

The Judgment Day: Events and Misconceptions

Dr. Joseph Azembeh

Abstract.

This study examines the concept of the Judgment Day within Christian theology, focusing on its events and the misconceptions that have emerged over time. Drawing on both Old and New Testament scriptures, it affirms the resurrection of Christ and His promised return as central doctrines of the Christian faith. The paper defines key eschatological terms such as resurrection, millennium, and rapture to provide clarity for theological discussion. It critically evaluates two major doctrinal errors: the A.D. 70 theory (realized eschatology) and Premillennialism. Through exegetical analysis of passages such as 1 Corinthians 15 and 2 Peter 3:10–13, the study demonstrates that these views contradict the plain teachings of Scripture. The biblical account presents Christ's return as a visible, final, and universal event involving bodily resurrection, divine judgment, and the ultimate end of the present world order. The study concludes that the second coming of Christ is yet future and will not involve a literal earthly reign of one thousand years. Rather, Judgment Day will be a singular, decisive event determining the eternal destiny of all humanity.

Key Words: Judgement Day, Events, Misconceptions, Premillennialism, Christian Theology.

INTRODUCTION

All the Gospel accounts affirm that Jesus Christ was raised from the dead (Mt. 28:6; Mk. 16:6; Lk. 24:6; Jn. 20:9, NKJV).¹ In the same vane the apostle Paul alleges that the resurrection of Christ is the very foundation of the Christian's faith. (1Cor. 15: 13-19).² According to Britanica.com, the concept of Judgment Day, often referred to as the Final Judgment or the Day of the Lord, is a significant eschatological event within various religious traditions, particularly in Christianity.³ This day is characterized by the belief that all humanity will be held accountable for their actions, thoughts, and words before a divine judge—most commonly identified as Jesus Christ in Christian theology,(Acts 17:31: Rom. 2:16, 14:12, Mtt.12:36, NKJV).⁴ The biblical narrative describes this event as one where the dead will be resurrected and judged, leading to eternal destinies of either salvation or condemnation based on individual deeds and faith (Rev. 20:11-15). Despite its prominence in religious teachings, numerous misconceptions surround the concept of the Judgment Day. A prevalent misunderstanding is the belief in the theory of Premillennialism which has been interpreted by many Christian camps pertaining the second coming of Jesus Christ. Signs such as wars, natural disasters, great tribulation and moral decay are often cited as indicators of its approach.⁵ This work seeks to clarify the events associated with Judgment Day while addressing common misconceptions that have existed among Christians of diverse faiths. Through a careful examination of scriptural references and theological perspectives, we can foster a more accurate understanding of this pivotal day in eschatological belief systems.

¹ Defending the faith Study Bible: Apologetics Press, Inc, 2019.

² Ibid.

³ Britanica.com. Accessed, 11/10/2024.

⁴ Defending the Faith Bible: Apologetics Press, 2019.

⁵ Paul R. Williamson. "The Final Judgment"

Thegospelcoalition.org/essay/the final judgment. Accessed 12/10/2024

CLARIFICATION/DEFINITION OF SOME TERMS

The following terms and concepts are defined in order to give a clearer meaning and understanding as used in this paper.

RESURRECTION: The Britannica Dictionary defines the word resurrection as:

- a) the event told about in the Bible in which Jesus Christ returned to life after his death
- b) The event told about in the Bible in which dead people will be brought back to life before the day of final judgment.⁶

ESCHATOLOGY: According to the New Bible dictionary, the word Eschatology comes from the Gk. Eschatos, 'last', the term refers to the doctrine of the last things.⁷

MILLENNIUM- The word means thousand years. Though not recorded in the Bible, it refers to the thousand years mentioned six times in Revelation 20. The teaching here assert that there is coming a kingdom of righteousness and peace on earth in which the Jews would be leaders and all the nations would have great blessing both spiritual and economic. Three views are associated with this term namely, Premillennialism, Amillennialism and Postmillennialism.⁸

PREMILLENNIALISM/Chiliasm = Terms often used interchangeably to mean one thousand when emphasis is especially placed on the materialistic aspect of the millennium. It is the teaching that Christ will reign on earth for one thousand years following His second coming. Both terms refer to the same teaching.⁹

⁶ INTERNET @ 2024 Encyclopedia. Britannica, inc.

