

# The Revelation of Jesus Christ – Revelation Chapters 6 to 19

## Bible Study Notes

### Chapters 6-19: The Tribulation and the Seventy Weeks of Daniel

#### Yeshua's Confidential 'End-Time' Briefing

Read *Matthew 24: 1-8, Mark 13: 1-8, and Luke 21: 1-9*

*What are the main differences between these passages?*

#### Private End-Time Briefing on the Mount of Olives

##### Recorded in Two Gospels (Matthew and Mark):

- Matthew chapters 24 & 25 and Mark chapter 13
- Matthew records 'the disciples' asking Yeshua (Matthew 24: 3) – but Mark records it as being an inner group of four, Peter, James, John and Andrew (Mark 13: 3)
- It is clearly a private briefing as they sat on the Mount of Olives
  - *Matthew 24: 1-2* Temple destruction prophesied
  - *Matthew 24: 3* Three Questions
    - When shall These Things Be?
    - What shall be the Sign of Your Coming?
    - What shall be the Sign of the End of the World (KJV) or Age (NKJV)
- Yeshua speaks of 'When shall These Things Be?' in *Matthew 24: 4-14*, describing the period from his death until the start of the Tribulation
- Yeshua speaks of 'the Sign of the End of the Age' in *Matthew 24: 15-28*, describing the commencement of the Tribulation
- Yeshua speaks of 'the Sign of His Coming' in *Matthew 24: 26-44*, describing His coming as King and Judge, unexpectedly for most
  - It is followed by three parables about watchfulness and service (*Matthew 24: 45 – 25: 30*), and
  - Then by a description of the judgement at the end of the Millennium (*Matthew 25: 31-46*)

##### The Different Briefing in Luke's Gospel

- The 'End Times' briefing in *Luke 21* is a different occasion, it is a public discourse occurring at the temple in Jerusalem with Pharisees, Scribes and the public there as well as the disciples (see *Luke 20: 1, 21: 5-7*)
- The focus of the public discourse in *Luke 21* is the fall of Jerusalem (70AD and 135AD) – Yeshua begins by speaking generally of future events (*vs. 8-11*), but then shifts His focus to events following His death (*vs. 12-24*) before speaking of His second coming (*vs. 25-28*)
  - *In Luke, verses 29 to 33* are similar to *Matthew 24: 32-35* and *Mark 13: 28-31*; so Luke has probably added these to the earlier ones although they were spoken on a different occasion
  - *Luke verses 34 to 38* are warnings to be watchful, which are similar to those in *Matthew 24: 36- 25: 13* and *Mark 13: 32-37*

## **Yeshua Directs His Disciples to Daniel's Prophecy**

### **Read *Matthew 24: 15-22* and *Mark 13: 14-20***

We will focus, for the purposes of our study, on Matthew's account

### ***To which Scripture does Yeshua refer His Disciples?***

Yeshua points his disciples (and us) to Daniel's 70 Weeks prophecy in order to understand the end-times. So in seeking to understand Revelation chapters 6 to 19 it is important for us to study Daniel's Seventy Weeks prophecy

- The focus of the confidential briefing in *Matthew chapters 24 and 25* and in *Mark chapter 13* is 'End Times'
- In this confidential briefing Jesus specifically points His disciples to the Seventy Weeks prophecy in Daniel (*Daniel 9: 24-27*) as the key to the disciples ability to understand 'end-time' prophecy (*Matthew 24: 15; Mark 13: 14*)
- His hearers (the disciples) would have been familiar with this prophecy
- Yeshua indicates that the event called the 'Abomination of Desolation' is a trigger point for the 'Great Tribulation'

### ***What is meant by the 'Abomination of Desolation' and Who are 'the elect'?***

- It relates to the Feast of Dedication (see *John 10: 22*) which commemorates the rededication of the temple after the abominations of Antiochus IV 175-164BC, known as Antiochus 'Epiphanes' (God Manifest), a Greek Seleucid monarch
- The Maccabean Revolt in 3 years threw off the yoke of the Seleucid empire
- The Rededication of the temple on 25th of Kislev, 167 BC is celebrated as Hanukkah (The Feast of Dedication)
- In the Tribulation a similar abomination will occur – and that 'Abomination of Desolation', erected in the Holy of Holies, marks the beginning of the Great Tribulation, lasting 3½ years – as defined by Jesus in *Matthew 24: 21*
- The Elect (*Matthew 24: 22 and 24*) are Israel - the church is already in heaven! (see studies on Revelation chapters 4 and 5)

## **Daniel Chapter 9**

Daniel Chapter 9 – Essential background to understanding chapters 6 to 20 of Revelation

### **Outline of the Book of Daniel**

- Historical Chapters 1 to 6
  - 1. Deported as a teenager
  - 2. Nebuchadnezzar's Dream
  - 3. The Fiery Furnace - Bow or Burn
  - 4. Nebuchadnezzar's Pride
  - 5. The Fall of Babylon
  - 6. The Lion's Den
- Visions Chapters 7 to 12
  - 7. The Times of The Gentiles – Four Beasts & The Ancient of Days
  - 8. The Ram and the Goat
  - 9. The Seventy Weeks



- Abraham (God's friend) (*Genesis 18: 17-19*)
- The Disciples (Yeshua's friends) (*John 15: 15*)
- Beloved of the Lord – Daniel (*Daniel 9: 23*) and John (*John 13: 23*) – both these 'beloved' servants received from the Lord prophetic understanding of the end-times – Daniel's Seventy Weeks and John's Revelation

## The 70 Weeks of Daniel (Daniel 9: 24-27)

Read *Daniel 9: 24-27*

*How would you Characterise (headline/describe) each Verse?*

### Outline

- The Scope v 24
- The 69 Weeks v 25
- The Interval v 26
- The 70th Week v 27

## The Scope of the Vision (v 24)

*What should we understand by 'Seventy Weeks'?*

Seventy Weeks (Hebrew: *sabua*) meaning seventy sevens, or seventy 'weeks' of years

*Who and What are the Focus of this Prophecy?*

Daniel's people (the Jews) and his holy city (Jerusalem)

- The Prophecy is Jewish – the focus of the whole of the seventy weeks is Jewish
- The Tribulation (Revelation Chs. 6 to 19) is focussed on the Jewish people

*See Supplementary Note 29: 'The Destiny of Israel – The Missing key of 'Systematic Theology'*

*What are the Purposes of the Seventy Weeks?*

There will be a consummation of six things

- Verse 24 lists six purposes God has for these Seventy Weeks
- These purposes focus on the Jewish people, but with implications and effect for all people

### 1. To Finish the Transgression

*What does 'to finish the transgression' mean'?*

- This refers in a general sense to all Israel's sinful ways (see *Daniel 9: 10-11* and *Ezekiel 36: 16-20*); it has special reference to the nation's rejection of Yeshua as their Messiah
- Finish - Hebrew *kâlâ*, pronounced *kaw-law'*, meaning to restrict, hold back or finish/restrain - what is envisaged here is bringing to an end
- Transgression - Hebrew *pasha'*, meaning a revolt (national, moral or religious) or rebellion

- Note that the word is singular in this verse - it is not only speaking about all Israel's rebellion against the Lord and transgressions of His law, but about the specific act of the rejection of the Messiah, Yeshua
- The rejection of Messiah at His 1st coming brought judgement on the Jewish people (although this was God's design so that the Gentiles might be saved - *Romans 11: 11-12, and 25*); this rejection has continued for almost 2,000 years so far and will reach its climax in the 'Great Tribulation'
- Only when the Jewish people acknowledge their transgression will the Lord return (Hosea 5: 15) - when they cry, as a nation, 'Baruch haba b'Shem Adonai' [Blessed is He who comes in the name of the Lord] (see Matthew 23: 37-39)
- Isaiah prophesies that a Redeemer will come to Zion to them that turn from transgression (Isaiah 59: 20) – to be fulfilled at His second coming

