

Prayer List



- Of Our Number**
- ♦ Janice Carnley—Shoal Creek
 - ♦ Jennifer Derrick—vertigo
 - ♦ Larry Derrick—health problems
 - ♦ Rick Hemphill—dental procedures
 - ♦ 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
 - ♦ Paul Mays—Lyme disease

Continued in next column...

- ♦ Dan Sikes—back pain, surgery
- ♦ Michael Totoro—cancer
- ♦ 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.
- ♦ Pray for our evangelistic efforts

Events

If the Lord wills...

- July 5**
Meal after AM Worship
- July 12**
Men's Meeting

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

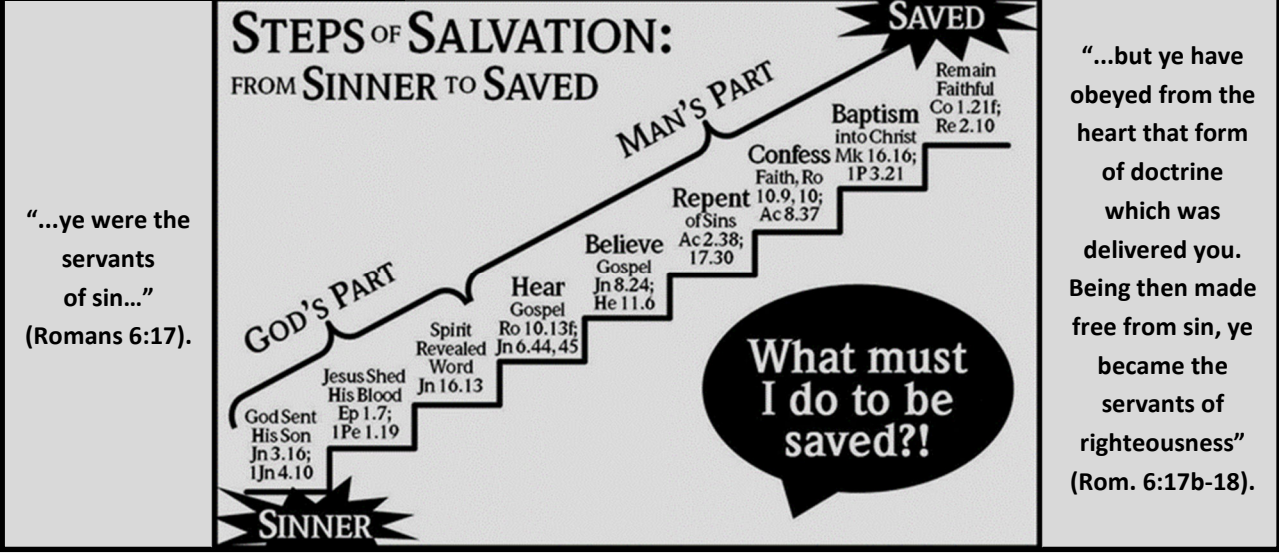


We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

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 28, 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

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

Part 2 of 2, by Jason Patrick Hilburn

Paul returns to this same transformation in 2 Corinthians 5, describing the present physical body as an earthly tent still waiting to be exchanged for *"a building of God...eternal in the heavens"* (2 Corinthians 5:1). He uses the same language as 1 Corinthians 15: *"mortality"* being *"swallowed up of life"* (2 Corinthians 5:4; cf. 1 Corinthians 15:53-54). Christians are still in the tent; the building *"eternal in the heavens"* has not yet been received. Paul then ties this event directly to a future judgment where *"we must all appear before the judgment seat of Christ; that every one may receive the things done in his body"* (2 Corinthians 5:10). This will be a judgment of all individuals — *"every one,"* accountable for what was done in *"his body"* — not a judgment of one city, and not a corporate transition experienced by the church collectively in A.D. 70. The *"body"* in 2 Corinthians 5:10 is clearly an individual's physical body, the same body Paul describes in 1 Corinthians 15 — the one that will be raised to immortality.

The Future Judgment of All Mankind

Why would Felix, a Roman governor, *"tremble"* at *"judgment to come"*? (Acts 24:25). Paul warned the Roman Christians of a future *"day of wrath"* when God would judge all men, both Jews and Gentiles (Romans 2:3-11; cf. Acts 17:31). These warnings were given to Romans, who would not have been affected by Jerusalem's destruction. In fact, the Romans were God's instrument to destroy Jerusalem (Luke 21:22), so why should they fear A.D. 70? The day

of wrath will be *“the last day,”* when all men will literally be resurrected and judged together (John 5:27-29; 6:40; 11:24; 12:48). Jesus described *“all nations”* being gathered before Christ for judgment — not simply one city (Matthew 25:31-46). Jerusalem alone was destroyed in A.D. 70; it was not a judgment upon all nations.

