

Proof that Jesus did Return in AD 70

A great problem within the Church today is that they are proclaiming a **“half-truth”** faith in a world filled with competing religious and secular ideologies. Our critics say that we differ from traditional Christian beliefs and are therefore labeled “heretics”.

According to Merriam Webster’s Collegiate Dictionary, a [heretic](#) is a dissenter from established Church dogma. These critics do not mention, nor can they afford to admit that there is a world of difference between **“established Church dogma”** and the Biblical Truth of the Scriptures.

Are we heretics? As far as established Church dogma is concerned, yes, we are however, we are not “heretics” regarding Christian beliefs as revealed to us in Scripture.

We are not followers of the traditions of men which make the Word of God of no effect. You will never trust God more than when you trust His Word.

As followers of the Lord Jesus, it is our duty to continue to study God’s Word and to seek a greater understanding of what He has revealed to us. Sometimes we have to change our minds about things. If we are committed to the search of Truth, we have to be willing to review our beliefs.

Most people today, who believe in Jesus, view the second coming, the resurrection, and the judgment as events that are in the future because the Biblical account is full of seemingly literal descriptions that are linked to these events.

The most common error in understanding the Scriptures is allowing inconsistencies to exist. Such errors clearly reveal the lack of Biblical study and understanding. The aim is often in support of tradition over Scripture thereby allowing the misinterpretation of a verse to contradict other verses.

Hermeneutics is the science of interpretation. The basic rule of hermeneutics is the analogy of faith that no Scripture can negate any other Scripture.

Scripture **NEVER** contradicts Scripture. Honoring the context of the Scripture to the original readers is critical to proper Biblical interpretation.

Almost right is always wrong.

To support the idea of a second coming of Jesus in our future when neither Jesus nor the Apostles spoke of it, nor is it found in the Scriptures, is to promote error.

There are many people today that hold to this idea because of a lifetime of doctrinal conditioning and not because of doctrines derived from personal Bible study. This is a classic case of man-made tradition nullifying God's Word and making it have no effect in our lives. We are to be governed by Scripture which is the inspired Word of Truth.

Remember, when there is confusion, it is because traditions seek to alter the original meaning. A Bible that can mean anything is a Bible that has no meaning.

The Scriptures prove that these three events:

- 1. The second coming of Jesus,**
- 2. The resurrection, and**
- 3. The judgment were all confined to the first century.**

The prophetic and figurative descriptions of these events are spiritual in nature. We can readily prove this by comparing Scripture with Scripture.

In **Romans 13:11-12**, we read how the day is at hand. In **1 Corinthians 7:29,31**, we read that the time is short and the fashion of this world passeth away.

- **1 Corinthians 10:11** goes as far as to say that the **"ends of the world are come"**.
- **Philippians 4:5** says that **the time is at hand**.
- **James 5:8-9** tells us *that* **"the coming of the Lord draweth nigh"** and **"the judge standeth before the door."**
- **1 Peter 4:7** says **"the end of all things is at hand."**
- **1 John 2:18** declares that **"it is the last time"** and that there were many antichrists that existed back in that first century.
- **1 Peter 4:17** says **"judgment must begin at the house of God"**.
- **Hebrews 10:37** says that **"He will not tarry"**.

There are many more like statements throughout the New Testament we have just cited a few.

The apparent failure of these prophecies to come true has led to skepticism about the reliability of the Bible and the deity of the Lord Jesus Christ.

Past fulfillment solves this problem by maintaining that these prophecies were, in fact, fulfilled and have a first century application and fulfillment.

Remember, paramount faith is the faith that is founded on Scripture, no matter who or what condition or circumstance. **(Matthew 22:29, Revelation 21:5)**

For nearly 2,000 years, the vast majority of Churches today are still waiting eagerly expecting and still proclaiming the soon and any moment return of Jesus Christ back into this world.

While holding fast to this view, they struggle with the dilemma of non-occurrence while trying to maintain the pretense of inerrancy, infallibility, and divine inspiration of the Scripture.

On the other hand, many Bible scholars are forced to now say that Jesus has delayed or even postponed His second coming. They conclude that Jesus and the New Testament writers were simply mistaken or deluded.

There are some people that even think that Jesus never made certain time-restricted statements in Scripture, but that some of these words were altered or later added by His followers.

Such conclusions spread like a cancer and open the door to question the authenticity of many other things Jesus said. Even the question of Bible inerrancy comes into question.

Most Christians don't seem to realize the predicament we are in if Jesus has not come in the time parameters, He Himself specified. The strongest possible evidence remains with Jesus' own words.

He Himself mentions several time statements regarding His return. He did not leave any doubts; His words were clear and concise. They were not conditional. He did not say **“maybe”** or **“possibly”** or **“someday”** or in 2,000 years or even in 10,000 years.

