

A Different Take On: The Second Coming, The Judgement & The Resurrection

(These notes includes information from Mike Parsons' book "The Eschatology of the Restoration of All Things" p:252-260)

The doctrines of The Resurrection, The Second Coming, and The Judgement are based on age-old Roman Catholic teaching, but more recently on Futurist Eschatology. I subscribe to the Realised Eschatology (a form of Preterist Eschatology), but the majority of Christians today reject it because of church creeds, traditions and 'pop' Bible prophecy teaching. Those come together to produce an End Times orthodoxy, which modern evangelicals defend as accurate doctrine, producing an inertia to any change in their eschatology. Orthodoxy is the same blockage that prevented Roman Catholics from accepting Martin Luther's revelation of justification by faith alone.

Interestingly, though, church orthodoxy has changed many times over the years, but it's the current orthodox position that believers adamantly defend 'to the death'. In regard to End Times, the main positional change in the past was the wholesale switch away from Preterist Eschatology, which was the dominant theology for protestants for hundreds of years. The worldwide change to today's Futurist Eschatology (AKA Rapture theory) began with the dispensational¹ teaching of J.N. Darby² and took over with the wholesale adoption of Scofield's Reference Bible³ at the beginning of the 20th century.

As I've debunked Futurist Eschatology in the past,⁴ it's important for my readers to see how doctrines and eschatology are intrinsically linked, so they can effect changes in their beliefs.⁵ The way that it happens is that a person's eschatology directly impacts their theology. Therefore, what they believe about the Law, the New Covenant, Israel, End Times, the Bride of Christ, the Millennial Reign, and even eternity, is directly impacted by their eschatology.⁶



The NT writers, who were producing their manuscripts somewhere between 30 & 70AD, were preparing the followers of Jesus for his return. They also taught that his second coming, the Judgement and the resurrection of the living and dead were imminent. They used terms such as: 'about to' be fulfilled; 'shortly'; 'soon'; 'quickly'; 'in a very little while'; and would 'not be delayed'. That teaching of imminence was consistent throughout the entire NT, as these few references show:

- Acts 17:31 (YLT) – “He is about to judge the world”
- Acts 24:15 (YLT) – “there is about to be a rising again of the dead, both of righteous and unrighteous”
- Romans 8:18-23 (YLT, KJV) – “about to be revealed”,
- Romans 13:11-12 – “nearer than when we believed”
- Romans 16:20 – “shortly”

1 – en.wikipedia.org/wiki/Dispensationalism

2 – John Nelson Darby (1800-1882) Formed the Plymouth Brethren en.wikipedia.org/wiki/John_Nelson_Darby

3 – en.wikipedia.org/wiki/Scofield_Reference_Bible

4 – SEE: Glorious End Times series - canberraforerunners.org/?page_id=5029

5 – That's one of the reasons for all my investigations. SEE: canberraforerunners.org/?page_id=6853

6 – canberraforerunners.org/wp-content/uploads/2017/12/Your-eschatology-impacts-your-theology.jpg

- 1 Corinthians 7:29-31 – “time is short”
- 1 Corinthians 10:11 – “upon whom the ends of the ages have come”
- 1 Corinthians 15:51 – “We shall not all sleep, but we shall all be changed”
- Philippians 4:5 – “The Lord is at hand”
- 1 Thessalonians 4:15 – “we who are alive and remain until the coming of the Lord”
- 1 Thessalonians 5:1-2 – “the day of the Lord so comes”
- 2 Thessalonians 1:5-10 – “rest with us when the Lord Jesus is revealed from heaven”
- 2 Timothy 4:1 (YLT) – “who is about to judge living and dead at his manifestation and his reign”
- Hebrews 13:14 (YLT) – “the coming one we seek”
- James 5:7-9 (YLT) – “the presence of the Lord hath drawn nigh”
- 1 Peter 4:5 – “Him who is ready to judge the living and the dead”
- 1 Peter 4:7 – “the end of all things is at hand”
- 1 John 2:17-18 – “it is the last hour”
- Revelation 1:1 – “shortly take place”
- Revelation 22:6-7 – “things which must shortly take place”
- Revelation 22:10 – “the time is at hand”
- Revelation 22:12 – “I am coming quickly”
- Revelation 22:20 – “Surely I am coming quickly”

These all immanencies line up with Jesus’ teaching on the timing of his return:

- **Matthew 10:23** – “you will not have gone through the cities of Israel before the Son of Man comes.”
- **Matthew 16:28** – “there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom”
- **Matthew 24:34** – “this generation will by no means pass away till all these things take place”

Realised Eschatology is a Bible-based belief which teaches that the Second Coming, the Judgement, the Resurrection (of the living and dead), as well as the Millennium, all occurred at the end of the Old Covenant (OC) age in 70AD, with the fall of Jerusalem and destruction of the Temple.

