

DANIEL’S SEVENTY WEEKS OF YEARS

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PART 1 - PREFACE

Section 1A - Daniel's Life

Daniel is regarded as one of the major prophets, who lived during (a) the reigns of Josiah (608-577 BC), Eliakim=Jehoiakim (577-566 BC), Jehoiachin (566 BC), and Zedekiah (566-555 BC), (b) the Exile (555-485 BC), and (c) the first few years of the Post-Exilic Period (485-2 BC). I estimate that he lived about 105 years (584-479 BC), around which the following major events occurred: (a) Nebuchadnezzar's *1st Subjugation of Judah* and the *Removal of the Children* (573 BC), (b) Nebuchadnezzar's *2nd Subjugation of Judah* and the *Removal of the 10,000* (569), (c) Nebuchadnezzar's *Destruction of Jerusalem* (555 BC), (d) the *Babylonian Exile* (555-485 BC), which included (d) Darius I's *Conquest of Babylon* (487 BC), (e) Cyrus III's *Proclamation* (485 BC), and (f) the *Return to Jerusalem* (485-484 BC).

Section 1B - Daniel's Prophetic Visions

Thus, I estimate that Daniel prophesied from Nebuchadnezzar's year 9/2 (572 BC)¹ to Cyrus III's year 3 (482 BC) - say about 90 years (572-482 BC) - about the following:

- In his 1st Vision about Nebuchadnezzar's dream (Daniel 2), in which he saw a colossus that symbolized the four periods that lay ahead: (1) the Neo-Babylonian Supremacy (665-487 BC), which was symbolized by the head of gold; (2) the Medo-Persian Supremacy (487-330 BC), which was symbolized by the chest and arms of silver; (3) the Macedonian Supremacy (330-146 BC), and (4) the Roman Supremacy BC (146-2 BC).
- In his 2nd Vision about the four beasts (Daniel 7);
- In his 3rd Vision about the Medo-Persian, Macedonian, Seleucid, and Ptolemaic empires (Daniel 7);
- In his 4th Vision about the 70 Weeks of Years (Daniel 9); and
- In his 5th Vision about the Persian, Greek, and Roman wars (Daniel 10, 11, & 12).

After considering different possibilities, I decided that Daniel must have been about 10 years old when he was taken to Babylon by Nebuchadnezzar. I admit, however, that he might have been younger at the time. Nonetheless, given the foregoing estimate, I believe that Daniel's life can be outlined as follows:

- In 584 BC (Nabopolassar's year 22), Daniel was born.
- In 574 BC (Nergilissar I's year 7 & Nebuchadnezzar's year 7/0), he was taken to Babylon when he was 10 years old.
- In 572 BC (Nebuchadnezzar's year 9/2), he experienced his 1st vision when he was 12 years old;

¹ Nebuchadnezzar was the 4th king of the Neo-Babylonian Empire (NBE), who was also known as Hattusilis. He commanded the NBE armies during (a) the reign of his older brother Nergilissar I (581-574 BC), who was the 2nd king of the NBE and also known as Labarnas, Mutawallis I, and Nergil I, and (b) the brief reign of his nephew Labash Marduk (574 BC), who was the 3rd king of the NBE but removed from the throne after a few months by his uncle. Although Nebuchadnezzar actually reigned for 44 years (574-530 BC), he liked to claim that his reign included the 7 years (581-574 BC) of his brother's and nephew's reigns, which has led to some confusion in efforts to reconstruct the chronology of his reign. To avoid such confusion, I cite all of Nebuchadnezzar's dates with two numbers. Thus, his actual reign began with his year 7/0 (574 BC) and ended with his year 51/44 (530 BC).

- In 555 BC (Nebuchadnezzar's year 26/19), Nebuchadnezzar sacked Jerusalem when Daniel was 29 years old;
- In 500 BC (Nabonidus's year 4), he experienced his 2nd vision when he was 84 years old;
- In 498 (Nabonidus's year 6), he experienced his 3rd vision, when he was 86 years old;
- In 486 BC (Darius I's year 1), he experienced his 4th vision (the subject of this essay), when he was 98 years old;
- In 485-484 BC (Cyrus III's year 0-1), he participated in the Return to Jerusalem as custodian of the temple treasure, when he was 99-100 years old; and
- In 482 BC (Cyrus III's year 3), he experienced his 5th vision, when he was 102 years old.

PART 2 - THE TEXT OF DANIEL'S 4TH VISION

Daniel's 4th Vision is described in the Bible's Book of Daniel, chapter 9, verses 24-27.

Daniel explains that he received the vision in response to a quest that he put to God in his prayers concerning Jeremiah's reference to "seventy weeks" and "the desolation of Jerusalem." ²

The vision speaks of seventy weeks, but actually covers a long period from (a) the *Conquest of Babylon* in 487 BC, which now lies far in the past, to (b) the end of the *Testimony of the Saints* in 37 AD. In addition, it mentions the *Consummation*, which I think probably refers to the *End of the World Age*, which still lies in the future. Here is the text.

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. 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. (KJV)

PART 3 - THE DATE OF THE VISION

Daniel received his 4th Vision "in the first year of Darius the son of Ahasuerus, of the seed of the Medes,"³ which I believe refers to Cyrus-the-Great (Ahasuerus) and his son Darius II (Darius-the-Mede in the Bible). As I will show, (a) Babylon was conquered, not by Cyrus II, but by Darius II in 487 BC). Darius II died in 485 BC, and his son Cyrus III, who is only mentioned in

² Jeremiah 22:5,25:11-12,18 & 29:10 and Daniel 9:3.

³ Daniel 9:1.

the Bible, succeeded his father and issued his Proclamation commanding the Jews to return to and rebuild Jerusalem and its Temple.

Much effort has been devoted to reconstructing the Fall of Babylon, and the various versions of it differ considerably and are stricken with inconsistencies. I start with the Bible. Daniel 5 describes how Belshazzar, the son and co-regent of King Nabonidus, was giving a feast for “a thousand of his lords” (v. 1), and he commanded his servants to bring the gold and silver vessels which Nebuchadnezzar took from the Temple in Jerusalem into the dining hall so that his guests might drink wine from them. Thus, his guests “drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone” (v.4). Suddenly the fingers of a man’s hand appeared and wrote on a wall, “MENE, MENE, TEKEL, UPHARSIN” (V.25), and Belshazzar was greatly troubled. He called upon his wise counselors to tell him what the words meant, but they could not. Then he called upon Daniel, who first reminded him that he had given the vessels from the Temple to his guests for drinking wine and had praised the gods of inanimate metals, but had not glorified “the God in whose hands thy breath is” (v.23). Thus, this God had ‘weighed him in the balance, found him wanting’ (v.27), and decreed that his kingdom was “finished” (v.26). That night, Babylon fell to Darius the Mede (v.31) and Belshazzar was slain (v.30). Note: there is no mention in the Bible of any advance warning of the attack.

