

# Fulfilled Prophecies

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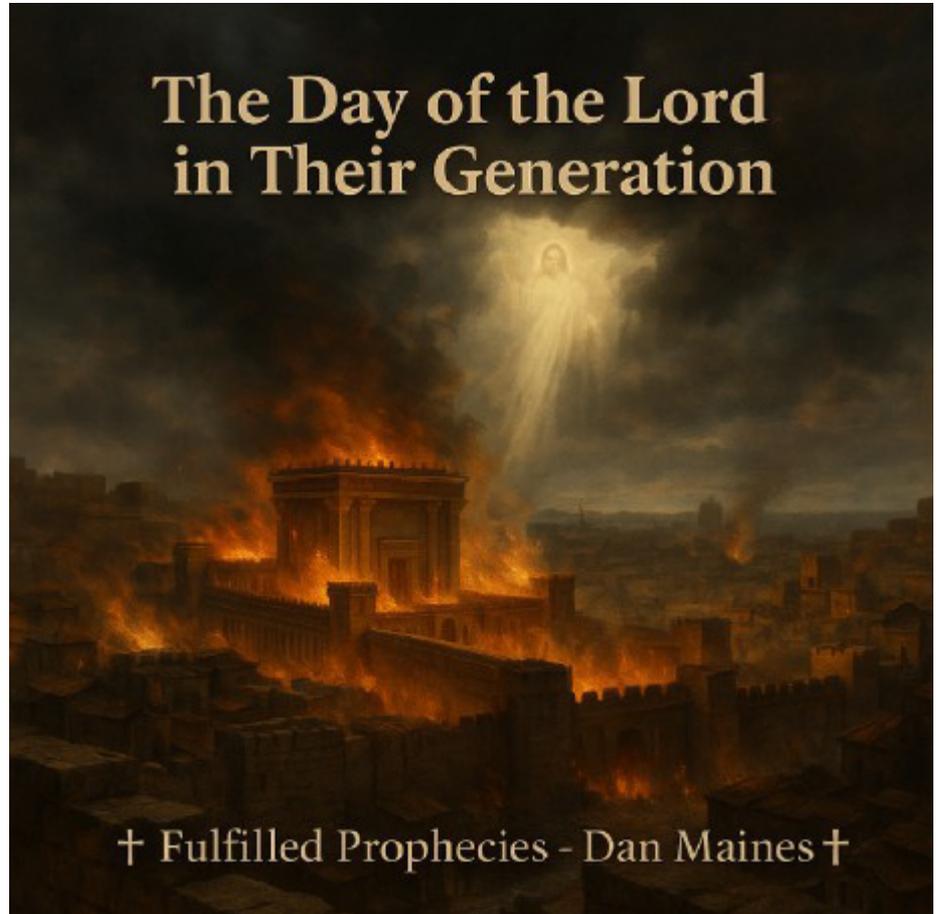
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## The Day of the Lord in Their Generation



By Dan Maines

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**Matthew 24:34**

Truly I say to you, this generation will not pass away until all these things take place.

† Jesus spoke these words directly to His disciples, not to a distant future audience. The phrase "this generation" consistently refers to the people living at that time (Matthew 11:16, 12:41-42). He was describing the events that would unfold before that generation ended, culminating in the destruction of Jerusalem in AD 70.

† In Scripture, the "Day of the Lord" always refers to God's intervention in judgment against a nation or people who have broken covenant with Him. It wasn't a single global event, but a repeated pattern throughout history. The prophets spoke of many "Days of the Lord", against Babylon (Isaiah 13:6, 9), Egypt (Ezekiel 30:2-4), Edom (Obadiah 15), and Israel itself (Joel 1:15; Amos 5:18). Each time, it meant national judgment, destruction, and covenant transition.

† The final Day of the Lord, spoken of by Jesus and the apostles, was the climactic judgment against Old Covenant Israel. It ended the temple sacrifices, the priesthood, and the entire Mosaic system, making way for the everlasting New Covenant kingdom where righteousness dwells (Hebrews 8:13; 12:26-28).

† God never made a coming in judgment in bodily form, every time it was spiritual. His presence was revealed through divine acts, historical events, and covenantal change, never by physical appearance. Just as He "came down" on Egypt (Isaiah 19:1) riding on a cloud in judgment, so Christ "came" in judgment upon Jerusalem in AD 70. These comings were spiritual manifestations of divine authority, not physical returns.

† The Day of the Lord in this context wasn't about the end of the physical world but the end of the Old Covenant world. This marked the closing of the Mosaic age and the full establishment of the New Covenant kingdom.

#### **Matthew 16:27-28**

For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds. Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom.