## 2. To Make an End of Sins

### *What does 'to make an end of sins' mean'?*

- End - Hebrew *châtham*, pronounced *khaw-tham'*, meaning to close up, especially to seal - what is envisaged here is the finality of judging and putting away sin forever
  - This was the purpose of Yeshua's first coming and His' sacrificial death on the cross - see *Hebrews 9: 26*
- Sins - Hebrew *chattâ'âh*, pronounced *khat-taw-aw'*, meaning an offence and its penalty
  - The word is plural and indicates the focus is the general sins and sinfulness of mankind, rather than Israel's specific sin
  - Sin and the desire to sin will be taken away from Israel at the time when they recognise their Messiah - as prophesied by Isaiah (*Isaiah 27: 9*), Jeremiah (*Jeremiah 31: 31-34*), Ezekiel (*Ezekiel 36: 25-27*) and Micah (*Micah 7: 19-20*)
  - These promises are confirmed by Paul in the New Testament - see *Romans 11: 26-27* and *Hebrews chapters 12-17* (Yes – I think Paul wrote Hebrews!)
  - This was the purpose of Jesus first coming (*Matthew 1: 21*) and will be fulfilled for the Jewish people at His second coming

## 3. To Make Reconciliation for Iniquity

### *What does 'to make reconciliation for iniquity' mean'?*

- Reconciliation - Hebrew *kâphar*, pronounced *kaw-far'*, meaning to cover, expiate or cancel - what is envisaged here is the atonement for sin which is accomplished through the shed blood of Jesus
  - For Israel this is pictured clearly in the Feast of Yom Kippur where a goat is slain and a goat upon which sins have been confessed (laid) is set free (see *Leviticus 16*)
  - Yom Kippur is called the Day of Atonement and the Hebrew word *kipûr* comes from the same root as the word translated here as reconciliation
  - The principle of the Lord covering man's nakedness and uncleanness dates back to the Garden of Eden (*Genesis 3: 7, 21*)
- Iniquity - Hebrew *'âvôn*, pronounced *aw-vone'*, meaning perversity, that is moral evil and fault - what is envisaged here is fulfilment of the prophecy of Zechariah (*Zechariah 13: 1*) the cleansing of Israel's sin and iniquity through the fountain

opened - in fact opened nearly 2000 years ago when the blood of Jesus was poured out

- This Reconciliation for Iniquity is the furnishing by God Himself of the actual basis of covering sin by full atonement, through the blood of the crucified Messiah who is "cut off", as in cutting a covenant (*Daniel 9: 26*), which affects the first two realities (transgression and sins); c.f.: the fountain in *Zechariah 13: 1*
- This is a clear reference to the atoning (*Leviticus 17: 11, Romans 3: 21-25*) and reconciling (*Colossians 1: 19-20*) work of Yeshua on the cross
  - Clearly this purpose was fulfilled in principle at Christ's first coming, but will be fulfilled in full for the Jewish people at His return

#### **4. To Bring In Everlasting Righteousness**

*What does 'to bring in everlasting righteousness' mean'?*

- Everlasting - Hebrew *'ôlâm*, pronounced *o-lawm'*, from a root meaning to veil or conceal; the sense here is of a vanishing point, or time out of mind, hence its translation as eternal or everlasting
- Righteousness - Hebrew *tsedek*, pronounced *tseh'-dek*, meaning right in a natural, moral or legal sense - it has the connotation of both equality and prosperity
- This is referring to the eternal righteousness of Daniel's people in their great change from centuries of apostasy - which will happen at Yeshua's second coming
  - Gabriel is speaking here of the Millennial Kingdom where 'everlasting righteousness' will be a characteristic of Israel - they will become the people the Lord had always intended them to be - see *Isaiah 32: 16-17* and *Jeremiah 23: 5-6*
  - Israel will be restored – Physically and Spiritually and the prophecy – as in *Ezekiel 36 & 37*, will be fulfilled
  - God's covenants with Israel will be fulfilled – the Davidic, Land and New Covenants
  - Israel will be under David's restored rule; a fulfilment of the Davidic Covenant in the Millennium - *Ezekiel 37: 24-25*
  - There will be Salvation and Peace for Judah & Israel under Yeshua's kingly rule - *Jeremiah 23: 5-6*

#### **5. To Seal Up Vision and Prophecy**

*What does 'to seal up vision and prophecy' mean'?*

- Seal Up - Hebrew *châtham*, pronounced *khaw-tham'*, meaning to close up, especially to seal; translated earlier in this verse as 'end' - what is envisaged here is seal of completion, not of hiding away
- Vision - Hebrew *châzôn*, pronounced *khaw-zone'*, meaning a sight, dream or revelation - such as Daniel had received – see *Ezekiel 12: 23*
- Prophecy - Hebrew *nâbîy'*, pronounced *naw-bee'*, meaning inspiration or prophecy – see *1 Corinthians 13: 8*
- What is indicated here is that there will be no more vision and prophecy required - because they will have been completed - for Israel the recognition of Yeshua at His second coming will be a seal of completion on the purposes of God for the Jewish people

- No more revelation is needed and God will bring these anticipations to completion by their fulfilment through Israel's blessing as a nation
  - At the end of these Seventy Weeks the Jewish people and believing gentiles will all know the Lord (*Jeremiah 31: 34; Hebrews 8: 11*)

## 6. To Anoint the Most Holy

### *What does 'to anoint the most holy' mean'?*

- Anoint - Hebrew *mâshach*, pronounced *maw-shakh'*, meaning to rub with oil, to anoint; and by implication to consecrate
  - The root of this word is the same as that for Messiah (*maschiah*) - Messiah means 'Anointed One'
- The Most Holy - Hebrew *qôdesh*, pronounced *ko'-desh'*, meaning sacred, consecrated or hallowed
  - The Hebrew here is repeated, literally reading '*qôdesh qôdesh*' indicating Most Holy - it mirrors the cries of the Seraphim in *Isaiah 6: 3*, and the Four Living Creatures in *Revelation 4: 8*
- Many Bible translations would lead one to think that this is talking of Messiah - but the better understanding would be 'the Most Holy Place'
- A Place not a Person is in View
  - There will be a third temple built in the Tribulation - but what is meant here is the fourth temple to be built in the Millennium
- Hence the meaning here is the consecration of the Holy Place in a future temple that will be the centre of worship in the Millennial Kingdom (see *Ezekiel chapters 40-48, particularly chapter 43*)
  - At the beginning of the thousand-year reign of Yeshua (the millennium), the temple described in *Ezekiel 40-44* will be anointed or consecrated in Jerusalem. The glory will return in the Person of the Lord (*Ezekiel 43: 1-5*)
  - In the Millennium, Israel will be 'the Centre of the Earth' – exalted... physically, politically and spiritually

*Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.*  
*Isaiah 2: 2*

- Israel will no longer subject to 'The Times of the Gentiles' - but be under Yeshua's rule - it will be the centre of world focus
- The Knowledge of the Lord will go out from Israel - the Law goes out from Zion (*Isaiah 2: 3*) and the Earth will be filled with the Knowledge of the Lord (*Isaiah 11: 9*)
- Worship will be Restored, in Israel and in the World - the Feasts of the Lord will be restored, one of which is Shabbat (*Isaiah 66: 23* - note 'before Me', Yeshua is in Jerusalem), and Tabernacles will be celebrated by Jew and Gentile in Jerusalem – see *Zechariah 14: 16-17*