The above account completely disqualifies such stories as Cyrus-the-Great besieging Babylon and diverting the Euphrates to gain access to it. If this story were true: (1) an immense Persian army would have spent the previous weeks moving earth to dam up the Euphrates, in plain sight of anyone on Babylon’s walls; (2) a portion of this army would have been clambering at the city’s walls and gates on the night of the attack; and (3) I cannot imagine that the elite of Babylon, which would undoubtedly include the senior officers in its army, would be drinking and feasting with their wives in the banquet hall of the Palace. These officers would have been up on the walls directing the defense of the city. Furthermore, this story completely contradicts the identity of the story’s central character: Babylon fell to Darius-the-Mede - *not* to Cyrus-the-Great.

In addition, there is another problem with the above story. Subsequent to the Fall of Babylon, Darius I had to deal with two claimants to the Babylonian throne: Nebuchadnezzar III and Nebuchadnezzar IV, each of whom claimed to be a son of Nabonidus and entitled to it.

- According to the orthodox chronology, the Neo-Babylonian Empire ended in 539 BC, which it indicates was year 17 of the Babylonian king Nabonidus and year 1 of the Persian king Cyrus II. It also dates the first two years of Darius I’s reign to 522-520 BC, during which he supposedly dealt with the two claimants to the throne. The foregoing is surprising - at least to me - because Darius I’s trouble with them would have occurred 17 years after the end of the Babylonian Empire.
- According to my chronology, the Fall of Babylon occurred in 487 BC, and the claimants appeared in the last two years (487-485 BC) of Darius I’s reign, exactly where I would expect it. Moreover, it would have added to the confusion surrounding the transition from Darius I to the next Persian king, whom I claim was the Cyrus of the Bible, not Xerxes.

Elsewhere, I establish to my general satisfaction that the rulers of the Medo-Persian Empire were as follows:

- (PE-01) Achaemenes (Unknown date-c.667 BC = unknown years), who (a) probably began his reign during the reign of the Assyrian king Shalmaneser V (NA-11) and later attacked the Assyrian king Sennacherib (S-02),
- (PE-02) Teispes (c.667-c.632 BC = 35 years), who was probably also called Deioces. He was the king of Ashan (Persia?).
- (PE-03) Phraortes (c.632-610 BC = 22 years), who was probably the son of Teispes=Deioces and the father of Cyrus I=Cyaxerxes. He was probably the king of Ashan. He was killed in a battle with Assurbanipal (SD-04), the king of Assyria.
- -----Hiatus (c.632-c.599 BC) - There appears to have been roughly a decade here when the Scythians exercised a measure of control over Anshan (Persia?).
- (PE-04) Cyrus I (599-579 BC = 20 years), who was also called Cyaxerxes. He was the son of Phraortes and the father of Cambyses I.
- (PE-05) Cambyses I (579-558 BC = 21 years), who was also called Cambyses-the-Elder. He was king of Ashan, but a vassal of Astyages, King of Medea. He was married to Mandane, daughter of Astyages.
- (PE-06) Cyrus II (558-529 BC = 29 years), who was also called Cyrus-the-Great and Cyrus-the-Elder. He conquered Medea in 548 BC and then Lydia in 546 BC.
- (PE-07) Cambyses II (529-522 BC = 7 years), who was also called Ahasuerus I. He conquered Egypt in 525 BC.
- (PE-08) Bardiya (a few months in 522 BC). He was killed by a distant relative, Darius I, who succeeded him.
- (PE-09) Darius I (522-485 BC = 37 years), who was also called Darius-the-Mede and Darius-the-Great. He required Egypt in 522 BC, invaded the Indus Valley in 516 BC, failed in his siege of Naxos in 499 BC, lost the battle with the Greeks at Marathon in 490 BC, and conquered Babylon in 487 BC.
- (PE-10) Cyrus-of-the-Bible (485-482 BC = 3 years), whom I call Cyrus III. He was undoubtedly the eldest son of Darius I. I believed that he was killed by his younger brother, Xerxes I, who erased all traces of him in Persia and claimed that his own reign started in 485 BC. Thus, the only record of Cyrus III's existence is contained in the Bible.
- (PE-11) (Xerxes I (482-465 BC = 17 years), who was also called Xerxes-the-Great. He held a feast in 479 BC and probably married Esther c. 475 BC.
- (PE-12) Artaxerxes I-Longimanus (465-424 BC = 41 years). He sent his cup-bearer Nehemiah to Jerusalem in 444 BC to govern Judea. He recalled Nehemiah in 432 BC for a brief time and again in 424 BC for good.
- (PE-13) Xerxes II (424 BC = less than a year), who was also known as Ahasuerus 3.
- (PE-14) Sogdianus (424-423 BC = 1 year).
- (PE-15) Darius II (423-405 BC = 18 years), who was also known as Nothus and Ochus.
- (PE-16) Artaxerxes II (405-359 BC = 46 years), who was also known as Arcases.
- (PE-17) Artaxerxes III (359-338 BC = 21 years).
- (PE-18) Xerxes III (338-336 BC = 2years), who was also knowns as Arses.

- (PE-19) Darius III (336-330 BC = 6 years), who was also known as Codomanus.
- (PE-20) Ariobarzane (330-329 BC = 1 year), who rebelled against and was defeated by Alexander.
- (PE-21) Phrasaortes (329-328 BC = 1 year) – a satrap.

Given the above chronology, here is my version of what really happened. Babylon was conquered in 487 BC by Darius I=Darius-the-Mede=Darius-the-Great, who per my chronology ruled Persia for 37 years (522-485 BC) and Babylon for 2 years (487-485 BC) - not in 539 BC by Cyrus II=Cyrus-the-Great, who per my chronology ruled Persia for 29 years (558-529 BC). The Bible is very clear about the fact that the conqueror of Babylon was Darius-the-Mede, and that his successor was Cyrus-of-the-Bible, whom I identify as Cyrus III, and who must have been the eldest son of Darius and thus an older brother of Xerxes-the-Great. I believe that Xerxes (a) served as Cyrus's co-regent for 3 years (485-483 BC), (b) murdered Cyrus in 483 BC, (c) claimed that his reign started in 485 BC, and (d) expunged all references to or remnants of Cyrus in Persia. Thus, the only record of Cyrus III's existence is contained in the Bible.