Why would the Thessalonians have needed to *“watch and be sober”* so that the day Jerusalem would be destroyed would not *“overtake them as a thief in the night”*? (1 Thessalonians 5:1-9). Why would Paul warn Christians in Corinth, Greece that *“we must all appear before the judgment seat of Christ”*? (2 Corinthians 5:10). People everywhere were warned because the Lord will literally return and judge all people of every generation.

The Danger of Universalism

Realized Eschatologists generally affirm that judgment did occur — but only once, at A.D. 70, with no future day of accounting for anyone born since. If so, how and when will people alive today be judged?

Jesus Himself described a judgment that gathers people across centuries into a single event. He taught that the Ninevites and the queen of Sheba — people who lived centuries before His own generation — would *“rise up in judgment”* alongside it (Matthew 12:41-42), placing widely separated generations in the same judgment together. That does not fit a final judgment occurring entirely in A.D. 70, since those Jesus named were already centuries dead by then, and countless generations had yet to be born.

If no future judgment remains, the doctrine must explain how a first-century punishment of Jerusalem can function as the universal judgment of all mankind (Acts 17:30-31). Failing that, the distinction between the saved and lost of every generation becomes blurred, pointing to Universalism — the belief that all people are ultimately saved, whether faithful or not. However, God’s Word is explicit that eternal punishment awaits the wicked of every nation and every era, not only those alive in the first century (Ecclesiastes 12:14; Matthew 25:31-46; 2 Corinthians 5:10; 2 Thessalonians 1:7-9).

The Book of Revelation and A.D. 70

If Revelation addresses Jesus’ judgment on Rome, the A.D. 70 doctrine fails. The prophesied judgment of Rome occurred years after A.D. 70, showing that all prophecy could not have been fulfilled at that time.

Babylon in Revelation 17-18 is portrayed as a wicked, idolatrous power with sweeping influence over global commerce (Revelation 18:1-24). Jerusalem never exercised the worldwide political and economic dominance attributed to Babylon. Babylon fits Rome precisely. Like the Babylonian Empire, Rome reigned over the cities of the earth (17:18), and its fall was lamented by the whole world (18:3-18). It was Babylon that destroyed Jerusalem in 586 B.C., and “Babylon” (Rome) destroyed Jerusalem in A.D. 70. God foretold the punishment of both Babylons. The term *“Babylon”* suits a pagan, idolatrous power like Rome much better than Jerusalem, especially since idolatrous emperor worship was addressed (13:12). The harlot in Revelation sat on seven mountains (17:9), and Rome was famously *“the city on seven hills.”* The timeline of kings

fits Rome rather than Jerusalem (17:8-11). The cumulative evidence points to Rome, not Jerusalem.

Daniel 2 is about God’s kingdom overcoming Rome, and so is Daniel 7, which has too many parallels with Revelation to be coincidental (compare the lion, bear, and leopard in Daniel 7 with the same beasts in Revelation 13, for example). If Daniel 7 is about Rome, so is Revelation.

The Ongoing Purpose of the Lord’s Supper

Paul commanded Christians to partake of the Lord’s Supper *“till He comes”* (1 Corinthians 11:26). If Jesus’ second coming was in A.D. 70, this ordinance would no longer be necessary. Christians still observe this memorial because His literal return has not yet occurred.

Observing the Lord’s Supper is not merely a remembrance of His death; it is also a continual proclamation of His return. Each time Christians partake of it, they are expressing faith in His future return and the ultimate fulfillment of His promises (1 Corinthians 11:26).

People Still Marry and Die

Jesus taught that in the resurrection, *“they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection”* (Luke 20:35-36). This passage teaches that in *“that world”* — the eternal, resurrected state — marriage no longer exists, just as death no longer exists, but people today still marry. Note also that Jesus was clearly referring to literal marriage in that context. If we are already living in the resurrected age as Realized Eschatologists claim, why does marriage continue? The continuation of marriage and death confirms that we are not yet in the age Jesus was describing.

Conclusion

The Realized Eschatology doctrine contradicts numerous clear Scriptural teachings regarding the resurrection, judgment, and the return of Christ. By affirming that these events have already occurred, proponents of this doctrine undermine vital Christian hope and the clear promises of God.

Paul warned against those who taught that the resurrection had already passed, noting that their teaching had overthrown the faith of some (2 Timothy 2:16-18). Realized Eschatology poses a similarly dangerous threat today, denying the blessed hope of Christ’s return and replacing it with a distorted and deadly view of prophecy. Hope that is seen (realized) is no hope (Romans 8:24). Therefore, faithful Christians must diligently study the Scriptures and reject such errors. Jesus will literally return in the clouds, just as He literally ascended into the clouds (Acts 1:11). By grounding ourselves in God’s Word, we maintain the hope of Christ’s return, the resurrection, and eternal life that God has promised.