All of the pertinent passages related to this proposition are examined in the lectureship book.

One of the results of RE theology is that they have spiritual fellowship with those who are part of various denominations. If there were no other reason to criticize this doctrine, this one practice alone would be sufficient. Those present for the Open Forum on Tuesday saw a video of Don Preston, who transformed the Ardmore church, saying that he expected to be in heaven with the Pentecostal seated beside him. Jess Whitlock calls attention to this departure from the

faith by citing what Timothy King (Max King's son) wrote on pages 86-87 of his book, *Give Me This Mountain*:

By the Spring of 1999, I knew that we needed to model something other than sectarianism. That summer for our annual conference, I invited Leigh Halliwell, an Episcopal scholar, to join our program (2).

Apparently, the belief in Realized Eschatology is more of a common bond than being baptized for the forgiveness of sins (Acts 2:38). Brother Whitlock continues with some of the outrageous statements made by Tim King on page 66 of *Give Me This Mountain*:

Adam's curse is now removed. God is no longer at war with humanity. We now are at rest (3).

A few observations are in order: (1) The Scriptures do not tie Adam's curse to the destruction of Judaism. When God cursed Adam and Eve because of their sins, Judaism did not exist, and neither did Jerusalem. Linking the destruction of Jerusalem in AD 70 to removing the penalties God placed on the first couple is simply nonsense. So men now work without sweating? (Perhaps false teachers do.) Has death ceased? Do women have no pain in child-bearing? Assertions such as these are like saying, "The square root of an orange is 7% because lobsters don't play basketball."

(2) God is always at war against sin; do REs really want to affirm that there is no sin today (1 John 1:8, 10)? If sin has been done away, how do we explain the presence of evil? When God destroyed Jerusalem in AD 70, did that conclude His war with mankind? The prophets spoke against the sins of all the nations. Does God no longer care about the atrocities of ISIS, Boko Haram, and others? Was He not at war against Hitler, either? These are just a few questions and observations to show the foolishness of King's claim.

According to RE theology, the "last days" never referred to the Christian dispensation, and the Old Law was not finally removed until AD 70 (3). Equally peculiar is the claim that all prophecies were complete by AD 70 (4), which includes the entire book of Revelation! Foy E. Wallace, Jr., believed (and some faithful brethren today agree) that the events of Revelation were fulfilled by AD 70, but their view should not be confused with King's; none of them believe in the applications King makes from this position, and a chapter later in the book deals with that fact (279-301).

Brother Whitlock closes out the introductory chapter by detailing a modern history of the popularity of this doctrine within the body of Christ beginning with C. D. Beagle (Max King's father-in-law) and continuing into this century. Then he lists many writers who have held some form of this false doctrine previously, going back to the 16th century.

The next two chapters are foundational, dealing with “The Nature of Prophecy” and the “Interpretation of Figurative Language.” The reader needs to be reminded of these principles which are flagrantly abused by King and his followers. “King has ‘spiritualized’ the resurrection of mankind, the Day of Judgment, Heaven, and Hell” (27), which necessitates this material.

Terry Hightower did not present the “Arguments Against Realized Eschatology” that comprise 41 pages of the book (36-76) at the lectures, but it is important that the reader have this material available. All of these cannot be repeated here, but one has been chosen as a sample (although not put in the logical format as it appears on page 60). This argument relates to the idea that the Law of Moses was not fully done away with until AD 70. If Jesus was High Priest before the destruction of Jerusalem in AD 70, then the law had to have already been changed, since He could not be High Priest under the Law of Moses. Hebrews 7:11-16 demonstrates conclusively that Jesus is our High Priest and that therefore the Old Covenant had come to an end. Several other arguments show the absolute futility and inanity of the RE position.

Daniel Denham provides a word study of several key terms to show how the words are being misapplied by RE adherents. Among those considered are the words translated “age,” “world,” “will,” “death,” and “resurrection” (77-91). This is an important study that should be read very carefully. Brother Denham had signed debate propositions that were available for RE leaders to sign during the lectures. To date, nothing has been accepted. Only two stipulations were attached. The first was that the debate be four nights in one week (which is standard) so the subject could be fully covered. The second was that it be held in one of two congregations in Michigan that support this doctrine. The reason for that is that one part of a former debate was held in Fort Wayne, Indiana, but the second part, scheduled for Michigan, never came about.

The next chapter discusses the differences between partial and full preterism, although King and his followers hold to the “full” position. This is followed by David Brown’s chapter that discusses, “Old Testament Texts Misused by Realized Eschatologists.” Although this one deals with Daniel 2 (and other matters), later chapters cover Daniel 7:13-14, Daniel 12, and Joel 2.

An important aspect of Realized Eschatology is its “Sin-Death” doctrine. Daniel Denham sets forth two doctrines crucial to AD 70 theology. The first is “the Grave of Judaism,” which a later chapter discusses more thoroughly. Max King wrote: “Judaism was the metaphorical grave of the spiritual dead out of which this resurrection took place” (324). Or as Denham put it, “the General Resurrection was the raising up of the church out of ‘the grave of Judaism.’ ” (116). What?! Yes, RE teaches that the church was dead in the grave of Judaism, but when Jesus returned and

destroyed Jerusalem, the church was resurrected. As Denham asked, “If the church was dead in Judaism, then what killed it?” (116).

