

Prayer List



Of Our Number

- ♦ Janice Carnley—Shoal Creek
- ♦ Jennifer Derrick—vertigo
- ♦ Larry Derrick—health problems
- ♦ Rick Hemphill—dental procedures
- ♦ Katelynne Howze—iron infusions
- ♦ Jeff Mashburn—blood press. issues

Others in Need

- ♦ Francis Adams—health problems
- ♦ Terri Adams—cancer
- ♦ Glen Brooks—clot in carotid artery
- ♦ Fran Carlos—back surgery
- ♦ Louise Douglas—health problems
- ♦ Kim Dunn—cancer
- ♦ Joyce Faulk—health problems
- ♦ Jennifer Foxworth—health problems
- ♦ Melba Fuqua—hospice
- ♦ Annette Garrett - Non-H. lymphoma
- ♦ Kiptyn Gillis—non-cancerous tumor
- ♦ Lucinda Lingor—heart problems
- ♦ Shonda Luke—passed away
- ♦ Jerry Madden—cancer

Continued in next column...

- ♦ Paul Mays—Lyme disease
- ♦ Dan Sikes—back pain, surgery
- ♦ Amy Snyder—surgery recovery
- ♦ Pray for Christians overseas, such as those facing persecution in Pakistan and certain parts of India.
- ♦ Pray for peace, pray for the bereaved, the persecuted, sick/suffering, civil leaders, military, 1st responders, the lost, enemies.

Events



If the Lord wills...

- June 24**
4th Wednesday Singing
- July 5**
Meal after AM Worship

Faithful Worship — **1) Praying** to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Php. 4:6); **2) Singing** without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); **3) Preaching** God's Word (Mark 16:15-16; Acts 2:42; 20:7); **4) Giving** weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); **5) The Lord's Supper** on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).

To Our Visitors

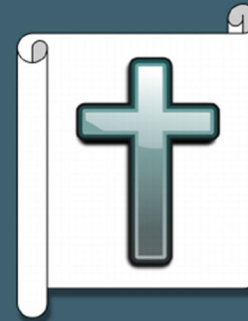


We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

Privileged to Serve



Announcements: Glenn Howze
Song Leading: Sunday—David Howze; Wednesday—Caleb Howze
Serving the Lord's Supper
 Head: Johnny Moss; Helpers: Leo Derrick, Ethan Howze, Mark Howze
Lord's Supper PM
 Head: Mark Howze
 Helper: Jacob Mashburn
Bible Reading: Trey Miles



THE BAKER BULLETIN

The weekly bulletin of

The church of Christ in Baker, FL

June 14, 2026

Meeting Times

Sundays:

- 10AM Bible Class
- 11AM Worship
- 6PM Worship

Wednesdays:

- 7PM Bible Class

Other Information

Building: 5761 Hwy. 4
 Mail: P.O. Box 285
 Baker, FL 32531 USA
 850-669-9117

Website:

churchofChristatBaker.com

Radio Program:

104.7FM Sundays 8:30AM
 WAAZ1047.com livestream

Jason Hilburn's Info:

850-826-8198
 hilburnjasonp@gmail.com
 TheBibleDomain.com
 JasonsBibleBlog.com

Refuting Realized Eschatology (The A.D. 70 Doctrine)