Jesus spoke in a plain straightforward manner to the ordinary people of His day. His words are some of the clearest in the New Testament if we take them at face value. If we try to make them mean something else other than what He said, it all becomes very confusing.

As we read through these next few verses, ask yourself, if you had been living in that first century, how would you have understood concerning the time of the return of Jesus?

Matthew 10:23- these words of Jesus had to be fulfilled before Israel ceased to exist as a nation in AD 70.

Matthew 16:27-28 – Jesus describes His return with a definite time-frame limitation. A 40-year period was to transpire between His ascension to heaven and His coming back in His Kingdom which He said that some of those He addressed that day would live to see.

Matthew 24:3, 27, 30, 34 – Jesus linked His coming back to the destruction of the Temple. He said His coming was inseparable from **“All these things...”**

When speaking of the Scribes and Pharisees shedding righteous blood, He said that judgment would come on **“this generation”**. (**Matt. 23:35-36**)

In all 17 other verses in the New Testament, this phrase is consistent in its meaning. Jesus was speaking of and to His contemporaries, not to some unborn generation thousands of years in the future.

Mathew 26:64 – Jesus spoke directly to Caiaphas, the High Priest, and to those who were with Him. He told them that **THEY** would see His return in catastrophic judgment.

John 21:22 – Here Jesus suggests that John would or could be alive when He returned.

Every New Testament writer and early Church believer and even unbelieving Jews **NEVER** imagined that Jesus might be referring to a distant 2,000-year return.

We have already discussed some of the definite time statements that Jesus Himself made about His return.

Although Jesus pinpointed the exact time frame of His return, many Christians today are not willing to take Jesus at His word. The traditions of men can make the Word of God of none effect. **(Mark 7:13, Matthew 15:6)** The modern Church has been preaching delay for over 19 centuries and counting.

There can be little doubt that the writers of the epistles expected Jesus to return very soon. If words like **“near”**, **“soon”**, and **“at hand”** are to have any meaning at all, they cannot be understood to mean the event is hundreds or thousands of years away.

Another proof was the equally inspired and emphatic imminency statements and expectations of every New Testament writer. They all expected the Lord to return **in their lifetime**. If they were wrong, how can we trust anything they say.

Ten years before Jerusalem was destroyed, the Apostle James declared that he was living in the last days. **(James 5:3,7-9)** John the Baptist proclaimed, **“The Kingdom of God is at hand”**. **(Matthew 3:2)**

Jesus used this exact same phrase in **Matthew 26:46** when He said, **“Behold, he is at hand that doth betray me,”** The betrayer was right there walking toward Him.

There are many other verses that use this **“at hand”** expression which are never questioned as far as the meaning. For example: **John 2:13, 7:2, 11:55** are just a few more examples.

The **“at hand”** expression was never interpreted as 2,000 years and counting in the future. God used ordinary words like **“at hand”**, **“near”**, **“at the door”**, **“soon”**, and **“shortly”** to communicate His time truths.

In the Bible, **“near”** never means **“far”** nor does **“far”** ever mean **“near”**. To indicate that it means something else is to distort truth and cause confusion.

In **1 Thessalonians 4:15,17**, Paul used the pronouns **“we”** and **“you”** because he was addressing the people of his day not “those” 2,000 years later.

Paul said that some of **“them”** would be alive when Jesus returned.

Paul told Timothy in **1 Timothy 6:14** to keep the commandment until the appearing of Our Lord Jesus Christ. Paul described the Corinthian believers as eagerly awaiting Christ's coming at the end and declared that the time is short. (**1 Corinthians 1:7-8, 7:29**)

The plain grammatical meaning of Paul's often used pronoun **"we"** and the saturation of his epistles with nearness expectations and exhortations allow no other conclusion.

Notice the following Scriptures: **1 Corinthians 15:51-52, Romans 13:11-12, Philippians 4:5**. In **2 Thessalonians 1:7-8**, we read how Paul was encouraging his first-century audience to find rest and that **THEY** would be vindicated from their persecutions when the Lord Jesus came in vengeance upon His enemies.

The Apostle Peter states that salvation was ready to be revealed in the last time. (**1 Peter 1:5-6**) Peter employs the personal pronoun **"ye"** meaning **"you"** in reference to living in the last days. Peter goes as far as to declare that the **"end of all things is at hand"** had come upon **"them"**, not upon **"us"**. (**1 Peter 1:7**)

What had once been seen as far off by the ancient prophets was now ready to be revealed to the **"you"** group in the **"last time"**.