The second subject raised is that of “sin-death” or “soul-death.” If God destroyed “sin-death” in AD 70, then no one since then has been separated from God (Isa. 59:1-2). How absurd is such a position! One can only imagine how hard one would have to scramble to both affirm but then deny such a foolish assertion.

As one might imagine, several New Testament passages must be examined to show the truth from which REs have departed. Various writers examine the following texts: Luke 17:20-37, Luke 20:27-40, John 5:24-29, Acts 2:29-36, 1 Corinthians 15, 1 Thessalonians 4:13-18, 2 Thessalonians 2:1-12, and 2 Peter 3:1-13. In regard to this last passage, lectureship director Michael Hatcher was having a conversation about it with an RE defender. Finally, Michael said to him, “Just read the text,” and the AD 70 enthusiast replied (and this is a quote): **“Simply reading the text is poor Biblical hermeneutics.”** It was pointed out that perhaps failing to read the text is probably the way they fell into this heresy.

One passage the reader might not expect to find discussed is the “Allegory of Sarah and Hagar (Galatians 4:21-31).” Most Bible students know that Paul is arguing against the Judaizing teachers throughout most of Galatians. Ultimately, he will say that those who attempt to be justified by the Law of Moses have fallen from grace (Gal. 5:4). However, just prior to that Paul is showing, via the allegory, that the Law of Moses was a fleshly covenant, just as Ishmael was born of the will of the flesh. Isaac was the child of promise, and he represents the freedom that exists in the new covenant. Yet the chart on page 230, representing RE theology has the covenant of Ishmael (Judaism) existing from Mount Sinai to the time of the New Jerusalem (AD 70). The covenant involving Isaac (Christianity) goes from the cross to AD 70. Again, King has two covenants in effect at the same time—a notion which the Bible refutes.

The following chapter, “The End of the Law of Moses,” also shows the fallacy of that view. Also appropriate to this study is: “The Establishment of the Kingdom.” Another chapter deals with “The Second ‘Coming.’” How is *coming* used in the New Testament? The context must determine which *coming* is intended since there are several (which the REs must deny). The most consideration is given to the final *coming*, which also involves the Day of Judgment. A little consideration is given here as to how thin the RE songbook must be. All songs mentioning a future coming of Christ or the Day of Judgment would need to be expunged since those events already occurred in AD 70.

Also included is a study dealing with, “The Bible’s Teaching of Spirit and Soul Regarding Man,” “The Judgment and Resurrection of the Dead,” and “Bible Doctrines of Hades, Heaven, and Hell.” The book contains 396 pages in all and may be ordered from the Bellview Church of Christ in Pensacola, Florida (850-455-7595). It costs \$25 plus postage and handling. A brief summary such as this one does not do justice to the material contained in the book.

Elder and song leader Paul Brantley announced a song about one’s name being in the Book of Life. If RE is true, he commented, then that Book has been out of print since ad 70. If someone were going to select a heresy, why choose an obvious error? Hymenaeus and Philetus were condemned for teaching that “the resurrection is already past” (2 Tim. 2:18). It is still heresy.

Winter Park, FL

AD 70 Doctrine

aka...

Realized Eschatology

Covenant Eschatology

Transmillennialism™

“Transmillennialism™”

“Unlike traditional dogma, Transmillennialism™ sees Christ’s millennial reign in its first-century context, from the Old to the New Covenant, bringing about the transformation of the ages. **It sees the thrust of the Bible’s speaking about how heaven comes to earth, not primarily about how one gets to heaven.**” (*The Transmillennial® View*, Timothy R. King, Jan 15, 2002)

AD 70 Doctrine



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“We are *now* in that world ‘which is to come’instead of being in *last days* we are in *eternal days* world without end (Eph. 3:21).”

(*The Spirit of Prophecy*, Max King, 81)

AD 70 Doctrine



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“...out of the decay of Judaism arose the spiritual body of Christianity.”
(The Spirit of Prophecy, Max King, 200)

AD 70 Doctrine



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- God’s scheme of redemption was not complete until AD 70
- Final coming of Christ and promised resurrection happened in AD 70

AD 70 Doctrine: *Far-reaching Consequences*

- If true, then all who hope in the actual, bodily, personal return of Jesus are deceived (***1 Ths. 4:16***)
- If true, then we cannot expect Jesus to return or to raise our bodies to immortality (***1 Cor. 15:22-23, 51-54***)

AD 70 Doctrine: *Far-reaching Consequences*

- **Says the resurrection is past!**
- **This is false doctrine!**
- **Guilty of overthrowing the faith of some *(2 Tim. 2:16-18)***
- **There is no middle ground: AD 70 doctrine is *“Realized Apostasy”!***

What is Realized Eschatology?

