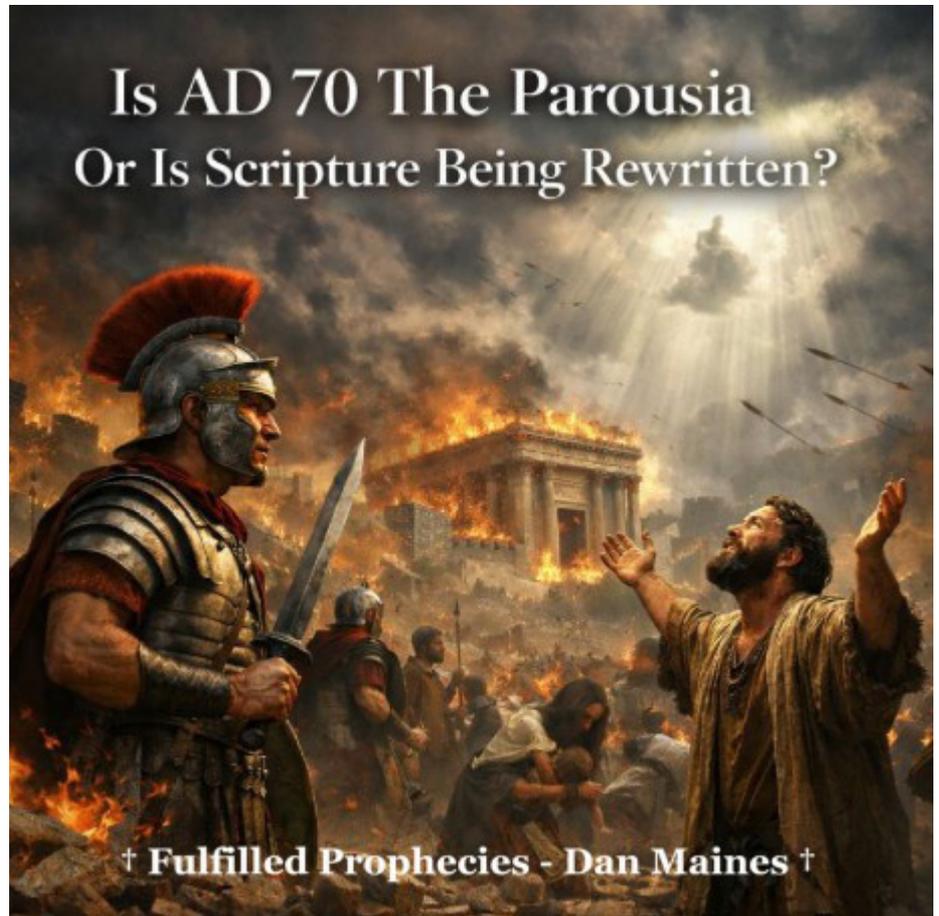


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Is AD 70 The Parousia Or Is Scripture Being Rewritten?



By Dan Maines

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Introduction

† The claims presented argue that the fulfilled perspective depends on spiritualizing Scripture, denies a future physical resurrection, redefines the Parousia, and ignores texts such as 2 Peter 3, 1 Corinthians 15, Romans 8, and Hebrews 9.

† This post allows Scripture to define its own language, time statements, and covenant context without importing later theological assumptions.

† The issue is not the authority of Scripture, but whether Scripture is allowed to interpret itself within its original audience and timeframe.

Matthew 24:34

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

† Jesus placed the fulfillment of all the things He described within the lifespan of that generation.

† Any interpretation that moves fulfillment thousands of years forward contradicts Jesus' explicit time marker.

† There is no textual distinction made between a Parousia and the Parousia in the discourse itself.

† The Greek word parousia means presence or coming and does not require a physical descent to the earth.

† Scripture consistently uses coming language for covenant judgment, Isaiah 19:1; Micah 1:3-4; Psalm 18:7-15.

† AD 70 fulfilled every warning Jesus gave, Jerusalem destroyed, the temple removed, and the Old Covenant age ended.

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 PERSON 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."

† Jesus anchored His coming within the lifetime of some standing before Him.

† A future interpretation empties Jesus' words of their meaning.

† This judgment language follows Old Testament covenant

judgment patterns, not a planet-ending event.

1 Peter 4:7

The end of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer.

† Peter spoke to living believers and declared the end was at hand, not distant.

† This statement loses all meaning if fulfillment is postponed thousands of years.

† The end in view is the Old Covenant world, not the end of the physical universe.

Revelation 1:1-3

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated *it* by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, everything that he saw. Blessed is the one who reads, and those who hear the words of the prophecy and keep the things which are written in it; for the time is near .

† John explicitly stated the events would shortly come to pass.

† The time being at hand rules out a distant future fulfillment.

† Revelation opens and closes with imminence language that cannot be redefined.

2 Peter 3:10-13

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 discovered.

Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and

the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

† Peter wrote to first century believers who were actively looking for and desiring this event.

† The language mirrors Old Testament covenant collapse imagery, Isaiah 13; Isaiah 34; Deuteronomy 32.

† The word elements is *stoicheia*, used by Paul for covenantal principles, Galatians 4:3; Colossians 2:20.

