

A REVIEW OF END TIME DELUSIONS
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PREAMBLE

I have two main reasons for reviewing End Time Delusions by Steve Wohlberg.¹

First, I regard it as a book well worth reading.

Second, I want to give him his due because he has done a thorough analysis of the biblical verses that bear on Dispensationalists.

Third, I want to explain the ramifications of some of the things he has done, such as

- Accepting the orthodox account of the *Conquest of Babylon* by Cyrus-the-Great in 538 BC,
- Asserting that *Daniel's 70 Weeks of Years* began, not with the subsequent *Proclamation of Cyrus*, which he does not date, but with the *Decree of Artaxerxes* in 457 BC, which appointed Ezra governor and returned responsibility for civil government of Judea to the Jews,
- Asserting that (a) *Daniel's 7 Weeks of Years* 49 years later ended in 408 BC, (b) *Daniel's 62 Weeks of Years* 434 years later ended in 27 AD with *Messiah's Baptism* by John-the-Baptist in 27 AD, (c) the *1st Half of Daniel's 70th Week of Years* ended 3.5 years later in 31 AD with *Messiah's Death*, and (d) the *2nd Half of Daniel's 70th Week of Years* 3.5 years later ended in 34 AD, with the end of the *Testimony of the Saints*. (To the best of my knowledge, nearly all previous Bible chronologists, including myself, have always equated Daniels "coming of the Prince" with *Messiah's Birth*, not *Messiah's Baptism* 30 years later.)

I will divide this review into the three major areas that End Times Delusion touches upon: (1) the three End Time theories, (2) chronology, where Wohlberg and I differ in important respects, and (2) prophesy, where he and I mostly agree.

¹ Wohlberg, Steve, End Time Delusions, Destiny Image Publishing Inc., Shippensburg PA, 2004,

PART 1 - THE THREE END TIME THEORIES

There are three main theories regarding the End Time: (1) Preterism, which places most of the so called End Time events at the beginning of the New Covenantal Period. (2) Historicism, which places many of the so called End Time events in the Middle of the New Covenantal Period, during the Protestant Reformation and the Roman Church's Counter-reformation, and (3) Futurism, of which Dispensational is the most extreme form, which places nearly all of the End Time events at the end of the New Covenantal Period.

Wohlberg's history of the origins of all three theories is clear and will be helpful to others who are not familiar with it. First, he explains that the early Reformers, beginning with Luther himself, were all members of the Historicist School. They were unanimous in identifying the Papacy as the Antichrist and Man of Perdition in biblical prophecy. Then, he explains that, at the beginning of the Counter-Reformation, when the torture and execution of Protestants was proving insufficient to eliminate the spread of Protestantism, the pope assigned to the Jesuits (the Society of Jesus) the task of coming up with theological theories that diverted Protestants' attention away from the Papacy. Thus, two Spanish Jesuits did so. On the one hand, Luis de Alcasar (1554-1613 AD) produced a commentary on Revelation that applied the prophecies concerning the Antichrist to the ancient past; it appeared in 1591 AD and represents the Preterist School. On the other hand, Francisco Rivera (1537-1591 AD) produced a Commentary on Revelation that applied the prophecies to the distant future; it appeared in 1614 and represents the Futurist School. The latter theory turned out to be the most successful - just how successful could not have been imagined by its author in his wildest dreams.

The Futurist School stayed within the confines of the Roman Church for about 300 years. Then, it moved into Protestantism when a librarian Dr. Samuel Roffey Maitland (1792-1866 AD) uncovered a copy of Rivera's commentary in the Lambeth Palace Library in London, which was founded in 1610 AD as the principal repository of the books, papers, and records of the Anglican Church in and the Archbishops of Canterbury in particular. He started writing about it, and he was followed by James H. Todd (1805-1869 AD), John Henry Newman (1801-1890 AD), Edward Irving (1792-1834 AD), and John Nelson Darby (1800-1882 AD), the last of whom is often called the Father of Darbyism or Dispensationalism.

Darbyism was spread quickly by (a) The Moody Bible Institute (est. 1886), which taught Darbyism in its Bible classes, (b) the Scofield Bible by Cyrus Ingerson Scofield (1843-1921 AD) in 1909 AD, which added Darbyite passage headings and footnotes to the KJV Bible, and then (c) the Dallas Theological Seminary (est. 1924 AD), the graduates which were steeped in Darbyism and took it into the churches.