### *Have these Six Purposes all been Accomplished?*

All of these things have clearly not been completed yet – so the 70<sup>th</sup> week has not finished yet – it is yet to happen

- The six purposes are to be fulfilled in the 490 years - the first 483 years having already occurred and the 70th week of 7 years yet to happen

- Clearly, this must be understood as sweeping to the end of Gentile power and the time of Antichrist, just before Christ's return
- The first three purposes are fulfilled in principle at Christ's first coming, and will be fulfilled in full at His return
- The last three purposes will complete the plans of God for His people, the Jews, at Yeshua's second coming
  - Note that the first three purposes relate to 'sin' and the final three to 'righteousness'
- John Nelson Darby comments *"At the end of these seventy weeks... the time should come, decreed of God, to finish the transgression, to seal up, that is, to make an end of sin, and to put it away; to pardon iniquity and bring in everlasting righteousness; to seal up [all] vision and prophecy, and to anoint the holy of holies: this, observe, with respect to the people of Israel and to the city. It is the entire re-establishment of the people, and of the city, in grace."*

### ***How long is a week?***

- Days: Sabbath on the 7th Day      *Genesis 2: 2; Exodus 20: 11*
- Weeks: Feast of Weeks      *Leviticus 23: 15-16*
- Months: Nisan to Tishri      *Exodus 12: 2; Leviticus 23: 24*
- Years: Sabbatical Years for the Land      *Leviticus 25: 1-22, 26: 33-35; Deuteronomy 15: 1-18; Exodus 23: 10-11; 2 Chronicles 36: 19-21*
- A week in normal terms is 7 days
- In the terms of this prophecy a week is a week of years (i.e.: 7 years)
- Hence seventy sevens, or 'seventy weeks', is 70 x 7 years = 490 years
- The Lord is being very precise in this prophecy

### ***What are Years?***

#### ***See Supplementary Note 30: 'Israel God's Timepiece'***

- The bible always deals in 360 day years – 'Time, Times and Half a Time' (3½ years) are also referred to as 42 months and 1260 days – hence a biblical prophetic year is reckoned as 360 days
  - Time, Times and Half a Time' – see *Daniel 7: 25, 12: 7; Revelation 12: 14*
  - 3½ years – see *Daniel 9: 27*
  - 42 months – see *Revelation 11: 2 and 13: 5*
  - 1260 days – see *Revelation 11: 3; 12: 6*
- Ancient calendars were based on 360 day years
  - Assyrians, Chaldeans, Egyptians, Hebrews, Persians, Greeks, Phoenicians, Chinese, Mayans, Hindus, Carthaginians, Etruscans, Teutons, et al...

## **The 69 Weeks (v 25)**

### ***What are the Instructions to Daniel?***

Daniel is intended to know and understand

- Know – Hebrew *yâda'* – meaning to be aware, properly to ascertain by seeing (with understanding) – Daniel...and we...are meant to comprehend the meaning



- Understand – Hebrew *sâkal* – meaning to be (causatively, make or act) circumspect and hence intelligent, to consider, be expert, and instruct
- The prophecy is for clarity and revelation

### ***What is the Time Period of this Verse?***

The period is 69 weeks – stated as 7 weeks + 62 weeks

- Scholars are not sure why it is presented thus – they have few sustainable explanations of the 7 weeks and to what it relates
  - Not the Jerusalem wall rebuilding - took only 52 days (*Nehemiah 6: 15*)
  - One conjecture is that it took ‘seven weeks’ (49 years) for Jerusalem, the city as well as the walls, to be restored
  - Another conjecture is that the seven weeks relates to the period of Nehemiah's ministry in the rebuilding of Jerusalem
  - A further conjecture is that the seven weeks relates to the period to the end of the Old Testament, which ends with the book of Malachi, the last of the prophets
    - But this is generally thought to have been written around 420 BC, certainly not in the 3rd century BC
  - If the chronology of Sir Robert Anderson's calculations is followed, the first seven weeks would have ended on 5 July 397 BC when Artaxerxes II was Persian Emperor
- In short - we simply do not know to what the 7 weeks relates
- The prophecy is timed – it is mathematical and precise
- 69 Weeks of Years, 69 Sevens, is  $69 \times 7$  years = 483 years

### ***What are the Start and End Points of the 69 Weeks***

- The time starts from “the going forth of the command to restore and rebuild Jerusalem”
- Note: “the street shall be built again and the wall, even in troublesome times” (v.25)
- The time ends with “Messiah the Prince (King)”

### ***When, precisely, is the Start Point of the 69 Weeks?***

- The Decrees to ‘Rebuild’ Jerusalem – there were four...
  - 1. Cyrus 539 BC or 538 BC *Ezra 1: 2-4*
  - 2. Darius The Great 521 BC or 520 BC *Ezra 6: 1-5, 8, 11-12*
  - 3. Artaxerxes 458 BC or 457 BC *Ezra 7: 11-26*
  - 4. Artaxerxes 445 BC *Nehemiah 2: 4-8, 17-18*

### ***Which of these Decrees is the Start Point of the 69 Weeks?***

- The Decree of Cyrus?
  - This decree was issued in the first year of Cyrus's reign - thus either in 539 BC or 538 BC
  - The Lord speaks of Cyrus as “His anointed” and says “whose right hand I have held - see *Isaiah 45: 1-13*”
  - The Decree declares that the Lord God of heaven commanded Cyrus to “build Him a house at Jerusalem” - understood to refer to the re-building of the Temple - see *2 Chronicles 36: 22-23; Ezra 1: 2-4*

- The Decree permits to leave Babylon whoever of the Jews who wish to “*let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (He is God), which is in Jerusalem*”
  - Note that this decree is specific to rebuilding the Temple, not the city of Jerusalem and note the proclamation of faith contained in this decree
- Some scholars argue this to be a start date for the 70 weeks because in other scriptures concerning Cyrus there is reference to rebuilding the city
  - see *Isaiah 44: 28 and 45: 13*
- However this decree is 539 BC / 538 BC - this 'start date' is problematic because 483 years to Messiah would only take His appearing to around 55 BC (or even earlier based on 360 day years)
  - Therefore it cannot be the start date for the 70 weeks prophecy
- The Decree of Darius I (The Great)?
  - Generally dated to be in the second year of the reign of Darius, who became Persian Emperor in 522 BC - hence the decree is made in 521 BC or 520 BC
  - The Decree reviews the Decree of Cyrus (*Ezra 6: 1-5*), and instructs those opposing the rebuilding the temple to permit it to continue (*Ezra 6: 6-7*), and then gives instructions for the completion of the work - including providing finance (*Ezra 6: 8-10*), and finally imposes severe penalties on those who alter the decree or disobey it, or who seek to destroy the temple (*Ezra 6: 11-12*)
  - However this decree is specific to rebuilding the Temple, not the city of Jerusalem
    - Therefore it cannot be the start date for the 70 weeks prophecy
- The Decree of Artaxerxes I (Longimanus) in 458 BC or 457 BC?
  - This decree was issued in the 7th year of the Reign of Artaxerxes I, who became Persian Emperor in 465 BC - so the decree was issued in either 458 BC or 457 BC - see *Ezra 7: 8-10*
  - The Decree is in the form of a letter given to Ezra (*Ezra 7: 11*)
  - The Decree focuses in the work of Ezra as scribe, teacher and encourager of the Levites and Priests
  - The Decree we speaks of the silver and gold which the king and his counsellors had “freely offered to the God of Israel, whose dwelling is in Jerusalem”, and gave Ezra the right to get funding from 'treasurers' in the area
  - Ezra was given authority to appoint magistrates and judges and to promote the reaching of the law (Torah) - with severe penalties for those who did not obey “the law of your God”
    - Note: this decree is specific Ezra's work in Israel and the funding of the Temple and teaching of Torah, not the city of Jerusalem
    - Therefore it cannot be the start date for the 70 weeks prophecy
- The Decree of Artaxerxes Longimanus on the 14 March 445 BC?
  - This decree is well documented historically – it was issued by Artaxerxes I on the 14 March 445 BC, in the 20th year of his reign
  - Artaxerxes I issues this further decree, to Nehemiah who was his cupbearer after Nehemiah makes a request to the king (Artaxerxes I) – specifically that he might be allowed to return to Israel to rebuild the city of Jerusalem because “the city, the place of my fathers’ tombs, lies waste, and its gates are burned with fire”; Artaxerxes I then issues the letters Nehemiah requested - the story is related in *Nehemiah 2: 1-8*

