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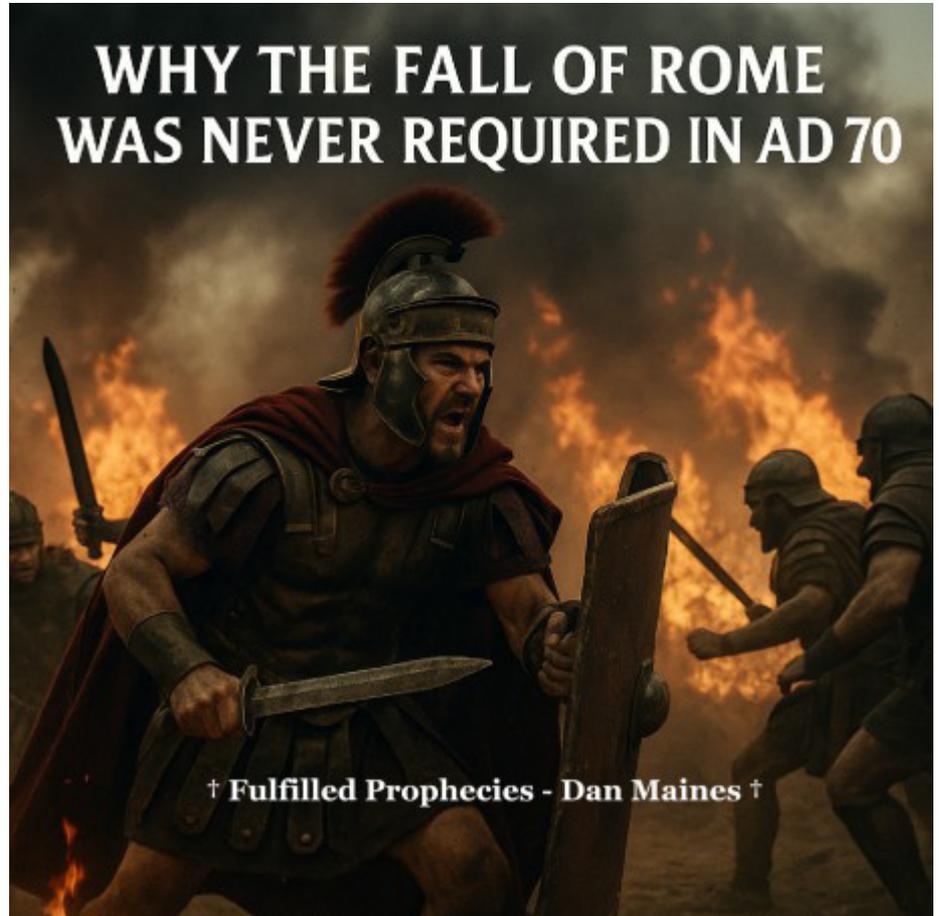
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Why The Fall Of Rome Was Never Required In AD 70
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By Dan Maines

Why The Fall Of Rome Was Never Required In AD 70

Introduction

This sermon answers the recent claims circulating online that Titus did not die in AD 70, that Rome did not fall in AD 70, and that Daniel 2, Daniel 7, 2 Thessalonians 2, and Revelation 19 therefore cannot apply to the first century. These arguments are built on misused Greek definitions, imaginary wordplay, and symbolic interpretations that contradict the plain meaning of scripture. From the fulfilled perspective, we will show that none

of these claims hold up under biblical or historical examination.

There is a reason these theories keep popping up. Once people reject the first century fulfillment that Jesus and the apostles repeatedly declared as near, soon, and at hand, they have to invent new interpretations to avoid the clear time statements. This leads to complicated wordplay, artificial timelines, and symbolic systems that contradict the simple reading of scripture. This sermon sets the record straight so God's people stay grounded in the truth already delivered.

† Jesus Himself warned His own generation that all these things would come upon them (Matthew 23:36).

† The apostles repeated the same urgency because fulfillment was unfolding before their eyes (Hebrews 10:37).

† Fulfillment belonged to them, not us (Luke 21:20-22).

† Jesus told them the kingdom was at hand, proving the expectation was first century, not ours (Mark 1:15).

Daniel 2 And The Shattering Of The Statue

Some insist that Daniel 2:35 requires all four kingdoms to fall on the same calendar day and that since Babylon, Persia, and Greece did not literally collapse in AD 70, the statue could not have been shattered by the coming of Christ's kingdom. This misunderstands the symbolism. Daniel is not describing the political demise of each empire at the same moment. The vision describes God's kingdom replacing the entire order of man's dominion. The stone strikes the feet because Rome ruled when Christ's kingdom arrived. When Christ established His kingdom, He shattered every human system of dominion in terms of covenant authority. The image collapsing represents the end of the old world order, not the physical fall of Rome, and not the literal destruction of Babylon, Persia, and Greece in the first century.

