**70 AD Destruction Of Jerusalem**

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**Second Coming Of Christ?**

Matt 24:30,34And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man **coming** in the clouds of heaven with power and great glory. … Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

**The 70 AD Tack**

It seems to me the central reasoning of the 70 AD advocates is - they act like if they can prove that Jesus was coming (figuratively in judgment) in 70 AD, that proves all references to a future coming must be referring to that coming.

The Premillinialists read about future comings in the New Testament and assume all (e.g., Matt 24:1-34) are talking about an end of the world physical/literal coming. The 70 ADers do just the opposite.

**But why can't the Bible talk about both?**

e.g., Isa 19:1 "The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."

The 70 ADers’ reasoning would be about like finding the figurative coming in judgment upon Egypt in Isa 19:1 and assuming then the first coming of Christ described in Matthew, Mark, Luke, and John was only figurative, not literal.

Why not let each “coming” passage be 70 AD or the end of the world, depending upon what that context indicates? - instead of forcing a square peg into a round hole to make them all the same.

**Hebrews 9:28**

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the **second** time without sin unto salvation.

I count at least 18 “comings” of the Lord mentioned in the Bible (think judgments upon Assyria, Babylon, etc.) - not counting the first or second literal comings or his 70 AD figurative coming – Psa 18:9, Isa 19:1ff (“the Lord rideth upon a swift cloud, and shall come into Egypt”) , 26:21, 31:4, 35:4, 40:10, 59:20, 66:15, Jer 4:13, Dan 10:20, Matt 16:28, John 14:18, 23, James 5:7-8, Rev 2:5, 2:16, 3:3, 3:20.

If Heb 9:28 were referring to the Lord's 70 AD figurative coming, then it wouldn't have said the “second”; instead it should have said the 19th ... or maybe the 49th since there have probably been a lot of unmentioned figurative comings of the Lord in judgment.

**Heb 9:26-28**

**A Second Literal / Physical Appearance**

For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he **appeared** to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he **appear** the **second** time without sin unto salvation.

So the coming of Heb 9:28 is to be like the coming of verse 26 since it is called the “second” in contrast with the “once.”

In the first coming - Jesus “appeared” literally and physically. This contrast then tells us then that in the “second” coming – Jesus would also “appear” in a literal and physical way. I repeat - the fact that it calls it the second coming proves it must be talking about another literal / physical coming (like the first coming). That’s pretty simple – yet conclusive.

**Acts 1:9-11**

... while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come **in like manner** as ye have seen him go into heaven.

“in like manner”

* personally – not representatively thru another like the Roman armies
* physically - touchable
* literally – not a figurative use of the word “come”
* seen by physical human eye …

Rev 1:7 Behold, he cometh with clouds; and **every eye shall see him**, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Only those in Jerusalem saw Jesus "come" through Titus and his armies.

**Revelation 20:4,7,11**

… and they lived and reigned with Christ a **thousand years** … And when the thousand years are expired ... And I saw a great white throne …

The 70 ADers (Don Preston) agree with Rev 20 and I Cor 15:23-25 that the “great white throne” scene describes judgment at the end of Jesus’ 1000 year reign at His second coming (which they think happened in 70 AD), so they have to say, and do say Jesus’ 1000 year reign ended at the 70 AD destruction of Jerusalem. **That is a very short 1000 years!**

Illustration: The phrase "twelve thousand furlongs" in Rev 21:16 is figurative for a small number of furlongs or a very large number of furlongs, which? Now apply that same logic to the 1000 year reign in Rev 20:4ff.

We know the 1000 year reign represents the whole Christian dispensation because this same reign is to last “for ever and ever” according to Rev 11:15.

I tried to find all the verses where “thousand” is used where it is not intended to mean exactly/literally one thousand but instead represents a number. I came up with about 20 cases:

* Psalm 50:10 “for every beast of the forest is mine, and the cattle upon a thousand hills” - represents the cattle on a very large number of hills, many more hills than 1000 actually (or is it just 37 hills?)
* Psalm 90:4 “For a 1000 years in thy sight are but as yesterday when it is past …” - represents any large number of years (not a short time)
* Deut 1:1 “The Lord God of your fathers make you a thousand times so many more as ye are, and bless you …” - I doubt the point of the verse is that the Israelites would increase in number by exactly 1000; instead the point is that they would increase by a very large number.
* Deut 7:9 "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" - meant to convey a large (endless) number of generations, years
* I Chron 16:15 ditto
* Psalm 105:8 ditto
* Job 9:3 "If he will contend with him (God), he cannot answer him one of a thousand." - meant to convey a large number of men
* Josh 23:9-10 ditto
* Deut 32:30 ditto
* Job 33:23 ditto
* Psalms 91:7 ditto
* Eccl 7:28 ditto
* Isaiah 60:22 ditto
* I Kings 3:4 "... a thousand burnt offerings did Solomon offer upon that altar" - maybe 1000 exactly, but most likely referring to a large number
* Gen 20:16 ditto
* Judges 15:15 ditto
* Judges 15:16 ditto
* II Chron 1:6 ditto
* Psalm 84:10 "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." - represents a large number
* Eccl 6:6 ditto