⁷ New Bible Dictionary eds. I. Howard Marshall els. London: INTER-VASTY PRESS, 1962. 333

⁸ John F. Walvoord. The Millennial Kingdom. Grand Rapids: Zondervan Publishing House. 1959. Pp 4-5

⁹ Ibid p 5

AMILLENNIALISM = The view which regards the Old Testament prophecies concerning Israel fulfilled in the church. This position holds that the church and the kingdom are now in existence and that Christ is ruling now on the throne of David. This position holds that there will be no literal millennium on earth following the second coming of Christ.¹⁰

Postmillennialism = This view looks to a period of future success for the Gospel just before the coming of Christ. The name is derived from the fact that in this theory Christ returns after the Millennium.¹¹

EVENTS- The Oxford Advanced Learner's Dictionary defines an event as a thing that happens or takes place, especially one of importance.¹²

RAPTURE. According to the Britannica, the Rapture, in Christianity is the eschatological view or concerned with the last things and end time. It is teaching or belief that both living and dead believers will one day be suddenly caught up to ascend into heaven to meet Jesus Christ at the Second Coming (Parousia)¹³.

MISCONCEPTION. This refer to an idea that is wrong because it has been based on a failure to understand a situation. In this context, the failure to understand the scriptural teaching of Christ second coming and the events surrounding it.

EVENTS OF THE SECOND COMING AS REVEALED IN THE SCRIPTURES

This section of the work shall examine various passages that portray the events that shall take place during the second

¹⁰ Ibid p 6

¹¹ Ibid p 7

¹² AS Hornby Oxford Advanced Learner's Dictionary of Current English, 9th edition. Oxford: University Press, 2015. P 526.

¹³ Internet. Britannica. Accessed, 12/10/2024

coming of the Lord Jesus Christ. These will lay the foundation to dispel the false conceptions which is widely taught and believed by many in the religious world. As concerning the second coming of Jesus Christ, the scripture is plain with these features: His Second Coming is sure (1Cor. 1:8; 5:5; 2 Cor. 1:14; 1 Thes. 5:2), Time is not revealed (Mt. 24:37ff), will be like the manner of a thief (1 Thes. 5:2). Mk. 13:32) Will Be Literal, "the Lord himself" (1 Thes. 4:16). Will Be Visible and final in nature (1 Tim. 6:14; Rev. 1:7; Acts 1:9-11; 1 Cor. 15:23-24). Paul depicts it as "the end," When Death will be destroyed, and the Lord's enemies will be abolished. Have all the dead been raised? If not then, the AD 70 theory cannot be true but false

As pertaining to the real events of that day, Wagne Jackson identifies the following:¹⁴

- a. The Resurrection. In this he said, the general resurrection of the dead is connected with the return of Christ. Although, the ancient Sadducees denied the resurrection (Mt. 22:23; Acts 23:6-8), as do modern skeptics. But the doctrine of the bodily resurrection is clearly affirmed in the New Testament (Jn. 5:28-29; 6:39-40; Mk. 12:18-27; Acts 17:32; 24:15; 26:8; Rom. 8:23; 1 Thes. 4:16; 1 Cor. 15; 2 Cor. 5:1-2; Phil. 3:21). The faithful who are living at the time of Christ's coming will be transformed into his likeness (1 Cor. 15:51; Phil. 3:21).

