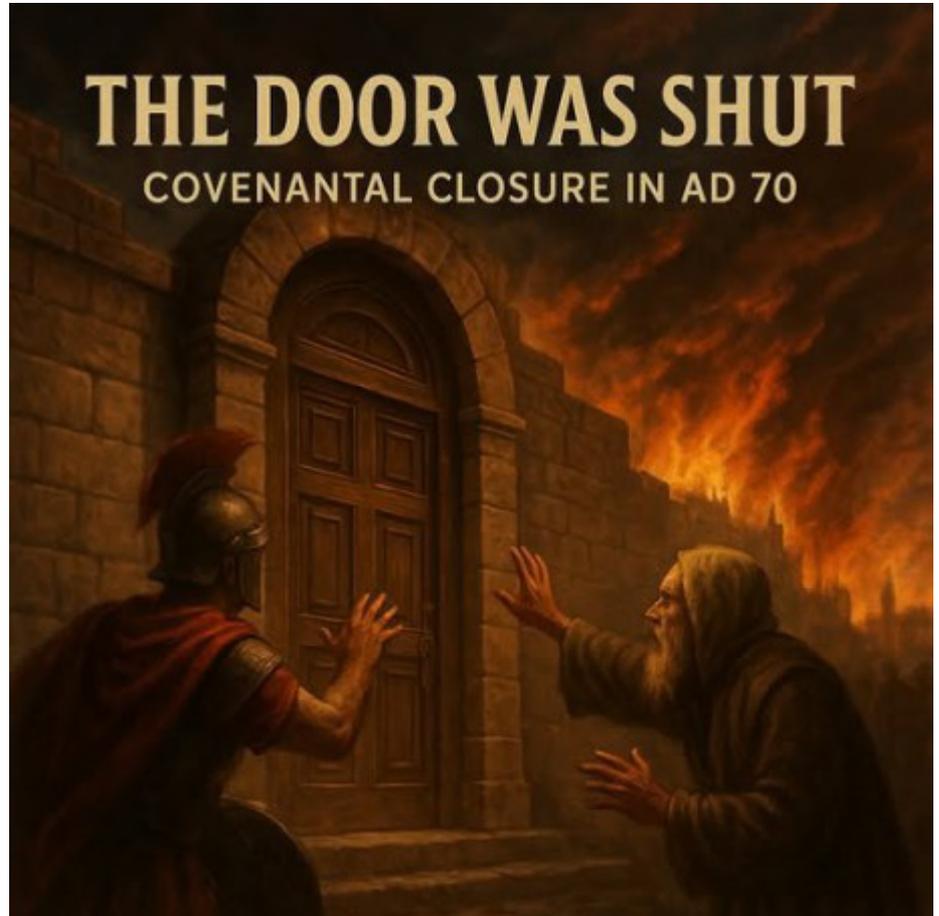


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**DOOR SHUT - THE
DOOR WAS SHUT
– COVENANTAL
CLOSURE IN AD
70**



By Dan Maines

THE DOOR WAS SHUT – COVENANTAL CLOSURE IN AD 70

Once judgment fell in AD 70, the Old Covenant age was brought to a close and the unique covenant position of Israel was removed (Hebrews 8:13). That moment was not just the destruction of a city, it was the full and final removal of the old system, the old priesthood, and the old way of access to God. Everything that had been established under Moses found its appointed end in Christ, and when that generation rejected Him, the covenant itself reached its termination point.

The "door" language in scripture is covenantal, meaning it refers to the God-given access within a specific covenant arrangement, and in this case it points to the closing of the Old Covenant door for first-century Israel at the AD 70 judgment, not to an ongoing closure for people today. In Matthew 25:10, the foolish virgins arrive after the bridegroom has come and "the door was shut." This same imagery appears in Luke 13:25-28, where people knock after the master shuts the door and He says, "I do not know where you are from." In both cases, the door represents the opportunity within a covenant arrangement that was available for a time and then closed forever for that generation.

In Matthew 25:10 and Luke 13:25-28, the shutting of the door is tied to Israel's covenantal window of grace in the first century. Once the Messiah came in judgment in AD 70, that door shut for that generation, it does not describe an ongoing door-shutting for people today.