I did not find a single place in the whole Bible out of 394 uses where “thousand” represented a small number (like 37). Can anybody find even one case? - perhaps I missed it

**I Thessalonians 4:13-18**

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which **sleep in Jesus will God bring with him**. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**: Then we which are alive and remain shall be caught up together with them in the clouds, to **meet the Lord in the air**: and so shall we ever be with the Lord.

How does this fit the destruction of Jerusalem?:

* When Jesus comes, He will bring with Him them which sleep (the dead), i.e., the dead in Christ shall rise
* When Jesus comes, Christians will meet him in the air
* has to be the physically dead because (1) the word “sleep” is used, (2) those “in Christ” are alive spiritually, and (3) there some still alive (so can’t be talking about Christianity rising out of Judaism)

**I Corinthians 11:26**

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death **till he come**.

The 70 AD doctrine advocates should not eat the Lord's Supper today since they think the Lord has already come, but all of such brethren do.

It is obvious Jesus means by this statement that the Lord's Supper will be partaken of till the end of the Christian dispensation, not just till 70 AD.

**Luke 22:28-36**

... Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead (when they shall rise from the dead, Mark 12:25), **neither marry, nor are given in marriage**: **Neither can they die any more**: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

The 70 ADers should not practice Marriage today since they think the resurrection has already come, but they all do.

It is obvious Jesus means by this statement that there will be no marriages in heaven (a different "world") after His return, not on this earth after 70 AD.

Moreover, verse 36 says "Neither can they die any more," and the context shows Jesus is talking about physical death. Last I checked people still physically die.

**II Pet 3:10**

But the day of the Lord will come as a thief in the night; in the which the **heavens** shall pass away with a great noise, and the elements shall melt with fervent heat, the **earth** also and the works that are therein shall be **burned up**.

According to this passage, at Jesus' second coming the heavens (universe) and earth and everything in it will be destroyed. Just looking around, I don’t think that happened in 70 AD <grin>.

This global destruction is confirmed by Heb 1:10-11 - "And, Thou, Lord, in the beginning hast laid the foundation of the **earth; and the heavens** are the works of thine hands: **They shall perish**; but thou remainest; and they all shall wax old as doth a garment;"

**The 70 ADers Reply To II Peter 3:10**

Their reply is that some of the language of II Peter 3 is similar to Old Testament figurative terminology (Isaiah 13:6-13, 34:1-5):

* there is some similarity of terminology, but not much
* we are to take texts literally unless something dictates otherwise
* just because a term is used figuratively in one context, that doesn’t mean it is used figuratively everywhere (in another context), else nothing is literal because almost all words have a figurative meaning
* like figurative baptism (Holy Spirit and suffering [Luke 12:50]) doesn’t prove water baptism is figurative, does it?
* Christians are called “sons of God" in Gal 4:6, but that doesn’t mean Jesus is only a “son of God” in the same figurative sense we are. No, Jesus is literally the son of God (Luke 1:35) - which proves His deity.
* II Pet 3:9 is spiritual perishing because it is due to a lack of repentance
* II Pet 3:10 "as a thief" versus the signs of Matt 24:14-15
* Similarity of wording doesn't always prove two texts are talking about the same thing. For example, just because Jesus is called "Father" in Isaiah 9:6, that doesn’t mean He is God the Father.
* The 70 ADer is making the exact same mistake as the Premillennialists. They see Jesus sitting on David's throne (Luke 1:32) and immediately assume it must be a physical/literal throne like the “similar “terminology” we read in II Sam 3:10, I Kings 1:13, 37, 47, 2:12, 2:24, etc. Similar to the Premillennialists, the 70 ADer sees figurative language similar to II Peter 3 elsewhere and then mistakenly assumes II Peter 3 must be figurative also.
* Many times figurative language only works because there is similar literal wording. For example several times the Bible figuratively calls idolatry "adultery." That only makes sense because of what literal "adultery" is - a sinful betrayal against wife (or God).
* So in II Peter 3, we must let the context decide if a world wide destruction or a local Jerusalem destruction is under consideration. And the context makes it easy to tell. The argument of the section is that God destroyed the whole "world" in Noah's day with water (verse 6), but this time (when Jesus comes back), the same will be done with fire (verses 7-12). That argument only makes sense if both are talking about a world-wide destruction.
* No mention of Jerusalem, signs of destruction, armies, warnings to flee