Another important event that will occur on the last day when Christ shall come again is the:

- b. Judgment. The Judgment Day is also connected with the second coming (Mt. 16:27; 25:31-46). On this day, the following shall take place:

14 Wayne Jackson. Facts about the Second Coming of Christ. Christian Courier. Html Accessed 19/10/2024

- Christ will be the final judge of all human beings (Jn. 5:22, 27; 2 Cor. 5:10).
- All human beings will be judged (Rom. 14:10; Acts 17:31) by the law of God under which he lived. The ancient Gentiles will be judged by the law of the conscience (Rom. 2:12-15) while the Jews will be judged upon the basis of Moses' law (Rom. 2:12). Those under the Christian dispensation will be judged according to the law of Christ (1 Cor. 9:21; Rom. 2:16).
- The judgment will be irrevocable as Christ declared there are but two destinies, eternal punishment, or eternal life. There is no post-judgment redemption, nor is there an eventual annihilation for the wicked.

These under mentioned passages further expatiate what will happen on the judgment Day when Christ shall come again. A careful examination of these passages reveals the AD 70 and 1000 year reign of Christ on Earth is not found in the scripture or the scriptures are misinterpreted by the advocates of such theories to support their stand.

- Matthew 16:27--The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works
- Matthew 25:31-32--Jesus says, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the NATIONS: and he shall separate them one from another, as the shepherd separates the sheep for the goats
- Matthew 24:36-44—Jesus said NO BODY NEITHER THE ANGELS NOR THE SON OF MAN knows the Date of his coming back again accept the Father.
- Acts 1:11--Jesus is observed with human eyes ascending into heaven and those who watched are told, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

- I Corinthians 15:22-26--This passage is the most important one for telling us what will happen when Christ returns: (1) those who are Christ's will be raised; (2) then comes the end when Christ will deliver the kingdom back to God; (3) all rule and authority shall be abolished; and (4) death, the last enemy, shall be abolished
- John 5:28-29 teaches that "all [plural] that are in the tombs shall come forth." Those people who are in the tombs shall come out of them. Although earlier in John 5 Christ uses "dead" in a spiritual sense, in these verses He clearly means the literal dead for He speaks of tombs and says this resurrection is followed by our going to our eternal destinies.
- Philippians 3:20--Paul writes that we look for the Christ to come from heaven to change our vile bodies into a body like His glorious body. The resurrection of which the Bible speaks is not the transformation of the "dead law" of Judaism into the "living body" of Christianity.
- Philippians 3:20 says, however, that our "vile bodies" shall be "fashioned anew" into bodies like Christ's glorified body.
- I John 3:2 say that when Christ is "manifested" [comes again] we shall be like Him. So, as Christ's dead body was buried but came forth as a new body, so we shall all die and be buried, but then these bodies shall be resurrected as new bodies.
- I Thessalonians 3:13--When Christ returns, He shall come "with all his saints." Thus, those who have died already are seen as accompanying Jesus in His victory because they have returned with Him
- I Thessalonians 4:15-17--When Christ returns, dead Christians will be raised from the dead in new bodies and living Christians shall be changed into the same kind of bodies . Again it is stated that our resurrection will be like Jesus' resurrection "For if we believe that Jesus died and rose again, even so them also that are

fallen asleep in Jesus will God bring with him" (verse 14). As Jesus rose again--"even so" shall God bring Christians to be with Jesus? After this change of living and dead bodies, both groups shall go up into the air and be with Him forever. This word of comfort was given about "them that fall asleep," again a plural number, not about a dead Judaism. These deaths were occurring then and Paul deals with how to comfort those who are separated from Christians they love through death. Paul answers that those who are alive when the Lord returns will not have any advantage over those who have died because both will be transformed into new bodies and then will go together to meet Jesus. To make this passage, which is so specific about Christians who die, to be a theological discussion about the end of the law of Moses and the "full establishment" of Christ's covenant is to read into the passage what the author never intended. No person in Thessalonica reading the message as received from Paul would ever have dreamed that this passage was not given to comfort those whose loved ones had died in the faith.