So when you say "the door was shut," you are talking about:

A covenant door, access through the Old Covenant arrangement with God.

A time-bound event, the closing of that access in AD 70 for those who rejected Christ during their generation's visitation.

For us today under the New Covenant, the door is still open (Revelation 22:17). That is why the "door shut" passage is not about our era at all, it is about the first-century closure of the Old Covenant.

Jesus tied this event to His own time statements. In Matthew 24:34, He promised, "Truly I say to you, this generation will not pass away until all these things take place." In Matthew 16:27-28, He declared that some standing there would not taste death until they saw the Son of Man coming in His kingdom. These

words leave no room for a delay of thousands of years, the shutting of the door happened exactly when He said it would.

The Old Testament prophets confirm this pattern of open invitation followed by a closed door. Isaiah 22:22 speaks of the key of the house of David, where God opens and no one can shut, and shuts and no one can open. Micah 3:4 warns that when judgment comes, "He will not answer them," showing that there comes a point where access is removed. This covenantal closure in AD 70 fits perfectly with God's consistent dealings with His people throughout history.

It is also critical to see that the "door shut" was a corporate judgment. It fell on Israel as a covenant people, not on scattered individuals throughout the centuries. That generation had a unique role in redemptive history, they were the stewards of the promises, the keepers of the temple, the recipients of the Messiah. When they rejected Him during their time of visitation, the whole covenant structure they stood in was removed.

Luke 13:25-28 makes this even clearer. Jesus was speaking directly to His first-century audience, the ones standing in front of Him as He warned them about the door being shut. He was not giving a distant prophecy for another age but delivering a personal and urgent warning to His own generation.

THE COVENANTAL VERDICT ON THAT GENERATION

Jesus came to His own, and His own did not receive Him (John 1:11). For forty years, from His ministry to the destruction of Jerusalem, there was a window of grace for Israel to repent and believe. This was their time of visitation (Luke 19:41-44). But when they hardened their hearts, the verdict became irreversible.

Hebrews 12:17 gives the example of Esau, who "found no place for repentance, though he sought it with tears." The point is not

that God delights in shutting people out, but that there is a divinely appointed time for decision. When it is passed, the opportunity is gone.

In the same way, the first-century covenant people who refused the invitation until the day of judgment were shut out when the King came. The parable of the wedding feast in Matthew 22:1-14 shows those who spurned the invitation being destroyed, and the feast being filled with others.

NO MORE OLD COVENANT TO ENTER

After AD 70, there was no longer an Israel under the Old Covenant to be part of. The temple was gone, the priesthood was gone, and the genealogical records that determined tribal identity were gone. The door to that covenant was permanently shut.

This does not mean that God turns away a truly repentant heart in any age. The New Covenant gospel continues to save all who believe. Revelation 22:17 declares, "The Spirit and the bride say, 'Come.' And the one who hears say, 'Come.' And the one who is thirsty come, the one who desires, let him take the water of life without cost." The invitation remains open to the nations throughout the New Covenant age and will remain open forever, as the gospel continues to call people from every tribe, tongue, and nation into the everlasting kingdom of God.

THE FINALITY OF AD 70 AND THE OPENNESS OF THE NEW COVENANT

For that specific generation, once the King came in judgment and the wedding feast began, those who had rejected the Messiah during their time of visitation were left outside.

It was a covenantal closure, meaning the end of a specific Old Covenant arrangement, not a blanket denial of salvation to

individuals in the centuries after.

The principle from Hebrews 12:17 is that a point of no return can arrive in God's plan. For Israel as a covenant nation, that point was the destruction of Jerusalem in AD 70.

In short, the picture of Esau fits perfectly with the first-century reality. There was a set time for the covenant people to embrace their Messiah. Once that time passed, the verdict on that generation was final. But in the New Covenant era that followed, the invitation stands to all nations and all generations who respond to Christ in faith.

Today, we live in that era. The old door is shut, but a new and living way has been opened through the blood of Jesus (Hebrews 10:19-20). That way will remain open forever, as the gospel continues to gather people from every tribe, tongue, and nation into the everlasting kingdom of God.

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