PART 4 - THE CONTENT OF DANIEL'S 4TH VISION

Preamble

As you will see, I regard the context of Daniel's 4th Vision as extending over a 624-year (555 BC to 70 AD) segment of time, which is divided into three periods:

- Period 1-The Exile in Babylon (555-485 BC), which is divided into two subperiods:
Phase 1A-The Rule of Babylonian Kings (555-487 BC) and Phase 1B-The Rule of Persian Kings (487-485 BC).
- Period 2-Daniel's 4th Vision (485 BC-37 AD), which is divided into ? subperiods:
 - *Phase 2A-The Postexilic Period* (485-2 BC), which is subdivided into
 - *Phase 2B-The Life of Messiah* (2 BC-33 AD), which is subdivided into two parts:
 - Part 2B-1 – Messiah's Private Life (2 BC-29 AD).
 - Part 2B-2 – Messiah's Public Life (His Ministry) (29-33 D). which coincides with the first half of Daniel's 70 Week of Years.
 - *Phase 2C-The Abomination of Desolation's Early Part* (33-37 AD), which coincides with the 2nd Half of Daniel's 70th Year.
- Period 3-The Abomination of Desolation's Late Part (37-70 AD).

The foregoing will give you a framework which will help you make sense of what I am proposing.

Section 4A - The Main Message

The first two verses address the main message of the entire passage.

Verse 24a states, “Seventy weeks are determined upon thy people and upon the holy city.” First, there is virtual unanimity in interpreting “seventy weeks” here as weeks of years. Otherwise, it does not make any sense. Second, there is complete unanimity in identifying the people and city involved as Jerusalem.

Verse 24B states that it will take Seventy Weeks of Years or 490 years to “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.” I regard this entire phrase as describing the objective of Messiah’s life on Earth.

- First, He will be anointed. Remember what Mary, the sister of Lazarus and Martha, did on Wednesday of Holy Week, just 24 hours before the start of Passover. She anointed the Messiah with expensive oil for two reasons:
 - It prepared Messiah Him for the harrowing ordeal that He was about to experience: (a) betrayal by one of apostles, (b) condemnation by the Sanhedrin, (c) rejection by His Chosen People, who voted to save the life of the criminal and rebel Barabbas rather than their Promised Messiah, (d) scourging and belittling by the Roman soldiers, (e) toting a heavy cross from the Roman barracks to Golgotha despite His weakened state, (f) crucifixion on that cross, on which He hung from the nails in His hands and feet for six hours, (g) death, and (h) almost three days in Sheol, in the company of all the men and women who were at the time separated from God because of their sins. Now Messiah was also separated from His Father because He was voluntarily accepting the blame for the sins of the rest of Mankind.
 - It also prepared Messiah for the prominent position in Heaven and on Earth that He would be given by His Father after His Resurrection, which would be recognized first by the small band of His apostles and disciples and then from all of God’s creatures, both angelic and human, on the day when ‘every knee shall bow and every tongue confess that Jesus is LORD.’⁴

It is important to note three other aspects of this event:

- The names by which the Bible usually refers to God-the-Son - i.e. the Messiah in Hebrew, and the Christ in Greek, both of which mean “the one who is anointed with oil” or “the anointed one,” memorialize this event. We are reminded of what Mary did on that day every time that we refer to the Lord and Savior of Mankind as the Promised Messiah.
- Anointing is usually accomplished with a drop of oil that is placed on the forehead of the anointed one. Here, however, Mary empties the vessel over Messiah’s head, and the oil must have covered not only His head, but His face, neck, and shoulders as well. She doused Him with the holy oil.

⁴ Isaiah 45:23 and Philippians 2:11.

- Immediately after this event, Messiah said to His disciples: “Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her” (KJV Mark 14:9). Not only was Messiah indicating His approval of the woman’s action and the degree to which it would be recognized in the future, but He was also underlining the importance of her anointing. This anointing was not just about her gesture. It is an essential part of Messiah’s Gospel. He was implying, “Pay attention here!.” Also, please note, He did not say such a thing about His baptism by the Holy Spirit shortly before His 30th birthday, as some commentators have claimed.
- Second, He will “make an end to sin” by dying on the cross at Golgotha to atone once and for all time for the sins of Mankind (remember what Jesus promised, “...I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more”).⁵
- Third, He will “bring in everlasting righteousness” in the sense that hereafter His righteousness will be imputed by God-the-Father to all those who accept his Son as their divine Lord and Savior.
- Fourth, all of the foregoing will “seal up” (probably in the sense of completely (a) fulfilling God’s “vision” or plan and (b) fulfilling all the prophecies regarding the Messiah in God’s Word written).
- Fifth, although I have given the meaning of “finish the transgression” some thought, I have not yet settled on an explanation of it. For the moment, I will pass over it.

Section 4B - The 69 Weeks of Years

Verse 25 states, “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.”

The foregoing could be rephrased to read as follows: Period 1 The period from (1) the commandment to return to Jerusalem, which is an obvious reference to the *Proclamation of Cyrus*, to (2) the advent of *Messiah the Prince*, which is an obvious reference to the *Birth of Messiah*, will last *Sixty-nine Weeks of Years* 483 (= 62 x 7) years (485-2 BC).⁶ This period will be divided into two subperiods:

⁵ Hebrews 8:12)

⁶ Elsewhere, I give my reasons for dating the *Birth of the Messiah* to 2 BC. Thus, Daniel is saying that the *Proclamation of Cyrus* would occur 483 earlier, in 485 BC, when (1) Darius I died, just 2 years after he conquered Babylon, and (2) Cyrus III (2a) succeeded his father and (2b) immediately issued his command that the Jews return to Jerusalem and rebuild its temple and walls.

- *Phase 1-Seven Weeks of Years*, which will begin with the *Proclamation of Cyrus* and last 49 (= 7 x 7) years (485-436 BC), during which Jerusalem's temple (unmentioned), 'streets,' and 'walls' will be rebuilt in "troublesome times," and
- *Phase 2-Sixty-two Weeks of Years*, which will last 34 (= 62 x 7) years (436-2 BC)) and end with the *Birth of Messiah* and the *Proclamation of Gabriel*, who announces that the *Prince of Peace* has come.

Verse 26a states, "And after threescore and two weeks shall Messiah be cut off, but not for himself...." Here I believe that the "after" here may indicate that the Archangel Gabriel is skipping over the first phase of the next period, the Life of Messiah:

- *Phase 1-The Private Life of Messiah*, which lasted 30 years (2 BC-29 AD) and
- *Phase 2-The Public Life of Messiah* (His Ministry) between (a) the *Birth of Messiah* in 2 BC, ended the Sixty-two Weeks of Years which followed the 434-year sub-period, and (b) the *Death of Messiah*, who was undergoing execution, not to atone for His own sake (sins), but for the sake (sins) of all the men, women, and children who would accept Him as their divine Savior and Lord.