The real explosion of Darbyism followed first (a) the publication of The Late Planet Great Planet Earth (1970 AD) by Hal Linsey (b.1929 AD), which was a runaway best seller, (b) the publication of the Left Behind books² by Tim LaHaye (1926-2016 AD) and Jerry B. Jenkins (b. 1949 AD), and (c) the production of the Left Behind movies.³ All of the foregoing were instrumental turning almost all Evangelical Christians into Dispensationalists, thereby leading millions of them astray - the result, I believe, of God again sending a strong Spirit of Delusion into the churches in order to separate the wheat (covenant-keepers) from the chaff (covenant-breakers) (see 2 Thessalonians 2:11).

² Publication order: 1-Left Behind (1995), 2-Tribulation Force (1996), 3-Nicolae (1997), 4-Soul Harvest (1998), 5-Apollyon (1999), 6-Assassins (1999), 7-The Indwelling (2000), 8-The Mark (2000), 9-Desecration (2001), 10-The Remnant (2002), 11-Armageddon (2003), 12-The Glorious Appearing (2004), 13-The Rising (2005), 14-The Regime (2005), 15-The Rapture (2007), and 16-Kingdom Come (2007). Chronological Order: 1-The Rising (prequel), 2-The Regime (prequel), 3-The Rapture (prequel), 4-Left Behind, 5-Tribulation Force, 6-Nicolae, 7-Soul Harvest, 8-Apollyon, 9-Assassins, 10-The Indwelling, 11-The Mark, 12-Desecration, 13-The Remnant, 14-Armageddon, 15-Glorius Appearing, and 16-Kingdom Come (Wikipedia July 4, 2022, https://en.wikipedia.org/wiki/Left_Behind).

³ Release order: 1-Left Behind - The Movie (2000), 2-Left Behind II - Tribulation Force (2002), 3-Left Behind - World at War (2005), 4-Left Behind (2014), and 5-Vanished - Left Behind (2016), Wikipedia July 4, 2022, [https://en.wikipedia.org/wiki/Left_Behind_\(film_series\)](https://en.wikipedia.org/wiki/Left_Behind_(film_series))).

PART 2 - CHRONOLOGY

Section 2A - Daniel's 70 Weeks of Years

An essential part of Bible chronology is one's interpretation of Daniel's prophecy in Verses 9:24-27 which was delivered to him by the archangel Gabriel. It indicates that "going forth of the commandment to restore and to rebuild Jerusalem" (verse 25) will be followed by 70 Weeks that apply to "thy people and the holy city" (verse 24).

Furthermore, it indicates that this period will be divided into three main periods: (1) 7 Weeks of Years (i.e. 49 years). (2) 62 Weeks of Years (i.e. 434 years), and (3) 1 Week of Years (i.e. 7 years) which will be subdivided into two halves. Both halves will consist of 3.5 years.

All chronologists agree that 70 Weeks refers to 70 weeks of years (i.e. 490 years). In addition, they agree that the first half of the last or 70th Week refers to Messiah's Ministry, which lasted 3.5 years.

Nearly all chronologists indicate a desire to treat the 70 Weeks as a unit of 490 consecutive years, but few of them end up doing so.

The majority of chronologists view Daniel's 70 Weeks of Years as follows:

- Regarding its start, they interpret the command "to restore and to build Jerusalem" (verse 25) as the proclamation that was issued by the Persian King Cyrus, to which Ezra referred in the verse, "the Lord inspired the King Cyrus of Persia to issue this proclamation" (Ezra 1:1-8), which (a) occurred two years after the *Fall of Babylon* and (b) ended the *Exile in Babylon*.
- Next, they interpret the phrase, "unto *Messiah the Prince*" (verse 25), as a reference to the *Birth of Messiah*, and they treat the Postexilic Period as a unit consisting of the 49-year period and the 62-year period, which lasted 483 years (from the *Proclamation of Cyrus* to the *Baptism of Messiah* in the summer of Tiberius 15).
- Next, they ignore the Brief Period, which lasted roughly 50 days (from the Baptism of Messiah to the start of His Ministry in early October, and which included (a) the roughly 10-day period from His Baptism to His 30th birthday and (b) the 40-day period of His *Sojourn in the Wilderness*).
- Lastly, they interpret the *cutting off* of Messiah (verse 26) as a reference to the *Crucifixion of Messiah*, and thus they treat the Ministry of Messiah, which lasted

3.5 years, as (a) constituting the 1st Half of Daniel's 70th year and (b) extending from the end of His Sojourn in the Wilderness in early October of His 30th year to His Crucifixion on Passover in early April of His 34th year.