Eschatology: A study of last things

- “By ‘eschatology,’ or doctrine of last things, is meant the ideas entertained at any period on the future life, the end of the world (resurrection, judgment;...) and the eternal destinies of mankind.” (ISBE)
- “Realized” signifies accomplishment
- Realized Eschatology: A Doctrine of Completed Last Things

AD 70 Doctrine: All End Time Prophecy Fulfilled in AD 70

- **End times accomplished in AD 70 with the destruction of Jerusalem**
 - **“...the fall of Judaism (and its far reaching consequences) is, therefore, a major subject of the Bible.”**

The Spirit of Prophecy

Max R. King, p. 239

What Happened in AD 70 According to this Doctrine

- **The second coming of Christ**
- **The resurrection**
- **Final judgment day**
- **Every spiritual blessing perfected
and made available to the world**

To Look Beyond AD 70 is without Bible Authority

- “There is no scriptural basis for extending the second coming of Christ beyond the fall of ~~adair~~.”
- “...the second coming of Christ was the second coming of Christ.” (King, 81)
- “Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated.” (King, 65)

False Doctrine!

The Personal, Bodily Return of Jesus did not Happen in AD 70

- Jesus did come in some senses in the first century, but not bodily and visibly
 - He came in His kingdom (*Matt. 16:28*)
 - With power (*Mk. 9:1*)
 - On Pentecost (*Acts 1:4-5, 8; 2:1-4, 33*)

The Personal, Bodily Return of Jesus did not Happen in AD 70

- Jesus did come in some senses in the first century, but not bodily and visibly
 - **When the Holy Spirit was sent to His apostles: “I will come to you.”**
John 14:18 (28); cf. 15:26

The Personal, Bodily Return of Jesus did not Happen in AD 70

- Jesus did come in some senses in the first century, but not bodily and visibly
 - In judgment against Jerusalem, ***Matt. 24:29-30***
 - Authorized and executed it (***Isa. 19:1***)
 - Similar language of judgment against Rome, ***Rev. 1:7 (19:11-21)***

The Coming of the Lord (*“Day of the Lord”*)

- AD 70 arbitrarily assigns only one possible application to the “coming of the Lord” regardless of its contextual usage
 - Cf. *“laid hands on”*: Arrest (**Acts 4:3**); Heal (**Lk. 13:13**); Commend (**Acts 13:3**); Impart miraculous gifts (**Acts 8:17; 19:6**)

The Coming of the Lord (*“Day of the Lord”*)

- A Day of Judgment (*Zeph. 1:14-18*)
 - Against Jerusalem in the OT, *Joel 2:1-2, 10-11*
 - Against Babylon, *Isa. 13:1, 6-11*
 - Against Jerusalem in the NT, *Mal. 3:1-3; 4:5-6; Matt. 23:37-39; 24:3, 29-31*

The Coming of the Lord (*"Day of the Lord"*)

- Last day of judgment when material universe destroyed, **2 Pet. 3:4-13**
 - The world that then existed...that now exists, **3:5-7**
 - Reserved for fire: Day of judgment and destruction of ungodly men, **3:7**
 - The day of the Lord, **3:10-12**
 - New habitation of righteousness: Heaven, **3:13**

The Coming of the Lord (*“Day of the Lord”*)

- Last day of judgment when material universe destroyed, **2 Pet. 3:4-13**

“We live in the new heavens and new earth that has come.”

**View
Jan 15, 2002**

The Transmillennial®
Timothy R. King,

The Coming of the Lord (*“Day of the Lord”*)

- Last day of judgment when material universe destroyed, **2 Pet. 3:4-13**
- **AD 70 “spiritualizes”** away this passage, denying its actual, literal, future fulfillment
- **Says it was fulfilled in AD 70** when the “world” of Judaism was removed in favor of the “eternal days” that now exist

Bodily and Visible Return of Jesus: Acts 1:9-11

- **Were watching and a cloud received Him out of their sight, *1:9***
- **Looking into heaven, *1:10***
- **This same Jesus...will come in like manner as you saw Him go into heaven, *1:11***

Bodily and Visible Return of Jesus: Acts 1:9-11

- Jesus was not seen **bodily** and **visibly**...
 - Coming of His kingdom (*Matt. 16:28*)
 - Sending of the Holy Spirit (*Jno. 14:18*)
 - In His judgment against Jerusalem (*Matt. 24:29-30*)
- Jesus will be seen **bodily** and **visibly** when he returns from heaven!
1 Ths. 4:16-17

Bodily Resurrection when Jesus Returns: 1 Cor. 15

- **AD 70 denies a future, bodily resurrection of the dead**
- **Must change meaning of resurrection**
- **AD 70 says 1 Cor. 15 is the resurrection of Christianity out of Judaism...**

Bodily Resurrection when Jesus Returns: 1 Cor. 15

“Thus, out of the **decay of Judaism** arose the **spiritual body of Christianity** that became **fully developed** or **resurrected** by the end-time. Hence, this is the primary meaning of Paul’s statement ‘It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.’”