Verse 26b states, "...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." The Archangel is here skipping over the 37 years (33-70 AD) between (a) the Death of Messiah and (b) the *Destruction of Jerusalem* at the hands of a Roman prince (Titus) and his army that besieged, sacked, and destroyed Jerusalem (the city) and its Temple (the sanctuary) and drove the Jews out of Judea. The continuation of animal & bird sacrifices in the temple during these 37 years is identified in the Bible as the *Abomination of Desolation*, and what Titus wreaked on Jerusalem and the Jewish inhabitants of Judea was the desolation that the abomination earned them.

Section 4C - The 70th Week of Years

Verse 27 states, "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."⁷ Here the Archangel is defining the *70th Week of Years*, which is the crux and therefore the consummation of the entire passage.. Regarding this "week," there is far less agreement among commentators, and many have concocted extraordinary theories to explain what is meant by it. I believe the solution is pretty straightforward. The 70th week is obviously (1) disconnected from the previous 483 years and (2), in accordance with the phrase "in the middle of the week," divided into two halves consisting of three and a half years each.

⁷ Daniel 9:27.

Subsection 4C-1 - 1st Half of Daniel's 70th Week

The covenant in force at the time was the Mosaic Covenant, which began in 1464 BC and ended in 33 AD. Messiah's life encompassed the last 33.5 years (2 BC-33 AD) of the Covenantal Period, during which He lived an unblemished (sinless) life, thereby qualifying Him to serve as the *unique, all-sufficient, one-time, never-to-be-repeated* sacrifice for mankind's sins. It was divided into two parts:

- Part 1 - His private life, which (1a) began with His birth on the *Feast of Trumpets* on August 28th, when the archangel delivered the *Proclamation of Gabriel* announcing that the *Prince of Peace* had come, (1b) lasted 30 years (2 BC-29 AD), and ended with His baptism in mid-August of 15 Tiberius, just short of His 30th birthday.
- Part 2 - His public life, which (2a) began with His baptism by John-the-Baptist, when a voice from Heaven issued the *Proclamation of God* identifying Him as God's beloved Son, with whom "I am well pleased," (2b) lasted three and a half years (29-33 AD), and (2c) ended with His Crucifixion on Passover at the end of which He delivered the *Proclamation of Messiah the Prince* announcing that "It is finished" – a reference to the task which God had sent Him to Earth to accomplish, and after which He commended His spirit into the hands of His Father..

The first half Daniel's 70th Week is pretty obvious. It is known as His Ministry. Messiah spent His ministry observing and explaining the terms of the Covenant and revealing His divinity as the Son of God to thousands of Hebrews. Then, on Passover in 33 AD, He was "cut off." He underwent betrayal, scourging, and agony & death on the cross at Golgotha, thereby providing the perfect sacrifice of an unblemished person to atone for the sins of all Mankind; Thus, He fulfilled all the requirements of the Mosaic Covenant perfectly, thereby bringing the Mosaic Covenantal Period to an end. He caused "the oblation to cease," because no further sacrifices to atone for sin would be necessary. Please note what lies immediately following His being cut off: "for the overspreading of abominations he shall make it desolate."

Subsection 4C-2 - 2nd Half of Daniel's 70th Week

The placing of the second half of Daniel's 70th Week is less obvious. I considered two alternatives.

4C-2A – Alternative 1

At first, I was tempted to locate it in the End Time, which required an extensive hiatus between the two halves of Daniel's 70th Week of Years that would last an unknown number of years – already amounting to almost 2,000 years.

- The 1st half lasted 3.5 years, which ended with the *Death of Messiah* in 33 AD, when he was "cut off,"⁸ after which followed a 37-years period (33-70 AD), (a) during which the

⁸ Daniel 9:26a.

Jews continued to sacrificed animals and birds to atone for sin (the 1st instance of the **Abomination of Desolation** (it was an **Abomination** in God's eyes because he had sent his Son to die on a cross at Golgotha as the *unique, one-time, all-sufficient sacrifice, never-to-be-repeated* sacrifice to atone for the sins of Mankind), and it would result in **Desolation** when God destroyed Jerusalem and its Temple and expelled the Jews from Judea for almost two millennia, thereby fulfilling the prophecy: "...and for the overspreading of abominations, he [God's Son] shall make it desolate, even unto the consummation (2nd Advent of Messiah)."⁹

- The 2nd half would last 3.5 years, which Dispensationalists claim would (1) begin with the execution of a treaty between the antichrist and Israel that will permit the Jews (1a) to rebuild the Temple of Solomon on the Temple Mount and (1b) to resume the sacrifice of animals & birds to atone for sin (the 2nd instance of the **Abomination of Desolation**), (2) be followed by a period of (2a) a persecution of the faithful saints, (2b) a falling away of many of members of the church who will approve of and support those plans, and (2c) end with the 2nd Advent of Messiah. At this point, Dispensationalists propose something for which I do not see a shred of Biblical evidence. They believe that (1) the 2nd Advent and the subsequent rapture of the saints will be unseen and therefore secret, excepting for the obvious disappearance of the saints and (2) soon be followed by a 3rd Advent, when Messiah will (2a) be seen coming with a host of heavenly angels, (2b) destroy His enemies - rebellious men and nations - and (2c) reign over Earth for a thousand years from His throne in Jerusalem with a rod of iron and the help of the Jews.

On the other hand, my reading of the Bible indicates that the 2nd Advent will consist of (1) the blast of a mighty Trumpet, (2) the Parousia (the appearance in the sky of Messiah riding a stallion and leading a host of heavenly angels), (3) the General Resurrection, (4) the Rapture of the Saints, (5) the Battle of Armageddon, and (6) the Destruction of the Old Heavens and the Old Earth, which will be the **Desolation** resulting from the 2nd instance of the **Abomination of Desolation**.

4C-2B – Alternative 2

When I studied the matter further, I saw that others had located the 2nd Half of Daniel's 70th Week of Years immediately after the 1st Half of Daniel's 70th Week – i.e. from 33-37 AD - explaining that this period contained the speeches by Peter (Acts 2:1-41) and Stephen (Acts 6:8-7:60), both of which provided complete confirmation of the New Covenant. I decided to follow their example. This positioning made sense to me for a few reason, not the least of which was that it lacked any chronological implications and thus conforms to Messiah's comment in the Olivet Discourse (Mark 13:32) that the day and hour of the 2nd Advent is known solely by His Father:¹⁰.

⁹ Daniel 9:27b.