The ‘great tribulation’, described as a time of ‘distress’ and ‘wrath’, occurred in the 3½-year period between 66AD and 70AD, as foretold by Jesus.⁷ The Salvation of the believers occurred when they followed his warning as fled the city,⁸ escaping to Pella where they were safe.

In fact, the Kingdom fully came into existence on the Earth in all the believers with the return of the King in 70AD, just as Jesus said it would:

Luke 21:29-32 (NKJV) – “Look at the fig tree, and all the trees. When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things happening, know that the kingdom of God is near. Assuredly, I say to you, this generation will by no means pass away till all things take place.

To understand The Resurrection, The Second Coming and The Judgement from a New Covenant (NC) perspective, it’s vital to comprehend that the apocalyptic⁹ language of the OT prophets, the NT writers and Revelation are metaphorical (i.e. picture language, not literal). Without that understanding of the way the writers wrote their messages, a Bible reader of today can make huge mistakes – even theologians can get into error.

7 – In Matthew 24 & Luke 21

8 – Luke 21:20

9 – ‘apocalyptic’: The word is used here with the modern inference of major death and destruction. It’s not used in its NT Greek meaning of ‘unveiling’ or ‘displaying’.

Here's a few basic examples of apocalyptic metaphors:

- Jesus 'coming in the clouds' is Ancient Near East (ANE) picture language which indicated that the person was a god. (Even Jesus ascending in the clouds conveyed the message that he was God to the 1st century people who heard tell of that event.)
- The 'stars falling' was an ANE metaphor for the termination of a king's reign or the end of a kingdom.
- The 'rolling up the heavens like a scroll' was ANE symbolic language for the fall and judgement of nations.
- 'Heaven and Earth' was a Jewish reference to the temple which was the place where Heaven touched Earth.

The resurrection and the judgement of the dead occurred in 70AD with the raising of souls from the grave (Hebrew: Sheol) where they had waited for that specific time. Some of those would have gone directly into the presence of Father, while others would have gone into the consuming fire of his loving presence, which is for purifying and refining.

From another perspective, the resurrection of the dead could have occurred at the time of Jesus death, when his spirit left his body and he was promoted by Father to the King of Kings. At that time, some dead were raised because they were seen in the city. Jesus also went into Sheol at that time and preached the gospel to those who were there,¹⁰ and he led out those who were captives there.¹¹ Or, as the MIRRIR translation puts it:

Ephesians 4:8 (MIRROR) – *Scripture¹² confirms that he arrested¹³ every possible threat that held mankind hostage. ["he took captivity captive"] And in his resurrection, he led us as trophies in his triumphant procession on high. Consider the genius of God, in the incarnate Christ, he repossessed¹⁴ what belonged to us by design, in human¹⁵ form; this is his grace-gift to us.¹⁶*

NOTE: Francois Du Toit's notes on the above passage is located in the end note to this document.

There was also a resurrection of the living in 70AD, as well. This resurrection was through covenantal transformation where the saints were raised to spiritual life from their state of spiritual death which they inherited from Adam. The Fall brought death, but Jesus' death and resurrection brought life in the form of glorified NC bodies that inherited 'eternal life'.

The 'second coming' occurred when King Jesus returned and brought judgement (The Judgement) on the house of Judah (the Jews)¹⁷. That was for breaking covenant with Yahweh for the third time and for killing the Messiah, which their leaders said would be on their heads – a statement that they would bear the punishment from Yahewh for doing it.

In contrast to the Futurist's 'second coming', the King's return in 70AD was not to rapture the saints into Heaven, transforming their physical bodies into glorified bodies. It was to change their covenantal standing before Father, changing their status from Children of God to Sons of God, like Adam originally was.

10 – 1 Peter 3:18-20; 4:6; Ephesians 4:7-9

11 – Ephesians 4:8 (Young's Literal Translation)

12 – Paul quotes Psalm 68:18 from the Septuagint Greek OT (LXX), and sees captive mankind arrested in the death, descent into hades and the triumphant resurrection of the incarnate Word, in the man Jesus Christ.