- **This is “the command to restore and build Jerusalem”** (*Daniel 9: 25*)
  - As v.25 states, the rebuilding was occurring in 'troublesome times' with much opposition - see *Nehemiah chapters 4 & 5*
- The decree recorded in *Nehemiah chapter 2* is the only decree that deals with the city of Jerusalem
  - The other decrees are dealing only with the rebuilding of the temple – this is the crucial difference
  - In *Daniel 9: 25* – Hebrew *rechob* or *rhob* = street
  - In *Daniel 9: 25* – Hebrew *chartus* or *harus* = wall, moat, defence
- **It is therefore this decree to which Gabriel’s prophecy relates**
- The research by Sir Robert Anderson published in the early 20th century is a methodical and thorough inspection of the scripture which gives an excellent understanding of the subject of Daniel's prophecy and, in particular, the timing of the 70 weeks prophecy
  - Sir Robert Anderson (1841-1918) was Assistant Commissioner (Crime) of the London Metropolitan Police from 1888 to 1901; he was also an intelligence officer, theologian and writer.

*See Supplementary Note 31: ‘The Coming Prince’*

*Research by Sir Robert Anderson (a ‘pdf’ file)*

### ***When, precisely, is the End Point of the 69 Weeks?***

- The 69 weeks ends with “Messiah the Prince” (Hebrew: *mâshîyach nâgîyd*) - which is a reference to the coming of Yeshua as Messiah
  - Messiah - means 'Anointed One' - Yeshua was anointed, by Mary in Bethany, in the evening...the day before (in fact the same Jewish day) as His 'Triumphal Entry' into Jerusalem on Nisan 10 - see *John 12: 1, 12-15*
  - Prince (Hebrew *nâgîyd*, pronounced *naw-gheed*) means commander, governor, chief, ruler or king
  - Jesus is prophetically named as the 'Prince of Peace' in *Isaiah - Isaiah 9: 6*

### ***When did Yeshua permit himself to be worshipped as a King?***

- When was Yeshua Proclaimed as King, or as Messiah, Prince or Ruler?
- Having on previous occasions avoided the crowds proclaiming him as King, Jesus arranges for the prophecy of *Zechariah 9: 9* to be fulfilled – the ‘Triumphal Entry’ into Jerusalem, recorded in all the four gospels: *Matthew 21: 1-11; Mark 11: 1-11; Luke 19: 28-40 and John 12: 12-19*
- *Psalm 118: 24* “This is the day that the Lord has made, we shall rejoice” is actually referring specifically to this day
  - The people sing *Psalm 118: 25-26* as Yeshua comes to Jerusalem
  - Hosanna! - meaning 'Save Now'
  - Blessed is He who comes in the name of the Lord!
    - These are the words the Jewish people will say when He comes again (*Matthew 23: 39*), when they will mourn as they see the one whom they pierced (*Zechariah 12: 10*)

### ***What is the Chronology of Yeshua’s First Coming?***

- Christ’s ministry began in the autumn of 28 AD
  - Tiberius was appointed 14 AD - Augustus died 19 August 14 AD

- Yeshua’s ministry began within the 15th year of Tiberius (*Luke 3: 1-2*)
- The 4th Passover of Yeshua’s ministry would thus have been on the 11th April 32 AD (a Friday) *per Sir Robert Anderson*
- Yeshua was crucified on the Thursday as Passover lambs were being slaughtered (nb: many chronologies presume a Friday crucifixion – but this seems erroneous)
  - Yeshua specifically says He will be ‘in the heart of the earth’ (i.e. the tomb) for 3 days and 3 nights (*Matthew 12: 39-40*)
  - It is not disputed that Yeshua rose on a Sunday (the first day of the week – see *Luke 24: 1*)
  - As the church from the 3<sup>rd</sup> century onwards sought to distance itself from its Jewish roots, many of the festivals and timings were changed to distance them from Hebraic dates
  - When Christianity became a state religion under Charlemagne in the 8<sup>th</sup> century; Passover became Easter, Yeshua’s death became Good Friday, and Shavuot became Pentecost
- Hence Yeshua’s death, late on the day before Passover, meant He was in the tomb for some part of 3 days and 3 nights (Jewish days begin at sunset) – and the ‘Triumphal Entry’ was on 6 April 32 AD (a Sunday)

*See Supplementary Note 32: ‘A Suggested Chronology of Holy Week’*

***How does this Chronology fit the 69 Weeks?***

- Calculation: 69 x 7 = 483 years
- Calculation: 483 years x 360 = 173,880 days – from 14 March 445BC
- The timing of God is always precise – Gabriel said 69 weeks –and he meant it precisely:
 

○ 445 BC – 32 AD	=	173,740 days
476 yrs x 365 days		
○ March 14 – April 6 in 32 AD	=	24 days
○ Leap Years in 445 BC – 32 AD...116	=	116 days
		-----
		173,880 days
		-----
- Gabriel told Daniel the precise day on which Jesus would present himself as Messiah King (6 April 32 AD) – and it was recorded ‘in black and white’ in the Septuagint 300 years before it happened
- Judgement Declared by Yeshua - *Luke 19: 41-44*
  - *Verses 41-42* Jesus weeps over Jerusalem and announces judicial blindness (*Romans 11: 25* blindness...until the fullness of the gentiles has come in)
  - *Verses 43-44* Jesus pronounces judgement on Jerusalem...fulfilled in 70AD the Romans destroyed Jerusalem and slaughtered millions
    - Yeshua’s judgement is because – *they did not recognise “this their day”* (v.42) – and *they knew not “the time of their visitation”*
  - Yeshua holds them accountable for failing to recognise prophetic timing
    - They should have known – Daniel’s 70 Weeks Prophecy had told them precisely
    - How much more should we be aware today!