Thus, the majority of chronologists understand Gabriel to be saying that, following the Exile in Babylon, there will be the following sequence of events: (a) the Postexilic Period, which will last 483 years (from the *Proclamation of Cyrus* to the *Birth of Messiah*), (b) Messiah's Youth, which will last 30 years (from His Birth to His Baptism in late summer of Tiberius 15), (c) a Brief Period, which will last roughly 10 days (from His Baptism to His 30th Birthday), and (d) His Sojourn in the Wilderness, which will last 40 days (from roughly 10 days after his 30th birthday at the end of His 30th year to the start of His Ministry in early October of His 31st year), and (e) His Ministry, which will last 3.5 years (from the end of His Sojourn in early October of His 31st year to His Crucifixion on Passover in early April of His 34th year).

The minority of chronologists view Daniel's 70 Weeks of Years as follows:

- Regarding its start, they argue that it began with the Decree of Artaxerxes which the Persian King issued to Ezra in the 7th year of Artaxerxes' reign, in which he appointed Ezra governor of Judea and returned responsibility for civil government to the Jews, which they had lost when the *Fall of Jerusalem* occurred and the elite of Israel was carried away into Exile in Babylon, where they spent the next 70 years in captivity.
- They also interpret the phrase, "unto Messiah the Prince" (verse 25), as referring to Messiah's Baptism, when He was "anointed" by the Holy Spirit, not the *Birth of Messiah* when He entered this world.

Thus the minority understands Gabriel to be saying that the 62 Weeks of Years, which lasted 483 years, extended from the Decree of Artaxerxes to the Baptism of Messiah in the summer of 15 Tiberius.

Chronologists differ sharply when they get to the treatment of the 2nd Half of Daniel's 70th Year, which lasted 3.5 years. Some place it immediately after the Crucifixion, like the Preterists, Wohlberg, and me. Other's place it in the End Time, like the Futurists, particularly the Dispensationalists. Others ignore it - or at least don't mention it.

Section 2B - Wohlberg's Critical Dates

586 BC - Nebuchadnezzar conquered Jerusalem (ETD p.160).

538 BC - Persia conquered Babylon (ETD p.160).

- Later - Cyrus the Great = Cyrus II issued his Proclamation for the Jews to return to the Promised Land and rebuild the Temple (Ezra 1:1-3) (ETD p.160).
- Later - Darius the Great = Darius I issued another decree that led to the rebuilding of the temple (Ezra 6:1-8) (ETD p.160)
- Later - King Artaxerxes I = Longimanus gave Nehemiah permission to rebuild the city walls (Nehemiah 1:3, 2:1-9) (ETD p.160-161).
- 457 BC - In his 7th year, King Artaxerxes issued a lengthy decrees giving authority to Ezra to set magistrates and judges over Jerusalem , thereby fully restoring civil authority - presumably meaning self-rule - over Jerusalem - presumably meaning Judea (Ezra 27: 21, 25-26) (ETD p.161). It occurred 483 years prior to the Baptism of Messiah.)
- 4 BC - Messiah was born just under 30 years before His baptism in the summer of 27 AD (simple calculation).
- 27 AD - Messiah was anointed by the Holy Spirit at His baptism by John-the-Baptist in the summer of 27 AD, at which point His Ministry began (ETC p.p.161).
- 31 AD - Messiah's 3.5 year Ministry ended with His Crucifixion, Death, Resurrection, and Ascension in the spring of 33 AD (simple calculation).
- 70 AD - The Roman Armies under Titus utterly destroyed Jerusalem and its temple and banned the Jews from Judea.
- 476 AD - The Fall of Rome occurred, which resulted in the removal of the Restrain on Evil-doing which the Caesars had performed.
- 538 AD - Emperor Justinian in Constantinople issued a decree which gave the pope authority over all the churches in Western Europe, which marks the beginning of the time of the Antichrist.
- 1260 yrs.- The Great Tribulation (538-1798 AD) fulfilled the prophecy which is mentioned seven times in the Bible as consisting of (a) '3.5 times' in Dan. 7:25, Dan. 12:7, & Rev. 12:14, (b) '42 months' in Rev. 11:2 & Rev. 13:5, and (c) '1,260 days' in Rev. 11:3 & Rev. 12:6 (the Bible uses a 360 day year and a 30 day month), during which the Antichrist (the Papacy) imprisoned, tortured, and killed millions of people - at least according to some historians.
- 1798 AD - Napoleon's General Berthier entered Rome, seized the Vatican and dismissed its Swiss Guard, took Pope Pius VI prisoner, and carried him into exile in France. Napoleon then decreed that no successors to Pius VI be elected in the future, thereby abolishing the papacy permanently. It appeared that the Antichrist had been killed by the Sword of the Spirit, the Word of God (the Bible).
- 1800 AD - When the papacy resumed with the election of Pope Pius VII, it appeared that the Antichrist had come back to life.

