

Daniel's Seventieth Week

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27)

Because we are instructed to verify the accuracy of any theology being promoted as biblical and taught in the name of Jesus Christ, it is wisdom to always look for at least a second and possibly third scriptural confirmation to support the text from which it is being taught. That is why I created the list below of the various seven-year periods mentioned in the Bible, excluding those pertaining to genealogy records. To keep the list reasonably short only a brief description is given with the scripture references alone provided.

1. There are two separate seven-year periods which Jacob labored for Rachael. The first in which he was tricked and given Leah instead, followed by the next seven years after which he indeed received Rachael, (Genesis 29:18-28).
2. The seven years of plenty and the seven years of famine with Joseph in Egypt, (Genesis 41).
3. Six years the Jews were permitted to sow their land and gather in the fruits thereof. But the seventh being the sabbatical Shemitah year in which they were to let the land rest that the poor people may eat and what remained was for the beasts of the field, (Leviticus 25:2-7).
4. Seven times the seven Sabbath years to the Year of Jubilee, (Leviticus 25:8).
5. The time to build the city of Hebron, (Numbers 13:22).
6. At the end of six years when a Hebrew had been sold into servitude, they were to be released and set free at the beginning of the sabbatical Shemitah year, (Deuteronomy 15:1, 31:10).
7. Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian for seven years, (Judges 6:1).
8. The young bullock that Gideon used to throw down the altar of Baal was seven years old, (Judges 6:25).

9. Jephthah judged Israel seven years, (Judges 12:9).
10. The seven years of famine under David and Samuel, (II Samuel 24:13).
11. David reigned seven years in Hebron (I Kings 2:11).
12. The seven years of famine with Elisha. (II Kings 8:1-2).
13. The seven years of burning weapons after the war with Gog and Magog, which if there is a seven-year tribulation immediately before the return of Christ, then this war needs to occur before then. (Ezekiel 39:9.)
14. Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years, (Luke 2:36).

Of all these, only number 7 might remotely be construed as a seven-year tribulation period. Still, there is no mention of a great war, or a slaughtering of the Jews, only that they fled and hid in caves and were greatly impoverished. This is hardly a type and shadow of what is taught as the Great Tribulation.

Thus, Daniel's seventieth week period is the only "seven year" scriptural reference that I am aware of used foundationally for the theology of the "seven-year tribulation." According to the popular understanding of this theology the division "in the midst of the week" is when the antichrist does away with the animal sacrifices that supposedly will be reinstated in a yet to be built third temple in Jerusalem.

Since seven years divided by two equals three and a half years, it must be acknowledged that there are also several three and a half year periods mentioned in scriptures; being referred to as "time, times, and half of time," 42 months, or periods of 1260 days, 1290 days, and 1335 days. With all these segments of time recorded in scripture, it is not surprising there has always been a curiosity as to what these times meant. This has resulted in an untold amount of exhaustive calculations having been made in an attempt to learn just when they might occur. It is astounding the extreme lengths some of these would-be prophets have labored to prove they know the dates of these times and when they will occur when scripture clearly states the revelation for some of them are sealed until the end. That means God must reveal it, and He will in His time.

Job 32:8 - But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Proverbs 2:6 - For the LORD giveth wisdom: out of His mouth cometh knowledge and understanding.

I Corinthians 2:11 - For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹² Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

To assume all the various three and a half year periods mentioned in scripture must be related to either the beginning or end of a seven-year tribulation period would be as imprudent as believing all the previously mentioned seven-year periods were all the same. A careful and honest examination of them should produce evidence enough for a thorough dismissal of such nonsense. Though it is reasonable to openly evaluate the meaning or probability of things and time frames in scripture, caution must be taken when asserting things to an absolute. For even recent history shows it isn't hard to earn the title of "false" teacher or prophet.

However, that doesn't mean we shouldn't consider such texts in the light of history and prayerfully seek understanding through the Holy Spirit's illumination. We must be students of God's word, for perhaps the greatest reward of persistent prayer and seeking to prove all things, will be the avoidance of being carried away by the flood of false doctrines. For the Holy Spirit warned such would be abundantly promoted in the last day through arrogant men thinking themselves to be something they are not.

True understanding is given by direct commandment of God who tries the hearts of men. It is never the product of clever men being able to calculate their way through hidden codes in scripture; Harold Camping's date setting errors

should be a sufficient warning to any aspiring date setter. But that doesn't mean we cannot know the times in which we are living, after all Daniel did. Didn't he?

Matthew 11:25 - At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Matthew 13:11 - He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ¹² For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

John 8:31 - Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; ³² And ye shall know the truth, and the truth shall make you free.

Hebrews 11:6 - But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

We must not fail to grasp that it was because Daniel set his face to seek the Lord "by prayer and supplications, with fasting, and sackcloth, and ashes," that the Angel Gabriel was sent forth as Daniel was confessing both his sins and the sins of Israel. Now some may protest and say that statement sounds like a doctrine of "works," that Gabriel came because Daniel did those things. Absolutely it does, but Daniel prayed the way he did because God's grace was not neglected or given in vain in his life. It was the grace of God empowered Daniel to become the kind of man who would humble himself before the Lord with fastings, and with contrition confess both his sins and the sins of his people while crying out in faith for God's mercies.

I Corinthians 15:10 - But by the grace of God I am what I am: and **His grace which was bestowed upon me was not in vain;** but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Keep in mind that Gabriel did not come just to give Daniel a prophetic explanation; he came to literally show all these things to Daniel through a vision, from the rebuilding of the wall to the coming of Christ and His death, to the destruction of the Temple and the Holy City Jerusalem.

Daniel 9:23 - At the beginning of thy supplications the commandment came forth, and **I am come to shew thee**; for thou art greatly beloved: therefore understand the matter, and consider the vision.

To help keep this seventieth week in proper context, let's again take a fresh look at the beginning of the chapter -

Daniel 9:1 - In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

That passage is one of my favorites. For the simple reason that Daniel states he “understood” the duration of the Jewish Babylonian captivity was about to come to an end “by the books” of Jeremiah the prophet. This shows that some things of God are not hidden; rather they are there to bless all who would read and hear it.

Jeremiah 25:11 - And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 29:10 - For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. 11 For I know the thoughts that I think toward you, saith the

LORD, thoughts of peace, and not of evil, to give you an expected end. ¹² Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. ¹³ And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.

Knowing the seventy years was about to be concluded, Daniel humbly “set” his “face unto the Lord God” to seek God’s grace and mercy for the sins of Israel that His favor might once again be restored unto them. If only believers in America would so seek God’s face like Daniel did, using every means of humbling themselves and petitioning God for His mercies. But where is this “prayer and supplications, with fasting, and sackcloth, and ashes” in the American churches today? Have they all forgotten Jesus’ words, “Blessed are they that mourn...?”

Nowadays, too many churches have taken the shame out of sinning by presenting the amazing grace of God as something so cheap and conveniently available, like a common commodity readily obtainable on the shelf of a nearby convenience store. This has left some professors of Christ’s name so unguarded in their hearts that they carelessly commit sin the same way the American government spends money, never worrying about the consequences of their sins because they think they have an endless supply of “grace.” They have either forgotten, or simply chosen to ignore that “grace is sufficient;” three words that were intended to show the adequacy of God’s grace, while at the same time warning it can be both frustrated and exhausted. What else can this lawless behavior among professing Christians be but the foretold “turning the grace of our God into lasciviousness,” and denying” our only Master, God, and Lord, Jesus Christ?

Jude 1:4 - For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [*the will of*] the only Lord God, and our Lord Jesus.

What is amazing, even in the light of his deep conviction of both his and Israel’s sins, is Daniel’s strong faith and how evident it is in his prayer to God.

Daniel 9:10 - Neither have we obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. ¹¹ Yea, all Israel have transgressed Thy law,

even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. ¹² And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. ¹³ As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand Thy truth.

There are two parts in Daniel's prayer that God's people would do well to both recognize and embrace. First, his prayer is evidence he fully believed God had proven the certainty of His words by judging Israel according to what was written by Moses. Second, having witnessed the certainty of God's word, Daniel humbled himself with "prayer and supplications, with fasting, and sackcloth, and ashes" to properly come before God to recount before Him the purposes of His judgments, "that we might turn from our iniquities, and understand Thy truth."

Daniel 9:18 - O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name.

It is evident Daniel's faith pleased God; for it was a holy faith that had grown in Daniel's contrite heart as he read the word of the Lord and prayed over Jeremiah's prophecies. Being humbled by God's righteous judgments, Daniel passionately sought the Lord for further understanding of the future events concerning his people, never ceasing to plead with God concerning their fate. Therefore, God sent Gabriel to reveal unto Daniel the future events which were sure to unfold.

Daniel 9:20 - And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting

my supplication before the LORD my God for the holy mountain of my God; 21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Notice Daniel states that the Angel Gabriel “touched me in my severe exhaustion about the time of the evening sacrifice.” Here was Daniel, a righteous man fervently praying without ceasing; refusing to give way to his own exhausted flesh. From the text it cannot be determine whether Gabriel touched him merely to gain his attention due to the intensity of Daniel’s concentration in prayer, or to strengthen him so that he could now hear the word the Lord sent unto him because he had literally succumbed to exhaustion and fainted before the Lord. Regardless, it is apparent Daniel had given himself completely to seeking God, utilizing all the means God had established for all men to seek Him; i.e. humility, humbling one’s self with fasting, sackcloth and ashes, and prayer without ceasing.

How sad it is that many “Christians” who are called by His name are so easily wearied by prayer. Many through their laziness unwittingly dishonor God continually by neglecting this priceless grace, not realizing God has given prayer as a means whereby men might seek Him while He may be found. Do we think God has to listen to our prayers, or that we can command the Almighty’s attention whenever we want it? Have we forgotten God fully expects the prayers of the righteous, yet will not hear the prayers of sinners; unless they are prayers of repentance?

Psalm 66:18 - If I regard iniquity in my heart, the Lord will not hear me:

Proverbs 15:29 - The LORD is far from the wicked: but He heareth the prayer of the righteous.

John 9:31 - Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth.

Yet regardless of God's clear words, many Christians would never consider sitting in sackcloth and ashes to humble themselves as part of repentance for their sins or the sins of their country... after all, how old fashion and antiquated is that?

Likewise, rarely do you hear Christians anymore confessing their sins one to another and praying to be healed of the bitterness, pride, and unforgiveness they have hidden deep in their hearts for years, perhaps even decades. However, you will never hear of a true God sent revival which truly transformed the people of a city or nation without hearing of such things occurring. Instead megachurches in America are overflowing with people hiding secret sins in their hearts and always excusing themselves by saying "Christians aren't perfect, just forgiven."

This new faith of these modern professors of Christianity is in stark contrast with the faith of the godly of just even a hundred years ago.