13 – 'arresting at spearpoint' (See 2 Corinthians 10:5)

14 – Meaning: 'to take what is one's own'

15 – The word for the human species, male or female

16 – Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

17 – Israel had already been judged in 740BC when they were taken into captivity by the Assyrians. The majority never returned because of the integration policy of their captors. Those who returned were not a pure people, becoming known as the Samaritans in Jesus' day.

The main event of 70AD was the cessation of the Jerusalem temple functioning as the presence of God on Earth, as it had under the OC. With the NC fully coming into play at that time, the temple shifted to be the body of every believer where the Spirit dwelt. That was a spiritual temple, instead of a physical one, and physical Jerusalem also changed to become spiritual New Jerusalem, which is the melding of all the saints together.

Everything before that time was a type or 'shadow' of what would happen under the NC. That includes the nation of Israel, the tabernacle, the temple, Jerusalem, the Kingdom, etc. From 70AD onwards it was 'game on'. Father's plan to roll back the effects of The Fall, and to move towards returning everything back to where it was at Creation (The Restoration of All Things), because the focus of Heaven.

This means that the event referred to in the NT as 'The Last Days' has already passed. That expression was used to describe the days of the end of the OC. Significantly, 'The Last Days' could be defined as the period of time between the birth of Jesus and his second coming as the Judge in 70AD. In a similar way, the NT refers to the age of the OC as "this age", and the period of the NC as "the age to come".

The reason for the NT writers being in the OC and not the NC is that the Jews were given a generation (40 years), after they had their Messiah murdered, to repent and turn to him before judgement was meted out on them. The fall of Jerusalem and the destruction of the temple ended that grace period for the Jews and consequently ended the OC. The NC came fully into effect at that time, with the temple sacrifices ceasing, meaning that forgiveness from then on only came through "the blood of the Lamb".

"The Last Days" has another expression used synonymously with it, "The Day of the Lord", one that is often referred to as "The Judgment Seat of Christ". "The Day of the Lord" was always used to denote judgement:

*"The day of the Lord is a judgment, a verdict, which separates good and evil, sheep from goats, wheat from tares. Whichever analogy is used, the inference is the same: that Jesus' coming will bring about that judgment at the end of the age."*¹⁸

Paul writes about "The Day of the Lord" in 1 Corinthians 3:13-15, where he uses the expression "through fire". "Through fire" is a metaphor, as is the whole of the passage, so what does it mean? Father is love, but he's also a consuming fire, which refers to his passionate, burning desire for the restoration of each person through transformation. In its ancient metaphorical use, fire refers to transforming. That's because fire transforms ore into metal, and metal into forged tools. The following translation makes that clear:

2 Thessalonians 1:7-9 (YLT) – *and to you who are troubled — rest with us in the revelation of the Lord Jesus from heaven, with messengers of his power, in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ; who shall suffer justice — destruction age-during — from the face of the Lord, and from the glory of his strength,*

'Destruction' doesn't mean punishment, but complete judgement, ruination and the old life being undone. The fire of the presence of God completes that transformation.



A careful study and heart-felt assessment of what I've covered above should cause you to question what you've understood to-date. Like myself and others, you could eventually state:

*My inevitable conclusion is that the second coming of Jesus, along with the resurrection and judgment of the living and the dead, occurred in the generation that Jesus said it would. That means that our generation is Raptureless, Tribulationless, and Milleniumless — and that is good news.*¹⁹

18 – Mike Parsons (2022) "The Eschatology of the Restoration of All Things" [PDF] p:221
eg.freedomarc.org/course/eschatology-ebook www.amazon.com.au/Eschatology-Restoration-All-Things-enlightenment/dp/1789633354

19 – Mike Parsons (2022) "The Eschatology of the Restoration of All Things" [PDF] p:258

Here's a simple summary of what I've covered regarding 'The Last Days':

PRE 70AD	70AD	POST 70AD
Jesus dies, is resurrected and ascends Old Covenant Age of Law "The End of the Age" Israel, the children of God "This generation" must change (40 years) The Judge judges Israel and Judah Judgement of humanity completed "Heaven and Earth" temple destroyed Animal sacrifices for sin ceases Holiness is by works Stone temple Physical Jerusalem Inheritance of the land of Israel ends World control by Satan ends		The Kingdom is here NOW New Covenant Age of Grace "The Age to Come" The Ekklesia of sons Consequential diaspora of the Jews Judgement <u>had been</u> carried out on Jesus The King judges the heart only Heaven touches Earth through believers The "blood of the Lamb" covers all sin Holiness is imputed from the King Body temple (spiritual) New Jerusalem (spiritual) Sons inherit the entire Earth The Restoration of All Things begins

Believe It or Not!