*See Supplementary Note 33: ‘Pictorial of Daniel’s 69 Weeks - A Bookmark’*

Please feel free to print off Supplementary Note 33  
 Printing double sided will produce 3 bookmarks

## The Interval (v 26)

### *What is Verse 26 About?*

This verse deals with things that happen after v.25 (the 69 weeks) and before v.27 (the 70<sup>th</sup> week). It is a period of interval between the 69 weeks (v.25) and the 70<sup>th</sup> week (v.27)

### *How do we know there is an Interval?*

- This Seventy Weeks prophecy is to do with Israel and the Holy City, Jerusalem (v.24) - after Yeshua's death, resurrection and ascension the focus of history ceases to be Israel and Jerusalem – it is the interval in *Luke 4: 17-21* and *Isaiah 61: 1-3*
  - The Holy City and the Temple were destroyed by the Romans in 70 & 135 AD
  - The Jewish people were scattered by the Romans and the land became desolate
- The focus of history (and of the gospel) has been on the gentiles since Yeshua's ascension – and will be until the rapture of the church
- Hence there is a historical basis for understanding the gap - it will not be until the time of the 70th week that the focus of history will again be on Israel and Jerusalem
  - Since 1948 and the re-establishment of the State of Israel, the Jewish people have been returning to their land (as Isaiah, Ezekiel and others prophesied) – the end of the interval draws near!

*And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD," says the Lord GOD, "when I am hallowed in you before their eyes.*

*For I will take you from among the nations, gather you out of all countries, and bring you into your own land.*

*Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.*

*I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.*

*I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.*

*Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God*

*Ezekiel 36: 23-28*

- The scope of the prophecy, in *verse 24*, sets out in detail God's purposes for the future of Israel and Jerusalem – and these have clearly not been fully accomplished at the end of the 69th week...nor even all accomplished 1990 years later...but soon!!!
- A gap is clearly required since there is not any historical evidence of the destruction of the city and the sanctuary (*verse 26*) 7 years after the Lord's death
- The 'end' of prophecy does not relate to the destructions of 70 AD or 135 AD - devastating though they were - because the objectives of *verse 24* have not been accomplished in a 7 year period following those destructions

### *What should we understand by 'the people of the prince who is to come'?*

- The Destructions of Jerusalem in the 1st & 2nd Centuries:
  - The Romans are clearly 'the people of the prince who shall come' - it was they who destroyed the city and the sanctuary (temple)
  - Hence we may expect that 'the prince who shall come' will be related to the Romans in some way

- The prophecy's 'end' relates to a coming time when there will be a new temple built in Jerusalem (currently none exists)
  - What is in view in *verse 26* is 'the people of a prince who shall come' and 'an abomination that desolates' as prefigured in the times of Antiochus Epiphanes (167 AD) and of Hadrian (135 AD)
  - This will be the one that is called 'the Beast from the Sea' (*Revelation 13*)
  - He is commonly called 'the antichrist' – but in fact we know that 'antichrist' is more properly a spirit rather than a person (see John's epistles)
  - This coming prince is not Yeshua – for this 'prince' will both confirm a covenant with Israel and then break it 3½ years later (*verse 27*)

### ***What Three Events Happen in this Interval Period?***

#### **First Event: Messiah will be 'cut off'**

#### ***What does Messiah mean – and Who is He?***

- Messiah – (Hebrew *māshîyach*, pronounced *maw-shee'-akh*), means anointed one (Christ) - it speaks of Yeshua (*John 1: 41*)

#### ***What does 'Cut Off' mean?***

- 'Cut Off' (Hebrew: *kârath*, pronounced *kaw-rath*) meaning to cut off, to be destroyed, to kill, to execute
  - It is the word used for cutting an animal in two, as when cutting a covenant ...here in the Old Testament is a prophesy that the Messiah will be killed
  - It is also the word used for the 'cutting' of Circumcision, the sign of the Covenant between God and the Jewish people
  - Messiah must be cut off, must die a violent death, and so be cut off from the land of the living, as was foretold by Isaiah:

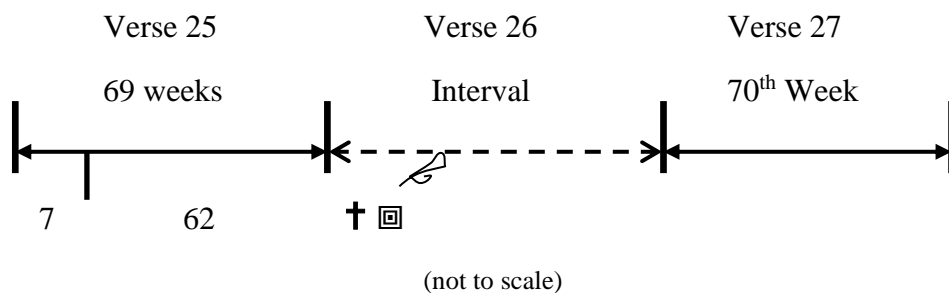
*He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.*  
(*Isaiah 53: 8*)

- *He must be cut off, but not for himself (verse 26)* - not for any sin of his own
  - As Caiaphas prophesied (*John 11: 49-52*), He must die for the people – in our stead and for our good – not for any advantage of his own but to atone for our sins and to purchase life for us
  - Some translations render this as 'and shall have nothing' – indicating there was nothing to Him (*see Isaiah 53: 3-4*) – His state at His death was pitiful...no home, no possessions, few followers, no 'church', despised and rejected
- How long after the end of the 69<sup>th</sup> week this occurs is not stated – in fact it was only four days after 'Messiah the Prince' was proclaimed at His Triumphal Entry (on Nisan 10, the Sunday of 'Holy Week')
  - On Nisan 14 (Thursday afternoon) as the Passover lambs were being slaughtered – Yeshua was crucified – after 3 days and three nights in the tomb, Yeshua was raised on Nisan 17 (Sunday early in the morning)
- Jesus, in Passion Week, continually linked His death with the destruction of Jerusalem and the temple – see *Matthew 23: 37-39; Luke 21: 20-24, 23: 27-31*

**Second Event: Destruction of the City and the Sanctuary**  
 – by the 'people of the prince that shall come'

***Who are 'the people of the prince that shall come'?***

- The people of 'the prince that shall come' appear in the end times
- The prince that shall come is not the Messiah, but is one of the titles of the final world ruler (33 in the OT and 13 in the NT), commonly called the anti-Christ
- The city (Jerusalem) and the sanctuary (temple) were first destroyed in 70 AD, and then again in 135 AD by the Romans ('the people of the prince that shall come')
- This verse is one of the verses that leads us to understand that this last end-time ruler will come from the Roman Empire – he will be a gentile ruler
  - The Roman Empire had two legs: Western centred on Rome; Eastern (Byzantine) originally centred on Constantinople which lasted 1000 years longer than the Western
  - The Roman Empire (the 4th Beast of Daniel 7) was never defeated by a succeeding empire – it simply broke apart
  - Its culture and influences still survive in the world today – so we are effectively living in the days of Rome II (as Rome I – with much Hellenistic influence)
- The 'people of a prince who shall come' will destroy the city and the sanctuary (temple) – the Romans did this in 70 AD and 135 AD; but 'the prince who will come' will trigger the tribulation period of the 70<sup>th</sup> week



***Can We See the Beginnings of this Today?***

- The Romans are here called 'the people of the prince who will come' – indicating that the Coming world Leader will be of 'Roman' origin
  - We live today in the days of the 4th Beast - the Roman Empire of *Daniel chapter 7* – it is Rome II
  - Today the influence of hedonistic Rome (with its Greek thinking) is everywhere...even in the Church
  - We see a new 'Roman empire' being formed – the gathering of nations and leaders...in the UN, in the EU, in the Great Reset
  - We see the tools of control being formed...the erosion of personal freedoms
  - The 'prince who will come' will be a Gentile
  - He is the Beast from the Sea (*Revelation 13*) - 'the Sea' is a Hebraic idiom for the nations (the gentile nations)
    - There is thus an expectation that this coming one will be of Rome II (some have said it will be a Pope, others a leader from the EEC or the UN) – but it will be one who is the head of a revived 'Roman empire'
    - There is some scholarly speculation that the 'prince' will be an Assyrian based on *Micah chapter 5*