Professing to be Christians, yet looking and behaving no different from the spiritually lost of the world, they piously walk around speaking their Christianese to each other while clinging in vain to a false confidence that in spite of their many obvious besetting sins God still hears their prayers and happily forgives them.

These are not true "believers," but rather unbelievers who have refused to utilize the means whereby men are called to seek God. Instead they constantly cast His words behind them while in vain they offer their gifts upon the altar of God knowing full well that their hearts are not right with their brothers. These are they who are so easily wearied in prayer that the very thought of it can exhaust them; let alone think of giving themselves to prolong fasting. May we never fail to distinguish the difference between the atheistic non-believer and the hypocritical unbelievers lest we slip into the latter's camp.

Brothers and sisters, why do you think Abraham thought he could appeal to God, asking Him to spare Sodom and Gomorrah if there were just even fifty righteous men in the cities? Most people tend to think it was just "righteous

Lot” who was living there vexing his soul among all those vulgarly wicked and profane sodomites. But do you really think Lot would live there alone if there were no other professing “believers” living there? When Ezekiel was sent to reprove Israel, God declared that, “As I live says the Lord Jehovah, Sodom your sister, she nor her daughters has not done as you have done, you and your daughters.” Do you think that there were no professing believers in Ezekiel’s days?

No, there were religious people all over the land, boasting in their arrogance and claiming to be God’s chosen people, prophets and priests and faithful followers of Jehovah. They were the called out ones, or so they thought. Those Jews in Ezekiel’s days were both shocked and surprise when judgment fell upon them, just as many of today’s professing Christians will be when they too cry out “Lord! Lord! Did we not prophesy in Your name, and through Your name cast out demons, and through Your name do many wonderful works?” Only to hear the Lord reply, “I never knew you! Depart from Me, you who live working lawlessness!” Likewise, righteous Lot was alone only in his righteousness, but there were many living in Sodom and Gomorrah claiming to be his fellowbelievers in the living God. Therefore, Abraham asked God, “Perhaps there are fifty righteous within the city. Will You also destroy and not spare the place for the fifty righteous that are in it?” and yet the longer Abraham thought about the “believers” dwelling in Sodom and the surrounding cities, he began to go lower and lower in asking God till he said “Oh do not let the LORD be angry, and I will speak only once more. Perhaps ten shall be found there?” And the Lord replied, “I will not destroy it for ten’s sake.”

Seriously consider this, you who so confidently profess to be serving God, for out of Abraham’s appeal to God to spare the cities for fifty righteous, only one true believer was led out. That was a speculated “fifty” out of how many though that was professing faith? Abraham knew they were not all serving God, that many had deceived their own selves into thinking they were righteous, so fifty had to be a conservative number to start with. Then, knowing the holiness of God, Abraham began to whittle the numbers down till he reached ten, only a mere ten and God still said He would have spared the cities. And yet it was only righteous Lot with his two daughters who came out from among them, with his wife looking back perishing. Do you understand the

math concerning this? Only 2% of Abraham's original conservative number was saved. How can it be that so many Christians are failing to discern this and fear God?

Back to Daniel, it is evident that the angel was there to give him a clear understanding of this vision. Howbeit, there were still other visions given to Daniel which when he sought understanding he was told, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." But understand how that is clearly not the case here. This time the angel is there to explain specific things to Daniel concerning the Jewish people, Jerusalem, the Temple and the Messiah. For in verse 24 the angel clarifies to Daniel what his vision was all about and the duration of time to be given to it.

Daniel 9:24 - Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Again for convenience, here are the seven specific things the Angel Gabriel was sent to give Daniel as an "understanding" of the vision regarding -

1. It was a period of time^(A) **regarding his people and the holy city^(B)**
 - A. Seventy weeks
 - B. Jerusalem
2. It was to "finish the transgression"
3. It was to "make an end of sins"
4. It was to "make reconciliation for iniquity"
5. It was to "bring in everlasting righteousness"
6. It was to "seal up the vision and the prophecy"
7. It was to "anoint the most Holy"

The first thing mentioned is the time element whereby "Seventy weeks are determined..." These "seventy weeks" represent a total duration of 490 years. The most difficult part of this vision for many seems to be how to determine the exact starting time, and there are no shortages of perspectives out there.

Nevertheless, Daniel understood the Jews' present seventy years of captivity was about to end and accordingly was earnestly seeking God for understanding of what was about to happen to his people. Therefore, the angel comes and tells him of yet another captivity and when it would be over as well; the captivity of sin.

Psalm 68:18 - Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Ephesians 4:8 - Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.

Gabriel shows him that similar to the "seventy years," that God has determined "seventy weeks" would be relative to this captivity of sin, its solution and Redeemer, Messiah the Prince. However, these 70 weeks are weeks of years, representing a total of 490 years, the same number Jesus' used in His exhortation to His disciples to be willing to forgive others for their sins, seven times seventy.

Matthew 18:21 - Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? ²² Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

These seventy weeks or 490-year period was said to start with the commandment to go forth to restore and rebuild Jerusalem. Now apart from the fact that most commentators recognize Daniel's weeks as each representing a seven-year period, biblical confirmation is readily seen in God's commandment to give the land a Sabbath every seventh year.

Leviticus 25:2 - Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the LORD. ³ Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴ But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard... ⁸ And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the

space of the seven Sabbaths of years shall be unto thee forty and nine years.

The 490 years was divided into three segments of time with each having assigned unique purposes, the first two of which are mentioned in verse 25. The first is a 7 week period, representing a period of 49 years, was when “the street shall be built again, and the wall, even in troublous times” in Jerusalem. The second is 62 weeks, or the next 434 years which would conclude with the coming of “Messiah the Prince.” Together the total times of both periods being 483 years.

Daniel 9:25 - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

While it has been difficult for men to agree upon when the commencements of these periods begin, “from the going forth of the commandment to restore and to build Jerusalem,” we know the Angel Gabriel stated specifically what event follows their ending, “Messiah the Prince.” This clearly means that the coming of the Messiah would be 483 years after the commandment was issued. Jesus gives the best indication of the time of this part of the prophecy’s conclusion.

Mark 1:14 - Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, ¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

If this “time” which Jesus stated was “fulfilled” is not the same time that was mentioned by Gabriel to Daniel, then students of the word are obligated to find another prophetic time in scripture to affix to Jesus’ words. However, if this was the fulfillment of Daniel’s sixty-nine weeks, then Jesus’ ministry simultaneously begins with the seventieth week. Consider also these other verses by the Apostle Paul.

Galatians 4:4 - But when the fulness of the time was come, God sent forth His Son [*Messiah the Prince*], made of a woman,

made under the law, ⁵ To redeem them that were under the law, that we might receive the adoption of sons.

Ephesians 1:5 - Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, ⁶ To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. ⁷ In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; ⁸ Wherein He hath abounded toward us in all wisdom and prudence; ⁹ Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: ¹⁰ That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.

At the time of Christ's birth there were true students of God's word who understood the meaning and purpose of the verses in Daniel. Because they were not slothful, but rather had faithfully prayed and studied the scriptures, God "made known unto ~~us~~ [them] the mystery of His will, according to His good pleasure which He hath purposed in Himself." Therefore, just like Daniel understood by the books, they too recognized that the time of Daniel's vision was dawning toward the coming of "Messiah the Prince." For this cause they were in the Temple of Jerusalem expectantly "waiting for the consolation of Israel" during the days of Jesus' birth.

Luke 2:25 - And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; ²³ (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) ²⁴ And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. ²⁵ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. ²⁶ And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. ²⁷ And

he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, ²⁸ Then took he Him up in his arms, and blessed God, and said, ²⁹ Lord, now lettest thou thy servant depart in peace, according to thy word: ³⁰ For mine eyes have seen Thy Salvation, ³¹ Which Thou hast prepared before the face of all people; ³² A light to lighten the Gentiles, and the glory of thy people Israel. ³³ And Joseph and His mother marvelled at those things which were spoken of Him. ³⁴ And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ³⁵ (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. ³⁶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; ³⁷ And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. ³⁸ And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

Undeniably, there was sound scriptural justification for these people in their days to be looking for the redemption of Israel. Therefore, it is evident they knew and understood the time in which they were privileged to live, because of the seventy weeks recorded in Daniel's vision. By that sure word of prophecy, they knew the conclusion of the 483 years till the coming of Messiah was not far off and consequently were eagerly looking for Him. That is why the Lord was greatly displeased with those who weren't expecting Him. For prophecy is given to God's people that they might know the things pertinent to their time. Thus the greatest proof of Jesus' ministry beginning on the start of Daniel's seventieth week comes from His admonition to the people of Israel.

Luke 19:41 - And when He was come near, He beheld the city, and wept over it, ⁴² Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. ⁴³ For the days shall come upon thee, that thine enemies shall cast a trench about thee, and

compass thee round, and keep thee in on every side, ⁴⁴ And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

The Sum of the Prophecy

Seventy weeks are determined upon thy people and upon thy holy city, ¹to finish the transgression, and ²to make an end of sins, and ³to make reconciliation for iniquity, and ⁴to bring in everlasting righteousness, and ⁵to seal up the vision and prophecy, and ⁶to anoint the most Holy. (Daniel 9:24)

In Daniel's vision it is revealed in verse 9:24 that six specific things would transpire after "God was manifested in the flesh" by way of the incarnation of our Lord Jesus.

1. To finish the transgression. "Finish" signifying bringing in an effective restraint against the power of sin, that it need not have dominion over the people of God anymore. This was brought into effect by the shedding of Jesus' blood on the cross for the remission of sins and is made available unto all men through the preaching of the power of God unto salvation, i.e. the Gospel. Whereupon believing and repenting by acknowledging Jesus Christ as their Lord, believers are sanctified by the Spirit and forgiven through the blood that they might be empower through the out-pouring of the Holy Ghost upon them to walk in newness of life.

Romans 6:1 - What shall we say then? Shall we continue in sin, that grace may abound? ² God forbid. How shall we, that are dead to sin, live any longer therein? ³ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? ⁴ Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: ⁶ Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. ⁷ For he that is dead is freed from sin. ⁸ Now if we be dead with Christ, we believe that we shall also live with him: ⁹ Knowing that

Christ being raised from the dead dieth no more; death hath no more dominion over him. ¹⁰ For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. ¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. ¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³ Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ¹⁴ For sin shall not have dominion over you: for ye are not under the law, but under grace. ¹⁵ What then? shall we sin, because we are not under the law, but under grace? God forbid. ¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ¹⁷ But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸ Being then made free from sin, ye became the servants of righteousness.

2. To make an end of sins <Hebrew word, *chatta'ah*>. This does not mean an end to “sin” itself. For if that were the case, it would have been accomplished with the first, “finish the transgression.” For all sin is the transgression of God’s law.

I John 3:4 - Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Rather this “end of sins” means an end of the sin-offerings. This our Lord Jesus did when He offered His spotless soul and body on the cross, once and for all, as a sin-offering sacrificed unto God upon behalf of all mankind. Thereby, Jesus caused the authority and mandate requiring the animal “sacrifice and oblation to cease” with His own self-sacrifice upon the cross.

