

MAX KINGISM--ANOTHER PERNICIOUS DOCTRINE

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INTRODUCTION

- A. This movement is called Max Kingism because he has been its leading light. He has written two large books that promote it--SPIRIT OF PROPHECY in the early 1970's and THE CROSS AND THE PAROUSIA OF CHIRST in 1987. The former has 392 pages; the latter has 784 pages.
- B. Sometimes this movement is called the A. D. 70 doctrine due to the emphasis the teaching focuses upon Jerusalem's destruction at the hands of Titus and his Roman Army.
- C. Often called Realized Eschatology and by this they simply mean that ALL Biblical Finals are already realized; they are past events by more than 1,900 years.
- D. It began in the Ohio Valley but pockets of its teaching are now found in more than half of the states.
- E. It is right here in West Tennessee and thus at our very doorsteps.

I. BACKGROUND OF THE MOVEMENT

- A. The part played by C. D. Beagle--father-in-law of Max R. King. I first met brother Beagle in 1956 when ^{he} attended a gospel meeting I conducted in the Ohio Valley.
- B. The major part played by Max King, a long time preacher in the Ohio Valley. I first met Max during the early 1970's and had a long period of personal study with him on these matters. Later I did a lengthy review of his teachings in FIRST CENTURY CHRISTIAN at the request of the then editors--Roy Hearn and Franklin Camp. It is said that Max spent some ten years working on his SPIRIT OF PROPHECY. No telling how long this latest book took him for it is a great big book.
- C. It has been promoted by their books, tracts, sermons, lectures,

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- personal conversations, a school they have conducted in Ohio, debates, etc.
- D. Its introduction to West Tennesseans was at the Freed-Hardeman Lectures in 1972. Brethren Woods and Nichols paid their respects to it and both refuted it with rapidity.
- E. We now know for a surety that it is not nearly as new and novel as King and his adherents first sought to make it appear. They have borrowed it from earlier errorists and doctored it up.

II. ITS FUNDAMENTAL ERRORS

- A. A system of spiritualization. King plays down the literal throughout his works.
- B. A movement where King and his adherents define their own terms. King is notorious in this and especially in his first volume.
- C. It is a system of major emphasis upon A. D. 70 though his latest book does seek to give a little more emphasis to the cross than his former work does.
- D. He has the second coming, resurrection, final judgment, end of the world, the kingdom coming in fulness of power and glory and entrance into the new heaven and earth all occurring in A. D. 70.
- E. He has the Jewish Economy ending at A. D. 70. He is all mixed up on the role of Israel during A. D. 33 to A. D. 70. He has Judaism and Christianity being co-extensive from Pentecost to Jerusalem's fall in A. D. 70.
- F. He has to rewrite the WHOLE Bible--both testaments--to fit his far-fetched theories and he is NOT THE LEAST reluctant in so doing.
- G. Makes no break at all in Olivet Discourse found in Matthew, chapters 24 and 25. He totally ignores the significance of verse 34 in Matthew 24.

III. REFUTATION OF MAX KINGISM

- A. It is anything but a system of simplicity but is complicated from the word go (Cf. II Cor. 11:3 and Isaiah 35:8).
- B. Show that Calvary, the resurrection of the Christ and Pentecost constitute the real hub of the Bible--not A. D. 70.
- C. Show how all these Biblical finals could not have occurred in A. D. 70.
- D. Matthew 25 soundly refutes it.
- E. So does John 5:28,29.
- F. So do the last day passages in John, chapters 6, 11 and 12.
- G. So does I Corinthians 15.
- H. So does I Thessalonians 4:13-18.
- I. So does II Thessalonians 2:1ff.
- J. So does II Peter 3:10-12.
- K. So does the whole book of Revelation in general and Revelation 1:7 and Revelation, chapters 21 and 22 in particular.

CONCLUSION: Max Kingism is one of the most colossal errors ever taught.
Brother

/B. C. Goodpasture told me it was about the most far-fetched thing he ever
Brother
read--his comment on SPIRIT OF PROPHECY. /Gus Nichols told me personally
after his 1973 debate with King in Warren, Ohio, that he (King) trifled
with the Scriptures all the way throughout the debate. But this is par
for his theory. He does it; so do all his adherents and I have talked
personally, by phone or corresponded with a number of them. They are alike
in this infamous way of handling Sacred Scriptures.