- There will be an end-time desecration by the Coming World Leader of the 3<sup>rd</sup> temple (yet to be built) - see *verse 27*, and an end-time besieging of Jerusalem (see *Zechariah 14: 1-3*)

### ***Can We Understand this Interval from Scripture?***

- This 'Interval' is implied in several places in scripture – not the least of which is found when Yeshua is in the synagogue in Nazareth
  - In *Luke 4: 16-22* Yeshua reads in the synagogue in Nazareth from the scroll of Isaiah – *Isaiah 61: 1-2*
  - But Yeshua stops at a comma – closes the scroll and sits down, and says “today this scripture is fulfilled in your hearing”
  - Where Yeshua stopped is interesting: *Isaiah 61: 2b*: “and the day of vengeance of our God” he did not read!
    - Yeshua had come to bring salvation *Isaiah 61: 1-2a*
    - Yeshua will come again to bring in ‘the day of the Lord’ – a day of judgement
  - The ‘comma’ has so far lasted 2,000 years
  - There are 24 references in scripture to this ‘interval’ – in the NT, and also hidden in the OT – being implied by what is omitted
    - OT: *Isaiah 61: 1-2 (re. Luke 4: 18-20)*, *Isaiah 54: 7-8*; *Hosea 3: 4-5*; *Amos 9: 9-12 (re. Acts 15: 13-18)*; *Micah 5: 2-3*; *Zechariah 9: 9-10*
    - NT: *Luke 1: 31-33*; *Luke 21: 24*; *Revelation 12-5-6*
- The Interval is Defined: from *Luke 19: 42* until *Romans 11: 25*
  - From *Luke 19: 42* Israel’s Blindness – blind to Yeshua as Messiah
  - Until *Romans 11: 25* The Fullness of the Gentiles\* – until the rapture
    - \* Fullness of the Gentiles – not to be confused with the Times of the Gentiles (*Luke 21: 24*) which is the period from Nebuchadnezzar until the time of the antichrist, the era of gentile dominion on planet earth, in particular over Jerusalem, ending with Yeshua’s 2<sup>nd</sup> coming
  - The interval is largely the period of the Church (until its rapture)
    - An era kept secret in the OT (*Matthew 13: 34-35*; *Ephesians 3: 3-9*)
    - The Church was born at Pentecost (Shavuot) - *Acts 1: 4-5, 11: 15-16*; *Colossians 1: 18*; *1 Corinthians 12: 13*
    - A time for the gospel to come to the gentiles (*Romans 11: 11-12*)
  - Hence this interval – being ‘non-Jewish’ in its focus, does not form part of the 70 weeks

### **Third Event: Wars and Desolations until a Final Flood**

#### ***What will the end of ‘the Times of the Gentiles’ be like?***

- The End of ‘The Times of The Gentiles’
  - The end of it (the times of the gentiles) shall be with a flood – thought by some to refer to the complete desolation and levelling of Jerusalem... but may be literal and yet to be fulfilled (there is no recorded flood in 70 AD)
  - The Hebrew for *verse 26* has a definite article ‘the flood’ which suggests some future event - maybe *Revelation 12: 15* – the coming prince’s venom against the Jewish people



- The End of The Interval - until the end of the war desolations are determined – possibly a reference to all the desolations and wars that have befallen Jerusalem and Israel in the last 2000 years, and still do

*See Supplementary Note 34:*

*‘Pictorial of The Times and Fullness of the Gentiles - A Bookmark’*

Please feel free to print of Supplementary Note 34

Printing double sided will produce 2 bookmarks

### **Understanding ‘The Interval’**

- The Interval has to do with Ecclesiology (study of the Church) rather than Eschatology (study of End Times)
  - Scholars debate ‘will the church go through the tribulation’ – this is not so much a problem of Eschatology but a problem of Ecclesiology
    - Need to understand – What is the Tribulation?
      - What is it for?
      - What is its purpose?
    - Need to understand – What is the Church?
      - The Church – its Mystery Character – see *Ephesians 3: 1-7*
- The Character of the Church
  - Body Concept *Ephesians 3: 3-5, 8-11*
  - Spirit Indwelling every believer *Colossians 1: 26-27*
  - Bride of Christ *Ephesians 5: 22-32*
  - Harpazo (‘Rapture’) *1 Corinthians 15: 50-57*
  - One ‘New Man’ *Ephesians 2: 14-16*
  - Distinguished from Jews or Gentiles *1 Corinthians 10: 32*
- It is clear from *Revelation chapters 4 & 5* that the rapture of the church occurs before the tribulation – the 24 elders being representative of the body of redeemed saints

### **The 70th Week (v 27)**

This verse deals with things that happen after the ‘interval’ v.26 – at the fullness of the gentiles – that is in the 70<sup>th</sup> week

#### ***Who is the ‘he’ in Verse 27?***

- It is not Yeshua – He would not desecrate the temple!
- Notice it is not capitalised in the NKJV (i.e. it is not Yeshua)
- It is ‘the prince that shall come’

#### ***What event will trigger the start of the 70th Week?***

- He will confirm a covenant with many for one week
  - The ‘he’ is ‘the prince that shall come’ (the antichrist)
  - Confirm – the sense is of enforcing
  - Covenant – not necessarily a treaty – may even be the covenant of Israel’s right to the land, which has been so disputed down the centuries

- I speculate that this maybe confirming the Land Covenant that the Lord God made with the Jewish people
      - Through Abraham (*Genesis 12: 6-8, 13: 14-17, 15: 18-21, 17: 8*)
      - Through Isaac (*Genesis 26: 2-5*), and
      - Through Jacob (*Genesis 28: 13-15, 35: 9-15*)
    - It maybe that this will trigger a great return to Israel of Jewish people from the Diaspora – prior to the return of Messiah
    - Messiah will return when the Jewish people cry out ‘Baruch haba B’shem Adonai’
  - Many – Hebrew *rab* meaning ‘the many’ or abundant, from a root meaning to multiply by the myriad
    - An allusion to the descendants of Abraham (*see Genesis 12: 2, 13: 16*)
    - Or, possibly, Israel and the many nations around Israel also (who have disputed Israel’s right to the land)
  - One week = seven years
- The 70<sup>th</sup> week is defined by the confirmation (enforcement) of the covenant
  - It is not, as some mistakenly say, a new treaty or agreement
  - It is re-affirming an existing covenant
  - The Hebrew is specific ‘the covenant’
  - The Hebrew *beriyth* is the same word used in God’s covenants with Abraham, Isaac and Jacob

### ***What should we understand by ‘in the middle of the week’?***

- If the ‘week is 7 years, then ‘in the middle of the week’ means after 3½ years
- A Period much mentioned in the Scriptures
  - Time. Times and Half a Time
    - Time = singular
    - Times = dual, later lost in Aramaic
    - In Total:  $1 + 2 + \frac{1}{2} = 3\frac{1}{2}$
    - See *Daniel 7: 25 and 12: 7; Revelation 12: 14*
  - 3½ years - see *Daniel 9: 27*
  - 42 months – see *Revelation 11: 2 and 13: 5*
  - 1260 days – see *Revelation 11: 3 and 12: 6*
  - ½ a week
  - These are all equivalent phrases
- This seven year period (The Tribulation) is the most documented throughout scripture and the last half, the Great Tribulation, particularly so
- Great Tribulation – such as has not been since the beginning of the world until now (*Matthew 24: 21-22*) – the events detailed in *Revelation chapters 6 to 19* are thus described by Yeshua

