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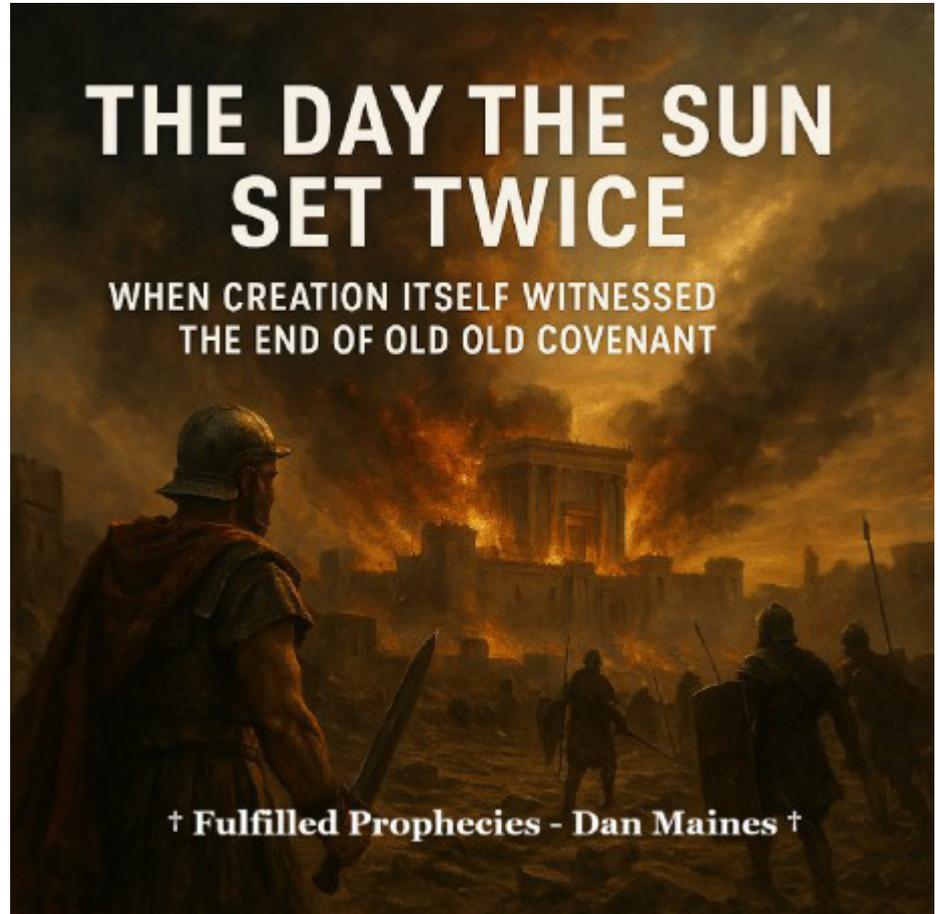
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The Day the Sun Set Twice: When Creation Itself Witnessed the End of the Old Covenant



By Dan Maines

The Day the Sun Set Twice: When Creation Itself Witnessed the End of the Old Covenant

Matthew 24:29

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.

† Jesus used prophetic symbolism already familiar from Isaiah 13:10 and Ezekiel 32:7. The darkening of the sun, moon, and

stars was not literal, but described the end of a covenantal world. Israel's leaders, priests, and rulers were the lights of that order, and when Jerusalem fell, those lights went out (Isaiah 13:10, Ezekiel 32:7, Luke 21:25-26).

† The heavens represented the spiritual realm of Israel's covenant relationship with God. When it was shaken, it signified the removal of the Old Covenant structure (Hebrews 12:26-28). The new unshakable kingdom, the body of Christ, would now remain forever (Daniel 2:44).

† The shaking of heaven and earth did not mean the destruction of creation, but the end of the age that Moses governed (Hebrews 9:26). The system of law that could not perfect man was replaced by the everlasting light of the Lamb (John 8:12, Revelation 21:23).