† These verses confirm that Jesus' coming in judgment and kingdom glory was imminent for that generation. Some of those standing with Him would live to see it. This was fulfilled when Christ came in power through the Roman armies in AD 70 to execute judgment on the covenant breakers (Matthew 22:7).

† The "coming of the Son of Man" described here is the same coming spoken of in Matthew 24. It wasn't a physical descent to earth but a covenantal coming in judgment, fulfilling the imagery of Daniel 7:13-14,

where the Son of Man comes before the Ancient of Days to receive dominion and a kingdom.

### **Matthew 10:23**

But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

† This verse strengthens the time frame of fulfillment. Jesus told His disciples that they wouldn't even finish going through all the cities of Israel before His coming. This aligns perfectly with the promise that the coming would occur in their generation, not thousands of years later.

### **Matthew 23:36-38**

Truly I say to you, all these things will come upon this generation. Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate!

† Jesus directly identified Jerusalem as the target of judgment. The "house" being left desolate referred to the temple, which was destroyed in AD 70. This was the Day of the Lord against Israel's corrupt system, fulfilling what the prophets had warned (Isaiah 13:6, Zephaniah 1:14).

† This passage ties together the rejection of the prophets, the rejection of Christ, and the resulting desolation. The covenant curse that Moses warned of in Deuteronomy 28 had reached its climax.

### **Luke 21:20-22**

But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled.

† Luke records the same prophecy from Jesus, showing clearly that the Day of the Lord was tied to the Roman siege of Jerusalem. These were the days of vengeance, fulfilling all that had been written. The believers recognized these signs and escaped, just as history confirms.

## **1 Thessalonians 5:2-4**

For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. But you, brethren, are not in darkness, that the day would overtake you like a thief.

† Paul warned the Thessalonians of the same impending judgment. The phrase "thief in the night" speaks of suddenness, not delay. Those who were awake and watching (faithful believers) weren't overtaken, but those who trusted in the temple and Jewish system were destroyed.

† The faithful remnant recognized the signs Jesus gave in Matthew 24:15-16 and fled to Pella, escaping the judgment that came on Jerusalem. The unbelieving nation was caught unaware, fulfilling this warning precisely.

## **2 Peter 3:10**

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

† Peter used apocalyptic language drawn from Old Testament prophecy. "Heavens and earth" symbolized the covenantal order of Israel, not the physical universe (Isaiah 51:15-16). The "elements" were the principles of the Old Covenant system (Galatians 4:3, 9). The burning signified the complete removal of that system through divine judgment.

† This covenantal fire made way for "new heavens and a new earth" where righteousness dwells, representing the New Covenant world in Christ (2 Peter 3:13).

## **Hebrews 10:37**

For yet in a very little while, He who is coming will come, and will not delay.

† This statement was written just before the destruction of Jerusalem and confirms that the coming of the Lord was near. There was no delay or gap. The inspired writer emphasized "a very little while", perfectly fitting the fulfilled timing of AD 70.

## How it applies to us today

† The fulfillment of the Day of the Lord proves that Jesus' words never fail. It confirms that every prophecy was completed within the time He specified. This strengthens our faith in the trustworthiness of Scripture and the finished work of Christ.

† We now live in the New Covenant age where God dwells with His people. There's no future day of wrath awaiting believers. The Day of the Lord came upon that generation, but for us, it's a reminder of His faithfulness and victory.

† Understanding this frees us from fear and motivates us to live as citizens of the fulfilled kingdom, spreading the message of reconciliation and righteousness that already reigns through Christ.

## Historical Writers

† Josephus recorded that divine signs preceded Jerusalem's fall, including a star resembling a sword and a voice saying, "Let us remove hence." (Wars 6.5.3).

† Tacitus confirmed similar omens and a great disturbance among the Jews, aligning with Jesus' prediction that great signs would appear before the end (Histories 5.13).

† Eusebius wrote that the Christians in Jerusalem, being warned by an oracle, fled to Pella and were saved from destruction (Ecclesiastical History 3.5).

† **This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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## Source Index

† Matthew 10:23; Matthew 16:27-28; Matthew 23:36-38; Matthew 24:34; Luke 21:20-22; 1 Thessalonians 5:2-4; 2 Peter 3:10; Hebrews 10:37

† Isaiah 13:6, 9; Isaiah 19:1; Isaiah 51:15-16; Ezekiel 30:2-4; Joel 1:15; Amos 5:18; Obadiah 15; Zephaniah 1:14; Daniel 7:13-14; Deuteronomy 28; Galatians 4:3, 9; Hebrews 8:13; 12:26-28

† Josephus, Wars of the Jews 6.5.3; Tacitus, Histories 5.13; Eusebius, Ecclesiastical History 3.5

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