Section 2C - My Positive Comments on Wohlberg's Chronology

Wohlberg's book is filled with excellent observations about the End Time.

Subsection 2C-1 - Wohlberg's equating 1st Half of Daniel's 70th Year with Messiah's Ministry

I agree with Wohlberg's equating the 1st Half of Daniel's 70th Week of Years with Messiah's Ministry, which started not long after (a) *Messiah's Baptism* by John-the-Baptist in mid-August of Tiberius 15, (b) *Messiah's 30th Birthday* later in the same month, and (c) *Messiah's 40-day Sojourn in Wilderness* (desert) in September and early October, and (d) ended on Passover in early April 3.5 years later.

Subsection 2C-2 - Wohlberg's equating 2nd Half of Daniel's 70th Year with the Testimony of the Saints

Since I am not certain about where to locate the 2nd Half of Daniel's 70th Week of Years in the New Covenantal Period (Messiah's Death to Messiah's Parousia), I am open to Wohlberg's suggestion that it consists of the 3.5 years immediately following Messiah's Death, during which (a) Peter delivered his speech to the crowds on Pentecost (Acts 2:1-36) and (b) Stephen delivered his *Witness to the Council* and his *Prayer to God* (Acts 6:7-7:60). before being stoned to death (see Appendices 3A and 3B below)..

Section 3C - My Negative Comments on Wohlberg's Chronology

Although I am sympathetic with Wohlberg's desire to treat Daniel's 70 Weeks of Years as a block of continuous time, I cannot accept the cost of doing so. Here are seven reasons for not doing so:

Subsection 3C-1 - Wohlberg violates Ivan Panin's Bible Canon

First, Wohlberg violates Ivan Panin's Canons, which is the most comprehensive guide for Bible chronologists that I have found. It appears in Panin's book, Bible Chronology (1923). Part I explains his approach to Bible Chronology, which I hold in high regard and to which I try to adhere. In its first section entitled "Point of View", he states, "As the book of God, the only error the Bible may contain is that of copyist, printer, or translator. These once eliminated, every statement of the Bible must agree with every other. The harmony, however, is not always on the surface [but] is at times even deeply hid, but ever at last brought to light if reverently, diligently, and patiently sought" (p.11). In its third section entitled "Bible Canons" he summarizes Canon I as follows, "The Bible alone is the Final Authority for its own Data." Unfortunately, Wohlberg's chronology depends on several secular dates .

In contrast to Wohlberg, my chronology depends on biblical dates only with the one exception of Tiberius 15 in Luke 3:1, which, after much study and thought, I have concluded fell on 29 AD and thus that Messiah was baptized by John-the-Baptist and then celebrated His 30th birthday in August 29 AD, which places Messiah's Birth in late August 2 BC and Messiah's Death on the cross at Golgotha on Passover in early April 33 AD. I hasten to add that this calendar leaves me with several dilemmas, the most serious

of which is that the discrepancy between Matthew 12:40, which indicates that Messiah spent 72-hours in the grave, which puts His Burial at 6:00 pm on the day of His Crucifixion (Wed.) and His Resurrection at 6:00 pm (Sat.), which marked the beginning of Easter Sunday, which was then by Messiah's followers as the Lord's Day and the 1st day of the week. The Jewish Calendar calculator that I consulted, however, indicates that Passover in 33 AD fell on a Friday. The only year when Passover fell on a Wednesday was 30 AD - in my judgment far too early. Thus, I must tread cautiously here.