(The Spirit of Prophecy, King,

199-200)

Refuting the AD 70 abuse of 1 Corinthians 15

- Context: Bodily death, burial and resurrection of Christ, **15:3-4**
- Resurrection appearances of Christ: Bodily resurrected Jesus seen by many, **15:5-8**
- Bodily resurrection of Christ preached, **15:12**

Refuting the AD 70 abuse of 1 Corinthians 15

- “No bodily resurrection of the dead” error rejected due to Christ’s bodily resurrection, **15:13-20**
- Bodily resurrection of Christ was the beginning of the resurrection that will be completed when He bodily and visibly returns, **15:21-26**

Refuting the AD 70 abuse of 1 Corinthians 15

- If there is no bodily resurrection then conversion, devoted sacrifice and separation from the world is futile!
15:29-34
- The body of every dead person will be raised from the dead, **15:35-49**

Refuting the AD 70 abuse of 1 Corinthians 15

- Our future bodily resurrection is victory *“through our Lord Jesus Christ”, 15:57*
- Our faithful and steadfast labor is not in vain, *15:58*
- AD 70 doctrine renders future hope in resurrection false and futile!

John 5:28-29: What the Future Holds...

- **A bodily resurrection**
- **Judgment of the dead**
- **These did not occur in AD 70, but will happen when Jesus bodily and visibly returns**
- **Are you ready?**

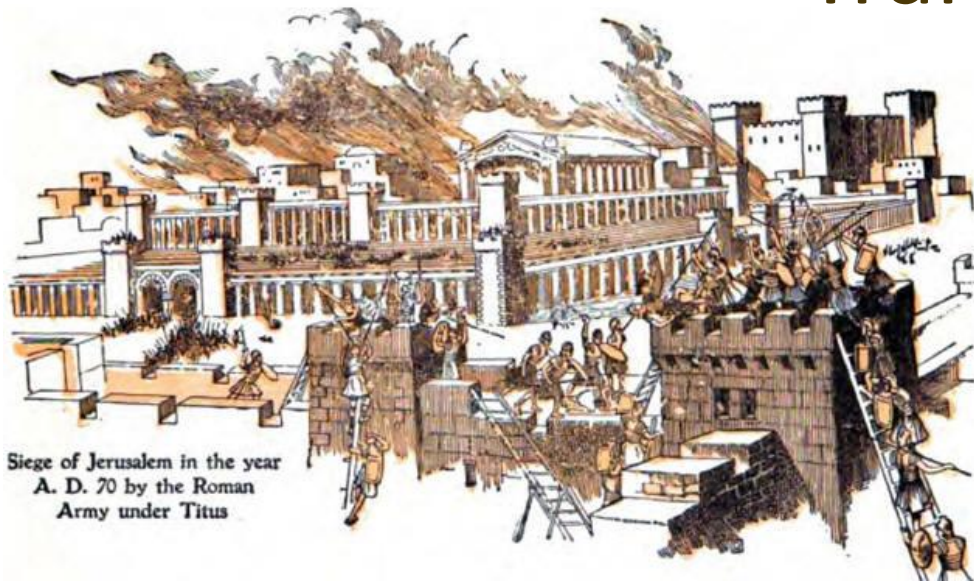
A Refutation of...

The A.D. 70 Doctrine

Realized Eschatology

Transmillennialism

PRETERISM



Siege of Jerusalem in the year
A. D. 70 by the Roman
Army under Titus

Purpose of Series

- A Biblical treatment of Eschatology (the doctrine of the end times).
- An introduction to the doctrine of *Realized Eschatology*
- A concise refutation of the doctrine of *Realized Eschatology*
- Warnings and exhortations regarding religious error, and the Christian's response to it

Lesson 2

An Introduction to Realized Eschatology

“Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated.”

Max R. King

The Spirit of Prophecy (2002 ed., page 113)

Introduction to Lesson

- Adherents claim that Realized Eschatology has existed as a doctrine for centuries
 - Some interpret quotes from Church fathers as supporting Realized Eschatology
 - First book printed into English Language (1653) N.T. Commentary by H. Hammond, the same
- Modern champion among denominations is C.H. Dodd (1884-1973)
 - Congregationalist Minister early in life
 - Professor Emeritus of Divinity (Cambridge)