Part 1, by Jason Patrick Hilburn

Introduction

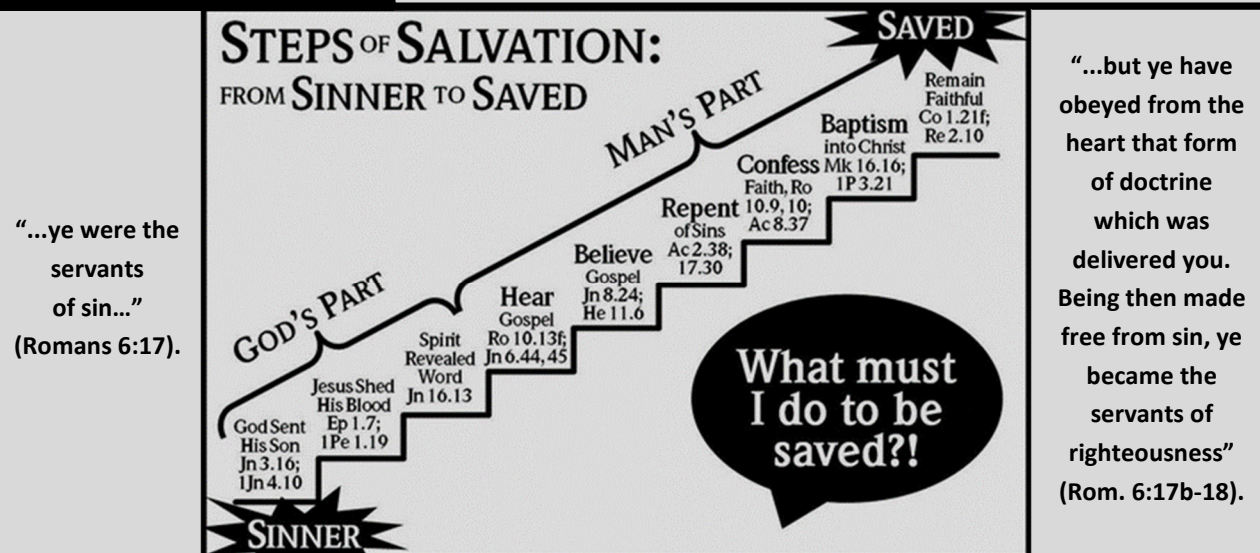
The doctrine known as "Realized Eschatology," or the "A.D. 70 Doctrine," falsely asserts that all Bible prophecy — including the final return of Christ, the resurrection of the dead, and the final judgment — was fulfilled at the destruction of Jerusalem in A.D. 70. Eschatology is the study of final things, and its adherents assert that all final things prophesied in God's Word have occurred and have thus been "realized." While they claim to be teaching the true fulfillment of prophecy, this doctrine undermines foundational Christian hope and contradicts clear Biblical teachings.

This doctrine is also called "(Max) Kingism," "Covenant Eschatology," "Full Preterism," "Radical Preterism," and "Hyper-Preterism." This article will expose its errors by examining key Scriptures that prove Christ's literal return, the literal resurrection of all the dead, and the final judgment are yet future.

The Contextual Meaning of "All"

Proponents of Realized Eschatology claim that "all things... fulfilled" in Luke 21:22 means every Biblical prophecy was fulfilled by A.D. 70. However, the term "all" can sometimes be limited in scope, as seen in Acts 2:17 and Acts 13:29. God did not literally pour out His Spirit upon "all flesh" (Acts 2:17). Animals also have flesh, and not even all men received the outpouring of the Holy Spirit. Acts 13:29 says that when Jesus died, those who crucified Him "had fulfilled all that was written of him," yet prophecies concerning His resurrection had not yet been fulfilled. That passage refers to the fulfillment of prophecies concerning His death, not every prophecy

STEPS OF SALVATION: FROM SINNER TO SAVED



"...ye were the servants of sin..." (Romans 6:17).

"...but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17b-18).

concerning Christ. Likewise, *“all these things”* in Matthew 24:34 is limited to the things under discussion in that context, not to every prophecy in the Bible. Consider also how *“all”* is used in John 19:28; Luke 2:1; and Luke 18:31. Context must always govern the meaning of words. To ignore context is to mishandle God’s Word rather than to *“rightly divide the word of truth”* (2 Timothy 2:15). This principle is especially important in a discussion of Realized Eschatology, since the doctrine often depends upon assigning absolute meanings to words that the context itself limits.

Misuse of Luke 21:31

The kingdom of God was already established before A.D. 70, but the judgment on Jerusalem would publicly demonstrate that Christ truly reigned. Keeping that distinction in view resolves what might otherwise look like a contradiction between texts that describe the kingdom as already present and a text like Luke 21:31, which still pointed to something on the horizon.

Realized Eschatologists often cite Luke 21:31 — *“when ye see these things come to pass, know ye that the kingdom of God is nigh at hand”* — to claim that the kingdom did not come until A.D. 70. However, this contradicts many clear passages that teach the kingdom was already present in the first century, long before Jerusalem’s destruction.

Jesus told His disciples, *“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 power came from the Holy Spirit on Pentecost (Luke 24:49; Acts 1:4-5, 8; 2:1-4). The kingdom came with power in A.D. 33, not A.D. 70. Colossians 1:13 plainly states that first-century Christians had already been translated into the kingdom before A.D. 70.

Luke 21:31, then, points to public proof of Christ’s reign and kingdom before a watching world, not the kingdom’s arrival. Christ was already reigning over His established kingdom before A.D. 70 (Acts 2:30-36). The destruction of Jerusalem demonstrated that Christ had spoken the Truth and was reigning exactly as He had foretold.