<**chatta'ah**> - an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender:- punishment (of sin), purifying(-fication for sin), sin(-ner, offering).

A few examples of where the same Hebrew word in Daniel 9:24 translated "sin" was translated "sin offering." (Translated such 199 times in O.T.) -

Exodus 29:14 - But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a **sin offering** <*chatta'ah*>.

Exodus 29:36 - And thou shalt offer every day a bullock for a **sin offering** <*chatta'ah*> for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Exodus 30:10 - And Aaron shall make an atonement upon the horns of it once in a year with the blood of the **sin offering** <*chatta'ah*>, of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Leviticus 4:3 - If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a **sin offering** <*chatta'ah*>.

Leviticus 4:8 - And he shall lift up from it all the fat of the young bull for the **sin offering** <*chatta'ah*>; the fat that covers the inward parts, and all the fat on the inward parts

Leviticus 4:20 - And he shall do with the bullock as he did with the bullock for a **sin offering** <*chatta'ah*>, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. ²¹ And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a **sin offering** <*chatta'ah*>, for the congregation... ²⁴ And he shall lay his hand upon the head of

the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a **sin offering** <*chatta'ah*>. 25 And the priest shall take of the blood of the **sin offering** <*chatta'ah*>, with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering... 29 And he shall lay his hand upon the head of the **sin offering** <*chatta'ah*>, and slay the **sin offering** <*chatta'ah*>, in the place of the burnt offering. 30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. 31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. 32 And if he bring a lamb for a **sin offering** <*chatta'ah*>, he shall bring it a female without blemish.

3. To make reconciliation, or “to make atonement” **for iniquity**; which Jesus did once and for all, by offering up Himself upon the cross and shedding His blood. As a result, the sacrifices, or the sin offerings <*chatta'ah*>, had become wholly unnecessary. Subsequently, to continue offering them would cause one to prophetically “crucify to themselves the Son of God afresh, and to put Him to an open shame,” (Hebrews 6:6).

It is very important to understand that Gabriel was speaking here of that event, the work of the cross, which would bring to an end the necessity of the ceremonial sin-offerings as defined under the law and not an end to the commission of sin itself by humanity. For some having misunderstood and failing to make this distinction have made two grave errors thereby. One, some say this prophecy cannot be fulfilled until men no longer sin, and two, they completely misinterpret the Apostle Paul's words below which were written to the believers in Corinth.

II Corinthians 5:21 - For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

I know some will draw back at this statement, but the Lord Jesus Christ never became sin; rather He became a sin-offering “for us that we might become the righteousness of God in Him.” Consider *Young’s Translation* of Isaiah below –

Isaiah 53:4 - Surely our sicknesses He hath borne, And our pains--He hath carried them, And we--we have esteemed Him plagues, Smitten of God, and afflicted. 5 And He is pierced for our transgressions, Bruised for our iniquities, The chastisement of our peace is on Him, And by His bruise there is healing to us. 6 All of us like sheep have wandered, Each to his own way we have turned, And Jehovah hath caused to meet on Him, The **punishment** of us all.

Dear reader, Jesus never became sin. He was never anything but holy, “a lamb without spot or blemish.” For even under the Ceremonial Law we see that the sins were imparted to the scape goat and not to the sacrificial lamb.

Leviticus 16:8 - And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the [*first*] goat upon which the LORD’S lot fell, and offer him for a sin offering. 10 But the [*second*] goat, on which the lot fell to be **the scapegoat**, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness... 15 Then shall he kill the [*first*] goat of the sin offering <*chatta’ah*>, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the

tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the [*first*] goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 20 **And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the [*second*] live goat:** 21 **And Aaron shall lay both his hands upon the head of the [*second*] live goat,** and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, **putting them upon the head of the [*second*] goat,** and shall send him [*the second goat*] away by the hand of a fit man into the wilderness: 22 And the [*second*] goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the [*second*] goat in the wilderness.

4. To bring in everlasting righteousness, or as Commentator Adam Clarke would say, “the righteousness, or righteous ONE, of ages.” As a reference to that person who had been the expectation of faith and the subject of the prophets’ predictions throughout all the ages of the world; beginning with the promise God made to Eve, that she ultimately would bring forth “seed,” and that He would avenge her and with “His” heel would bruise the head of the serpent.

Genesis 3:15 - And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.

5. To seal up the vision and prophecy. Meaning to “close up” or “complete” the vision and prophecy, to put “an end” to the necessity of any further revelations apart from those given to us by the prophets and apostles, completing the canon of Scriptures. For the same Hebrew word which was translated “end,” as in “make an end of sins,” is the same word which was translated “to seal up.” This too points to Jesus who fulfilled all the prophecies which related to His coming, person, sacrifice, and the glory that should follow.

Ephesians 2:18 - For through Him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are **built upon the foundation of the apostles and prophets**, Jesus Christ Himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

Hebrews 1:1 - **God**, who at sundry times and in divers manners **spake** in time past unto the fathers **by the prophets**, 2 **Hath in these last days spoken unto us by His Son**, whom He hath appointed heir of all things, by whom also He made the worlds; 3 Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

II Peter 1:21 - For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost**.

I Peter 1:10 - Of which salvation **the prophets** have enquired and searched diligently, **who prophesied** of the grace that should come unto you: 11 Searching what, or what manner of time the **Spirit of Christ which was in them did signify**, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was

revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

The “*prophets*” through which “*God... spake,*” (Hebrews 1:1, 2), spoke as they “*were moved by the Holy Ghost,*” (II Peter 1:21). These “*prophets... who prophesied*” did so by “*the Spirit of Christ which was in them.*” Peter says this good news continues “*by them [the apostles] that have preached the gospel unto you with the Holy Ghost sent down from heaven.*”

6. And to anoint the Most Holy, signifies the consecration or appointment of our blessed Lord Jesus, the Holy One of Israel, to be the Prophet, Priest, and King of all mankind.

Hebrews 7:18 - For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God. 20 And inasmuch as not without an oath He was made priest: 21 (For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because He continueth ever, hath an unchangeable priesthood. 25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. 26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. 28 For the law maketh men high priests which have infirmity;

but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Hence we see by the scriptures that “there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.” These are the six things which the 490 years of Daniel’s seventy weeks point to as going to be fulfilled. However, remember these 490 years were divided into three distinct periods, of which to each particular events were assigned.

- ✦ Seven weeks, or 49 years
- ✦ Sixty-two weeks, or 434 years
- ✦ One week, or 7 years

The first seven weeks’ period spoke to the restoration and repairing of the wall and streets of Jerusalem, where we see Ezra and Nehemiah employed in restoring both the sacred constitutions and civil establishments of Israel. This work lasted forty-nine years after the commission was given by Artaxerxes king of Persia.

Ezra 7:21 - And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. 23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. 25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which

may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. ²⁶ And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

By including the second time period of 62 weeks it brings the total to 483 years, at which end thereof the prophecy states “Messiah the Prince” would come. Howbeit, it should be understood that the conclusion of both these periods must take in the ministry of John the Baptist, for Jesus our Lord stated, “The law was until John.”

Matthew 11:13 - For all the prophets and the law prophesied until John.

Many believe “the prophets and the law” were only up until John, but did not include John. However, the Greek word *<heos>* translated “until” is the same word used in the genealogies of Matthew 1:17, “So all the generations from Abraham to *<heos>* David are fourteen generations; and from David until *<heos>* the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto *<heos>* Christ are fourteen generations.”

Matthew 1:2-6 - ¹Abraham begat ²Isaac; and Isaac begat ³Jacob; and Jacob begat ⁴Judas and his brethren; And Judas begat ⁵Phares and Zara of Thamar; and Phares begat ⁶Esrom; and Esrom begat ⁷Aram; And Aram begat ⁸Aminadab; and Aminadab begat ⁹Naasson; and Naasson begat ¹⁰Salmon; And Salmon begat ¹¹Booz of Rachab; and Booz begat ¹²Obed of Ruth; and Obed begat ¹³Jesse; And Jesse begat ¹⁴David...

It is evident that the first period “from Abraham to *<heos>* David” is defined by the inclusion of David. Therefore, it is inappropriate to exclude John the Baptist from “all the prophets and the law” which “prophesied until *<heos>*” the coming of our Lord which marks the beginning of the third period, or the seventieth week of Daniel. It is during this time, that

last week or seven-year period, that someone would “confirm the covenant with many for one week.”

However, it is this very last seventieth week which has become known as “the Seven Year Tribulation,” or “the Great Tribulation,” or simply “The Tribulation.” Yet nowhere in regards to this vision does the Angel Gabriel mentioned anything that remotely resembles what has become widely accepted as a world-wide event taking place for a seven-year period or even a three and a half year period, such as the theme is in the popular “Left Behind” series. However, Gabriel does mention an “overspreading of abomination” and the destruction of the Temple in Jerusalem.

Daniel 9:25 - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶ And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. ²⁷ And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Verses 26 and 27 are where the popular “Seven Year Tribulation” theology takes off by the insertion of an antichrist world leader. This is done by interpreting the “prince” which “shall come [*and*] shall destroy the city and the sanctuary” as the antichrist. By doing so it has become widely accepted that the antichrist is the same “he” in verse 27 who “shall confirm the covenant.” However, those holding to this interpretation are obligated to contort the phrase “confirming the covenant” into “making a peace treaty” with Israel.

This “peace treaty” will supposedly introduce a temporary solution which brings an end to Israel’s Middle East crisis. There are two problems with this interpretation. First, “make a treaty” and “confirm the covenant” do not mean the same thing. For to “make a treaty” means one is being introduced; while “confirming the covenant” implies reinforcing what has already been established. Second, there are many more Arabs killing Arabs than there are Arabs and Jews killing each other. Grant it, Israel without a doubt is in the heart of the Middle East Crisis, but Israel’s existence is not the sole cause of the instability in the Middle East; sin is.

However, sometime before all this can happen, according to this popular theology it is asserted that a third Jewish temple **MUST** be rebuilt, and depending on whom you asked, either the Jews or the antichrist will then reinstitute animal sacrifices in it. Then, continuing with this theology, “in the midst of the week,” or after three and a half years into “The Seven Year Tribulation,” the antichrist breaks this theoretical treaty with the Israel and will then “cause the [*reinstated*] sacrifice and the oblation to cease.” This supposedly marks the beginning of the last three and a half years which will then usher in the worst part of “The Seven Year Tribulation.”

However, let it be clear to all reading that I do not embrace this interpretation as the truth, for Gabriel clearly states the “vision” is about the Jewish people, Israel, Jerusalem and their Messiah Jesus Christ; God manifested in the flesh. I do however recognize that “the prince that shall come [*and*] shall destroy the city and the sanctuary” after Messiah the Prince has been “cut off” will be an altogether different prince than Messiah. For historically it cannot be denied that the Roman General Titus, son of the newly appointed Caesar Vespasian and thus truly a prince, came with his army and did exactly as the Angel Gabriel said. Why then Titus is so widely disregarded in the present-day interpretation of these verses completely eludes me.