C.H. Dodd's Teaching

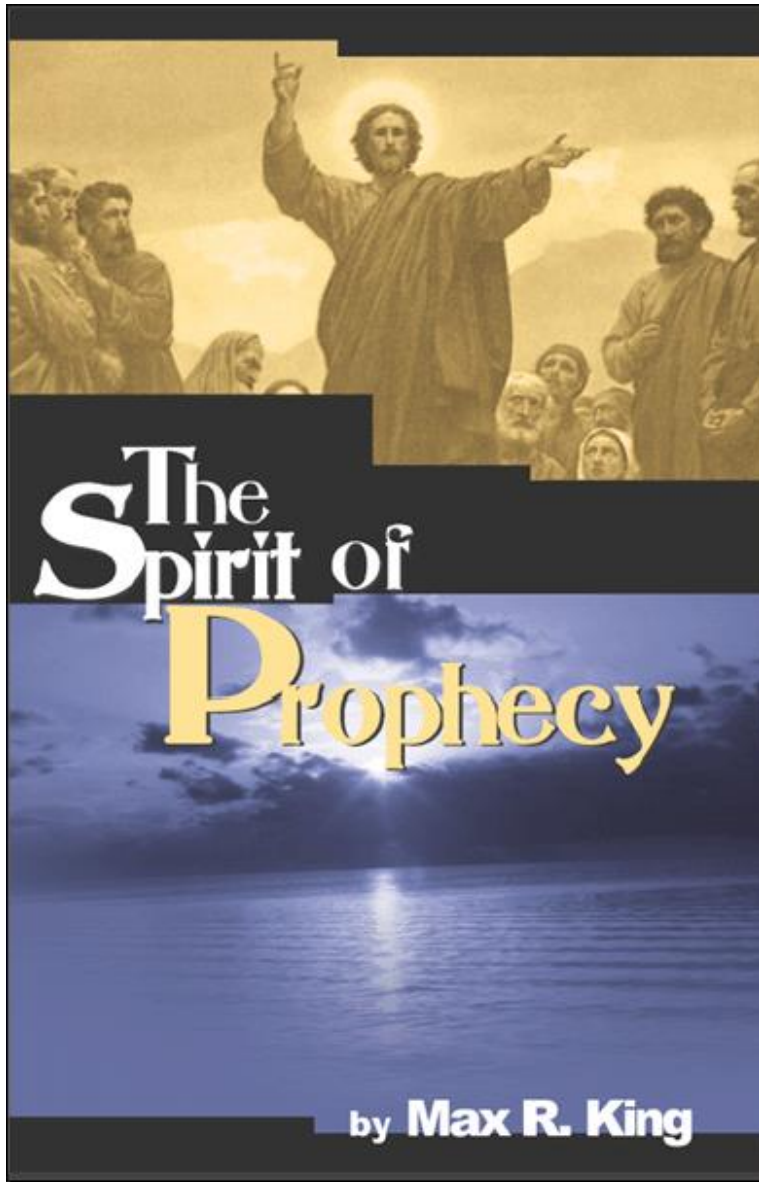
“He is known for promoting ‘realized eschatology’, the belief that Jesus’ references to the Kingdom of God meant a present reality rather than a future apocalypse.”

C.H. Dodd's Teaching (2)

“This view is attractive to many people, especially liberal Christians, since it reverses the notion of Jesus' coming as an apocalyptic event, something which they interpret as being hardly in keeping with the overall theme of Jesus' teachings in the canonical gospels, and are troubled by its firm association with evangelicalism and conservative politics. Instead, eschatology should be about being engaged in the process of becoming, rather than waiting for external and unknown forces to bring about destruction.”

Realized Eschatology: Modernist Doctrine

- Among the denominations, those who embrace this doctrine mirror the Sadducees of Jesus' day (who denied the resurrection).
- Theological liberals are more interested in social justice than final judgment.
- Those who accept this doctrine will trend toward the “social gospel.” Evidence can be seen regarding this in the example of Max R. King and his followers.



*Introducing
the*

A.D. 70

Doctrine

Max R. King

Max R. King's Independence

“Fulfilled Bible prophecy is being taught all over the world. What a difference from the religious and social climate of the early 1970’s! This was long before it was acceptable to question traditional dogma, and the attitude was anything but open and embracing. At that time, I was not aware that others had written on this subject in earlier centuries, such as J.S. Russell (1816-1895). I stood, with my family, very much alone. Yet here we find ourselves some thirty years later seeing the world filled with a brighter – and better – understanding of the victory of God.”

Max R. King's Independence

“This work stood alone for nearly 15 years until many of the authors writing today on fulfilled prophecy came along and began to labor with us.”

Max R. King: Doctrinal Quotes

“Abraham had two sons, and there was no gap between them. They overlapped for a season, but Isaac “came on” when Ishmael “went out.” The son born of the spirit was given the place and inheritance of the son born of the flesh. This simple allegory (Gal. 4:21-31) establishes the “spirit of prophecy,” confirming prophecy's fulfillment in the spiritual seed of Abraham through Christ (Gal. 3:16, 26-29), and these prophecies cannot be extended beyond the fall of Jerusalem.”

Max R. King: Doctrinal Quotes

“Some want to have the Old Covenant age end properly at the fall of Jerusalem, but they are hesitant to assign the expected coming of Christ to that time. This effectively creates a third age that extends from the fall of Jerusalem to a future return of Christ. There is no such age or period of time, because the end of the Jewish world was the second coming of Christ. That was the time of restitution of all things spoken by the prophets. That was the bringing in of the new heaven and earth, where righteousness dwells.”

Max R. King: Doctrinal Quotes

“Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated.”

Max R. King: Doctrinal Quotes

There is no time period between the fall of Judaism and the second coming of Christ. They are essentially the same event – at any rate they are inexorably linked.

The Four Paths of Transformation

(presence.tv)

- **Covenantal Transformation**

This is referred to as “the source of all transformation”, and is a reference to the doctrine developed by Max King.

The Four Paths of Transformation

(presence.tv)

- **Personal Transformation**

Consider the following, rather “new age” quote: “By learning who we are, what we are, and what capabilities we have, we change from passive spectators to active creators of our lives and the world around us. Life doesn't happen to us; it happens from us.”

