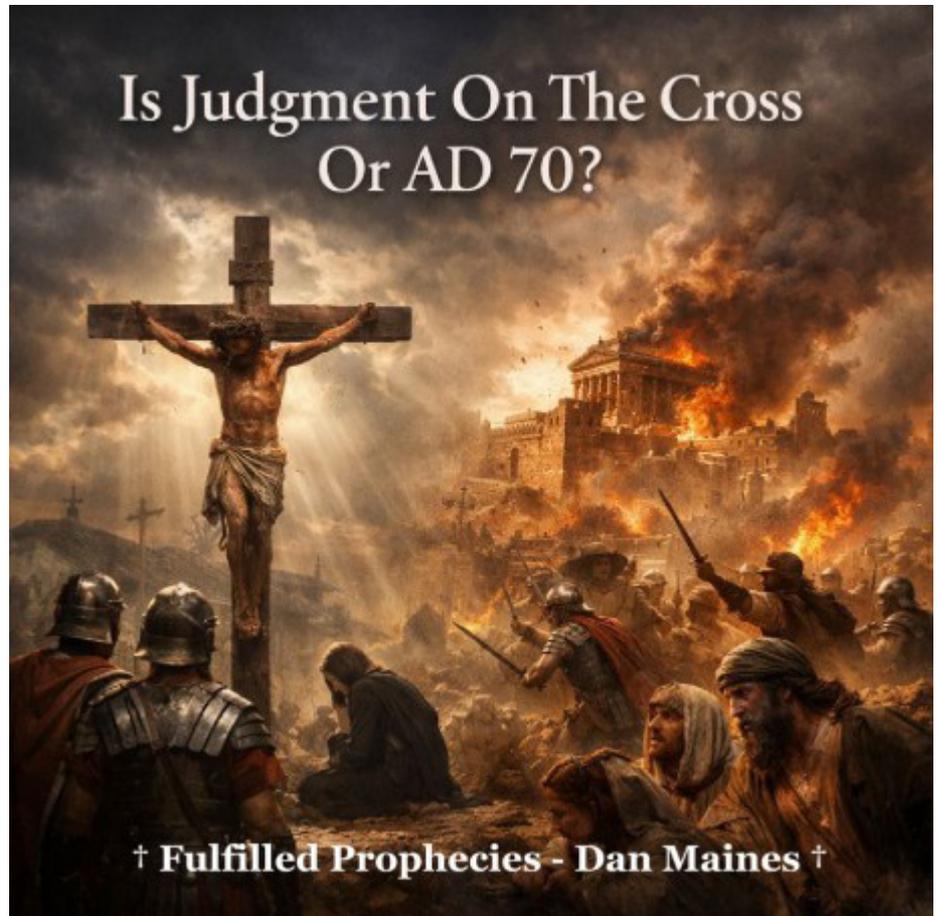


# Fulfilled Prophecies

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**Judgment - Is  
Judgment On The  
Cross Or AD 70?**



By Dan Maines

**Is Judgment On The Cross Or AD 70?**

## Introduction

† This question only becomes confusing when two different biblical judgments are merged into one.

† Scripture itself never does that, and it consistently keeps these judgments distinct.

† The cross and AD 70 are both judgments, but they are not the same judgment, they serve different purposes in redemptive history.

† When Scripture is allowed to speak for itself, the distinction becomes unavoidable.

† Scripture speaks of more than one kind of judgment, and confusing those judgments creates doctrinal error.

† Judgment for sin and covenant judgment are never treated as the same event in Scripture.

† The Bible consistently separates atonement language from vengeance language, and it applies them to different historical moments.

### **Isaiah 53:5-6**

But He was pierced for our offenses,  
He was crushed for our wrongdoings;  
The punishment for our well-being *was laid* upon Him,  
And by His wounds we are healed.

All of us, like sheep, have gone astray,  
Each of us has turned to his own way;  
But the LORD has caused the wrongdoing of us all  
To fall on Him.

† This passage defines judgment for sin, not covenant judgment on a nation.

† Iniquity was laid on the Messiah, not reserved for a later historical event.

† Sin judgment was substitutionary, complete, and final in Christ.

### **John 19:30**

Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

† Finished means fully accomplished, not partially completed.

† Nothing related to sin remained unresolved after this declaration.

† Scripture never suggests sin awaited judgment in AD 70.

## **Romans 8:1**

Therefore there is now no condemnation at all for those who are in Christ Jesus.

† Paul wrote this decades before AD 70.

† If sin was judged in AD 70, this statement couldn't have been true when written.

† The absence of condemnation proves sin judgment was already complete.

## **Hebrews 9:26-28**

Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been revealed to put away sin by the sacrifice of Himself. And just as it is destined for people to die once, and after this *comes* judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

† Sin was put away once, not progressively and not in AD 70.

† His later appearing is explicitly separated from bearing sin.

† Scripture itself forbids assigning sin judgment to AD 70.

† Atonement language is never used for AD 70, and vengeance language is never used for the cross.

† The cross is described in terms of sacrifice, forgiveness, reconciliation, and peace.