Genesis 1:16-18

God made the two great lights, the greater light to govern the day, and the lesser light to govern the night. He made the stars also. God placed them in the expanse of the heavens to give light on the earth.

† From the beginning, these lights symbolized rule and authority. Joseph's dream in Genesis 37:9 identified his father, mother, and brothers as the sun, moon, and stars. These symbols later represented the governing bodies of Israel under the Old Covenant (Genesis 37:9-10).

† When Adam sinned, the light of his dominion over creation faded. That was the first sunset, the fall of man, the loss of covenantal order, and the introduction of death and darkness (Romans 5:12, 1 Corinthians 15:21-22).

† The second sunset occurred when Jerusalem fell in AD 70. As Adam's fall ended the first creation, Jerusalem's fall ended the old covenant creation. Out of that darkness came the

everlasting light of the new heaven and new earth, where the Lamb Himself is the light (Revelation 21:23, 2 Peter 3:13, Isaiah 65:17, Romans 8:19-21).

2 Corinthians 3:7-11

But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit fail to be even more with glory.

† Paul contrasted two glories, the fading light of Moses and the everlasting light of Christ. The fading glory was the sun of the old covenant setting, while the new light of Christ's kingdom rose never to fade again (John 1:17, Hebrews 8:13).

† The ministry engraved on stone represented temporary light. It revealed sin but could not remove it (Romans 3:20). The ministry of the Spirit brought permanent light that transformed hearts and minds (2 Corinthians 3:17-18).

† When the temple fell in AD 70, the veil torn at Christ's death was fully realized (Matthew 27:51). The glory that once rested on stone and temple departed forever and returned to the true temple, the body of Christ (1 Corinthians 3:16, Ephesians 2:21-22, Galatians 4:24-26).

Revelation 21:23

And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.

† This fulfilled Isaiah 60:19, showing that physical light was no longer needed to represent God's presence. The New Jerusalem shines with the light of Christ alone, the Lamb who reigns eternally (John 8:12, Revelation 22:5).

† The new creation is not a distant hope but a present reality. The old covenant world has passed away, and the glory of God

now fills His people (2 Corinthians 5:17, Hebrews 9:11-12).

† The city of God, made of living stones, shines brighter than the sun. Its light will never be darkened because the Lamb is its lamp and His kingdom has no end (1 Peter 2:5, Luke 1:33).

Historical References

† Josephus recorded that signs appeared in the heavens before Jerusalem's destruction, seen by priests as omens of judgment (Wars 6.5.3).

† Tacitus confirmed in Histories 5.13 that strange phenomena were seen over Judea, symbolizing divine judgment upon the nation.

† Eusebius, in Ecclesiastical History 3.8, recognized that Jerusalem's fall fulfilled Christ's prophecies, ending the old world and establishing His eternal kingdom.

† Suetonius also wrote of omens and heavenly signs before Vespasian's rise and Jerusalem's fall, affirming the fulfillment of divine prophecy (Lives of the Caesars, Vespasian 4:5).

How it applies to us today

† The day the sun set twice shows that God's promises are precise and fulfilled. The first sunset began with Adam's fall, and the second ended the dominion of death through Christ's victory (Romans 5:17, 1 Corinthians 15:57). We now live in the eternal day that never ends (John 11:26).

† The world did not end, darkness did. The light of the new covenant will never fade, and the kingdom of Christ will never be shaken (Hebrews 12:28, Revelation 11:15).

† We no longer wait for light to come. The Lamb reigns, His city shines, and we walk in the brightness of His fulfilled kingdom (Ephesians 5:8, Colossians 1:13).

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

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Source Index

† Isaiah 13:10, Ezekiel 32:7, Genesis 37:9, Malachi 4:2, Hebrews 12:26-28, Revelation 21:23, Romans 8:19-21, Galatians 4:24-26

† Josephus, Wars 6.5.3

† Tacitus, Histories 5.13

† Eusebius, Ecclesiastical History 3.8

† Suetonius, Lives of the Caesars, Vespasian 4:5

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