**Matt 11:21-24**

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to h-e-l-l: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Matt 11:21-24 shows II Pet 3 is not talking about a local Jerusalem destruction

miles from Jerusalem as the crow flies:

Chorazin = 82

Tyre = 104

Capernaum = 80

So since Chorazin, Tyre, Capernaum, etc. were not part of the Jerusalem destruction (they didn't burn then), what must Matt 11:21-24 be talking about?

And how in the world would Sodom be judged in AD 70? Weren’t they long since destroyed physically?

**I Corinthians 15:22-28**

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are **Christ**'s **at his coming**. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. **For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death**. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The Second Coming of Christ coincides with the end of physical death. Is that 70 AD or the end of the world?

**Acts 17:31**

Because he hath appointed a day, in the which he will **judge the world** in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

The word "world" here means the "all the people of the whole world" like in John 6:51 - "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the **world**."

At the second coming of Christ, God will judge the whole world, not just Jerusalem. So the second coming and the 70 AD destruction cannot be the same thing.

**Matthew 24**

I don’t have time to go into detail except to say I have a whole sermon contrasting …

* Matt 24:1-34 signs to indicate when coming is eminent
* Matt 24:36ff no signs – not even Jesus knew when it was coming (Mark 13:32) - like a "thief in the night" - I Thess 5:2, II Pet 3:10, Matt 24:43, Luke 12:39, I Thess 5:4

**Colossians 3:4**

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

That fits the correct view perfectly - Christians will go to heaven at Jesus' second coming.

But how did Christians appear with Christ in glory at the destruction of Jerusalem?

good point by John Gibson:

"Paul told the saints at Colossae, a predominately Gentile group more than 500 miles from Jerusalem, that the appearing of Christ would be their hope of glory. Col. 3:1-4. The destruction of Jerusalem simply doesn’t fit that picture."

**II Thessalonians 1:7-9**

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

When Jesus comes He will take vengeance ("everlasting destruction") on those that do not know and obey God.

That didn’t happen in 70 AD:

* it was a temporary destruction - the destruction had an endpoint – it was not “everlasting”
* it was localized, not on all those who do not believe and obey

**Acts 24:25**

And as he reasoned of righteousness, temperance, and judgment to come, Felix **trembled**, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Why did Felix tremble at the thought of the Jews' judgment - being a Roman?, and in Caesarea?

Didn't he tremble because he realized he was going to have to face God in "judgment" one day? Since not in 70 AD, when?

**Jude 6**

got this argument from John Gibson ...

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

This judgment of angels took place at the 70 AD destruction of Jerusalem? How?

**I John 4:17**

got this argument from John Gibson ...

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Why did these Christians (so far away from Jerusalem) need to have boldness in the day Jerusalem was destroyed?

**Matthew 25:31-46**

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And **before him shall be gathered all nations: and he shall separate them one from another**, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For **I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me**. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels**: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but **the righteous into life eternal**.

Does this sound like the AD 70 destruction of Jerusalem?

* judgment of all nations **versus** just Jerusalem
* judgment based upon whether or not we help others who are hungry, thirsty, need a place to stay, naked, sick, in prison **versus** because they killed the prophets (Matt 23:37-38) including Jesus?
* those judged negatively will go into everlasting fire, prepared for the devil and his angels **versus** a temporary judgment absent of the devil and his angels
* those judged positively will receive life eternal **versus** physical escape of Jerusalem

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**Sometimes "Kingdom" Refers To Heaven**

I Cor 15:50,53 "Now this I say, brethren, that flesh and blood cannot inherit the **kingdom** of God; neither doth corruption inherit incorruption. … For this corruptible must put on incorruption, and this mortal must put on immortality."

II Tim 4:18 “And the Lord shall … preserve me unto his heavenly **kingdom**: to whom be glory for ever and ever. Amen.”

I Cor 6:9-10 "Know ye not that the unrighteous shall not inherit the **kingdom** of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Matt 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the **kingdom** of heaven; but he that doeth the will of my Father which is in heaven."

example of "till" which does not terminate? - I Tim 4:13