¹⁰ There are two possibilities here. (1) Jesus the man is speaking about God, who is His father in Heaven or (2) God-the-Son, the 2nd person of the Trinity, is speaking about God-the-Father, the 1st person of the Trinity. Some commentators who believe the latter are puzzled by Jesus' statement that only His Father knows the hour of the Parousia because all three persons of the triune Godhead are regarded as omniscient. There is a simple explanation for it. Each of the three persons of the Godhead possesses his own mind, and they do not necessarily share all their

4C-2C – Possible End Time Scenario

The End Time presents a complex puzzle to anyone who studies what the Bible says about it. Moreover, it is difficult to assemble because its image is a bit fuzzy.

The beginning of the End Time is not identified in Scripture. I place it c.1925, the approximate date of the beginning of a movement to rebuild the Temple of Solomon on the Temple Mount in Jerusalem and then resume the sacrifice of animals and birds to atone for sin.¹¹ The latter represents the most egregious affront to God that we can imagine, because it ignores *the unique, one-time, all-sufficient, never-to-be-repeated* sacrifice of his Son, whom he sent to Earth (a) to live a sinless life, (b) to be falsely accused of blasphemy by the Sanhedrin, (c) to be tortured by the Roman soldiers, (d) to be crucified on a cross at Golgotha, (e) to die for the sins of all men, women, and children who repent of their sins and accept his Son as the Lord and Savior.

The termination of the End Time is identified in Scripture as the 2nd Advent of Messiah, which will include the Parousia, the General Resurrection, the Rapture of the Saints, the Destruction of Messiah's enemies (Armageddon), and the Destruction of the Old Heavens and the Old Earth.

The End Time itself is a bit of a puzzle. The Scriptures mention a number of events that will occur in it, but the nature, sequence, and timing of them are not at all clear.

Many Jews and Christians regard (a) the return to Palestine of many Jews in the late 19th and early 20th centuries (b) the establishment of the State of Israel in 1948, and (c) the repossession of Jerusalem by the Israelis during the Six-day War in 1967 as the beginning of the End Times. I do not because the promise of a land of their own to the Jewish people was made to Abraham, the founder of Israel of the Flesh in the form of a covenant,¹² the 2nd Abrahamic Covenant,¹³ and was confirmed four times, the last of which was given to Moses, to whom he also delivered the Mosaic Covenant.¹⁴

Here, I should explain the Bible's distinction between Israel of the Flesh and Israel of the Spirit.

thoughts with one another. God-the-Father conceived of Creation and put the design and script for it in the Decrees of God, which is the Book with Seven Seals that the apostle John saw God-the-Son take from the right hand of God-the-Father during John's visit to the throne room of God (see Revelation 5). Subsequently God-the-Son and God-the-Holy Spirit, who do only what the God-the-Father tells them to do in the Decrees of God, (a) made and energized or animated Creation and its creatures in conformance with the Father's design and (b) are now sustaining and managing them in accordance with God-the-Father's script. If God-the-Son does not know the hour of the Parousia, God-the-Father did not put it in his instructions.

¹¹ An effort to accomplish this objective is already underway. See Randall Price's Ready to Rebuild - The Imminent Plan to Rebuild the Temple the Last Days Temple (1992), The Coming Last Days Temple (1999), and The Temple and Bible Prophecy - A Definitive Look at Its Past, Present, and Future (2005).

¹² See my essay "3-God's Ten Covenants" in the Introductory Documents section on my website, abiblicalview.com.

¹³ It was the 4th divine covenant and the 1st restricted covenant. It was unconditional.

¹⁴ It was the 6th divine covenant and the 3rd restricted covenant. It was conditional - it is introduced with the conditional formula, "If ye will obey my voice...then ye shall be a peculiar treasure."

- **Israel of the Flesh** refers to the natural descendants of Abraham, Isaac, and Jacob, to whom the Mosaic Covenant applied. The Mosaic Covenantal period lasted 1,498 years (1464 BC-33 AD), during which God accepted the sacrifice of unblemished animals and birds to atone for sin in the physical temple in Jerusalem, but then God sent His Son to Earth to live a sinless life for 33 years (2 BC-33AD) and then die on a cross at Golgotha as a perfect, all-sufficient, one-time sacrifice for the sins of Mankind, after which God moved his presence - the Shekinah Glory - from the physical temple in Jerusalem to the spiritual Temple of God in the hearts of the Saints - i.e. all those who have repented of their sins and accepted his Son as their Lord and Savior. The New Covenant went into effect in 33 AD and will last until the Parousia, which will bring the current age to an end.
- **Israel of the Spirit** refers to all the Saints, both Jewish and Gentile, who have repented of their sins and accepted the Son of God as their Savior and Lord. They are the true descendants of Abraham, the Father of the Faithful. References to Israel in the New Testament - particularly in the Book of Revelation - refer to Israel of the Spirit, not to Israel of the Flesh. For example, when Paul says in Romans 11 that “All Israel will be saved,” he is referring to Israel of the Spirit, again not to Israel of the Flesh.

Because Messiah’s Crucifixion in 33 AD ended the Mosaic Covenantal period and began the New Covenantal Period, and I regard the Jewish reoccupation of Palestine in the 20th century as the fulfillment of (a) God’s promises in the early restricted covenants of the land of Canaan to the Hebrews in perpetuity and (b) God’s promise of national restoration to Israel in the New Covenant.

Regarding what follows here, **I must emphasize that it is pure speculation on my part.**

- The End Times started c. 1925 with the appearance of a movement (a) to rebuild the Temple of Solomon on the Temple Mount and (b) to resume animal and bird sacrifices in it to atone for sin. It was hardly noticed by anyone.
- The Fall of Babylon-the-Great, will probably occur next.¹⁵ Since I believe that Babylon-the-Great is a symbol for the USA, which (a) has exported its ungodly culture and

¹⁵ One of the great prophecies in the Bible is in Jeremiah 50-51. Jeremiah was God’s “prophet to the nations,” and he devoted two full chapters in his book to the fate awaiting Babylon-the-Great. This prophecy has always given some trouble biblical commentators because its description of the city does not fit into what we know about ancient Babylon, which played a major role in the history of the ancient Hebrews. Jeremiah describes the city as follows: (a) it has a mother that was “sore confounded” (verse 50:23); (b) it is “the hindermost of the nations” (verse 50:12); (c) it is “the hammer of the whole Earth” (verse 50:23), (d) it is inhabited by “mingled peoples” (verse 50:37); (e) it is a “golden cup in the Lord’s hand” (verse 51:7); (f) it makes “all the earth drunken...[and...mad]” (verse 51:7); and (g) it dwells on “many waters” (verse 51:13). On the other hand, the USA fits the foregoing description to a “T:” (a) its mother England has been sore confounded ever since World War II; (b) it is the most recent of the major nations in history, founded just under 250 years ago; (c) it is the mightiest nation in history, dominating the world with its military and economic power; (d) it is inhabited by a mingled people, immigrants from every nation on earth; (e) it is far and away the richest nation in history; (f) it has exported its ungodly culture and commercialism to nearly every nation on earth; (g) it dwells amidst the Great Lakes and the Saint Lawrence seaway to the north, the Atlantic Ocean to the east, the Gulf of Mexico and Caribbean to the south, and the Pacific ocean to the west, In my opinion,

commercialism to all the nations and (b) has meddled in their affairs continually. Thus, I also believe that the UN Headquarters in NYC will fall as well.