The Four Paths of Transformation

(presence.tv)

- **Institutional Transformation**

“Because we live in an interconnected web of relationships, transformed people come together to create transformed organizations, whether that is at home, in the workplace or as part of a spiritual community. Transformed organizations move from being run-of-the-mill institutions filled with dreary routine to being vibrant communities of animated individuals pulsating with spontaneity. Communities filled with 'presence' provide people with the opportunity to shine. Transformed organizations are filled with talented and transforming people who continually enhance the life experience of every member.”

The Four Paths of Transformation

(presence.tv)

- **Societal Transformation**

This is the ultimate goal of this doctrine. The A.D. 70 doctrine does not point the hearts of men to heaven, but utopia. The doctrine leads its adherents to a desire to transform a man to make him a positive force in his community, rather than to convert a man to the salvation of his soul. Again, a quote from their material: “Societal transformation on a grand scale yields both a transformed humanity and a transformed universe.”

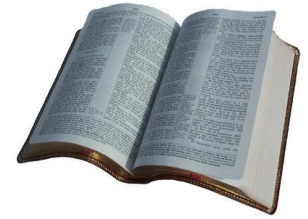
Other Reasons for Embracing this Doctrine

- **The Athenian Mindset**

Desire to learn some “new thing”

Acts 17:19-21

Acts 17:19-21



And they took him and brought him to the Areopagus, saying, “May we know what this new doctrine is of which you speak? ²⁰ For you are bringing some strange things to our ears. Therefore we want to know what these things mean.” ²¹ For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Other Reasons for Embracing this Doctrine

- **The Athenian Mindset**

Desire to learn some “new thing”

Acts 17:19-21

- **The Gnostic Mindset**

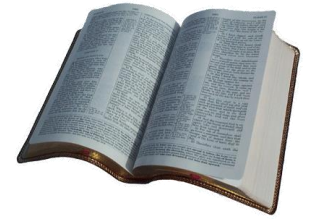
New knowledge that others (traditionalists) do not have. (See quote)

2 Peter 2:18-19

Max R. King's Independence

“Fulfilled Bible prophecy is being taught all over the world. What a difference from the religious and social climate of the early 1970’s! This was long before it was acceptable to question traditional dogma, and the attitude was anything but open and embracing. At that time, I was not aware that others had written on this subject in earlier centuries, such as J.S. Russell (1816-1895). I stood, with my family, very much alone. Yet here we find ourselves some thirty years later seeing the world filled with a brighter – and better – understanding of the victory of God.”

2 Peter 2:18-19



For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. ¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

Other Reasons for Embracing this Doctrine

- **The Athenian Mindset**

Desire to learn some “new thing”

Acts 17:19-21

- **The Gnostic Mindset**

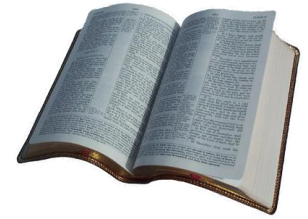
New knowledge that others (traditionalists) do not have. (See quote)

2 Peter 2:18-19

- **Untaught and Unstable**

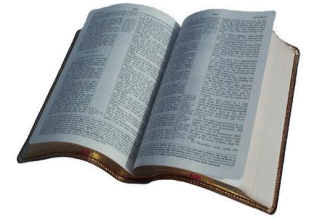
2 Peter 3:14-16 (context); Ephesians 4:14-15

2 Peter 3:14-16



Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; ¹⁵ and consider that the longsuffering of our Lord is salvation--as also our beloved brother Paul, according to the wisdom given to him, has written to you, ¹⁶ as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

Ephesians 4:14-15



...We should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, ¹⁵ but, speaking the truth in love, may grow up in all things into Him who is the head — Christ...

Foundational Basis for this Doctrine

- **A Misunderstanding of the concept of the imminent coming of Christ**

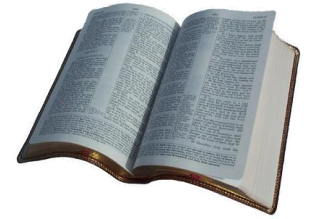
Greek (μελλω) mello

Matthew 16:27; Acts 17:31; 2 Timothy 4:1

Max King on the Greek word *mello* (μελλω)

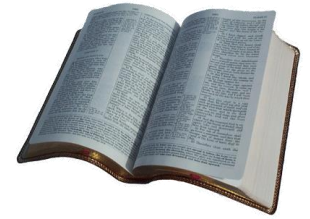
Paul said God “was about” (Greek *mellei*) to judge the world. This word *mello*, used in this tense, conveys not only intention of purpose but also nearness of action, meaning at the point of, or ready to do what has been stated. Had Paul meant to teach a judgment 2,000 or more years in the future, he certainly would not have used *mello* in any tense, especially the present tense.