Wohlberg obviously identified Tiberius 15 as 27 AD, which puts (a) Messiah's Baptism and subsequent 30 birthday in the summer of that year and (b) places *Messiah's Birth* in 4 BC. Consequently he puts (a) the *Conquest of Jerusalem* by Nebuchadnezzar in 527 BC, (b) the *Conquest of Babylon* by the Persian king Cyrus-the-Great in 479 BC, (c) the Proclamation of Cyrus in 476 BC, and (d) the *Decree of Artaxerxes* in 457 BC (his 7th year). In identifying Cyrus-the-Great as the conqueror of Babylon, he ignores the testimony of Scripture, which states that "Darius the Median took the kingdom being about three score and two years old" (KJV Daniel 5:31), which in this context, I am certain, refers to the Kingdom of Babylon.

Subsection 3C-2 - Wohlberg fails to distinguish among the Persian Kings

Second, Wohlberg appears to have mixed up several ancient Persian kings with others bearing the same names. According to my count:

- First, there are three kings named Cyrus: (1a) Cyrus I, (1b) Cyrus II = Cyrus-the-Great = Cyrus-the-Elder, and (1c) Cyrus III = Cyrus-of-the-Bible.⁴
- Second, there are three kings named Darius: (2a) Darius I = Darius-the-Great = Darius-the-Mede, (2b) Darius II = Nothus = Ochus, and (2c) Darius III = Codomanus.
- Third, there are three kings named Artaxerxes: (3a) Artaxerxes I = Longimanus, (3b) Artaxerxes II = Arcases, and (3c) Artaxerxes III.
- Finally, there are three kings named Xerxes: (4a) Xerxes I = Xerxes-the-Great, (4b) Xerxes II, and (4c) Xerxes III = Arses.

Wohlberg mixes up some of these kings, partially because he accepts secular dates for their reigns, which, I repeat, breaks Panin's Canons, which I cannot accept.

Subsection 3C-3 - Wohlberg ignores some of history's most important events

⁴ Elsewhere, I argue that the orthodox version of the history of this period is incorrect. Babylon was conquered, not in 539 BC by Cyrus II=Cyrus-the-Great, who per my chronology ruled Persia for 29 years (558-529 BC), but rather 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), after which he died. The Bible is very clear about the fact that the conqueror of Babylon was Darius-the-Mede, and that his successor was Cyrus-the-Persian of the Bible (see Daniel 6:28), 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) had Cyrus III murdered 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.

Third, Wohlberg's interpretation of Daniel 9:24-27 ignores some of the most important events in world history, of which I believe there are seven: (1) Creation, (2) Messiah's 1st Advent, (3) Messiah's Baptism, in which God identifies Jesus as his beloved Son, (4) Messiah's Crucifixion, (5) Messiah's Resurrection, (6) Messiah's Ascension, and (7) Messiah 2nd Advent, which still lies in the future

Note that two of the forgoing events play no role in Wohlberg's parsing of Daniel's 70th Weeks of Years:

- Messiah's 1st Advent, which consisted of a member of the divine Godhead entering His Creation and becoming a man to provide the perfect sacrifice to atone for the sins of Mankind. Moreover, identifying the *Coming of the Prince* with the *Baptism of Messiah* ignores a couple of important reasons for not doing so. First and foremost, identifying the *Coming of the Prince* with the *Birth of Messiah* is reinforced by the "good tidings" which the host of angels declare to the shepherds in the fields outside Bethlehem. The translators of the original King James Version (KJV) of the Bible rendered it "Peace on Earth, good will towards men, but nearly all modern translators render it in variants of "Peace toward men of goodwill" - i.e. followers of Messiah who know that one of His names is "The Prince of Peace." Thus they naturally interpret the coming of the Prince in Daniel with the "glad tidings" of the angels at His Birth. Second, I find it difficult to believe that Gabriel's prophecy omitted any reference to Messiah's 1st Advent, which involved the stupendous incarnation of God in the form of a tiny human baby.
- Messiah's 2nd Advent, which will include (a) the Parousia, (b) the General Resurrection, (c) the Rapture of the Saints, (d) Armageddon, and (e) the Destruction of the Old Heavens and the Old Earth at the end of this age. I have an easier time accepting the lack of reference in Gabriel's vision than the absence of the first because (1) only Messiah's Father⁵ knows when it will happen⁶ and (2) the exact nature and sequence of both it and the events leading up to it represent a puzzle that is complicated and not easy to solve.