- II Thessalonians 1:7-10--"when the Lord Jesus shall be revealed from heaven with his mighty angels , in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ
- II Thessalonians 2:3-8--Before the Lord comes must be a falling away led by "a man of perdition." At His coming, the Lord will reveal this wicked person (or entity) and shall destroy him.
- II Timothy 4:1--Paul writes that at His coming, Jesus shall judge the living and the dead
- II Peter 3:4-13. --Considered in detail earlier, this passage is added to this list to remind that at the coming of the Lord or the day of the Lord "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat." As shown earlier,

this does, indeed, refer to the physical earth and heaven and, therefore, when this event happens, the earth as we know it will be burned up

- I John 3:2-3--In this passage, John says that "when He shall be manifested, we shall be like him." So, when Jesus returns, we shall be transformed into the same type of body He has.

Based on these passages outlined above, Stafford North rejected the AD 70 misconception based on these points.¹⁵

- it makes figurative events the Bible intends literally. For instance, the corruptible body of I Cor. 15 is said to be the fleshly or carnal system of Judaism and the resurrection of I Cor. 15 is the rise of Christianity.
- It is out of harmony with Bible teaching on Christ's second coming. Christ will come and judge the entire World; All the dead shall rise and the living to meet him in the air. This did not happened during the AD 70 claim of his return (1Thess 4:15-17)
- It is wrong because they apply the wrong hermeneutic required to passages to a first century second coming.
- They denied that Jesus did "completely establish" His new covenant before 70 A.D. Heb. 9:16
- The view is wrong because the resurrection of the dead described in the scriptures did not occur in 70 A.D.
- The view is wrong because it does not correctly use Matthew 24 and 25.

¹⁵ Stafford North. DID JESUS RETURN IN 70 A. D.? Oklahoma Christian University of Science & Arts

MISCONCEPTIONS CONCERNING THE SECOND COMING OF CHRIST

Two main misconceptions will be considered in this section of our study. These are:

A. The 70AD view.

According to Mark Dunagan's Sermon (12/09/01) titled "A.D. 70 Theory", this false doctrine is known by several designations: The A.D. 70 Doctrine, Realized Eschatology, and the Max King Theory, so named for the man who popularized it. Dunagan further revealed that the general thrust of the teaching is stated by Max King when he said, "The Holy Scriptures teach 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." (The Nichols-King Debate, p. 1) He again stress that, the contention of this theory is that all of the following happened in A.D. 70:

1. All Bible prophecy was fulfilled completely.
2. The kingdom came with power.
3. The second coming of Christ occurred.
4. The Judgment Day took place.
5. The dead were raised and death was conquered.
6. The Law of Moses ended.
7. Satan's rule ceased.
8. The world ended.
9. Heaven and Hell began.¹⁶

In the same vein, Wayne Jackson in his article "Was the Lord's "Second Coming" in A.D. 70? affirm this assertion when he allege that "The theory of "realized eschatology," better known

¹⁶ Mark Dunagan. AD Theory.

<https://www.beavertonchurchofchrist.net/articles/blog>. Accessed 19/10/2024.

as the A.D. 70 doctrine, alleges that all Bible prophecy, including the “Second Coming” of Christ, was fulfilled with the destruction of Jerusalem by the Romans in A.D. 70.¹⁷ Jackson however observe that a major problem with the A.D. 70 doctrine is in explaining clear Bible passages which depict the Lord’s return in a visible manner, which did not occur, of course, in A.D. 70.¹⁸

B. The PREMILLENNIALISM VIEW

According to Brewer, the Premillennarian doctrine concerning the second advent of Christ affirms the following propositions:

- 1) That the second advent of Christ is to occur at a time not very far from our day. This may indeed be true; but it is a matter in regard to which we are all equally ignorant. The attitude of every Christian (and hence of the Church), whether he be a Premillennarian or not, should be one of expectancy.
- 2) The second coming of Christ is to be visible and personal, and that it is to be signalized by the resurrection of some or all of the saints, of this latter fact, as an event distinct from the general decisive resurrection. There is far from being any proof in Scripture.
- 3) 3. That Christ, with the risen saints, is to reign a thousand years on this earth, visibly and in person, and that the end of the world and the general resurrection and judgment are not to occur until after these thousand years. Concerning which it may be said that the Scriptures uniformly speak of the visible return of Christ, the resurrection, and the final judgment, as occurring in immediate consecution, unless this passage in Rev. 20:1-6, be regarded as the one exception.
- 4) That at the beginning of these thousand years the scattered Jews are to be restored to the land of Palestine.

¹⁷ Wayne Jackson www.ChristianCourier.com. Html Accessed 19/10/2024

¹⁸ Ibid.

and re-established as a kingdom of which Christ is to be the visible and personal head and that during this interval and from Jerusalem as a center, the process of world evangelism agencies. This is equivalent to saying instead of two there are to be three dispensations, viz, the Old Testament dispensation, the New Testament dispensation , under which we are now living , and this millennial dispensation . This , also, is equivalent to saying , that the agencies instituted by Christ when he was on earth before for the evangelization of the world are not adequate to this end and that they were not designed to be so.

- 5) That this millennial reign is to be followed by the withdrawal of Christ and by another temporary supremacy of Satan.¹⁹

Glenn B. Ramsey concurred with Brewer on this view in his article "The False Doctrine of Premillennialism" when he explains that though the doctrine has variations of teachings but basically the theory in its teachings argues that during the personal ministry of Jesus, Israel rejected Him as king, thus postponing the kingdom's establishment. For the interim period Christ had to settle for the establishment of His church. This church age or Christian age continues until a time when the first resurrection (the resurrection for the righteous) will occur. At that time the living saints will be raptured up to be with Christ for seven years. These seven years will see tremendous tribulation on earth. Then Christ will return with the saints for a 1000 year reign from his Kingdom throne in Jerusalem. During this time Satan will be bound and all the Jews will be gathered to Jerusalem. At the end of this 1000 years period the second resurrection (resurrection of the wicked) will occur. Then judgment is

¹⁹ Brewer, G. C., "Premillennialism" (1939). Stone-Campbell Books. 198.
http://digitalcommons.acu.edu/crs_books/198

pronounced and the righteous go on to heaven and the wicked to hell.²⁰

Jefferson David Tant equally expressed the same teaching concerning the Premillennial doctrine in his article 'Premillennialism and the Bible' when he declare that the school of thought alleges that:

The kingdom of the Old Testament prophecies has not been established, and we now have the "church phase." God's promises to Abraham to make his seed a great nation are not yet fulfilled

Christ came to set up his kingdom, but he was thwarted in this, so set up the church instead, intending to return later to set up his kingdom. The Jews as a nation will be converted and restored to Palestine. Christ will return to earth, establish his kingdom, and reign for 1,000 years on David's literal throne in Jerusalem.²¹ He further said, there are many other factors, but these are the core ideas that drive Premillennialism.²²

These views expressed thus far sound contradictory in nature concerning the second advent of Christ as myriads of scriptures teaches. As stated in the introductory section of this paper, a careful examination of the scripture shall be done to figure out if this teaching is true or false.

²⁰ Gleen B. Ramsey. 'The False Doctrine of Premillennialism'.
<https://www.tn-biblecollege.edu/the-false-doctrine-of-premillennialism/>

²¹ Jefferson David Tant, Premillennialism and the Bible
<https://www.lavistachurchofchrist.org/cms/premillennialism-and-the-bible/>