- If the UN Headquarters in NYC is destroyed, I believe (a) that it will be reconstructed in Israel and (b) that the pope will be elected Secretary-General of the UN. As I have already pointed out, the Antichrist is the Roman Papacy, of which the pope is its head.
- The UN will require everyone on the planet to receive the Mark of the Beast, which I suspect will consist of nano-chips that are injected into the blood-stream and bear a unique, 18-digit number in the form of XXXXXX-XXXXXX-XXXXXX – i.e. 666. Thereafter, the UN will control who is and who is not authorized (a) to be employed, (b) to use a bank account, (c) to own real estate, and (d) to buy & sell in the market place.¹⁶
- A Treaty between the UN and Israel will be negotiated by the pope (the man of perdition) that will permits the Jews to (a) seize the Temple Mount, (b) to raze the Dome of the Rock, (c) to rebuild the Temple of Solomon, and (e) to resume animal and bird sacrifices to atone for sin.
- The Demons of War will be loosed when the Jews (a) seize of the Temple Mount, (b) raze of the Dome of the Rock, and (c) reconstruct the Temple, thereby driving the Arabs and their allies into a frenzy of hatred toward Israel.
- A second instance of the Abomination of Desolation will occur when the Jews resume the sacrifice of animal & birds in the new, physical temple, in which God's Shekinah Glory will not dwells, because the Shekinah Glory now resides in a spiritual temple in the hearts of God's people – i.e. Spiritual Israel.
- The 2nd Advent of Messiah at a future time which is unannounced and as surprising to Mankind as was (a) the Flood in Noah's time or (b) the break into a home of a thief in the middle of the night. It will include the Parousia, the General Resurrection, the Rapture of the Saints, Armageddon, during which Messiah and His host of angels will lay waste to Messiah's enemies (unbelieving nations and individuals), and the Destruction of the Old Heavens and the Old Earth.

Following the end of the current age will undoubtedly occur the following:

- The Day of Judgment will occur, on which all men will be called to account. (Matthew 10:15, 11:22,24,26, 12:36, Mark 6:11, 2 Peter 2:9, 3:7, & 1 John 4:17).
- The Marriage of the Lamb will occur (Revelation 19:7).

Babylon-the-Great's identity could not be more obvious. (In reaching the above opinion, I owe much to S. Franklin Logsdon's Is the U.S.A. in Prophecy?, Zondervan, Grand Rapids, MI, 1968.)

¹⁶ China is already exercising this kind of control over its citizens with a primitive form of the system which I have described.

- God will create New Heavens and a New Earth.
- New Jerusalem will descend to the New Earth (Revelation 3:12, 21:2).

PART 5 - THE WHOLE PICTURE

The following table shows what I think Daniel's 70 Weeks looks/will look like.

DANIEL'S 70 WEEKS OF YEARS

Phase 1 - Daniel's 69 Weeks of Years = 483 years (485-2 BC) - from Proclamation of Cyrus ¹⁷ to Messiah the Prince.¹⁸

Section 1A - Daniel's 7 Weeks of Years = 49 years (485-436 BC).

Section 1B - Daniel's 62 Weeks of Years = 434 years (436-2 BC).

Section 1C - Hiatus - Messiah's Youth = 30 years (2 BC-29 AD), to which Daniel does not refer..

Phase 2 - Daniel's 70th Week of Years = 7 years

Section 2A - 1st half of Daniel's 70th Week = Messiah's Ministry = 3.5 years (29-33 AD).¹⁹

Section 2B - God's creation of a Bride for His Son = Unknown number of years (33 AD-Parousia).

Subsection 2B-1 – 2nd Half of Daniel's 70th Week = Testimony of the Saints = 3.5 years (33-37 BC).²⁰

Subsection 2B-2 – 1st Instance of Abomination of Desolation (33-70 AD).²¹

Subsection 2B-3 – The Restrain of Evil-doing by Roman Empire (70-476 AD).

Subsection 2B-4 – Interval ended with Decree of Justinian (476-538 AD).

Subsection 2B-5 – Reign of Antichrist (Papacy)=Great Tribulation ended with Abolishment of Papacy and Removal of Pope to France by Napoleon's General Berthier (1798 AD).

Subsection 2B-6 - Absence of Papacy ended with Resurrection of Papacy (1798-1800 AD).

Subsection 2B-7 - Development of Dispensationalism (1800-1850 AD).

Subsection 2B-8 - Great Falling Away (c.1850-Parousia @ unknown date).

Subsection 2B-9 - Interval ended with beginning of Movement to Rebuild Temple (c.1925 AD).

Subsection 2B-10 - Probable End Time Events (c.1925-Parousia @ unknown date).

2B-10A - Movement to Rebuild Temple (c.1925-unknown date).

2C-10B - Fall of Babylon-the-Great (probably USA), incl. NYC (date unknown).

2C-10C - Relocation of UN Headquarters to Israel (date unknown)..

¹⁷ The *Proclamation* commanded the Jews to return to Jerusalem and rebuild its walls and temple.

¹⁸ Messiah was born on August 28, 2 BC, which was Tishri 1, which is (a) the first day of the seventh month in the Hebrew calendar and (b) called Rosh-Hashanah or the Day of Trumpets.

¹⁹ Messiah's scourging by the Roman soldiers on Passover Eve and crucifixion on Passover morning, at the end of which He died, constitutes the all-sufficient, one-time sacrifice to atone for the sins of all those who repent of their sins and accept Messiah as their Lord and Savior.

²⁰ Testimonies of Peter (Acts 2:

²¹ Here the *Abomination*, which consisted of the continuation of animal sacrifice as atonement for sin in the physical temple after Messiah's crucifixion, resulted in the *Desolation*, which consisted of the destruction of Jerusalem and its physical temple by the Roman general Titus and his army in 70 AD.

- 2C-10D - Treaty between UN and Israel (date unknown).²²
2C-10E - Reconstruction of Temple & Revival of Animal Sacrifices there (2nd Instance of Abomination of Desolation²³), which will intensify the Great Falling Away,²⁴ and the Persecution of Saints.
2C-10F - 2nd Advent of Messiah (incl. Parousia, General Resurrection, Rapture of the Saints, Armageddon, Destruction of Old Heavens & Old Earth).