The Kingdom “Delivered Up”

Realized Eschatologists claim the kingdom has already been delivered up to the Father (1 Corinthians 15:24). If so, no one today is in the kingdom at all, although they claim A.D. 70 is when the kingdom officially came. Their doctrine needs A.D. 70 to be both the kingdom’s arrival and its departure. Paul ties that “delivering up” to a specific future moment — when Christ *“shall have put down all rule and all authority and power,”* and when *“the last enemy that shall be destroyed is death”* (1 Corinthians 15:24-26). Death has not yet been destroyed; people still die. The moment Paul describes, then, has not yet arrived, and the kingdom has not yet been delivered up to the Father.

God’s Word also identifies the kingdom with the church. Jesus told Peter, *“I will build my church... and I will give unto thee the keys of the kingdom of heaven”* (Matthew 16:18-19), placing church and kingdom side by side as the same reality under two descriptions. He then said that some standing there would not die *“till they see the Son of man coming in his kingdom”* (Matthew 16:28), fixing the kingdom’s arrival within the first century. If the church Christ built in the first century is the kingdom He promised, and that church remains on earth today, then the kingdom remains on earth today, and it will not be delivered up to the Father until the future moment Paul described.

The Resurrection of the Dead

Jesus taught that all who are in the graves will hear His voice and come forth, some to the resurrection of life and others to the resurrection of damnation (John 5:28-29). He did not describe separate resurrections for different groups; He described one resurrection involving all who are in the graves, resulting in opposite destinies for both the righteous and the wicked. No such resurrection occurred in A.D. 70. Likewise, Paul spoke of *“a resurrection of the dead, both of the just and unjust”* (Acts 24:15). Jesus elsewhere connected this resurrection to *“the last day,”* the day of judgment (John 6:39, 40, 44, 54; 12:48). Martha clearly understood this resurrection on *“the last day”* to be a literal event involving her deceased brother (John 11:24). Why would Martha have had any comfort regarding Lazarus being raised on the last day if Jesus had not been teaching a literal resurrection of physical bodies? Nothing in the context suggests a figurative covenant transition.

Furthermore, Paul comforted the Thessalonians by speaking of a future literal resurrection (1 Thessalonians 4:13-18), not a symbolic one. What comfort would it have been to the Thessalonians regarding their deceased Christian family members to say, *“Do not be troubled — Jerusalem will be destroyed”*? Clearly, Paul’s point was that their hope rested in a future, literal resurrection of their family members at Christ’s return, not an event tied to A.D. 70. Paul specifically pointed to the Lord’s return as the moment when *“the dead in Christ will rise first”* and the faithful *“shall always be with the Lord”* (1 Thessalonians 4:16-17), reinforcing the promise of a future reunion and eternal life, not an event occurring in A.D. 70.

Paul ties the believer’s future resurrection directly to Christ’s: *“if there be no resurrection of the dead, then is Christ not risen”* (1 Corinthians 15:13). The two stand or fall together, by Paul’s own argument. Christ’s resurrection was bodily and literal, witnessed by hundreds (1 Corinthians 15:5-8); a merely figurative resurrection for believers breaks the very parallel Paul is drawing. The fact that Christ was the *“firstfruits”* of the dead by His literal resurrection demonstrates that there will be more fruits to come, more who will literally be resurrected to eternal life and glory in Heaven (1 Corinthians 15:20, 23).

Paul describes a change where *“this mortal must put on immortality”* (v. 53), which has not yet occurred. If physical death has already been destroyed (v. 26), there should be no more death today, which is an absurd conclusion. Paul describes a single subject undergoing this transformation: what is *“sown”* in corruption, dishonor, and weakness is the very thing *“raised”* in incorruption, glory, and power (1 Corinthians 15:42-44). This language fits a physical body, not a corporate church that was never sown in a grave. Where is the victory over physical death Paul described? Why do Christians still have mortal bodies?

Paul also describes a transformation still to come, when the believer’s “vile body” will be made like Christ’s “glorious body” (Philippians 3:20-21). Advocates of this false doctrine often equate “the body” with the church elsewhere in Paul’s writings, when it refers to the physical human body. However, the bride of Christ cleansed with His blood would not have been described as “vile” or “corrupt” (1 Corinthians 15:42). The physical human body is vile compared to the glorious incorruptible body to be received at Christ’s literal return.

To be continued next week, Lord willing...