²² *ibid*

AN EXAMINATION OF THE AD 70 AND PREMILLENNIAL DOCTRINES VERSUS THE SCRITURAL TEACHING ON THE SECOND ADVENT OF CHRIST

Time and space won't permit to use all the scriptural passages in arguing these contrary views and teachings concerning the second coming of Jesus Christ. Therefore, this work shall dwell on 1Corinthians 15 and 11Peter 3:10-13 as foundational passages to portray the fact that the Premillennial and the AD 70 teachings concerning the second coming of Christ is false. In Summary, the advocates of the AD 70 theory asserts that all predictions concerning the second coming of Jesus Christ was fulfilled in AD 70; while the Premillennial concept holds that Christ did not accomplish his mission when he first came. As a result, He is going to come again and establish a physical kingdom in Jerusalem to rule for 1000 years. Are these assertions true?

1 Corinthians 15.

Matthew Henry in his Commentary assert that, the apostle Paul set in this chapter to establish the doctrine of the resurrection of the dead, which some of the Corinthians flatly denied, v. 12-23. He explain that whether the Corinthians turned this doctrine into allegory, as did Hymeneus and Philetus, by saying it was already past (2 Tim. 2:17, 18) as did several of the ancient heretics, by making it mean no more than a changing of their course of life; or whether they rejected it as absurd, upon principles of reason and science; it seems they denied it in the proper sense. And they disowned a future state of recompenses, by denying the resurrection of the dead.²⁴ The AD 70 advocates might have been influenced by such philosophies to advocate for the AD 70 view. Whatever was the cause and source of this theory, Paul in 1Corinthians

²³ Matthew Henry Commentary on 1 Corinthians 15.

https://www.blueletterbible.org/Comm/mhc/1Cr/1Cr_015.cfm

²⁴ *ibid*

15 was set to teach and clarify the doctrine of the death, burial and resurrection of a physical body which was a problem among the Corinthian Christians and not the burying of the Jewish system and the rise of Christianity as claimed by the AD 70 view. An analysis of the various portions of this chapter is necessary for a better understanding of the concept expressed by Paul.

Paul begins by referring to the resurrection of Christ's body and tells of those who personally saw the resurrected body. Their denial was of a "bodily resurrection" because Paul begins by saying, "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?" Christ's bodily resurrection is a case of the type of resurrection they were denying. Paul's whole argument here is that because all agreed that Christ had a bodily resurrection, it is wrong to say that Christians are not raised in the same manner. To deny one is to deny the other.

Again, Paul says, "If the dead [plural] are not raised, neither has Christ been raised" (verse 16). Thus, if other dead ones are not raised bodily, neither can Christ have been raised bodily. It would be beside Paul's point here to say, "If the dead [the Jewish system] has not been raised [the Christian system], neither has Christ been raised." What would be the connection with what precedes and why would he use the plural "dead ones" instead of the singular? But it certainly does make his point to say that if you do not believe dead bodies come out of graves, then you will have to deny that Christ's dead body came out of the grave.

As corroboration of this view, Paul makes the same point in I Corinthians 6:13-14. He warns against the immoral use of our bodies for fornication and urges that we use our bodies, rather, for the Lord. What body does he mean? It is that body that can engage in a sexual act. He adds that not only is this body "for the Lord," but "the Lord is for the body and God both

raised the Lord and will rise up Christians through his power." So the same body which has sexual capability is the body which we give to God and which then God raises up, even as He did the body of Christ. So in both I Corinthians 6 and 15, Paul speaks of not only the resurrection of Christ's physical body but of the like resurrection of other physical bodies as well.

Then, Paul writes in 15:22 that Christ is the "first fruits" of them that are asleep. In other words, the same thing that happened to Him, a bodily resurrection, will later happen to us, a bodily resurrection. Paul comments in vss. 30-34, that to put your life in jeopardy or to deny yourself the pleasures of life would make no sense unless there is a resurrection of the dead.