APPENDIX A - THE ABOMINATION OF DESOLATION

Section A1 - The Prophecies

Subsection A1-A - Daniel's Prophecies

I have identified five passages in the Book of Daniel that are obvious references to the *Abomination of Desolation* - i.e. 'the abomination that causes desolation.'

- Daniel 9:24-27 states, "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. 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. 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. 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 8:13 states, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (KJV).

²² An effort to accomplish this objective is already underway. See Randall Price's Ready to Rebuild - The Imminent Plan to Rebuild the Temple the Last Days Temple (1992), The Coming Last Days Temple (1999), and The Temple and Bible Prophecy - A Definitive Look at Its Past, Present, and Future (2005).

²³ Here the *Abomination*, which will consist of (a) the reconstruction of a physical temple in Jerusalem and (b) the resumption of animal sacrifice as atonement for sin, will result in the *Desolation*, which will consist of the Great Tribulation, last for 3.5 years, and end with the Parousia (Messiah's 2nd Coming).

²⁴ 2 Thessalonians 3 - The "Falling Away" will occur when church members approve of and support (a) the reconstruction of the Temple of Solomon and (b) the resumption of the sacrifices of animals & birds to atone for sin, which will be promoted by the antichrist and a strong spirit of delusion.

- Daniel 9:17 states, “Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake” (KJV).
- Daniel 11:31 states, “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate” (KJV).
- Daniel 12:11-12 states, “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety (1290) days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1,335) days. (KJV)

Subsection A1-B - Jesus' Prophecies

I have identified two passages in the Gospels that are obvious references to the *Abomination of Desolation* - i.e. ‘the abomination that causes desolation’ - both reporting what Jesus’ reference to it in the Oliver Discourse

- 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: (KJV Matthew 24:15.)
- 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: (KJV Mark 13:14)

Subsection A1-C - Pauls' Prophecies

2 Thessalonians 2: 1-12 states, “2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first,²⁵ and that man of sin²⁶ be revealed, the son of perdition²⁷ 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth²⁸ in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he²⁹ might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the

²⁵ The Great Deception or Apostasy.

²⁶ The antichrist.

²⁷ The antichrist.

²⁸ The Greek word (SEBC #2523) here is *kathizo*, which means literally “to seat (sit) down - ie set” - and figuratively to “appoint [over], to settle (hover, dwell).” This word implies one person persuading or bringing into accord one or more other people.

²⁹ The antichrist.

Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him,³⁰ whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish;³¹ because they received not the love of the truth, that they might be saved.³² 11 And for this cause God shall send them³³ strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (KJV).

Section A2 - The Meaning

Elsewhere I argue that the *Abomination of Desolation* actually means “the abomination” that (a) “results in desolation” or (b) “makes desolate.” There are two parts to its meaning. The first part refers to a sin that God abhors and the second part refers to the penalty that God imposes on the sinners who engage in the sin. The central point which I am making here, is that what we are looking at is a relationship between cause and effect. Because one thing happened, another thing happened. The *Abomination*, which lasted 37 years, was the cause, and the *Desolation*, which has lasted over 1951 years (70-2021 AD) so far, was the result.

Now, there are many sins in the Bible which God describes as “abominations,” but only one sin that he characterizes as an *Abomination of Desolation*. Just what is it? In my opinion, the answer to the above question is obvious.

First, what are the most significant events in history? My answer: (1) the Incarnation of God-the-Son in the person of Jesus of Nazareth, the Promised Messiah of Israel, who was born on August 28, 2 BC, which was Tishri 1, Rosh Hashana, the Feast of the Trumpets, and (2) the Crucifixion of God-the-Son on Passover in early April of 33 AD - to say nothing of His Resurrection three days later. Just what led God to do this?

God created Universe, which he regarded as good, and then he created a man and a woman, whom he regarded as very good. He was pleased with his creation and his creatures, and he rested. Soon thereafter, the man and the woman chose to disobey the single commandment that God had given to them, whereby sin entered creation and its creatures, thereby spoiling them. God had determined that only the sacrifice of an unblemished creature could redeem his creations, but a Universe permeated by sin contained no such creature. - particularly human creatures, because all men are born sinners and sin continually

Among God’s attributes are perfect love and perfect judgment. To satisfy his perfect judgment, God required a perfect sacrifice to atone for the sin that permeated his creation. Because of his perfect love, he became the sacrifice for sin himself. Another way to express this: his perfect judgment required the cross and his perfect love put himself upon it.

The Godhead consists of three persons: God-the-Father, God-the-Son, and God-the-Holy Spirit. In this case, the divine Father sent his only begotten Son to Earth to become a man, live a sinless

³⁰ The antichrist.

³¹ The Deceived or the apostate church.

³² The Deceived turn out not to have been numbered among the Saints.

³³ The Deceived or the apostate church.

life, and die on the cross at Golgotha to atone for the sins of every man, woman, or child that accepts his Son as his or her Savior and Lord. Stop and think about that for a moment. The Almighty God, who is omniscient, omnipotent, omniscient and so holy that a person cannot look at him without being consumed by fire, chose to humble himself, set aside all his divine prerogatives, and undergo the agony, humiliation, and shame of (a) being scourged for hours by the soldiers in the Roman Garrison, (b) being crucified on Golgotha - i.e. stripped naked, nailed to a cross, and die - in the company of two criminals and in view of a crowd of spectators, many of whom were jeering at him, and then (c) spending three days in Sheol for *crimes that he did not commit*. Only God could do that, and he did it. Can you imagine the magnitude of what it cost him to do so.

Now, what followed the above event? Despite (a) God's one-time, all sufficient sacrifice of his Son to pay the price for the sins of Mankind and (b) God's clear indications that he would no longer dwell in a physical temple, to which the torn veil in the temple indicated, but rather in a spiritual temple in the bodies of his followers - i.e. the Body of Messiah/Christ - the Jews who had rejected Yeshua/Jesus and conspired to have Him put Him to death by the Romans continued to sacrifice animals in the physical temple in Jerusalem, in flagrant disregard for what God-the-Son had done for them on the cross at Golgotha.

Here, another question occurs to me. If I sent my child to die on a cross for others, but the beneficiaries of that crucifixion ignored what my child underwent for them, would I be angry? Of course, and I expect that most people would be as well. Well, God must have been furious! Nonetheless, he waited 37 years (33-70 AD) for his Chosen People to wake up and realize what they were doing. When they did not, he sent the Roman armies under Titus into Judea (a) to obliterate Jerusalem and its temple and (b) to drive the Jews out of Judea for the next 1,878 years (70-1948 AD). Even after the founding of the State of Israel, the desolation continued. They did not occupy all of their Promised Land in 1948, they did not occupy their Holy City until 1967, and they still have not occupied their Temple Mount at the heart of the city.