*For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.*

*Matthew 24: 21-22*

- Except those days be shortened there should be no flesh survived
  - Some suggest this may imply nuclear war which threatens to destroy all life
    - But the Tribulation is God’s judgement in His ways – it is God’s judgement on sinful and rebellious man
    - No need for man-made destructive weapons

- For the elect's sake those days are be shortened
  - The time of tribulation is shortened so that the elect can survive

### ***What event triggers the start of the 'Great Tribulation'?***

- Yeshua's definition of 'Great Tribulation' relates to 'the Abomination of Desolation' (*Matthew 24: 15-22*)
  - A future desecration of the temple like that in the second century B.C. by Antiochus Epiphanes
- He shall bring an end to sacrifice and offering - implies
  - The temple has been rebuilt
  - The Levitical sacrifices have been reinstated
    - The great dilemma of the Jew today is that he has no remedy for sin – hence the Talmudic Judaism of today focuses on law keeping and charity
  - This prophecies a repeat of what happened in 167BC when Antiochus IV ('Epiphanes') erected an idol in the Holy of Holies (the abomination that desolates) – triggering the Maccabean revolt
    - Caligula tried to do this in 40/41 AD but was miraculously prevented
- The 'Abomination of Desolation'
  - The reference in *John 10: 22* is about the Feast of Dedication in winter – so which 'Feast of Dedication'?
    - Not Solomon's Temple – Autumn      *1 Kings 8: 2*
    - Not Zerrubabel's temple – Spring      *Ezra 6: 15-16*
    - The Rededication in Winter – is on Kislev 25...it is Hanukkah
      - This is not a Feast of the Lord but a Feast of Israel
      - Commemorating what happened in 167 BC, in the period between the OT and NT
  - Antiochus IV ('Epiphanes') 175 BC – 164 BC
    - Made Torah reading punishable by death
    - Slaughtered a sow on the altar
    - Erected an idol to Zeus in the Holy of Holies – 'the Abomination of Desolation'      *Matthew 24: 15*
    - The Maccabean Revolt
      - In 3 years threw off the yoke of the Seleucid empire
      - Rededicated the temple on 25th of Kislev, 165 BC – celebrated as Hanukkah (*John 10: 22*)
  - The 70<sup>th</sup> week is defined by the confirming of a covenant – and it is after 3½ years that the 'Abomination of Desolation' is erected in the Holy of Holies, and marks the beginning of the Great Tribulation, lasting 3½ years – as defined by Yeshua in *Matthew 24: 15*

### ***Is the 'Great Tribulation' the 'Time of Jacob's Trouble'?***

- The 'Time of Jacob's Trouble'
  - In *Matthew 24: 15-22* Yeshua is referring to the prophecy in *Daniel 9: 27 and 12: 11* when He speaks of an unprecedented time of trouble
  - Jeremiah speaks of 'Jacob's trouble' (*Jeremiah 30: 7*) – and again many scholars understand this as referring to the Tribulation...however
    - The context is the Lord's purpose to regather the Jewish people to their land – so it could be post WWII or the Tribulation
    - *Jeremiah 30: 5-7* seems to fit with the holocaust – 'faces turned pale'

- *Jeremiah 30: 8-11* speaks of regathering after suffering – as since 1946
    - Part is yet to be fulfilled – Israel is not yet resting in quiet, there has not been an end to the nations of the Diaspora...nor are they ‘*servicing the Lord their God and David their king, whom I will raise up*’
  - The Lord’s return to save Israel will not occur until they acknowledge their offence (the rejection of Messiah) and seek him earnestly – see *Hosea 5: 15*
    - Yeshua makes clear a prerequisite to His second coming – the Jewish people must call on Him as their Messiah – *Matthew 23: 37-39*
- Zechariah speaks of two thirds being cut off (killed) – *Zechariah 13: 8*
  - The context is the scattering of Israel after the Shepherd (Yeshua) has been struck, that is killed (*Zechariah 13: 7*)
  - ‘In all the land’ (*verse 8*) can be understood as ‘in all the earth’, not necessarily ‘in the land of Israel’ – which would relate to the Jewish diaspora
  - The Hebrew word is *'erets* occurs 2,502 times in the OT...the most frequent translations of this are ‘land’ (1,509 times) and ‘earth’ (712 times)
    - Thus, in the context, ‘in all the earth’ is a better understanding
  - Hence the two thirds can be those in the Diaspora – a number not dissimilar to the two holocausts – one in Roman times and that in the 1930’s & 40’s...in both about 6 million Jewish people died – plus the many pogroms and atrocities of other centuries
  - Some scholars, however, understand this to refer to the Tribulation – but it does not really fit the context of the verse
- The Days of Great Tribulation are Limited (3½ years)
  - Yeshua makes that clear in *Matthew 24* – see *Matthew 24: 22*
  - Were they not shortened...no flesh would survive
  - ‘They are shortened for the sake of the elect’

### ***Who are ‘the elect’ in Matthew 24: 22?***

- ‘The Elect’ – Who are they?
- The Elect in the Old Testament are Israel – see *Isaiah 42: 1, 45: 4; 65: 9; 65: 22*
- The Elect in the Gospels are, in context, Israel – see *Matthew 24: 24, 31; Mark 13: 22, 27, Luke 18: 7* – The Greek *eklektos* means ‘chosen ones’
- The Elect in *Romans 8: 33* can be understood to include both the Church and Israel – for Christ died for both (all) – on the cross Jesus prayed for forgiveness for his persecutors
- The Elect in Paul’s letters:
  - *Colossian 3: 12* is addressed to Christians in Colossae
  - *Titus 1: 1* is addressed to Titus, a Greek, who Paul left to pastor the church in Crete (*Titus 1: 5*)
  - *1 Timothy 5: 21* refers to elect angels
- The Elect in Peter’s letters
  - *1 Peter 1: 1-2* is to Jewish believers in the Diaspora
  - *1 Peter 2: 6* is referring to Christ
- The Elect in John’s letters
  - In *2 John 1* the ‘elect lady’ may be Mary, but some say it refers to the church generally
  - In *2 John 13* it is the ‘elect lady’s sister who is referred to – seems to support the view that the ‘elect lady’ is Mary

- Thus in scripture ‘the elect’ can refer to Israel, Christians or even Angels – the context should decide
- In Daniel 9 ‘the elect’ are not the church – but Israel
  - The 70 Weeks Prophecy is all about Israel
  - The context of *Daniel 9* and *Matthew 24* and *Revelation 6-19* is Israel
  - The Church is in heaven during the Great Tribulation
  - The focus of the 70 Weeks is the Jewish people
  - It is the survival of the Jewish people that is God’s concern – He has promised that they will remain on the earth – see *Jeremiah 31: 35-37*

### ***Who is ‘the prince that shall come’?***

- The Prince That Shall Come – OT Allusions
  - Seed of the Serpent *Genesis 3: 15*
  - Idol Shepherd *Zechariah 11: 16-17*
  - Little Horn *Daniel 7: 8-11, 21-26; 8: 9-12, 23-25*
  - Prince that shall come *Daniel 9: 26*
  - Wilful King *Daniel 11: 36*
- The Prince That Shall Come – NT Allusions
  - The Beast from the Pit *Revelation 11: 7*
  - The Beast from the Sea *Revelation 13: 1-10*
  - Antichrist (Pseudo Christ) *1 John 2: 22*
  - Lawless One *2 Thessalonians 2: 8*
  - Man of Sin - Son of Perdition *2 Thessalonians 2: 3*
  - One come in his own name *John 5: 43*
  - This ‘prince’ is a counterfeit ‘Christ’ – who is in the service of the Serpent (that is, Satan or the Devil), a counterfeit ‘Father’
  - This ‘prince’ will have a colleague, the False Prophet – a counterfeit ‘Holy Spirit’ *Revelation 13: 11-17*