The Destruction of the Temple, Will There *Really* Be A Third?

As was stated in Chapter 7, “after the destruction of Jerusalem and the Temple by the Romans under Titus, both Israel as a nation and their religion of Judaism as defined and practiced under the stringent guidelines of the Levitical Law “was not.” From that time forward it was impossible for the Jews to lawfully offer sacrifices, for the priests were killed or dispersed and the priesthood record of genealogy forever lost, and the sanctuary, the altar and the Holy of holies with all its furniture were lost or destroyed.” I believe all this was the mercy of God in His judgment towards the Jews; destroying a dead system which sole purpose was to point them to Jesus Christ, but could by no means save them. Thus the destruction of the Temple, along with all that was mandatory under the Levitical Law pertaining to the performance of its prescribed sinofferings, sacrifices and oblations, has left the Jews obligated to look elsewhere for their salvation to be wrought by God.

Because of these things I am persuaded the words “He shall make it desolate” refers to what Jesus’ prophesied regarding the destruction of the Temple. However, this destruction of the Temple was said to be “even until the consummation,” which is a most interesting word for the translators to have elected to use. For “consummation” can literally mean two different things, as its definition can imply either the act of completing, as in fulfilling something, or the bringing it to conclusion to be no more, which are polar opposites. This is why this Hebrew word that was so translated “consummation,” has been translated in other parts of scripture to signify “a full end.”

Jeremiah 46:28 - Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make **a full end** of all the nations whither I have driven thee: but I will not make **a full end** of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Ezekiel 11:13 - And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon

my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make **a full end** of the remnant of Israel?

Clearly we can see that this word can be used to imply "to utterly destroy so as never to arise again." This is verified by Nahum's use of the word below where it was translated "an utter end."

Nahum 1:2 - God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on His adversaries, and He reserveth wrath for His enemies. ³ The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. ⁴ He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. ⁵ The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. ⁶ Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. ⁷ The LORD is good, a strong hold in the day of trouble; and He knoweth them that trust in Him. ⁸ But with an overrunning flood He will make **an utter end** of the place thereof, and darkness shall pursue His enemies. ⁹ What do ye imagine against the LORD? He will make **an utter end**: affliction shall not rise up the second time.

Since the Hebrew word in Daniel's vision which was translated "consummation" has elsewhere been translated a "full end" and "an utter end" to imply never to rise again, then what are we to believe regarding the destruction of the Temple which was obviously brought to "a full" and "utter end?" Ignoring all the religious chatter of religious zealots out there, the question of whether the temple will or will not be rebuilt can only be truly answered by the scriptures and not popular opinion or the goal of men.

There are two main reasons why many people believe a third temple will be built again. One reason would be because of Ezekiel's Temple which many believers holding to the popular theology insist must be a "Third Temple." Many of these believers confidently state that there has been no temple ever built with its descriptive size. However, Adam Clarke writes, "This is the measurement of the sanctuary, or holy of holies. This also was the exact measurement of Solomon's Temple, see I Kings 6:20. This, and the other resemblances here, sufficiently prove that Ezekiel's temple and that of Solomon were on the same plan; and that the latter temple was intended to be an exact resemblance of the former."

Likewise, the commentary of Jamieson - Fausset - Brown and that of Patrick - Lowth - Whitby - Lowman, both acknowledge the dimensions of Ezekiel's temple comparable with those of Solomon's Temple which was destroyed fourteen years prior to Ezekiel's vision. Regarding this issue of the temple's size I cannot speak authoritatively. Nevertheless, there is much discord among believers who clearly have given exhaustive time endeavoring to substantiate their positions on whether Ezekiel's temple was intended to be literally rebuilt or if it was intended to spiritually represent the Body of Christ of which the believers are said to be its "lively stones."

Ephesians 2:21 - In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

I Peter 2:5 - Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Hebrews 3:6 - But Christ as a son over his own house; whose house [*temple*] are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Since Ezekiel speaks of animal sacrifices occurring in this temple, I fail to see how that could be acceptable to God in the present Christian Age, for scripture clearly reveals to us such sacrifices were but prophetic

types and shadows of Christ's sacrificial death pointing to that which was "to come."

Colossians 2:17 - Which are a shadow of things to come; but the body is of Christ.

Hebrew 10:1 - For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: 6 In burnt offerings and sacrifices for sin Thou hast had no pleasure.

Plus, in light of 1st Peter 2:5 mention earlier, it is evident that the believers are now that "holy priesthood... [who] offer up spiritual sacrifices, acceptable to God by Jesus Christ." Which would seem to be in disparity with Ezekiel's reference to "the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto Him."

Thus when considering whether God would once again permit animal sacrifices to be reinstated and routinely offered as holy offerings unto Him, the concept to many believers seems to be a radical change of direction; a going backwards towards death and not forward towards life. Such a change would appear presently to only detract from the present glory that has been wonderfully revealed in the cross and resurrection of Jesus Christ.

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.

Hebrews 10:10 - By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Christ was offered to bear the sins of many, once, and for all; that is for all sin, for all mankind, for all eternity. Providing atonement and redemption for all that would confess all their sins and repent by turning from all their wicked ways and calling upon the Lord in broken surrender and humility. But for those who refuse, the Lord is coming "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him," (Jude 1:15). This is the sure promise and judgment of the New Covenant; for scripture clearly states regarding the Old Covenant which was adjoined to the last temple with all its sacrifices, oblations and priests of men, "In that He saith, A new covenant He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Yet there are still those who adamantly insist a third temple must be constructed, even if it is later in the millennium; though that too disagrees with scripture.

Revelation 21:22 - And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Regretfully concerning Ezekiel's Temple, I cannot speak with any more certainty or conviction about it except to say I do not believe it will ever literally be built as the anticipated "third temple" for the reasons mentioned and others to be addressed shortly. However, when examining the amount disagreement that exists regarding the subject, I get the sense it is a winding mystery which the Lord has not called me to solve or untangle. It is best to wait on the Lord till He sheds the light necessary to make apparent the things He has concealed.

The other main reason why people believe the Temple must be built again is because of the temple reference regarding "the man of sin... the son of perdition," which we discussed in Chapter 2.

II Thessalonians 2:3 - Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of

perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

As was noted in Chapter 2, this temple Paul speaks of appears to be a reference to God's people and not a structural building, as shown in an opinion which also was succinctly stated by Commentator Adam Clarke below.

“After the death of Christ the temple of Jerusalem is never called by the apostles the temple of God; and if at any time they make mention of the house or temple of God, they mean the Church in general, or every particular believer. Whoever will consult 1Co 3:16, 17; 2Co 6:16; 1Ti 3:15; Re 3:12; will want no examples to prove that, under the Gospel dispensation, the temple of God is the Church of Christ; and the man of sin sitting implies this ruling and presiding there; and sitting there as God implies his claiming Divine authority in things spiritual as well as temporal; and showing himself that he is God, implies his doing it with ostentation.”

Although there is much discussion and planning in the works about rebuilding a third temple, I remain persuaded it will never be allowed by God. For the force of scripture and history both testifies to God's making a full and utter end of the Temple made with hands, and therefore it is my strong belief that together they serve as credible witnesses that He will never again allow it to be rebuilt. In fact, I have become strongly persuaded that this very belief now held by so many, that a third temple must be built, is actually being used by the adversary to cause many Christians to stumble by its serving as a false milestone or erroneous eschatological marker of the end times. Because of these theologies, I believe there are way too many procrastinating Christians nowadays who are looking for the fulfillment of such “prophetic signs” as indicators for when they are going to have to really “get serious with God.” The fact that there is indeed so much planning and preparations occurring these last days to rebuild a temple, only speaks to me of the shortness of time till the Lord returns to smite the nations and rule them with a rod of iron and tread them as in the winepress with the fierceness and wrath of Almighty God.

For surely if the adversary of God is promoting erroneous doctrines in these last days to which “believers” are looking and believe, he will surely endeavor to confirm them with rumors and the plans of fallen men as well as lying signs and wonders. But does that mean they are going to come to pass?

I Corinthians 13:12 - For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Ephesians 5:30 - For we are members of his body, of his flesh, and of his bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² This is a great mystery: but I speak concerning Christ and the church.

Doubtless, marriage is a covenant. As a matter of fact, it is the greatest of all forms of covenants that exist among humanity. For by marriage a husband and wife are to literally adorn the Doctrine of God our Savior. This we see in Titus chapter two where Paul speaks of the many roles in life where this doctrine can be adorn, husbands and wives, masters and servants, the young with their elders. We can especially see the adorning of this doctrine in the Fifth Commandment where we are all exhorted to honor our parents with the attached promise being given us of a long life; thus we as God’s children, if we honor Him through our faithfulness have the surety of His promise of eternal life.

Titus 2:4 - That they may teach the young women to be sober, to love their husbands... ¹⁰ ...that they may adorn the doctrine of God our Savior in all things.

In marriage we witness the adorning of the doctrine of God our savior in that it was the male who was first created in the image of God in a position of dominion on earth similar to God’s own in heaven. When in a right relationship with God, a godly man will faithfully exemplify God in all his ways, whether in his own household or with his neighbors.

Since true love and commitment must be given of one’s free will, God designed His covenant so that all who have ears to hear will have the

ability to choose whether to continue in their fallen shame or be reborn and restored as a light of His glory on earth. Thus when a man (male) humbles himself and by God's grace yields himself to the holy precepts of God, he truly becomes the glory of God in the earth; his life is made new and increasingly begins affirming and reflecting both the righteous judgments and holy attributes of his God.

Similarly, the scriptures reveal that the substance for the woman was taken from man and perfectly made into a woman for the man; teaching us that by God's royal design the woman should be to the man from which she was created, that which man was intended to be to God, His glory.

I Corinthians 11:7 - For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man.

Since woman was created for the man, when she chooses to align her life with those principles God established to guide her role as a wife, she becomes the glory of her husband. On the other hand, if she rejects God's word and defies her husband's authority as established by God, she will become a shame and hindrance unto him.

Proverbs 12:4 - A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

Thus through prophetic action, when a woman is resolved in her heart to serve God by faithfully honoring her husband, she represents that part of humanity (the true church) which has settled it in their hearts and are resolved to fear God and keep His commandments. Through her godly relationship with her husband the righteous woman will literally reveal through her actions that personal relationship God desires each and every one of us to have with Him; for her life will literally preach the Gospel of God's love. For the proof of our love is witnessed by our trust and submission. The result of such love will be true and total intimacy.

Concerning the man, although he was created in the image of God, even in the midst of a creation full of other living creatures, it was still acknowledged by God that man was “alone.” For this reason, the substance for the woman’s creation was taken from man’s own flesh and made into a living soul-mate for him. Thus through the covenant of marriage, man’s role is intended to imitate that of God’s, while the woman’s role imitates that of the church, the Bride of Christ.