In verses 35-49, Paul addresses the question that would naturally arise, "If there is a resurrection of a dead body, what will the new body be like?" Just as a seed is planted and produces something based on itself but not identical to itself, Paul says, even so will our bodies be planted in the grave and from them will come forth something from them but not like them. The new body, for both the righteous and the wicked, will be a body that does not die again--an eternal body, that is not fit for the spirit realm neither the earthly. That Paul still has in mind a physical body is clear from his reference to different types of flesh and to different types of bodies: terrestrial and celestial.

Then Paul says "it is sown in corruption; and raised in incorruption; it is sown in dishonor; and raised in glory; it is sown in weakness; and raised in power; it is sown a natural body; and raised a spiritual body." "It," here, refers to the same entity in each of its uses: the physical body--"it" is planted and "it" is raised. The nature of that body will be different when it is raised; here Paul still refers to what was planted as that which is raised, even though it will be in a transformed state. May we ask, would any in Corinth, upon

reading this epistle, have thought Paul meant that Judaism was buried and Christianity sprang forth? The answer is certainly in the negative.

No doubt, this passage speaks of the burial of our dead bodies and their ultimate resurrection. To conclude his discussion, verses 50 to 58 Paul says that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." The "we." Refers to Human beings and not covenants. He continues, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Let's observe several points from these verses as against the "spiritualized" approach:

- 1) Paul speaks of "we," living human beings in the plural, and he contrasts those alive at any point in time ("we") with those who have already died at any point in time ("they"). He speaks plainly to real people and real circumstances and not figurative.
- 2) Some died and are raised; others do not die and are changed. If the resurrection of the dead is the coming of Christianity out of the grave of Judaism, what, in such a figure, are those who do not die? What do they represent? In essence, if "death" refers to the end of Judaism and the "resurrection" the coming of Christianity, what is represented by those who do not die at all? It is therefore, a serious error or mistake to make this passage represent anything other than physical death, a literal resurrection of the bodies of those who have died, and the transformation of those who are alive at Christ's coming.
- 3) When will all of this be done? At the last trumpet sounds. Could 70 A.D. be the time of the last trumpet sound? Surely not
- 4) As a final piece of evidence that Paul speaks of the resurrection of a physical body and not the end of one covenant and the start of another, Paul affirm that what

comes to a final end and total defeat when these events take place is death. When the bodies spoken of are raised, "death is swallowed up in victory." Victory over death is achieved only when all who have died are raised, not when the covenant with Israel ends and a new kingdom begins.

After the resurrection spoken of in 1Corinthians 15, death will then be destroyed. So, Paul says, when all are raised and there will be no more dying, death has been destroyed. But since death is still with us today, the events spoken of in this passage have not yet taken place. "Death," in verse 55, then refers not to the death of something [Judaism], but to the end of dying. With the resurrection of all of those who have died, then, physical death itself will have come to an end in that it will never claim another victim. But such did not happen at 70 A.D. neither has it happened to accept the 1000 years reign of Christ on Earth. I Corinthians 15 deals with the bodily resurrection of Christ experienced rather than a reference to the death of the covenant through Moses and the beginning of Christianity through Christ. The subject is literal and not figurative or allegorical interpretation of the 70 A.D. Advocates of these views give this passage a meaning that was not intended by the writer.

II Peter 3:3-13. This second passage examines the figurative approach of the 70 A.D. advocates and the Premillennial school of thought concerning events which shall happen at His coming. The passage alleges the following:

- 1) The heavens shall pass away with a great noise;
- 2) The elements shall melt with fervent heat;
- 3) The earth and all the works in it shall be burned up.