Matthew 16:27



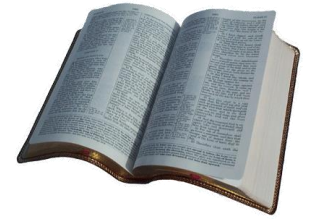
For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

2 Timothy 4:1



I charge you therefore before God
and the Lord Jesus Christ, who will judge
the living and the dead at His appearing and
His kingdom:

Acts 17:31



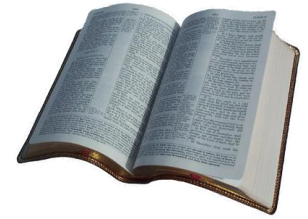
“Because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

***Mello* (μελλω) Definitions**

"... to be on the point of doing, or suffering something ... to intend, have in mind, think to ... of those things which will come to pass by fixed necessity or divine appointment ... in general, of what is sure to happen."
(Thayer)

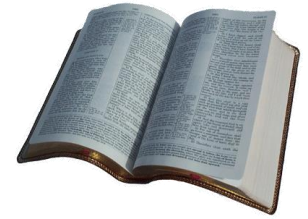
Context is the most important consideration, for example, in 2 Peter 3 (esp. 3-4; 8-10)

2 Peter 3:3-4



Knowing this first: that scoffers will come in the last days, walking according to their own lusts, ⁴ and saying “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.”

2 Peter 3:8-10



But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 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.

Foundational Basis for this Doctrine

- **A Misunderstanding of the concept of the imminent coming of Christ**

Greek (μελλω) mello

Matthew 16:27; Acts 17:31; 2 Timothy 4:1

- **An equating the fall of Jerusalem with the Second coming of Christ**

“Spiritualization” of all passages referencing the resurrection and end of the world

Galatians 4:21-31

Max King on Galatians 4

Abraham had two sons, and there was no gap between them. They overlapped for a season, but Isaac “came on” when Ishmael “went out.” The son born of the spirit was given the place and inheritance of the son born of the flesh. This simple allegory (Gal. 4:21-31) establishes the “spirit of prophecy,” confirming prophecy's fulfillment in the spiritual seed of Abraham through Christ (Gal. 3:16, 26-29), and these prophecies cannot be extended beyond the fall of Jerusalem.

The Bible Teaching Regarding Galatians 4

- **Context: Law VS Grace (Two Covenants)**
 - Hagar – (Law) gives birth to bondage
 - Sarah – (Grace) is **free**

Bill Reeves on Galatians 4:21-31

Now to his "key" passage, Gal. 4:21-31. The purpose of Paul's allegory of Sarah and Hagar is presented in v. 21. This is Paul's purpose; King has a different one in mind! This allegory serves its inspired purpose when it is applied to the invalidness of the Law of Moses, now that the New Testament of Christ has been established. Any other use of this allegory is a perversion! Re-read, please, V. 21.

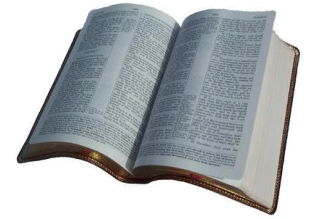
Bill Reeves on Galatians 4:21-31

In the allegory Hagar (the servant) represents the Law of Moses given on Mt. Sinai, and so the Old Testament, and Ishmael (born according to natural law) represents the Jews under the Law. On the other hand, Sarah (the freewoman) represents the Law of Christ, and so the New Covenant, and Isaac (born miraculously and according to promise) represent Christians of all races. As Hagar and Ishmael were cast out, so was fleshly descendancy from Abraham of no merit in determining heirship. The "blessing of Abraham" and "promise of the Spirit through faith" (Gal. 3: 14) was justification from our sins (v. 8). The Judaizers sought this justification by the law (5:4), and so, Paul by means of this allegory showed the Galatian brethren the consequences of desiring to be under the law: it was to be like Ishmael and Hagar; i.e., to be cast out! They were no part of God's promise to bless the seed of Abraham!

The Bible Teaching Regarding Galatians 4

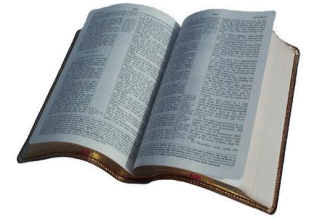
- **Context: Law VS Grace (Two Covenants)**
 - Hagar – (Law) gives birth to bondage
 - Sarah – (Grace) is **free**
- **Ishmael was Never Abraham's Heir**
 - Genesis 15:3-4; Genesis 22:2

Genesis 15:3-4



Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!”⁴ And behold, the word of the LORD came to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.”

Genesis 22:2

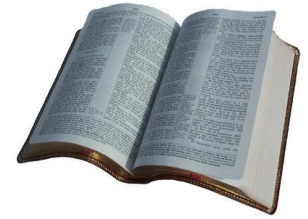


Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

The Bible Teaching Regarding Galatians 4

- **Context: Law VS Grace (Two Covenants)**
 - Hagar – (Law) gives birth to bondage
 - Sarah – (Grace) is **free**
- **Ishmael was Never Abraham's Heir**
 - Genesis 15:3-4; Genesis 22:2
- **No Overlapping in Covenants**
 - Colossians 2:13-14; Romans 7:1-6 (Read)

Colossians 2:13-14



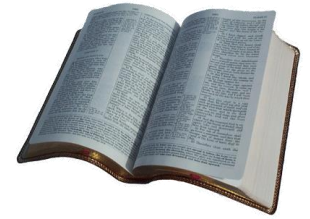
And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

Conclusion

In our next lesson, we will discuss various passages that have been misused by A.D. 70 advocates, and contrast them with the Truth.