It is evident that God could have created man and woman at the same time, for surely God foresaw all Adam’s needs. Rather in His infinite wisdom God intentionally created the man first, placing him in a position parallel to His own; with authority over his, (that is man’s) kingdom, yet alone with no suitable mate. God wanted Adam to be able to fully identify with Him, both positionally and emotionally; for even amongst all the angelic beings, God’s desire was for something even grandeur with which He would share both His image and glory. Thus, it was only after naming all those animals when Adam fully realized just how alone he was that God created Eve for Adam from that which was close to his heart. For it was man’s heart and not his strength that was incomplete.

Through this we can see that the creation of humanity was the result of a yearning of God’s heart for what we in our frailty might best understand as a bride, a suitable helper magnificently designed so as to share His glory with Him for all eternity. This is why the greatest commandment God has ever given is to love Him with all our heart, soul, strength, and the entire essence of our being. “Therefore” as both Adam prophesied and Paul wrote, “for this cause shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh.”

This becoming “one flesh” reflects the merging of two hearts and minds in an endeavor to live as one through the covenant of marriage. This covenant is consummated, sealed and confirmed by the intimate joining of a man and woman together through sexual intimacy. By Royal design the male and female bodies fit together as one, with the male (representing God) entering into the female (who represents humanity), face to face and heart to heart, as the man then imparts his seed into the woman and life springs forth. And so it is that God causes us to be “born again, not of

corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever.”

And so it is more than thought-provoking, that in this vision the Angel Gabriel reveals to Daniel one who comes confirming a covenant and was then cut off. These points, each in their own measure, lend foundation to my conviction that this last “seventieth week of Daniel,” begins the period of time in which God tabernacled with men via the man Jesus Christ to “confirm the covenant with many.”

Summary

Two undisputable events transpire during this seventieth week according to the vision: first, is the beginning Messiah Jesus Christ comes and He is then “cut off, but not for Himself.”

John 12:27 - Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

John 18:37 - ...To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Ephesians 5:25 - ...Christ also loved the church, and gave Himself for it; ²⁶ That He might sanctify and cleanse it with the washing of water by the word, ²⁷ That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The second event, and most likely a consequence of the first, is that the seventieth week is divided in half by a specific event that demands clarification, which we will look into in the next chapter, for “...in the midst of the week He shall cause the sacrifice and the oblation to cease...”

The events which transpire within the Seventieth Week led to the destruction of the Temple, bringing it to a full and utter end. However,

that is not how the Holy Spirit led the translators to write it; rather they wrote “even until the consummation.” And so, wondrously, this phrase in the prophecy can actually have two layers of meanings that point to undeniable truths:

First, the last temporal prophetic temple that was made with men’s hands, was decaying, waxing old, and through its destruction vanished away. Just as the sacrifices and oblations, the Temple too, having fulfilled their purpose was brought to a full and utter end.

Hebrews 8:13 - In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Second, when at the glorious consummation of the marriage of the Lamb, “then face to face” the Bride of Christ will intimately know her lover even as she is known.

I Corinthians 13:12 - For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Hebrews 9:5 - And for this cause He is the mediator of the new testament, [*or covenant*], that by means of death [*being cut off*], for the redemption of the transgressions that were under the first testament, they which are called might receive the promise, [*and the confirmation*] of eternal inheritance.

Division of the Seventieth Week

And the Death of the Ceremonial Law

What divides the 70th week is an event that causes the Temple sacrifice and oblation to cease. But how does this division happen? The popular theology teaches it occurs when the antichrist breaks the alleged treaty he supposedly will make with the Jews; he then forces them to cease their reinstated practice of animal sacrifices.

So once again I am asking you to please place all your theological persuasions safely upon the altar of God that you might be able to examine these things afresh. For what if all this is actually referencing to Jesus being “cut off,” pointing to His death and resurrection as something designed before the foundation of the world to be a confirmation of the surety and power of God’s covenant to His people?

Remember the angel stated six distinct things would be accomplished within the 70 weeks, listed again below for a quick review are numbers 2 and 3.

2. To make an end of sins <Hebrew word, *chatta’ah*>. This does not mean an end to “sin” itself. For if that were the case, it would have been accomplished with the first, “finish the transgression.” For all sin is the transgression of God.

I John 3:4 - Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Rather this “end of sins” means an end of the sin-offerings. This our Lord Jesus did when He offered His spotless soul and body on the cross, once and for all, as a sin-offering sacrificed unto God upon behalf of all mankind. Thereby, Jesus caused the authority and mandate requiring the animal “sacrifice and oblation to cease” with His own self-sacrifice upon the cross.

3. To make reconciliation, or “to make atonement” **for iniquity**; which Jesus did once and for all, by offering up Himself upon the cross and shedding His blood. As a result, the sacrifices, or the sin offerings <*chatta’ah*>, had become totally unnecessary. Subsequently, to continue offering them would cause one to prophetically “crucify to themselves the Son of God afresh, and to put Him to an open shame,” (Hebrews 6:6).

By rejecting the atoning work of the true Lamb of God sacrifice and clinging to mere animal sacrifices, the Jews were now committing a grievous sin in the eyes of God. Though before Christ’s death these animal sacrifices were indeed lawful mandates, afterwards they became dead works by having already fulfilled their prophetic purpose. Therefore, by these sacrifices continuing to be offered, they literally became an “overspreading of abominations” which now served only to testify against the Jews for their rejection of Jesus Christ. Furthermore, as stated above, by defiantly offering these sacrifices the Jews were now guilty of prophetically “crucifying the Son of God afresh” and with each animal sacrifice they put “Him to an open shame.”

Hebrews 9:13 - For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall

the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 10:4 - For it is not possible that the blood of bulls and of goats should take away sins. ⁵ Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: ⁶ In burnt offerings and sacrifices for sin Thou hast had no pleasure. ⁷ Then said I, Lo, I come (in the volume of the book it is written of Me,) to do thy will, O God. ⁸ Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; ⁹ Then said he, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. ¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all, (see all of Hebrews chapters 9 & 10).

Those sin-offerings commanded by God were holy prophetic actions, magnificently designed so as to proclaim that “mystery” which was planned from the foundation of the world, even the sacrificial death and resurrection of our blessed Lord and Savior.

Romans 16:25 - Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, ²⁶ But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

Galatians 3:23 - But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. ²⁴ Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Colossians 1:26 - Even the mystery which hath been Hid from ages and from generations, but now is made manifest to His saints.

However, those sin-offerings could only proclaim the “mystery” while the Ceremonial Law was alive, but once it died, these sin-offerings became a witness of their condemnation by proving the Jews’ complete rejection of God’s only provision for their reconciliation.

Romans 7:1 - Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? ² For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ³ So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. ⁵ For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. ⁶

But now we are delivered from the law, **that being dead wherein we were held**; that we should serve in newness of spirit, and not in the oldness of the letter.

Hebrews 6:1 - Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of **repentance from dead works**, and of faith toward God, ² Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³ And this will we do, if God permit.

So the witness of scripture confirms that because Jesus Christ died and had risen again, He had “caused the sacrifice and oblations to cease,” as they were no longer required. Yet by the Jews continuing to offer these “dead works,” these sacrifices became an “overspreading of abominations” for which “He,” that is God, “shall make it [*the Temple*] desolate, even until the consummation [*the end*] and that determined shall be poured upon the desolate.”

Desolations are Determined

Matthew 23:36 - Verily I say unto you, All these things shall come upon this generation. ³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

Matthew 24:2 - And Jesus said to them, Do you not see all these things? Truly I say to you, There shall not be left here one stone on another that shall not be thrown down.

Clearly it was the Lord’s earnest desire to gather His people unto Himself, but they “would not.” Therefore, it was inevitable that His judgment would fall upon them. Below are other accounts in the Gospels pertaining to the fate of Jerusalem and the Temple.

Matthew 24:15 - When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ¹⁶ Then let them which be in Judaea flee into the mountains:

Mark 13:14 - But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Luke 21:20 - And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ²¹ Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²² For these be the days of vengeance, that all things which are written may be fulfilled.

It is common knowledge that Rome did indeed destroyed Jerusalem and the Temple, as well as eradicated the whole geographical and sovereign nation of Israel with its physical boundaries. However, most Christians nowadays have no comprehensive historical knowledge of those events

which occurred within Jerusalem and the Temple just prior this desolation. The fact that God was the author of this destruction can be witnessed to in that the author of Hebrews warned the Jewish believers before Jerusalem and the Temple was laid waste and burned that it was in fact getting “ready to vanish away.” Nevertheless, the Apostle Paul also warned that the Jews would enjoy a deceptive time of “peace and safety” just prior to this destruction.

Hebrews 8:13 - In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. 9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

I Thessalonians 3 - For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

In confirmation to the surety of Paul’s prophetic words, the Jewish historian Titus Flavius Josephus recorded that it was a time of “*peace and prosperity*” in Jerusalem just “*four years*” prior to it being encompassed by the Roman army. Mind you that the Jews would often count part of a day, month or year as a numerical whole in their reckoning and thus it may have actually been around three and a half years “*before the war began.*” Furthermore, there was a man, a prophet of sorts who also was named Jesus that entered Jerusalem in those days and began to wail and cry out persistently of its imminent destruction.

Josephus WARS Book 6 - Chap 5 - para 3

Jesus, the son of Ananus, a plebeian and a husbandman, who, *four years before the war began, and at a time when the city was in very great peace and prosperity*, came to that feast whereon it is our custom for everyone to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, A VOICE FROM THE FOUR WINDS, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city.

However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say any thing for himself, or any thing peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!"

And when Albinus (for he was then our procurator) asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed *before the war began*, this man did not go near any of the citizens, nor was seen by them while he said so; but

he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "***Woe, woe to the city again, and to the people, and to the holy house!***" And just as he added at the last, "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost.

Jerusalem, having been encompassed by the Romans, fell into the greatest turmoil within her walls. For the Jews were divided as to what should be done to remedy their desperate condition being under Roman siege. For though they had rejected the Lord Jesus as the Christ, they knew it was a truth when He stated that should a house be divided against itself, it would not stand. Yet within Jerusalem's walls three factions were warring viciously against each other, killing far more of each other than did the Romans.

Josephus - Wars Book 5 - Chap.1 - para. 1

THE SEDITIONS AT JERUSALEM AND WHAT TERRIBLE
MISERIES AFFLICTED THE CITY BY THEIR MEANS;

1. WHEN therefore Titus had marched over that desert which lies between Egypt and Syria, in the manner forementioned, he came to Cesarea, having resolved to set his forces in order at that place, before he began the war. Nay, indeed, while he was assisting his father at Alexandria, in settling that government which had been newly conferred upon them by God, *it so happened that the sedition at Jerusalem was revived, and parted into three factions, and that one faction fought against the other;* which partition in such evil cases may be said to be a good thing, and the effect of Divine justice. Now as to the attack the zealots made upon the people, and which I esteem the beginning of the city's destruction, it hath been already explained after an accurate manner; as also whence it arose, and to how great a mischief it was increased. But for the present sedition, one should not mistake if he called it a sedition begotten by another sedition, and to be like a wild beast grown mad, which, for want of food from abroad, fell now upon eating its own flesh.