⁵ 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 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 Creation and enlivened 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.

⁶ Matthew 24:36, Mark 13:32.

Subsection 3C-4 - Wohlberg ignores Mary Magdalen's Anointing of Messiah

Fourth, Wohlberg identifies Messiah's Baptism by John-the-Baptist and Messiah's *Anointing by the Holy Spirit* in 27 AD as the *Coming of the Prince*, which ended Daniel's 69 Weeks of Years (483 years) and began Daniel's last Week of Years (7 years). As I have explained above, he then identifies (a) the 1st Half of Daniel's 70th Week of Years (3.5 years) as consisting of Messiah's Ministry (31-34 AD) and (b) the 2nd Half of Daniel's 70th Week of Years (3.5 years) as consisting of the *Testimony of the Saints* - e.g. Peter's Speech to the crowd on the Day of Pentecost (Acts 2:1-41) and Stephen's Witness to the Council and his Prayer to God before his being stoned to death (Acts 6:8-7:60).

Yet there is no mention of an anointing of Messiah by the Holy Spirit at His Baptism by John-the-Baptist in Tiberius 15, but there is a significant reference to the *Anointing of Messiah* by probably Mary Magdalen just before Passover three and a half years later, about which I would make the following points:

- 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.
- Immediately after this event, Messiah said to His disciples: "Verily I say unto you, Whosoever 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!"

A more detailed examination of the foregoing event can be found in the Introductory Documents section on my website, abiblicalview.com It is entitled "Messiah's Anointing."

Subsection 3C-5 - Wohlberg pays little attention to Abomination of Desolation

Fifth, Wohlberg ignores Daniel's reference to the *Abomination of Desolation* (verse 9:27). This abomination follows (a) Messiah's crucifixion and death on the cross at Golgotha, which represents God's *perfect, one-time, all-sufficient, never-to-be-repeated* sacrifice of

his Son to atone for the sins of Mankind and (b) the simultaneous tearing of the veil in the temple, which indicates God's permanent departure from the physical temple in Jerusalem and his permanent residence in the spiritual temple in the hearts of his Son's followers. Clearly, the continuation of animal and bird sacrifices to atone for sin in the physical temple after Messiah's death and God's departure from the temple represents the most egregious offense that the Jews could have committed against God and thus invited God's wrath on them, which was soon manifested in the utter destruction of Jerusalem and its temple in 70 AD and the banning of the Jews from Judea for the next two millennia. Note that, using Wohlberg's dates, the *Abomination of Desolation* (a) began at the end of the *1st half of Daniel's 70th Week of Years* in 31 AD, and (b) continued for 39 years (31-70 AD).

Subsection 3C-6 - Wohlberg pays little attention to the End Time

Sixth, Wohlberg does not say much about the End Time itself - e.g. the movement to rebuild the *Temple of Solomon* on the Temple Mount and resume the sacrifice of animals and birds to atone for sin, which would be a second instance of the *Abomination of Desolation* and (b) the Treaty which the *Son of Perdition* will execute between the world government which he heads at the time and Israel, that will permits the Jews to rebuild the temple and resume animal and bird sacrifices to atone for sin, neither of which occurred during the period from 538 to 1798 AD.

Although Wohlberg does explain the symbolic meaning of Armageddon,⁷ he does not indicate that it refers to Messiah's destruction of His enemies (1) after (a) the Parousia, (b) the General Resurrection, and (c) the Rapture of the Saints, and (2) before the Destruction of the Old Heavens and the Old Earth.