The 70 A.D. advocates say that this statement applies to the destruction of the Jewish system and not to the actual earth and heaven. Such, however, is not in harmony with the

passage. What was the context of the passage? The Scoffers were making mockery of the second coming of Christ. What are the scoffers mentioned deriding? That the physical universe, which has existed since creation, is still here even though God has said it would be destroyed. They were not scoffing because they had not seen the end of Judaism. According to the 70 A.D. advocates, Peter should have said to tell them they were looking for the wrong kind of fulfillment of the promise of the end of the world. Peter does not, however, take such an approach. Rather, he says those who scoff because His coming has not happened yet, should be reminded that God did once destroy the physical earth by water. Peter confirms that the physical destruction of Noah's day offered as a similar event, it is clear that the heaven and earth mentioned in the same context are also the physical heaven and earth that will be destroyed by fire. Peter's point, then, is that those who scoff should be reminded that God does keep His promises to destroy. He once promised that He would destroy the earth by water and while it was over a hundred years before He did it. He kept His word. In a similar manner, He has said He would bring the world to an end and, while some may scoff because God chooses to wait, He will keep this promise too. Only this time it will not be just with a family on the same earth, but all physical things will be destroyed to be replaced with a "heaven and earth" of a different type. II Peter 3 therefore speaks of the time when the entire physical universe shall cease. The passage is literal and never figurative. These events have not taken place and can never be associated with the View of the 70 AD neither the 1000-year reign which claim that Jesus Christ will come back to reign physically on earth for 1000 years.

Revelation 20:1-6 is equally used to support the 1000 years. reign of Christ on Earth. It is indeed one of the very heart and souls of premillennialism. George Murray calls it "the very citadel and bulwark of premillennial eschatology"²⁵. Maybe,

25 Murray, George. *Millennial Studies*. Grand Rapids, MI: Baker. 1948, 175.

without these few verses, the theory would not even have a semblance of suggestion in the New Testament. Albert Barnes, in tandem with this assertion, observes:

It is admitted, on all hands, that this doctrine, if contained in the Scriptures at all, is found in this one passage only. It is not pretended that there is, in any other place, a direct affirmation that this will not literally occur, nor would the advocates for that opinion undertake to show that it is fairly implied in any other part of the Bible. But it is strange, not to say improbable, that the doctrine of the literal resurrection of the righteous, a thousand years before the wicked, should be announced in one passage only. ²⁶ .

Why will the advocates of this theory choose to hold to this kind of thought if this is not true? Scholars such as Charles Hodge observe it is foolish to attempt a forced harmony between the figurative elements of Revelation 20:1-6 and the premillennial theory with the latter being contradicted by so many plain passages of Scripture. ²⁷. Still, in reference to Revelation 20:1-6, Charles Hodge opined:

It is a sound rule in the interpretation of Scripture that obscure passages should be so explained as to make them agree with those that are plain. It is unreasonable to make the symbolic and figurative language of prophecy and poetry the rule by which to explain the simple didactic prose language of the Bible. It is no less unreasonable that a multitude of passages should be taken out of their natural sense

26 Albert Barnes, Commentary on Revelation. Grand Rapids, MI: Baker. 1954. 428-429.

27 Hodge, Charles. Systematic Theology. Vol. 3. London, England: James Clarke & Co 1960, 842

to make them accord with a single passage of doubtful import.²⁸

The book of Revelation is symbolic in nature. Care therefore must be taken when attempting interpretation of the book. It is therefore, a serious error to literalize the book of Revelation, though; this is exactly what the premillennialists have done with the first six verses of Revelation 20. If this assumption by the Premillennialists were even close to be true, the following concepts were conspicuously omitted in the Chapter though very essential to the theory. Nothing is said of:

- Christ's second coming;
- The establishment of a kingdom;
- An earthly regime;
- A bodily reigning;
- The throne of David; or the Jews being regathered to Palestine.

All of these elements are vitally important to the millennial view, yet they are conspicuously absent from this Chapter which the advocates adopt to support their view.

Conclusion

A critical examination of both Old and New Testament scriptures clearly reveal that Jesus Christ came, died, was buried, resurrected and ascended back to Heaven. He promised to return again when the World shall be judged. Despite conflicting views; the word of God is still true that Jesus is yet to come neither will he come to rule on earth for 1000 years. The AD 70 and Premillennial views are therefore false teachings.

²⁸ *ibid*

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