2. For Eleazar, the son of Simon [*leader of one faction*], who made the first separation of the zealots from the people, and made them retire into the temple, appeared very angry at John's insolent attempts, which he made everyday upon the people; for this man [*John, a leader of another faction, son of a certain man whose name was Levi, that drew them into this rebellion, and encouraged them in it*] never left off murdering; but the truth was, that he could not bear to submit to a tyrant who set up after him. So he being desirous of gaining the entire power and dominion to himself, revolted from John, and took to his assistance Judas the son of Chelcias, and Simon the son of Ezron [*a leader*

of the remaining fraction], who were among the men of greatest power. There was also with him Hezekiah, the son of Chobar, a person of eminence. Each of these were followed by a great many of the zealots; these *seized upon the inner court of the temple and laid their arms upon the holy gates, and over the holy fronts of that court*. And because they had plenty of provisions, they were of good courage, for there was a great abundance of what was consecrated to sacred uses, and they scrupled not the making use of them; yet were they afraid, on account of their small number; and when they had laid up their arms there, they did not stir from the place they were in. Now as to John, what advantage he had above Eleazar in the multitude of his followers, the like disadvantage he had in the situation he was in, since he had his enemies over his head; and as he could not make any assault upon them without some terror, so was his anger too great to let them be at rest; nay, although he suffered more mischief from Eleazar and his party than he could inflict upon them, yet would he not leave off assaulting them, insomuch that there were continual sallies made one against another, as well as darts thrown at one another, and *the temple was defiled everywhere with murders*.

With these three fractions fighting against each other, and Eleazar and his party using the Temple as a strategic base of operations, these events caused many of the pious citizens and strangers who were still desirous to make sacrifices and offerings unto God to fall victims to Jerusalem's internal strife. Therefore, when one carefully examines these horrors which occurred during the siege of Jerusalem, the following words of Jesus begin to ring piercingly loud with prophetic clarity.

Luke 13:1 - There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them,

Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Josephus' record of the fall of Israel with the destruction of Jerusalem and the Temple is worthy of a thorough read by all professing believers. For in it they might learn to truly fear God and fervently pray His grace be not frustrated in their lives lest He remove His protective presence and forbearing mercies. For these rebellious murderers who were now polluting His house were the very people to whom He had committed His oracles, that they might be faithful stewards and lights unto a world that knew not God. A people He had called by His name to be shining witnesses that their God was the true and Living One, "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

However, to present the whole of Josephus' record of these things is not practical. Therefore, I will share only a few more brief parts to convey the severity of men's plight when God abandons them for their persistent rebellion against Him. For God had forewarned them that if they forsook Him and continued rejecting His pleas that He would turn against them and drive them out of His land.

Deuteronomy 28:63 - And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

Matthew 21:42 - Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? ⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Josephus - Wars Book 5 - Chap.1 - para. 3

3. But now the tyrant Simon, the son of Gioras, whom the people had invited in, out of the hopes they had of his assistance in the great distresses they were in, having in his power the upper city, and a great part of the lower, did now make more vehement assaults upon John and his party, because they were fought against from above also; yet was he beneath their situation when he attacked them, as they were beneath the attacks of the others above them. Whereby it came to pass that John did both receive and inflict great damage, and that easily, as he was fought against on both sides; and the same advantage that Eleazar and his party had over him, since he was beneath them, the same advantage had he, by his higher situation, over Simon. On which account he easily repelled the attacks that were made from beneath, by the weapons thrown from their hands only; but was obliged to repel those that threw their darts from the temple above him, by his engines of war; for he had such engines as threw darts, and javelins, and stones, and that in no small number, by which he did not only defend himself from such as fought against him, *slew moreover many of the priests, as they were about their sacred ministrations*. For notwithstanding these men were mad with all sorts of impiety, yet did they still admit those that desired to offer their sacrifices, although they took care to search the people of their own country beforehand, and both suspected and watched them; while they were not so much afraid of strangers, who, although they had gotten leave of them, how cruel soever they were, to come into that court, were yet often destroyed by this sedition; for those *darts that were thrown by the engines came with that force, that they went over all the buildings, and reached as far as the altar, and the temple itself, and fell upon the priests, and those that were about the sacred offices; insomuch that many persons who came thither with great zeal from the ends of the earth, to offer sacrifices at this celebrated place, which was esteemed holy by all mankind, fell down before their own sacrifices themselves, and sprinkled that altar which was venerable among all men, both Greeks and Barbarians, with their own blood; till the dead bodies of strangers were mingled together with those of their own country, and those of profane persons with those of the priests, and the blood of all sorts of dead carcasses stood in lakes in the holy courts themselves*. And now, "O most wretched city, what misery so great as this didst thou suffer from the Romans, when they came to purify thee from thy intestine hatred! ***For thou couldst be no longer a place fit for God, nor couldst thou long continue in being, after thou hadst been a sepulcher for the bodies of thy own people, and hadst made the holy house itself a burying-place in this civil war of thine***. Yet mayst thou again grow better, if perchance thou wilt hereafter appease *the anger of that God who is the author of thy destruction*."

Josephus - Wars Book 5 - Chap.1 - para. 5

5. They agreed in nothing but this, to kill those that were innocent. The noise also of those that were fighting was incessant, both by day and by night; but the lamentations of those that mourned exceeded the other; nor was there ever any occasion for them to leave off their lamentations, because their calamities came perpetually one upon another, although the deep consternation they were in prevented their outward wailing; but being constrained by their fear to conceal their inward passions, they were inwardly tormented, without daring to open their lips in groans. Nor was any regard paid to those that were still alive, by their relations; nor was there any care taken of burial for those that were dead; the occasion of both which was this, that every one despaired of himself; for those that were not among the seditious had no great desires of any thing, as expecting for certain that they should very soon be destroyed; but for the seditious themselves, they fought against each other, while they trod upon the dead bodies as they lay heaped one upon another, and taking up a mad rage from those dead bodies that were under their feet, became the fiercer thereupon. They, moreover, were still inventing somewhat or other that was pernicious against themselves; and when they had resolved upon any thing, they executed it without mercy, and omitted no method of torment or of barbarity.

It is hard to believe those who God had called by His name had fallen into such horrid conditions and madness; engaging in constant fighting, but not against the Romans, but against their own countrymen. All this while a flood of abominations was being committed within the polluted Temple; this is the historic setting against which all Christians in America should prayerfully consider Josephus' following words as he desperately pleads with his countrymen.

Josephus - Wars Book 6 - Chap.2 - para. 1

HOW TITUS PERSUADED JOSEPHUS TO EXHORT THE JEWS AGAIN [TO A SURRENDER]

"...I dare venture to promise that the Romans shall still forgive thee. And take notice that I, who make this exhortation to thee, am one of thine own nation; I, who am a Jew, do make this promise to thee. And it will become thee to consider who I am that give thee this counsel, and whence I am derived; for while I am alive I shall never be in such slavery, as to forego my own kindred, or forget the laws of our forefathers. Thou hast indignation at me again, and makest a clamor at me, and reproachest me; indeed I cannot deny but I am worthy of worse treatment than all this amounts to, because, in opposition to fate, I make this kind invitation to thee, and endeavor to force deliverance upon those whom God hath condemned. *And who is there that does not know what the writings of the ancient prophets contain in them, - and particularly that oracle which is just now going to be fulfilled upon this miserable city? For they foretold that this city should be then taken when somebody shall begin the slaughter of his own countrymen. And are not both the city and the entire temple now full of the dead bodies of your countrymen? It is God, therefore, it is God himself who is bringing on this fire, to purge that city and temple by means of the Romans, and is going to pluck up this city, which is full of your pollutions.*"

Here we see the depths of sin into which a nation can fall when its people persistently frustrate God's grace. Once noble men now reduced to brute beasts, behaving like savages towards their own countrymen. And yet, all that actually pales away in comparison to what else Josephus recorded. But first, be reminded of what Jesus said to these rebellious and stiff-necked Jews.

Matthew 24:19 - And woe unto them that are with child, and to them that give suck in those days!

Josephus - Wars Book 6 - Chap.3 - para. 3 & 4

ANOTHER DESCRIPTION OF THE TERRIBLE FAMINE THAT WAS IN THE CITY

3. Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did any where appear, a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food, but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying; nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men; they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed: the very wisps of old hay became food to some; and some gathered up fibres, and sold a very small weight of them for four Attic [drachmae]. But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians . . .

4. There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethzob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with anything

but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child *sucking at her breast*, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much afrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

Even before the Jews entered the Promise Land, God had warned them of these horrors into which sin would take them, but they would not listen.

Deuteronomy 28:53 - And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: ⁵⁴ So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: ⁵⁵ So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. ⁵⁶ The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, ⁵⁷ And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

All this happened because they refused to listen to God whose only desire was to do wondrous things for His people. Instead, history records how these abominations worked to bring the Temple to

its full and utter end. These things were foretold by the Angel Gabriel and bear witness to the sure word of prophecy. Let's end this chapter with another strong admonition delivered against the Jews of those very days, written in the New Testament before these things came to past.

Hebrews 2:1 - Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.

He Shall Confirm the Covenant with Many

If this “He” above in Daniel 9:27 is indeed referencing Jesus Christ, then this part of the verse is certainly the most advantageous to understand. Therefore, we will begin this chapter with the following three questions.

1. What “covenant” was the Lord Jesus confirming?
2. How did He confirm it; by word, deed, or both?
3. If this seventieth week designated for “confirming the covenant” was divided by Jesus’ death which caused the previously Mosaic obligation of sacrifices and oblations to cease, then what about the remaining three and a half years? For from His baptism to His death, Jesus’ earthly ministry lasted only three and a half years.

Even if it is only a possibility that Jesus is this “He” in Daniel 9:27, then these are legitimate questions that need to be asked if we are honest in our search of the Truth. Plus, if Jesus is indeed this “He” then there will be biblical answers to all these questions that would require your prayerful consideration.

So, let’s start by looking at first question again, what is the “covenant” that Jesus was confirming? Answer, it is that promise of certainty of which righteous Job stated the following.

Job 19:25 - For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: ²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God: ²⁷ Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

The covenant to which Job hung on to was the divine promise of a bodily resurrection; and not just Jesus’ resurrection, but that of all who loved Him as well. Consequently, Jesus was faithful to be constant in confirming this truth to His own disciples.

Matthew 5:8 - Blessed are the pure in heart: for they shall see God.