Subsection 3C-7 - Wohlberg ignores the possibility of the Jews' reestablishment of Israel in 1948 being a fulfillment of prophecy

Seventh, Wohlberg dismisses the possibility that the reestablishment of Israel in Canaan in 1948 is a fulfillment of prophecy.. He points out correctly that there are two Israels in the New Covenantal Era, and he argues that promises made to *Israel of the Flesh* in previous covenantal periods will no longer be honored by the Lord. That may be true. On the other hand, it may not. First, the Abrahamic Covenant regarding the God's promise of land to the Jews was unconditional. Second, it was delivered to the "Father of the Faithful" who must be included in *Israel of the Flesh*. Third, it made no mention of the Hebrews' faithfulness or unfaithfulness being a factor in God's fulfilling of it. Fourth, the New Covenant did not mention Israel's faithfulness or unfaithfulness being a factor in the fulfillment of God's promise of national restoration. Fifth, a portion of the land that was originally promised to the Hebrews in the Abrahamic was actually returned to them in 1948. Could that not be regarded as a partial fulfillment of prophecy? I do not maintain that it can or can't be, but I do not dismiss the possibility of it being so, and I do not

⁷ Wohlberg and I agree that the Book of Revelation is a book of signs and symbols, which John clearly indicates in verse 1.

regard it as a factor in whether or not an individual is in a righteous relationship with the Lord.

Section 3D - A Caveat

As I mentioned above, I am vividly aware that I am not infallible and certainly make my share of mistakes, Thus, I want to stress that I may be wrong in my critique of the End Time Delusions.

Despite the above possibility, Wohlberg has not persuaded me to abandon my chronology of the ancient world, which dates (a) the Fall of Jerusalem to 555 BC, which began the Exile, (b) the Fall of Babylon to 487 BC, (b) the Proclamation of Cyrus to 485 BC, which ended the Exile and commenced the Return to Jerusalem, (c) the end of Daniel's 7 Weeks of Years to 436 BC, (d) the Decree of Artaxerxes II to 398 BC, which returned civil authority over Judea to the Jews, over whom he appointed Ezra governor, (e) Messiah's Birth to 2 BC, which ended Daniel's 62 Weeks of Years, (f) Tiberius 15 to 29 AD, which ended Messiah's Youth and began Messiah's Ministry, (g) Messiah's Crucifixion and Death to 33 AD, thereby ending Messiah's Ministry and Messiah's Life, which terminated the Mosaic Covenantal Period (1464 BC-33 AD), and began the New Covenantal Period (33 AD to the Parousia), and (f) the end of Phase 1 of the Abomination of Desolation to 70 AD, which consisted of the continuation of animal and bird sacrifice in the temple, for which God poured out his wrath on Jerusalem and the Jewish people by demolishing Jerusalem and its Temple and banning the Jewish people from Judea for nearly two millennia.

PART 4 - PROPHECY

I agree with Wohlberg in his acceptance of the Historicist School's view of the following:

Section 4A - The Restraint of Evil-doing

In 476 AD, the Restraint of Evil-doing ended when Rome fell and its emperors ceased maintaining civil order in Western Europe.

Section 4B - The Identity of the Antichrist

In 538 AD, the Antichrist appeared in the form of the Roman Papacy and the Great Tribulation began when the Emperor Justinian in Constantinople granted the pope in Rome authority over all the churches in Western Europe. At that time, I believe, God sent a strong *Spirit of Delusion* into the churches in order to separate the wheat (covenant-keepers) from the chaff (covenant-breakers) (see 2 Thessalonians 2:11).

In 1798 AD, the Antichrist's authority over the churches and the Great Tribulation ended when (a) Napoleon's General Bouthier seized the Vatican, dismissed the Swiss Guards, and took Pope Pius VI into captivity and exile in France and (b) Napoleon forbade the election of any successor to Pope Pius VI in the future. The historicists regard the foregoing as a fulfillment of the prophecy that the Antichrist would receive what appeared to be a lethal wound in the head from a sword (Revelation 13:3,10,14) - the "*Sword of the Spirit*" (Ephesians 6:17).

In 1800 AD, the revival of the papacy with the election of Pope Pius VII breathed new life into the Roman Church, after which it has grown inexorably to become the largest religious organization in the world. The historicists regarded the foregoing as the fulfillment of the prophecy that the Antichrist would come back to life (Revelation 3:12,14).

Section 4C - The Great Apostacy or Falling Away

I also agree with Wohlberg's view that the Great Apostacy or Falling Away (a) began in the Middle Ages with the takeover of the Early Church by Romanism, waned under the spread of Protestantism, and then sharply increased under the influence of Dispensationalism in the Protestant Churches in the 19th and 20th centuries.

Understanding the Great Apostacy involves understanding three important distinctions which I describe as (1) the Two Covenants, (2) the Two Temples, and (3) the Two Israels.