The choice is yours

Whatever you choose to believe won't negatively impact Father's relationship with you

For more background understanding listen to:

➤ [Mike Parsons "The Resurrection"](https://youtu.be/DhozvTmu4Tc) youtu.be/DhozvTmu4Tc

[Francois Du Toit's notes on Ephesians 4:8 are over the page]

Laurence

12-12-2022

www.CanberraForerunners.org

COPYRIGHT

This document is free to copy, republish and distribute, but only 'as is'. It is free to quote from at length.
 All Canberra Forerunners' documents are licensed under
 Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported License
 Quotes are the copyright of their authors.

(Readers will need to look up for themselves any scriptures alluded to in this document)

Francois Du Toit's notes on Ephesians 4:8 (MIRROR)

“In this verse Paul explains what he just declared in verse 7 – he wants us to know the extravagant extent and dimensions of the measure of the gift of Christ. Remember that he is writing from prison [Eph 4:1] He's not asking for prayers to get him out of jail. He is imprisoned in Christ - [4:1] my complete existence is defined and confined in him. He was once a prisoner of the law of performance, held hostage in his own body, crying in desperation, "Is there anyone who can deliver them from this death trap?" [Rom 7] He now speaks as a prisoner of Christ. He is reminded of and obviously intrigued by the entire context of Psalm 67 which celebrates God rescuing the prisoners from their captivity and even the wayward and stubborn, who already died and are stuck in their graves. [mindsets] See Ps 67:6,7 He is the father of the orphans, and protector of the widows. God settles the lonely in a home; leading forth prisoners mightily, also the stubborn, even them that dwell in tombs. Paul sees by revelation the relevance of Jesus dying our death and entering into our darkness and hell on a rescue mission. Now he quotes Ps 67:19 [from the LXX Septuagint - the Greek OT which is Ps 68 in the Masoretic Hebrew text], and sees captive mankind arrested in the death, descent into hell and the triumphant resurrection of the incarnate Word, in the man Jesus Christ. Ps 67:19 ἀνέβη εἰς ὕψος, ἠχμαλώτευσας αἰχμαλωσίαν, incarnate Word, in the man Jesus Christ. Ps 67:19 ἀνέβη εἰς ὕψος, ἠχμαλώτευσας αἰχμαλωσίαν, ἔλαβες δόματα ἐν ἀνθρώπῳ - **anebes eis hupsos, echmaloteusas aichmaloosian, elabes domata en [in] anthrope** “You ascended on high, having taken captivity captive [arresting at spearpoint. See 2 Cor 10:5] and repossessed mankind's gifts in human form. The word **elabes** from **lambano** means to take what is one's own. The word for the human species, male or female is **anthropos**, from **ana**, upward, and **tropos**, manner of life; character; in like manner.

[The Masoretic Hebrew text, Ps 68:18,19, לקחת מתנתו באדם lakachat mattanoth ba adam -

"You have taken gifts in Adam." The gifts which Jesus Christ distributes to us he has received in us, in and by virtue of his incarnation. Adam Clarke.]

Ps 67:19 LXX continues: καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνοῦσαι - **kai gar apeithountes tou kataskenoosai**, "in order that even the unbelievers, **apeithountes** - the ones resisting persuasion, the backsliding, the headstrong, the wayward, the rebellious may rest; or may now inhabit - **kataskenosai** - to encamp within - again this word emphasizes the significance of the incarnation - **kata**, down and **skenosai**, from **skenos** - skin. The eternal thoughts of God, the conversation that was before time was, is clothed in skin. John 1:1-3,14.

See Rev 13:10, Being taken captive by the spear and killed by the sword [John 18:3] made death a doorway into the very domain in which mankind was held prisoner, [to be led out triumphantly in the resurrection as the Lamb's trophies.] After two days he will revive us. On the third day he will raise us up. Hosea 6:2 We were born anew in his resurrection. 1 Pet 1:3. Also Ephesians 2:5,6. This is how grace rescued us: while we were yet in that state of deadness and indifference in our deviations, we were co-quicken together with Christ.)”²⁰

20 – Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net