The **"ye"** meaning **"you"** group is the saints in the churches to whom Peter and Paul were writing. (**Acts 3:24-25**)

The **"like a thief"** metaphor is used to describe the coming of Jesus. This metaphor was used because no one knew the exact time of His return. The disciples were admonished not to be caught off guard as **they** saw the Day approaching. (**1 Thessalonians 5:2, Hebrews 10:25**)

Paul and Peter both admonished the first century believers to **NOT** let the day overtake them as a thief. (**1 Thessalonians 5:4, 2 Peter 3:10**) Jesus also used this same metaphor. (**Revelation 3:3, 16:15**)

Back in the first century, they did not have **"religious professionals"** like we have today telling them that those things apply to a future generation 2,000 years in the future.

They **KNEW** it applied to **THEM**! All of the New Testament writers were in accord with Jesus regarding His return in the first century.

The language of nearness forbids “any protracted” period of time of 2,000 years and counting.

The word “**clouds**” is another common metaphorical expression used throughout Scripture. God coming in “**clouds of judgment**” is a Biblical precedent established in the Old Testament.

The expression “**clouds**” denotes God descending from heaven and coming in power and glory to execute judgment on a people or on a nation. In all the historic comings of God in judgment, He acted through human armies or through nature to bring destruction.

Here are some examples:

Isiah 19:1-2	<i>“The Lord rides on a swift cloud”</i> Describes God’s judgment against Egypt.
Jeremiah 4:13	<i>“... He shall come up as clouds...”</i> Describes God’s coming judgment against Jerusalem.
Ezekiel 30:3	– speaks of the judgment of God against the heathen nations as a “cloudy day” .
Psalms 104:3	<i>“... who maketh the clouds his chariot...”</i>

There are many other Old Testament Scriptures that use similar metaphorical expressions to depict the judgment of God. (**Ezekiel 30:18, Ps. 18:9-12, 68:4, II Sam. 22:10-12, Nahum 1:3, Joel 2:1-11, Zeph. 1:14-15, Dan. 7:13, Isa. 26:21, 29:5-6**)

In all these Biblical comings of God in the Old Testament, God was never physically visible. Twice Jesus said that He would come “**in the clouds**”. (**Matthew 24:30, 26:64**) “**Cloud coming**” is the language of divine imagery and denotes divine action.

Did Jesus come in AD 70? To some, this may seem a ridiculous question, but the Bible is emphatic that Jesus was to return in the first century generation before all of His disciples died. (**Matthew 16:27-28**)

Matthew 24:29-31 speaks of Him coming with power and great glory to gather His saints. In **Matthew 24:34**, Jesus said, ***“This generation will not pass until all these things be fulfilled”***.

Mark and Luke also record this same statement by Jesus. (**Mark 13:30, Luke 21:32**) The fact is that the Bible affirms repeatedly that the return of Jesus was to occur in the first century.

In the Book of Hebrews states ***“For yet a little while and He that shall come will come and will not tarry.”*** (Hebrews 10:37)

James says that ***“...the coming of the Lord draweth nigh...”*** and ***“...the judge standeth before the door...”*** (James 5:8-9)

In Revelation, Jesus said ***“Behold, I come quickly”*** (**Revelation 22:10**) Many people say that Jesus did not come back yet because time continues. They overlook the fact that the Bible nowhere predicts the end of time.

The prophets predicted the passing of the heaven and earth of Old Testament Israel. The end of time is not a Biblical subject.

The Bible says that the Christian age will have no end. (**Ephesians 3:20-21, Luke 1:33, Isaiah 9:7, Ecclesiastes 1:4**)

The writer of Hebrews said ***“... Now once in the end of the world (age) hath He appeared to take away sin by the sacrifice of Himself”***. (**Heb. 10:26**)

The ***“last days”*** was the period of time closing God’s covenant relationship with a people, a land, a city, and its temple with its religion. No other people had this relationship with God. This was the power of the ***“Holy People”*** spoken by the prophet Daniel. (**Daniel 9**)

Conclusion

All of these Scriptures give undeniable proof of the return of Jesus in AD 70 of the first century. Remember, what a person believes affects the way he lives.

This is why it is so important that we seek to find and to know the truth so we may not believe the wrong things and make wrong decisions. **(Hosea 4:6, Matthew 22:29)**

Knowledge is knowing the facts which produce life eternal. The Bread of Life is the Word of Life. The hope of eternal life to the first century Christians was indeed wonderful. Today, we have the assurance of eternal life.

A hope that is never realized can lead to cynicism, despair, and disillusionment. The Book of **Proverbs** states in **13:12**, “*Hope deferred makes the heart sick.*”

If we believe the words of Jesus, we understand them to spiritual truths. We can be sure that God has told us in the Bible everything we need to know.

In **John 16:15**, Jesus clearly told the disciples that were standing with Him that day: “*A little while, and YE shall not see me: and again, a little while, and YE shall see me...*”

The departing words of Jesus are recorded in **Revelation 22:20**, “*...Surely I come quickly.*”

Do you believe the words of Jesus?

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