### ***What can we say about the characteristics of ‘the prince that shall come’?***

- His Characteristics
  - An intellectual genius *Daniel 7: 20, 8: 23; Ezekiel. 28: 3-5*
  - A persuasive orator *Daniel 7: 20; Revelation 13: 2*
  - A shrewd politician *Daniel 8: 25, 11: 21*
  - A financial genius *Psalm 52: 7; Ezekiel 28: 4-5; Daniel 11: 38, 43*
  - A forceful military leader *Daniel 8: 24; Revelation 6: 2, 13: 4; Isaiah 14: 16-17*
  - A powerful organiser *Revelation 13: 1-2, 17: 17*
  - A unifying religious guru *2 Thessalonians 2: 3-4; Rev. 13: 3-4, 14-15*
  - Fierce features and a mortal wound *Daniel 8: 23; Zechariah 11: 17; Revelation 13: 3, 12*
  - Speaking pompous words *Daniel 7: 8, 20, 25; 11: 36; Revelation 13: 5-6*
  - Other references *Psalm 10: 52, 55; Isaiah 10: 11, 13-14; Jeremiah 49-51; Zechariah 5; Revelation 18*
- Is he a Jew or Gentile?
  - The leader will be the Son of Satan *Genesis 3: 15; Isaiah 27: 1; Ezekiel 28: 12-19; Revelation 13: 4*

- Some believe this leader will be a Jew
  - Based on *Ezekiel 21: 25-27; 28: 2-10* (of the circumcision); *Daniel 11: 36-37*; and *John 5: 43* – but note ‘another’ (Greek: *allos* [not *heteros*] meaning of a different kind, thus not a Jew but a Gentile)
  - Received by Israel *John 5: 43; Revelation 13: 7-8*
  - Just because the Jews benefit from a covenant confirmed by the Antichrist (*Isaiah 28: 15, 18; Daniel 9: 27*) does not mean that they accept him as their Messiah
  - In reality there is no solid biblical foundation for a Jewish antichrist
- Some believe he will be a Gentile – a Roman Prince, etc
  - Biblical Imagery – the Beast from the Sea; the sea being an idiom for the gentile nations
  - Biblical Typology – most commentators agree that Daniel 11 speaks of Antiochus Epiphanes, a Gentile, who typifies the future Antichrist
    - Nowhere in scripture is a Gentile ever seen as a type of Christ
  - The “Times of the Gentiles” (*Luke 21: 24*) supports a Gentile antichrist
  - The ‘prince who will come’ is clearly of Roman descent from *Daniel 9*
  - Antichrist is a Gentile ruler is also the thrust of *Revelation 17: 9–13*
    - This passage says that the Beast (John’s term in Revelation for the Antichrist) is one of “seven kings” (*Revelation 17: 10*), thus he is a Gentile (Roman) ruler
  - Some have said he will be an Assyrian, based on *Isaiah 14: 24-27*, but most scholars do not support this view

*See Supplementary Note 35: ‘The Ethnicity of the Antichrist - Dr Thomas Ice’*

- The Two Beasts of Revelation 13

*See Supplementary Note 36: ‘The Two Beasts of Revelation 13 and ‘the prince who is to come’*

### ***What is the nature of the Abominations?***

- The ‘prince who shall come’ will cause abomination against Jewish religion
  - This violation will desolate or ruin what Jews regard as sacred, namely their holy temple and the honouring of God's presence there – see *1 Kings 9: 3*; and *2 Thessalonians 2: 3-4*
  - Yeshua refers directly to this text in His Olivet discourse (*Matthew 24: 15*)
- Prophetically anticipated by Daniel in the acts of Antiochus Epiphanes in the 2nd century B C

*And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.*

*Daniel 11: 31*

- Antiochus's soldiers, no doubt working with apostate Jews, guarded the temple, halting all worship, while others attacked the city on the Sabbath, slaughtering men, women, and children (see *1 Maccabees 1: 44-54; Daniel 8:11*)
- Soldiers desecrated Israel's temple, banned circumcision and daily sacrifices and sacrificed a pig on the altar
- The Syrians on Chislev (December 15, 167 B.C.) and even imposed an idol statue in honour of the Olympian god Zeus into the temple

- Jews called it "the abomination that causes desolation," i.e., emptying or ruining for Jewish worship
- The KJV renders this phrase as “or the overspreading of abominations he shall make it desolate”
  - Overspreading (Hebrew *‘kânâph’*) means edge or extremity, like a wing over-covering
  - Desolate (Hebrew *‘shâmêm’*) means to stun (or intransitively grow numb), that is, devastate or (figuratively) stupefy (both usually in a passive sense); make amazed or astonished

### ***What is implied by ‘the Consummation’?***

- Consummation (Hebrew *kâlâh*) means completion
  - This ‘consummation’ is determined – it is all part of God’s agenda for the Jewish people – His 6 purposes in *Daniel 9: 24*
  - God permits this tribulation during the Antichrist's persecutions and then ultimately triumphs by judging the sin and sinners
    - In Israel (*Daniel 12: 7*)
    - In the world (*Jeremiah 25: 30-32*)
  - This includes the ‘prince who is to come’ (*Daniel 11: 45; Revelation 19: 20*), and all who deserve judgment (*Matthew 13: 41-43*)

### ***What is meant by ‘poured out upon the desolate’?***

- Scholars have suggested two separate and distinct understandings of just who are ‘the desolate’ who are being referred to?
  - The first understanding is that it refers to the Jewish people
    - In which case ‘consummation’ would refer to the completion of the Lord’s purposes, as set out in *verse 24*
  - The second understanding is that it refers to the Babylon, the World Leader and the False Prophet – that is the ‘desolators’
    - In which case ‘consummation’ would refer to the completion of the Lord’s judgements on Babylon and the Two Beasts (see *Revelation 18 and 19*)
    - Terrible persecution of the Jews will continue for the last half of the seventieth week, a period known as the Great Tribulation - then the prince, "the one who makes desolate," will himself be destroyed, as decreed by God, by being cast into the lake of fire (*Revelation 19: 20*)

- Matthew Henry comments:

“It should seem, there is something more determined that is to be *poured upon the desolate* (*Daniel 9: 27*), and what should that be but the *spirit of slumber* (*Romans 11:8 and 25*), that blindness which has happened to Israel until the fullness of the Gentiles shall come in? *And then all Israel shall be saved.*”

- A Consummation Poured Out
  - Pouring out may be an allusion to the final judgements of God on a sinful world under an ‘antichrist’ world leader – see *Revelation 16: 1*
  - This is seen especially when the Seventh Bowl of God’s wrath is poured out – see *Revelation 16: 17-21*

## **In Conclusion**

The 70 Weeks Prophecy of *Daniel 9: 24-27* gives a clear understanding of God's purposes for the Jewish people and for Jerusalem.

It is – as Yeshua took pains to signify to His disciples – the key to understand end-times

Through this prophecy we see a wholly Jewish focus of the 70 Weeks

- The 69 Weeks up until the Triumphal Entry of Yeshua into Jerusalem in 32 AD
- The 70<sup>th</sup> Week of the Tribulation

We thus can have a clear understanding of what is happening, and why, in chapters 6 to 19 of the book of Revelation