Those who advocate the A.D. 70 doctrine have an agenda, and seek to control churches to forward that agenda. It is not, as they say, a harmless difference. It is a denial of the resurrection! (cf. 2 Timothy 2:17-18)

2 Timothy 2:17-18



And their message will spread like cancer. Hymenaeus and Philetus are of this sort, ¹⁸ who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

Max King (theologian)

Max R. King (born 1930) is the founder of the school of thought known as "transmillennialism". King was a minister in the Churches of Christ for 40 years before developing Transmillennialism.^{[1][2]}

King pioneered a field of theology that he termed "covenant eschatology." Within fundamentalist and conservative Evangelical contexts, he contended that Biblical eschatology was not related to the end of the space-time universe, but to the transition of the Old Covenant to the New Covenant. King offered a unique interpretation concerning the millennium as found in Revelation 20 as pertaining to the forty-year period from 30-70 AD. He called this time "the transition period" from Old Covenant to New Covenant. In King's view, this transition opened the way for the full presence of God to dwell with all of humanity. To describe this relationship, King coined the phrase "Comprehensive Grace."

King's transmillennialism emerged in the late 1990s as an alternative to dispensational premillennialism, amillennialism or postmillennialism. It differentiated itself from Reformed preterism and Christian reconstructionism in view of postmodern issues facing the emerging church and the need to forward its scholarship in the context of historical Jesus studies. In King's view, the covenantal transformation of the first century serves as a model for personal, organizational and societal transformation today. King's first major book, *The Spirit of Prophecy*, was published in 1971. He published a monthly print journal, *The Living Presence*, for 15 years; it is currently available in electronic format. King's annual "Covenant Eschatology Seminar" spanned the 1990s and continued through the early 2000s as the "Transmillennial" national conference. Some of King's other major works include *Old Covenant Israel and New Covenant Salvation* and *The Cross and The Parousia of Christ*. His work has now attracted the attention of Spiral Dynamics practitioners like Don Edward Beck, interspiritual pioneers like Kurt Johnson, and Integral theorists like Ken Wilber. Max's final manuscript, a study of Romans 9-11 that purports to do for realized soteriology what his previous works did for realized eschatology, is due in late 2017.

King's "full preterist" position has been widely criticized by churchmen, including R. C. Sproul, for denying hope of bodily resurrection of the dead, or indeed any hope for those living after AD70.^{[3][4][5]}

King lives in Dacula, Georgia, USA. His organization is Presence International. His son, Doug King, is President of Presence International.^[6]

Realized Eschatology

Presence International, a non-profit organization based in the metro Atlanta area, holds annual conferences that teach that all prophecy was fulfilled, including the Second Coming of Christ, the Resurrection of the Dead and the Last Judgement, by the year A.D. 70 at the Destruction of Jerusalem by the Romans. With the New Covenant fully established, all of humanity has been reconciled with God. This view of Universal reconciliation is referred to as comprehensive grace.^[7]

References

- King, Tim R. (2003). *Give me this mountain: The story of Presence Ministries*. Colorado Springs: Bimillennial.

2. Foster, Douglas Allen, Dunnavant et al. *The encyclopedia of the Stone-Campbell movement: Christian Church (Disciples of Christ)* Grand Rapids, MI: Eerdmans Publishing Co., 2004 "Strict Preterism, of "Transmillennialism" is a twentieth-century minority position among Churches of Christ espoused by Max King, his son Tim, and a small number of Churches of Christ in Ohio. This view holds "that AD 30 to 70 represented the millennial reign of Christ, and that this Last Days period transformed all things and ushered in the covenantal kingdom" p306
 3. James R. Johnson - All Power to the Lamb 2010 1612151140- Page xxviii "The full-preterist position (no future resurrection or judgment) finally degenerates into a realization that this present world is all there is, and that it is ... Max King and his fellow preterists say there is no hope of the bodily resurrection of the dead."
 4. Duncan W. McKenzie *The Antichrist and the Second Coming: A Preterist Examination*- 2009 - 1615790381 "The full preterist paradigm of all prophecy being fulfilled by AD 70 was introduced in modern times by Max King in the 1970s; it was a fundamental shift away from the preterism of J. S. Russell. This paradigm shift by King was never debated ..."
 5. R. C. Sproul *The Last Days According to Jesus* -080106340X - 2000 Page 167 "Within the full preterist community there are at least three different views regarding the implications of the resurrection event ... Max King has suggested an approach which focuses almost exclusively on the collective body of the church being "
 6. Theooze.tv Webcast interview by Tim King (<http://theooze.tv/thinkfwd/tim-king-conversion-or-contribution>) Archived (<https://archive.is/20100129032725/http://theooze.tv/thinkfwd/tim-king-conversion-or-contribution>) 2010-01-29 at [Archive.today](http://archive.today)
 7. "Eschatology -" (<http://www.presence.tv/eschatology>). Retrieved 2017-02-16.
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