John 5:24 - Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live... ²⁶ For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; ²⁷ And hath given Him authority to execute judgment also, because He is the Son of man. ²⁸ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, ²⁹ And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 6:39 - And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. ⁴⁰ And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

John 11:23 - Jesus saith unto her, Thy brother shall rise again. ²⁴ Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. ²⁵ Jesus said unto

her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: ²⁶ And whosoever liveth and believeth in Me shall never die. Believest thou this?

John 14:19 - Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. ²⁰ At that day ye shall know that I am in My Father, and ye in Me, and I in you.

This very covenant was revealed through the prophets of old and written in the scriptures; the very scriptures from which Jesus and the Apostles authoritatively preached the gospel.

Isaiah 25:8 - He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the

rebuke of His people shall He take away from off all the earth: for the LORD hath spoken it. ⁹ And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation.

Isaiah 26:19 - Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Ezekiel 37:12 - Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

Job 14:12 - So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. ¹³ O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! ¹⁴ If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. ¹⁵ Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands.

Psalms 16:9 - Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. ¹⁰ For Thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption. ¹¹ Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

Psalms 17:15 - As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.

Hosea 13:14 - I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes.

These are the scriptures from which Paul was trained as a Pharisee. Therefore, after his conversion, Paul would have continued with great authority confirming this covenant, boldly preaching the certainty of it through the Gospel of Jesus Christ. Being the apostle to the Gentiles, we can see in Paul's epistles how he was constantly confirming to all men that this covenant was not only to Jews, but to all who loved the Lord Jesus Christ.

Romans 6:5 - For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with Him.

I Corinthians 6:14 - And God hath both raised up the Lord, and will also raise up us by His own power.

I Corinthians 13:12 - For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

I Corinthians 15:12 - Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

II Corinthians 4:13 - We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

II Corinthians 5:1 - For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of Him.

Philippians 3:10 - That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Likewise, the Apostle John also faithfully confirms the certainty of God's covenant of a resurrection of the saints in his open thesis on the deity of Jesus as the Christ.

1 John 3:2 - Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

Now the second question put forth at the beginning of this chapter was how did Jesus confirm the covenant of a literal resurrection? By word, deed, or both? Not only did He confirm the covenant in word, but with His own bodily resurrection as well. For by His resurrection Jesus Christ proved that not only did He have the power to raise Himself from the dead, but others too.

Matthew 27:52 - And the graves were opened; and many bodies of the saints which slept arose, ⁵³ And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

John 20:25 - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. ²⁶ And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. ²⁷ Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. ²⁸ And Thomas answered and said unto Him, My Lord and my God!

Romans 1:4 - And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

The Spirit of Christ Which Was In Them

Daniel 9:24 - Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Now if Jesus "confirmed the covenant" in the Holy City to the Jews, both by His preaching and His bodily resurrection, then the last question that needs to be answered is where are the remaining three and a half years of the seventieth week whereby the week shall be completed with His confirming the covenant with many? Since the "seventy weeks" of the prophecy "are determined upon thy people and upon thy holy city, to seal up the vision and prophecy, and to anoint the most Holy," I believe the final three and a half years will be fulfilled through the ministry of the two witnesses of Revelation 11 ministering to the Jewish people in Jerusalem.

Just like the prophets of old, Jesus and the apostles, so will these two witnesses continue to confirm the covenant of God to the descendants of Abraham in the last days by testifying that Jesus was indeed their promised Messiah the Prince. "*And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them and kill them.*"

Showing us that just as the devil has stirred up wicked men all throughout history to murder the righteous, so too will these two witnesses eventually be killed. Then in a vain attempt to finally discredit the declared “myth” of Jesus Christ and His resurrection, their bodies are left unburied in the open streets for three and a half days.

Revelation 11:3 - And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth... 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Surely by now some are hard pressed to ask how these two witnesses could be the fulfillment of Daniel 9:27. After all, “He,” meaning Jesus, is the one who confirms the covenant. So, wouldn’t Jesus need to be the one preaching, if He is the one confirming? The answer would be an absolute yes. But for clarity I must first direct you once more to a few verses I hope you are getting very familiar with.

Hebrew 1:1 - **God**, who at sundry times and in divers manners **spake** in time past unto the fathers **by the prophets**, 2 Hath in these last days spoken unto us **by His Son**, whom He hath appointed heir of all things, by whom also He made the worlds.

Note the words in bold type, "God, spoke, by the prophets, by His Son." Let’s continue.

II Peter 1:21 - For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost**.

Again, we see it was “God” who “spoke, by the prophets” in Hebrews 1:1-2, and is again speaking by “holy men of God as they were moved by the Holy Ghost.” Same God, same prophets and the same Spirit. Again, let’s continue;

I Peter 1:10 - Of which salvation **the prophets** have enquired and searched diligently, who **prophesied** of the grace that should come unto you: 11 Searching what, or what manner of time **the Spirit of Christ which was in them did signify**, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The “**prophets**” through which “**God... spoke**” as they “**were moved by the Holy Ghost**,” were only speaking what “**the Spirit of Christ which was in them did signify**.”

Such is why Paul made his statement to the Galatians, that as a minister of the Gospel he was crucified with Christ and thus Christ lives in and through him. But Paul doesn't stop with applying this principle only to himself, for later he stresses how this principle applies to all who are Christ's. For if we are truly "in Christ Jesus," it is only because His Spirit lives in us; and if we are ever to truly be ministering life through the Gospel, it is because Christ is ministering it through us.

Galatians 2:20 - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Galatians 5:24 - And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit.

For this reason, Paul testified to both the Thessalonians and the Corinthians that what he preached unto them was not merely the word of a man, but rather the word of God. For what Paul had spoken was through the leading of the Spirit of Christ within him.

I Thessalonians 2:13 - For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

II Corinthians 13:3 - **Since ye seek a proof of Christ speaking in me**, which to you-ward is not weak, but is mighty in you. ⁴ For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you. ⁵ Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Below is another passage that further establishes this truth that it was Jesus Christ, who by His Spirit was ministering through the prophets of old. Unfortunately, it is also a passage that has been greatly misunderstood by many throughout the centuries. Sadly, this confusion has given way for many erroneous teachings to creep into the church about Jesus, His death, and the completeness of the work of the cross.

I Peter 3:18 - For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: ¹⁹ By which also He went and preached unto the spirits in prison; ²⁰

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

The "popular" understanding of this verse is that after He died, Jesus went to hell and preached to the souls there; and all those that believed were therefore set free. Added to this are other false assertions such as Jesus had to die spiritually, taste hell itself, and be born again in order to defeat the devil on his ground so that He could take back the keys of death and hell. All of which are false.

Many believers raised in traditional churches assume these beliefs to be credible because they lack an understanding of the scriptures and the Nicene or Apostles' Creed they may have been compelled to memorize. For when it states that Jesus was "crucified, buried, descended into hell and rose again the third day," they assume it means Jesus literally went to hell, the place prepared for the angels that had sinned. However, this reference to the death, burial, and resurrection which is a true tenet of the Christian faith actually refers to Jesus' body being crucified, prepared for burial, and placed in the grave for three days after which He resurrected.

Psalms 16:10 - For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

This psalm is speaking about the body of Jesus not being left in the grave to decay, or "see corruption." It is not speaking about Jesus going into hell which was prepared for the devil and his angels. The word translated "hell" in English is the Hebrew word "sheol" which was used sixty-five times in the Old Testament; thirty-three times implying the "grave" and thus translated.

Oddly, many people falsely believe that Hell is the headquarters of Lucifer, when actually it is a prison made for the fallen angels and those who imitate their lawlessness. For when Jesus cast out demons out of the possessed Gadarenes man, they were terrified of hell and fearfully inquired if He had come to torment them before their time by sending them there.

Matthew 8:29 - And, behold, they cried out, saying, What have we to do with Thee, Jesus, thou Son of God? art Thou come hither to torment us before the time?

Except for those fallen angels which were long ago cast down for their particular sins and are already bound in chains of darkness in Tartarus, the remaining principalities, powers, and rulers of the darkness of this world are still loose and share the sentiments of demons having a fear for the torment of hell, for they know this prison was created for them.

II Peter 2:4 - ...God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

(Sadly, many are completely ignorant of the extent of the various rebellions and sins of these fallen angels, a subject far too vast to cover here. I would simply recommend two books on the subject which are available online in PDF format for those interested. The first would be "The Fallen Angels and the Heroes of Mythology" by Rev. John Fleming, A.B., published in 1879. The second would be "Earth's Earliest Ages" by G.H. Pember, published 1889.)

Since Jesus created all things it would be foolish to assume He needed to go to hell in order to get the keys of death and hell, for He has always possessed them.

Psalms 68:20 - He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.

Revelation 1:18 - I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

One only needs to listen carefully to what Jesus is saying to correctly discern what He *is not* saying. For many have become so affixed by popular theology that they can only read the Holy Scriptures in

the light of the theology they were taught: rather than proving their theology by the light of the scriptures. For in Revelation 1:18, Jesus clearly says “I am He that liveth, and was dead; and, behold, I am alive for evermore.” That is because once again to “confirm the covenant” He tells us that it is He who has “the keys of hell [*meaning the grave*] and death.” After His death, Jesus ripped the veil of the Temple in two and “the graves were opened.” However, it was not until after His resurrection that “many bodies of the saints... came out of the graves... and went into the holy city, and appeared unto many.”

Matthew 27:50 - Jesus, when he had cried again with a loud voice, yielded up the ghost. ⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; ⁵² And the graves were opened; and many bodies of the saints which slept arose, ⁵³ And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

Ezekiel 37:12 - Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. ¹³ And ye shall know that I am the LORD, when I have opened your graves, O My people, and brought you up out of your graves, ¹⁴ And shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

While there are conflicting opinions on just who those saints were that “came out of the graves... and went into the holy city and appeared unto many,” I do not believe they were the old patriarchal saints. The scripture plainly states that “many bodies of the saints which slept arose,” making it evident that not all of “the saints which slept arose.” Thus, I am persuaded these were probably saints who had recently died; for the patriarchal saints would not have been known by their appearance as there were no photos of them whereby the townspeople would have readily recognized them. Rather these were saints who like Lazarus were brought back to life in their mortal bodies. Incontestably, Jesus was the “firstfruits from the dead,” which means that all those who have died in faith are still awaiting the fulfillment of the covenant to be resurrected with their own glorified, immortal bodies at His return.

Hebrews 11:39 - And these all, having obtained a good report through faith, received not the promise: ⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

Let’s take another fresh look once more at that greatly misunderstood passage in I Peter and see if we cannot now properly follow the apostle’s words.

I Peter 3:18 - For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but **quickened by the Spirit**: ¹⁹ By which also He went and preached unto the spirits in prison; ²⁰ Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

First it is clear how Jesus suffered and “was put to death in the flesh,” but was then “quicken by the Spirit.” That phrase means His body was not resurrected by the power of that earthen vessel of humanity, rather by the Spirit of Christ that dwelt within. Paul had stated virtually the same thing in his Epistle to the Romans, which again can also be viewed as “confirming the covenant.”