† Jesus' kingdom replaced all former dominions spiritually and covenantally, not politically (Luke 1:33).

† The stone became a great mountain filling the whole earth, showing expansion, not political conquest (Daniel 2:35).

† God said His kingdom would never be destroyed, proving this is an eternal dominion, not a Roman collapse (Daniel 2:44).

† Christ was given all authority in heaven and on earth, fulfilling the transfer of dominion (Matthew 28:18).

† Christ's kingdom is not of this world, proving the prophecy is spiritual in nature, not geopolitical (John 18:36).

† Daniel 2 predicts the rise of the kingdom, not the political fall of Rome, and the text never mentions Rome collapsing at all.

2 Thessalonians 2 And The Forced Greek Redefinitions

The argument next moves to 2 Thessalonians 2:8, claiming that the Greek words *anaireo* and *katargeo* really mean take away and render inactive instead of overthrow and destroy. This is incorrect. *Anaireo* often means kill or remove by force when used of people. *Katargeo* means bring to an end or abolish. Paul says the Lord will slay the lawless one with the breath of His mouth and bring him to nothing. These are judgment terms. The claim that Titus was simply taken away to Rome and therefore this prophecy was fulfilled is an attempt to soften the language of judgment. This redefinition is not supported by the Greek or by Paul's consistent usage.

† Judgment language in scripture reflects covenant removal, not always physical death (Isaiah 10:12).

† *Katargeo* is used for the old covenant being abolished, proving it means complete termination, not inactivity (Hebrews 8:13).

† The breath of His mouth echoes Isaiah 11:4, showing divine judgment, not a simple relocation.

† The Thessalonians were told they would see these events, proving they were first century (2 Thessalonians 2:5).

† The mystery of lawlessness was already at work in their day, not ours (2 Thessalonians 2:7).

† *Katargeo* consistently refers to the end of covenant standing or function, not necessarily the end of physical existence,

matching Paul's usage exactly.

Revelation 9 And The Claim That Titus Was Apollyon

Another claim is that Apollyon means Apollo and destroy, therefore Titus is Apollyon because he commanded Legio XV Apollinaris. This is wordplay, not exegesis. Revelation 9 does not identify Apollyon as Titus. John draws his imagery from Joel 2 and Exodus 10. The locust army is symbolic of covenant judgment, not a literal Roman legion. Revelation is not a guessing game linking names through sound similarities. The argument collapses because it introduces external associations not found in the text.

† Revelation uses prophetic imagery drawn from the Old Testament, not Roman unit nicknames (Joel 2:1-11).

† The locusts torment and do not kill, proving they are not soldiers (Revelation 9:5).

† The shapes like horses prepared for battle parallel Joel's imagery, not Roman cavalry (Joel 2:4).

† The command to harm only those without God's seal shows this is judgment on Israel, not Rome (Revelation 9:4).

† The Abyss is the realm of the demonic, not a Roman province (Luke 8:31).

† Revelation 9 is intentionally symbolic, and the imagery cannot be read as literal Roman troops without violating the Old Testament context John is quoting.

The Abyss Is Not Egypt And Not The Lake Of Fire

The claim then says Titus rose out of the Abyss, which they define as Egypt because Egypt is called an iron smelting furnace. The New Testament never equates the Abyss with Egypt. The Abyss is the realm of the demonic. Egypt is never called the Abyss or the lake of fire in Revelation. The lake of fire and the Abyss are also not interchangeable. John keeps them distinct. The argument depends on merging symbols that scripture separates.

- † The Abyss represents confinement of evil beings (Luke 8:31).
- † Satan is bound in the Abyss, proving it is spiritual, not geographic (Revelation 20:1-3).
- † The lake of fire is the final judgment scene, not a temporary holding place like the Abyss (Revelation 20:14).
- † Egypt represents bondage and oppression, not the Abyss (Deuteronomy 4:20).
- † Revelation 11:8 uses Egypt symbolically for Jerusalem, not Rome and not the Abyss.

Revelation 19 And The Beast Being Cast Alive Into The Lake Of Fire

Revelation 19:20 says the beast and false prophet were thrown alive into the lake of fire. This is covenant judgment language. It does not mean the person had to physically die on the spot. Prophetic judgment regularly uses imagery of burning, consuming, and casting without requiring literal physical death. When Isaiah 34 says Edom's land will burn forever, Edom did not become a physical volcano. Revelation speaks of divine judgment against the persecuting power. Titus did not need to drop dead in AD 70 for the imagery of judgment to be fulfilled.

- † Prophetic burning represents covenant destruction, not literal fire (Isaiah 34:8-10).
- † Jesus used outer darkness and weeping imagery for judgment on Israel, not physical death (Matthew 8:12).
- † Matthew 22:7 describes Jerusalem being burned, fulfilling covenant wrath.
- † Being cast alive means Rome's persecuting authority was judged, not that the empire had to collapse (Revelation 19:20).
- † Revelation consistently uses fire as the symbol of covenantal judgment (Revelation 20:10).
- † The lake of fire is symbolic everywhere in Revelation, and no early Christian interpreted it as requiring the literal death of a living political leader in the moment of judgment.