† AD 70 is described in terms of wrath, vengeance, desolation, and covenant accountability.

## **Matthew 23:35-36**

so that upon you will fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you, all these things will come upon this generation.

† This judgment is directed at a specific people, not placed on Christ.

† It is future from the cross and limited to that generation.

† This is covenant accountability, not atonement.

### **Matthew 24:34**

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

† Jesus anchors this judgment in a living generation.

† The cross had already occurred, so this can't be the same judgment.

† This confirms a coming historical event.

### **Luke 21:20-24**

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 inside the city must leave, and those who are in the country must not enter the city; because these are days of punishment, so that all things which have been written will be fulfilled. Woe to those women who are pregnant, and to those who are nursing babies in those days; for there will be great distress upon the land, and wrath to this people; and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles until *the* times of the Gentiles are fulfilled.

† This language is national, geographical, and covenantal.

† Armies, captivity, and desolation do not describe the cross.

† This is covenant judgment on a people, not judgment for sin.

† Josephus describes Jerusalem's destruction as the end of the Jewish age and the collapse of its covenant system.

† The temple, priesthood, sacrifices, and genealogies were permanently removed.

† This confirms Jesus' warning as covenant judgment, not

redemptive atonement.

### **Hebrews 8:13**

When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.

† The Old Covenant still stood but was nearing removal.

† AD 70 marks its historical vanishing.

† Forgiveness of sin preceded this event.

### **Hebrews 12:26-28**

And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This *expression*, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe;

† This passage defines covenant removal, not individual judgment after death.

† The shaking refers to the removal of the Old Covenant order.

† What remains is the unshakable New Covenant kingdom.

### **Colossians 2:14**

having canceled the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

† The debt was removed at the cross, not in AD 70.

† Ordinances condemning were dealt with judicially in Christ.

† This action predates covenant destruction.

### **1 Thessalonians 2:16**

hindering us from speaking to the Gentiles so that they may be

saved; with the result that they always reach the limit of their sins. But wrath has come upon them fully.

† Wrath is described as arriving, not symbolic or distant.

† This aligns directly with AD 70 judgment.

† Paul distinguishes wrath on Israel from sin judgment in Christ.

## **Historical References**

† Josephus records Jerusalem's destruction as unparalleled in Jewish history.

† Tacitus describes the war as divine judgment against the Jewish nation.

† Eusebius identifies AD 70 as the fulfillment of Jesus' covenant warnings.

## **How It Applies To Us Today**

† We live free from condemnation because sin was judged at the cross.

† We don't fear covenant wrath because that system no longer exists.

† Our confidence rests in a finished atonement and a completed covenant transition.

## **Q & A Appendix**

**Q** Was sin judged in AD 70?

**A** No. Sin was judged at the cross, not in AD 70. Scripture is explicit that Christ bore sin once for all, Isaiah 53:5-6; Hebrews 9:26; Romans 8:1.

**Q** What was judged in AD 70?

**A** Old Covenant Israel was judged for covenant unfaithfulness and rejection of the Messiah, Matthew 23:35-36; Luke 21:20-24; Hebrews 8:13.

**Q** Why were both judgments necessary?

**A** The cross removed sin, AD 70 removed the covenant system that condemned, Colossians 2:14; 1 Thessalonians 2:16.

**Q** If sin is already judged, why did AD 70 still happen?

**A** Because AD 70 was not about sin removal but covenant removal. The Old Covenant system that condemned had to be taken out of the way, Colossians 2:14; Hebrews 12:26-28.

**Q** Do believers get judged at physical death?

**A** No. Scripture never teaches a post death judgment for those in Christ. Judgment for sin was already completed at the cross, and there is now no condemnation for those in Christ, Romans 8:1; John 5:24.

**Q** What happens to believers at physical death?

**A** Physical death is not a judgment but a transition. Those in Christ already possess eternal life and do not come into judgment, John 11:25-26; John 5:24; Philippians 1:21-23.

**Q** Then what judgment does Hebrews 9:27 refer to?

**A** Hebrews 9:27 speaks covenantally, not individually. It refers to the Old Covenant order awaiting judgment, which culminated in AD 70, Hebrews 9:26-28; Hebrews 8:13.

**Q** Is there any judgment left for believers today?

**A** No judicial judgment remains. Believers are judged righteous in Christ and live under grace, not condemnation, Romans 5:1; Romans 8:1; 1 John 4:17.

**Q** Does this teaching remove accountability?

**A** No. It establishes true accountability rooted in life, not fear. We live unto the Lord because we've been made alive in Christ, not because we're awaiting judgment, 2 Corinthians 5:15; Colossians 3:1-4.

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

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## Source Index

† Isaiah 53:5-6; John 19:30; Romans 8:1; Hebrews 9:26-28; Matthew 23:35-36; Matthew 24:34; Luke 21:20-24; Hebrews 8:13; Hebrews 12:26-28; Colossians 2:14; 1 Thessalonians 2:16

† Josephus, Wars of the Jews, Book 6

† Tacitus, Histories 5

† Eusebius, Ecclesiastical History, Book 3

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