Romans 8:11 - But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead **shall also quicken your mortal bodies** by His Spirit that dwelleth in you.

Next, notice how in I Peter 3:18 Peter stated “**by which** also He went and preached unto the spirits in prison.” What Peter is saying is that it was **by the Spirit** that Jesus once went and preached to the spirits in prison and not in His bodily form. This reveals that it was not Jesus the “Son of man” which went somewhere and preached, but rather the Spirit of Christ.”

Also, unless we pay careful attention to just whose “spirits” these are that are “in prison,” then like so many others have we too will run the risk of jumping to all sorts of erroneous conclusions; which is completely unnecessary since Peter clearly states who they are. These are the spirits of those “which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

Therefore, these spirits are not all the lost souls of humanity which died from the time of Adam to Christ; rather these are only the spirits of those who were alive during those the days “while the ark was a preparing.” This is an excellent example of how we must be careful not to apply content beyond what is written to the scriptures. So why then does it say it was Christ who preached to those souls which were alive in those last days of Noah while the ark was being built? Perhaps it will help to review what Peter said earlier in the context of this very epistle.

I Peter 1:10 - Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: ¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Noah was not just the guy who built the ark, or a “preacher of righteousness.” He was also, unquestionably, one of these very prophets that Peter was referring to that preached by “the Spirit of Christ which was in” them. Thus, when Noah preached unto them “which sometime were disobedient, when once the longsuffering of God waited **in the days of Noah**,” he did so by that “Spirit” of Christ which was in him. However, the people rejected what the Spirit of Christ had given him to preach to them and therefore they perished; their bodies decayed and returned into the earth but their “spirits” are now awaiting their final judgment “in prison.”

No, Peter wasn’t saying after Jesus died that He went to hell to preach. For anyone could enter into hell and offer any hope to those spirits would immediately find every one of them grasping at any possibility of escape. Rather, Peter was affirming the omnipotence of Christ, that though He was a man who suffered and died in the flesh, He was much more, He was a quickening Spirit in Noah through which He warned the world that then was to flee the wrath to come, of which only the few righteous were spared while the disobedient perished.

Thus, we have a sound scriptural account of Jesus preaching before Israel was a nation or there was a Holy City of Jerusalem and Temple, even before the time of His own incarnation. Why then would we fail to believe that the Spirit of Christ will again be there in like power and authority via the Two Witnesses at the next coming end of the world which is now cresting our own horizon?

II Peter 3:5 - For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

The Two Witnesses will know exactly who they are; and it is by “the Spirit of Christ which is in them” that they will testify as did Jesus in the last days how just their Savior, they too are going be martyred. But according to the word and His promise, that they too will be raised from the dead. Their testimony will absolutely infuriate the world and most of the Jewish people, nevertheless a remnant of the Jews having been pierced in their hearts and convicted by the Sword of Truth will still believe their words and be watching. This remnant are those who will fulfill prophecy and who will give glory unto God after the resurrection of these two witnesses when once the Spirit of Christ within them confirms the covenant of God, perhaps for the very last time before the whole world.

Revelation 11:7 - And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

The only way these Jews or anyone can give glory unto God is to honor the Son even as they honor the Father. Thus, this remnant gives glory unto the Son as their Redeemer, Christ the LORD. This will be the prophesied in-grafting of the Jews back into the vine, resulting in the completion of the Angel Gabriel’s words to Daniel ushering in the fulfillment of the covenant, the resurrection of the dead.

Romans 11:15 - For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Luke 13:35 - Behold, your house is left to you desolate. And truly I say to you, You will not see Me until it come when you say, Blessed is He who comes in the name of the Lord.

In The Midst Of The Week

Lastly, one more reason why I believe that Daniel's 9:27 reference to "in the midst of the week" refers to Jesus causing "the sacrifice and oblations to cease," is because staying true to this verse, Jesus was crucified in the midst, or middle of the week, i.e. a millennial week.

Peter stated that when considering the coming of the Lord to be mindful of this one thing, that a day with the Lord is as a thousand years and a thousand years is as a day. This concept is not new, for many Jews believed that it would be six thousand years before Messiah would come and reign in the seventh millennial day, making as it were a millennial week. However, it was in the fourth and middle millennial day that Christ came and died and caused "the sacrifice and oblations to cease."

II Peter 3:1 - This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 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.

Notice in addressing the subject of the promise of His coming Peter says he is writing to "stir up" their minds by way of remembrance, "that they may be mindful of the words which were spoken before by the holy prophets." It must be recognized that it is in this context, focusing on the Lord's return that Peter references that "one day is with the Lord as a thousand years, and a thousand years as one day." This phrase gives us the perfect key to properly understand what one of the prophets had written concerning both comings of the Lord Jesus Christ.

Hosea 5:9 - Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. 10 The princes of Judah were like them that remove the bound: therefore I will pour out My wrath upon them like water. 11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. 12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. 13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. 14 For I will be unto Ephraim as a lion, and as a young lion to the house

of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. 15 I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early.

We see the obstinacy of the Jews in the above passage towards the Lord at His first coming. The Holy Spirit testifying against them through Hosea that “The princes of Judah were like them that remove the bound,” making reference that those who move boundary stones do so seeking to lay claim to that which isn’t theirs. That is exactly what the Jews were planning to do when Jesus is exposed their corrupt hearts in His parable concerning the keepers of the vineyard, where the wicked servants sought to kill the son of the landowner that they might steal his inheritance for their own.

Matthew 21:33 - Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

Therefore, just as Hosea had prophesied, Jesus became “as a lion and as a young lion to the house of Judah” and tore away the kingdom from them, bringing such desolation upon them that “none shall rescue him.” Hosea continued the prophecy saying “I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early.” Having gone through their affliction, and now like Daniel remembering that God’s judgments are foretold out of His earnest desire to show mercy, Hosea now gives prophetic voice to this remnant of Jews in the last days.

Hosea 6:1 - Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. 2 After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. 3 Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

The words of Peter are meant to stir up our minds “by way of remembrance, so that we too are made “mindful of the words which were spoken before by the holy prophets,” and understand his reference to “one day is with the Lord as a thousand years, and a thousand years as one day” provides us the perfect key to what the Prophet Hosea had written concerning both comings of the Lord. Therefore, we can see that the crucifixion when “Messiah the Prince... was cut off” and the “sacrifices and oblations ceased” all transpired on the fourth millennial day, which is “in the midst of the [millennial] week.”

However, this millennial week isn't the only week where we find “Messiah the Prince... cut off” and the “sacrifices and oblations [having] ceased... in the midst of the week.” However, for centuries there has been much confusion among God's people concerning the timeframe of the death and resurrection of Jesus. Certainly, the different accounts of Jesus' resurrection recorded in the four Gospels don't appear to offer help to the casual reader of God's word; as each Gospel has its own list of various events which occurred around that glorious event.

The fact that these accounts each illustrate a different perspective of the resurrection story leaves many confused and thinking they are seeing contradictions in scripture. However, because all these different events are chronicled in God's word assures us they all must be true. Perhaps, a good way to consider their seemingly different reports is to view them like transparent overlays, similar to the one's used in medical books showing the skeleton, then the nerves and blood vessels, organs, muscular and finally the skin and hair. When this is done we discover the answer to the confusion is that there had to be multiple trips made to the tomb being recorded.

One of the important things to remember is that Jesus did not say He would be in the tomb for “three days,” He said it would be “three days and three nights.” Matthew clearly states the first trip was in the “end of the Sabbath as it began to dawn towards the first day of the week,” which is dusk, not sunrise. Dawn here means the actual beginning of the first day of the week, sunset and not sunrise, which would actually have been the middle of the biblical day. This dawn being like the dawning of the Age of Aquarius, of which there was no sunrise ushering in the Age of Aquarius.

Furthermore, the scriptures tell us it was after the Sabbath that the women purchase the spices, which John 19:31 reveals was actually a “high day.” What that means is that particular Sabbath was the first day of the seven-day Feast of Unleavened Bread that began on the fifteenth day of the first month right after Passover; a work day and the fourteenth day of the month. During the Feast of Unleavened Bread both the first and seventh days are high Sabbath days, which would mean a weekly Sabbath would naturally always fall in between those two high-days. The scriptures accurately state that after the “high-day” Sabbath which immediately followed Passover, that the women went and bought the spices and spent the remainder of that day preparing them. Afterwards, on the following day, they then “rested according to the [Fourth] Commandment” which would be the weekly Sabbath which began Friday evening at sunset.

According to Matthew it was “in the end” of this weekly Sabbath, as the sunset was ushering in the first day of the week, that the women went to “visit the tomb,” without any mention being made of their taking the spices since night was falling. That is when the angel of the Lord descended like lightning and the stone was rolled away and the angelic proclamation made “He has risen.”

So, let go through days and events one last time. Jesus, having been crucified on Passover the 14th day, was then placed into the tomb just before sunset as it “dawn toward” the “high day” Sabbath on the 15th day. Now remember, according to biblical reckoning the beginning and end of every day occurs with setting of the sun.

Then after the 15th day, which would be the first high-day sabbath of two that occur at the beginning and end of the Feast of Unleaven Bread, the women then went on the 16th day and purchased the spices so they could on that day properly prepare them. After which, they then rested the 17th day “according to the [4th] commandment” which would now be the weekly Sabbath. It was then according to Matthew, “in the end of the Sabbath” day as the setting sun was getting ready to usher in the 18th day yet still prior to the arrival of the 1st day of the week, that the resurrection of Jesus scripturally occurred; just before the Sabbath sunset, and not Sunday’s sunrise. For after Jesus’ resurrection, the priests and guards frantically met throughout the night to forge the lie that the disciples came during the night and had stolen Jesus’ body... for come sunrise everyone in Jerusalem was going to hear that the body of Jesus was missing.

Consequently, Jesus was literally three nights and three days in the tomb; just like He said He would be. Night and day of the 15th day of the month, night and day of the 16th day of the month, and night and day of the 17th day of the month; making it in the end of the weekly Sabbath when He rose just before sunset. Which means Jesus was crucified “in the midst of the week,” on a Wednesday and not on Friday according to the Catholic invention of Good Friday. All this is covered in more detail in this book’s last chapter titled “Trips to the Tomb.”

Summary

If these things have plausible credibility, then the whole seven-year tribulation message that has been taught and widely promoted by such fables as the “Left Behind” series needs to be reexamined to determine on what other foundation of scripture it has to stand, or fall. Regardless, we as believers must be diligent to rightly discern the times and the seasons in which we are living and pray always that we may be found worthy to escape the wrath to come. Let us therefore give earnest heed to the words of our Savior and His apostle.

Luke 21:34 - And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. ³⁵ For as a snare shall it come on all them that dwell on the face of the whole earth. ³⁶ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

II Thessalonians 1:5 - Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: ⁶ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; ⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, ⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; ¹⁰ When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony

among you was believed) in that day. ¹¹ Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: ¹² That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.