Now, I get to my motivation for writing the foregoing. I feel terrible for the Jews who continue to reject Yeshua/Jesus as their Promised Messiah. Now they are standing before a massive stone barrier, the Wailing Wall, and pouring out their exaltations, thanksgivings, supplications, intercessions, and perhaps even frustrations to their God. Moreover, I am afraid for them, because they do not seem to have learned anything from their tribulations of the last 1,951 years (70-2021 AD). Many of them are looking forward to the day when they will reoccupy the Temple Mount, tear down the Muslim's Dome of the Rock, rebuild the Temple of Solomon, and resume animal sacrifices to atone for their sins³⁴ - i.e. repeating exactly what brought on the ruination of Jerusalem and precipitated the diaspora.

In addition, I am worried about my Jewish friends who recognize in Yeshua/Jesus their Promised Messiah, but who also are looking forward to the day when their people will reoccupy the Temple Mount, tear down the Dome of the Rock, rebuild the Temple of Solomon, and resume animal sacrifices to atone for their sins, which, I believe, is the rebellious act that both (a) the

³⁴ An effort to accomplish this objective is already underway. See Randall Price's Ready to Rebuild - The Imminent Plan to Rebuild the Temple the Last Days Temple (1992), The Coming Last Days Temple (1999), and The Temple and Bible Prophecy - A Definitive Look at Its Past, Present, and Future (2005).

antichrist³⁵ and (b) a heaven-sent, deluding spirit³⁶ will encourage members of the Church to accept and support, thereby participating in the “falling away”³⁷ or great Apostasy just prior to the Great Tribulation at the End of the Age. See 2 Thessalonians 1-12 above.

APPENDIX B - ERRONEOUS IDENTIFICATION OF ABOMINATION OF DESOLATION

Section B1 - Preamble

The *Abomination of Desolation* has prompted several different responses from Biblical scholars. Some commentators deny the divine inspiration of Scripture and dismiss all prophecies as fiction, including what Daniel had to say about the *Abomination of Desolation*. Some commentators identify what the Seleucid king Antiochus IV - Epiphanes did in the temple in 167 BC as the *Abomination of Desolation*. Finally, other commentators identify what the Roman soldiers did in and to the temple as the Abomination of Desolation. I think that they are all wrong.

Section B2 - Antiochus IV - Epiphanes

Some Christians claim that the *Abomination of Desolation* of which Daniel wrote was fulfilled during the reigns of the Seleucid kings Antiochus IV - Epiphanes (175-163 BC), Antiochus V - Eupater (163-162 BC), and Demetrius I - Soter (162-150 BC).

In 167 BC, Antiochus IV committed some kind of sacrilege in the temple. 1 Maccabees records that he placed a small altar on the larger Temple altar, on which he may have sacrificed pigs or erected a statue of the Phoenician deity Baal Shamin, the “Lord of Heaven,” whom Philo of Byblos identified as the Greek God Zeus in his history of Phoenicia, which he wrote during the reign of the Roman Emperor Hadrian (117-138 AD).

In 163 BC, after the death of Antiochus IV, the Jews instituted the *Feast of the Dedication* or Hanukka (the *Festival of Lights*) to celebrate the recovery of Jerusalem and the Temple.

In 161 BC, during the reign of the Seleucid king Demetrius I - Soter (162-150 BC), the Seleucid general Nicanor threatened to seize Jerusalem, but he was defeated and killed in battle by Judas Maccabeus, who, according to 2 Maccabees 6:2, then rededicated the Temple, presumably to the God of Abraham, Isaac, and Jacob.

I have had a lot of trouble deciphering the various accounts of the foregoing. Moreover, so much speculation is involved that it is hard to separate fact from fiction. Perhaps most important, I do

³⁵ 2 Thessalonians 2:3 - the “man of sin” and “the son of perdition” (KJV), “the man of lawlessness,” and “the man doomed to destruction” (NIV), and “the man of lawlessness” and the son of destruction” (ESV).

³⁶ 2 Thessalonians 2:11.

³⁷ 2 Thessalonians 3 - Just prior to the Great Tribulation will come the “Great Apostasy” or “Falling Away,” which will consist of church members approving and even supporting the movement to rebuild the Temple of Solomon and resume the sacrifices of animals to atone for sin, which will be promoted by the antichrist and a spirit of strong delusion.

not regard 1 & 2 Maccabees as trustworthy. They are part of the *Apocrypha*, which is included in the Bible used by the Roman Catholic Church, but not included in the Bible used by the Protestant churches, regardless of translations.

Lastly, Antiochus IV - Epiphanes' desecration of the temple lacks the *most important ingredient* in what I believe Daniel in his book and Messiah in His Olivet Discourse were describing: the continuation of animal sacrifices in the physical temple after Messiah died on the cross at Golgotha to provide the one-time, all-sufficient sacrifice for sin and now sits in the spiritual temple within the bodies of His people. This ingredient is what would infuriate God and impose desolation on Jerusalem and its inhabitants.

Section B3 - Messiah's Crucifixion

In 33 AD, Messiah was seized, tried, and handed over to Pontius Pilate by the Sanhedrin, who demanded that He be executed. He was then judged by Pilate and handed over to Roman soldiers, who (a) mocked and tortured Him, (b) crucified Him, (c) permitted His disciples to move His body to the nearby tomb of Joseph of Arimathea, (d) sealed His body in the tomb, and then (e) guarded the tomb for three days to ensure that no one got their hands on His body.

From 33-66 AD, Judea and Jerusalem were ruled by Rome. During this period, the Priest in the Temple continued animal sacrifices to atone for sin despite that facts that (a) Messiah's death on the cross at Golgotha ended God's presence in the physical temple in Jerusalem, and (b) began God's presence in the spiritual Temple in the bodies of Messiah and believers in Messiah.

In 66 AD, Judean rebels seized control of Judea and Jerusalem from the Romans, and the Judean Provisional Government was formed to rule over them.

In 70 AD, the Roman army under Titus reestablished Roman rule over Judea and Jerusalem, laying siege to the latter on April 14th and destroying it and its Temple by September 8th. Although some people claim that Titus also fulfilled Daniel's prophecies concerning the Abomination of Desolation, I have not found accounts of his having desecrated the Temple before he destroyed it.

The ironic aspect of the foregoing is that some people believe that the Romans desecrated the Jewish temple, whereas the Jewish priests were actually the culprits who defamed, denigrated, dishonored, and disparaged the Jewish Messiah for the previous 37 years (33-70 AD) after He had died on the cross at Golgotha to atone for their sins.