Daniel 7 And The Distinction Between Removal Of Dominion And Judgment

Daniel 7:11-12 says the first three beasts lost dominion yet lived on for a time, while the fourth beast was slain and given to the burning fire. This does not require the Roman Empire to physically collapse in AD 70. It means Rome lost its covenant authority over God's people. Rome's ability to oppress the saints was judged and removed. The beast's destruction refers to judgment against the persecuting power, not the geopolitical demise of the entire empire. After Jerusalem fell, Rome no longer held covenant authority over God's people because the old covenant age had ended.

† Dominion removal does not require political extinction, as shown in Daniel 7:12.

† Jesus received the kingdom at His ascension, fulfilling Daniel 7:13-14 (Acts 2:33).

† The saints received the kingdom after judgment fell on Jerusalem (Daniel 7:27).

† Rome's persecution of the saints ended when covenant judgment fell (Luke 21:22).

† Scripture never requires Rome to collapse for Daniel 7 to be fulfilled, only the destruction of its covenant authority (Daniel 7:11).

† Daniel 7 never predicts the political fall of Rome, only the judgment of its persecuting role, which perfectly matches the events of AD 70.

The Real Issue: Revelation's Timing Cannot Be Escaped

All of these complicated arguments attempt to avoid the obvious data: Revelation gives its own timing.

Revelation 1:1 says the things must soon take place.

Revelation 1:3 says the time is near.

Revelation 22:6 again says the things must soon take place.

Revelation 22:10 says do not seal the words of this prophecy, for the time is near.

No amount of redefined Greek or symbolic manipulation can

overturn the timing Jesus Himself gave. The events were near, not thousands of years away.

The Consistent Apostolic Witness

Every apostle taught the same timing. Paul said the appointed time had grown very short. Peter said the end of all things was near. James said the judge was standing right at the door. John said it was the last hour. None of these statements point to events thousands of years later. They are all consistent with Jesus' own teaching that all these things would take place in that generation. The fulfilled timeline is not new, it is the original apostolic timeline.

The fulfilled perspective does not deny the seriousness of God's judgment. It places that judgment exactly where Jesus and His apostles said it would fall, on the covenant-breaking generation that rejected their Messiah. Once we honor the inspired timeline, Revelation, Daniel, and the Olivet Discourse all harmonize perfectly. The destruction of Jerusalem, not the fall of Rome, is the event scripture centers as the covenantal turning point of history.

† Paul said the day was approaching, not distant (Hebrews 10:25).

† James warned that the Lord's coming was near (James 5:8).

† Peter declared they were living in the last days Joel predicted (Acts 2:16-17).

† John confirmed it was the last hour (1 John 2:18).

† Jesus' generation statement seals the timeline forever (Matthew 24:34).

How It Applies To Us Today

The fulfilled perspective shows us that God kept every promise He made concerning the judgment of Israel and the establishing of Christ's kingdom. Because those prophecies were fulfilled in their generation, we live in the assurance that nothing stands between us and God today. The kingdom is open,

righteousness is available, and access to God is complete. We are not waiting for another empire to fall or another beast to rise. We are living in the age where Christ's rule has already been established and cannot be shaken. This gives us confidence, stability, and peace, knowing that every word Jesus spoke has been confirmed. Instead of fear and speculation about world events, we can live boldly in the finished work of Christ and the security of His everlasting kingdom.

Historical References

Justin Martyr

† Justin said the destruction of Jerusalem fulfilled the words of the prophets and Jesus, proving God judged Israel, not Rome (Dialogue with Trypho 32).

Josephus

† Josephus wrote that God had turned against Jerusalem and used Rome as His instrument of judgment, placing the blame on Israel's rebellion, not on Rome (Wars 6.2).

Tacitus

† Tacitus recorded signs, disturbances, and divine omens pointing to the judgment of the Jews and the destruction of their city, not the collapse of Rome (Histories 5.13).

Eusebius

† Eusebius said the destruction of Jerusalem fulfilled the predictions of Jesus, and that the church escaped because they obeyed the Lord's warnings, showing the judgment was on Israel, not Rome (Ecclesiastical History 3.7).

Clement of Alexandria

† Clement taught that after Israel's judgment the church became the heir of the covenant blessings, confirming the shift happened when Jerusalem fell, not when Rome fell (Stromata 6).

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

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† Daniel 2:34-35, 44-45

† 2 Thessalonians 2:8

† Revelation 9:1-11, Revelation 19:20

† Daniel 7:11-12

† Revelation 1:1, 3, Revelation 22:6, 10

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