† Peter ties this judgment to the last days of that generation, 2 Peter 3:1-2.

† The comparison to Noah is about certainty of judgment, not identical mechanics.

† The flood ended a world, the fire ended the Old Covenant world centered on the temple.

Isaiah 19:1

The pronouncement concerning Egypt:

Behold, the LORD is riding on a swift cloud and is about to come to Egypt;

The idols of Egypt will tremble at His presence,

And the heart of the Egyptians will melt within them.

† This is covenant judgment language, not a literal descent of God from the sky.

† Scripture itself defines coming language symbolically.

† This establishes the biblical pattern Jesus and the apostles followed.

1 Corinthians 15:51-54

Behold, I am telling you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this

perishable must put on the imperishable, and this mortal *must* put on immortality. But when this perishable puts on the imperishable, and this mortal puts on immortality, then will come about the saying that is written: "DEATH HAS BEEN SWALLOWED UP in victory.

† Paul stated that not all would sleep, placing fulfillment within his own generation.

† The contrast is covenant death versus covenant life, not bodies leaving graves.

† Death here is separation under the law, Hosea 13:14.

† Jesus was raised as the life-giving Spirit, 1 Corinthians 15:45.

† Paul states flesh and blood cannot inherit the kingdom of God, 1 Corinthians 15:50.

† A literal flesh resurrection contradicts Paul's own explanation.

Romans 8:18-23

For I consider that the sufferings of this present time are not worthy *to be* compared with the glory that is to be revealed to us. For the eagerly awaiting creation waits for the revealing of the sons *and daughters* of God. For the creation was subjected to futility, not willingly, but because of Him who subjected *it*, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only *that*, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons *and daughters*, the redemption of our body.

† The creation refers to humanity under Adamic and Mosaic bondage.

† Paul said this groaning was happening then, not thousands of years later.

† The revealing of the sons of God occurred when the Old

Covenant veil was removed.

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;

† Heaven and earth are defined here as covenant structures that can be removed.

† The removal is contrasted with the unshakable New Covenant kingdom.

† This directly interprets 2 Peter 3 and Revelation 21.

Hebrews 9:27-28

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.

† Hebrews was written to Old Covenant believers awaiting covenant deliverance.

† The judgment was covenantal, ending the Levitical system.

† Salvation here is corporate covenant freedom.

Historical References

† Josephus documented the signs, famine, war, and destruction of Jerusalem.

† Tacitus confirmed the devastation and finality of the Jewish war.

† Eusebius testified that the early church understood these events as fulfillment.

† Clement of Alexandria referenced the judgment upon Jerusalem as a decisive covenant event.

† Lactantius spoke of Jerusalem's fall as divine judgment upon the old order.

How It Applies To Us Today

† We live in the fully established New Covenant.

† Our identity is present in Christ, not future-based.

† We are not waiting for resurrection life, we are walking in it now.

Q & A Appendix

Q Does the fulfilled perspective deny resurrection?

A No. It affirms resurrection exactly as Paul defined it, transformation from covenant death to covenant life, 1 Corinthians 15:44-46.

Q Does AD 70 replace the cross?

A No. The cross removed sin, AD 70 removed the covenant system that condemned, Colossians 2:14; Hebrews 12:26-28.

Q Is this interpretation spiritualizing Scripture?

A No. Scripture itself defines its symbols, timing, and covenant language, Isaiah 19:1; Hebrews 12:26-28; Matthew 24:34.

Q If AD 70 fulfilled these prophecies, why does physical death still exist?

A Because the death removed was covenant death, separation from God under the law, not biological death, Hosea 13:14; Romans 7:6; 2 Corinthians 5:17.

Q Did Jesus physically return in AD 70?

A No. Scripture never requires a physical descent for covenant judgment, Isaiah 19:1; Psalm 18:7-15; Matthew 26:64.

Q Does Revelation 21 describe the end of the physical universe?

A No. Revelation 21 describes covenant restoration, God dwelling with His people, the removal of Old Covenant death and separation, Isaiah 65:17-19; Hebrews 12:22-24; Revelation 21:1-4.

Q Why did early believers expect these events soon if they were thousands of years away?

A They did not. The apostles consistently taught imminence, using phrases like at hand, shortly, and near, Matthew 24:34; Romans 13:11-12; Revelation 1:1-3.

Q How does Hebrews 9:27 fit the fulfilled perspective if judgment already happened?

A Hebrews 9:27 speaks of covenant judgment, not individual postmortem sentencing. The context is the Old Covenant sacrificial system and its appointed end. Just as Israel under the law faced covenant death and judgment, so Christ appeared a second time to bring covenant salvation to those awaiting Him in that generation, Hebrews 8:13; Hebrews 9:28; Hebrews 10:37.

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

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Source Index

† Matthew 16:27-28; Matthew 24:34; 1 Peter 4:7; Revelation 1:1-3; 2 Peter 3:10-13; Isaiah 19:1; 1 Corinthians 15:45-54; Romans 8:18-23; Hebrews 9:27-28; Hebrews 12:26-28

† Josephus, Wars of the Jews

† Tacitus, Annals

† Eusebius, Ecclesiastical History

† Clement of Alexandria

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