Subsection 4C-1 - The Two Covenants

4C-1A - Foreword

Many people miss the important fact that Messiah fulfilled all the requirements of the Mosaic Covenant when he lived a sinless life and then died, thereby (a) ending the Mosaic Covenantal Period and (b) beginning the New Testament Covenantal Period. That is what the following verse is addressing.

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 Daniel 9:27).

This verse indicates that, in the 1st Half of the 70th Week, the Prince, who is certainly the Messiah, will confirm the “covenant” and thereby cause the animal sacrifices and oblations to cease, because they no longer have any meaning. “Covenant” here might refer to either the Mosaic Covenant or the New Covenant. - or both.

4C-1B - The Mosaic Covenant

During the 3.5 years of His Ministry, Messiah confirmed (fulfilled) the covenant by word (teaching) and deed (observing the Law perfectly). Then at the end of His Ministry, He died on the cross at Golgotha for the sins of Mankind, thereby fulfilling all the requirements of the Law perfectly. His *one-time, all-sufficient, never to be repeated* sacrifice of Himself in 33 AD rendered any further sacrifice of animals and birds to atone for sin both (a) unnecessary and (b) even offensive to God. Passover in early April, 33 AD is the all-important date in human history, marking (a) the end of the Old Order and (b) the beginning of the New Order. Hence, when the Jews continued to sacrifice animals & birds in the temple for another 37 years (33-70 AD) (the *Abomination*), God destroyed their Holy City and Holy Temple and expelled them from Judea, thereby subjecting them to the Diaspora for the next 1,878 years (70-1948 AD) (the *Desolation*).

4C-1D - The New Covenant

Messiah’s death on the cross at Golgotha activated the covenant that God had delivered to Jeremiah.⁸

⁸ It was delivered to Jeremiah, whom I estimate prophesied from Josiah’s year 13 (595 BC) to early in the Babylonian Exile (555-485 BC) - say roughly 40 years (c.595-555 BC).

Subsection 4C-2 - The Two Temples

4C-2A - Foreword

English translations of the Bible conceal an important difference⁹ among the houses of worship mentioned in the Tenakh¹⁰ and the New Covenant Scriptures¹¹ because they translate all of them as temple.

According to SECB,¹² when referring to the physical **tabernacle** in which the Jews worshipped for 487 years (1464-977 BC), the Tenakh uses the Hebrew words **ohel**¹³ and **mishkan**¹⁴ and (b) the New Covenant Scriptures use the words **elala**¹⁵ and **alalon**.¹⁶

According to SECB, when referring to the physical **temples** in Jerusalem in which the Jews worshipped for 1,048 years (977 BC-70 AD), (a) the Tenakh uses the Hebrew words **bavith**,¹⁷ **heykal**,¹⁸ and **heykal**¹⁹ and (b) the New Covenant Scriptures uses the Koine Judeo-Greek²⁰ word **hieron**.²¹

According to SECB, when referring to the spiritual **temple** in the bodies of the Saints,²² which has existed since Messiah's crucifixion in 33 AD and will continue to exist until at

⁹ Here I am indebted to James Lloyd's tape, *The Abomination of Desolation*, which can be obtained from the Apocalypse Chronicles, P.O. Box 448, Jacksonville OR 97530 (Tel: 541-899-8888). He points out that the Scriptures use different words for the physical **temple** in Jerusalem and the spiritual **temple** in the Saints.

¹⁰ Old Testament in most churches.

¹¹ New Testament in most churches.

¹² James Strong's *The Exhaustive Concordance of the Bible* (1894), Abington, Nashville TN, 1980.

¹³ SEBC #168 - **ohel** (*o-hel*) meaning "a tent, covering, dwelling place, home, tabernacle, tent."

¹⁴ SECB #4908 - **mishkan** (*mish-kawn*) means "shepherd's hut."

¹⁵ SEBC #1636 - **elala** (*el-ah'-yah*) meaning "olive tree, berry tree."

¹⁶ SEBC #1638 - **elalon** (*el-ah-yone*) meaning "Mount of Olives, Olivet."

¹⁷ SEBC #1004 - **bavith** (*bah'-yith*) means "house, court, daughter, dungeon, palace, place, prison, steward, tablet, temple."

¹⁸ SECB #1964 - **heykal** (*hay-kawl*) means "a large public building, such as a temple or palace."

¹⁹ SEBC #1965 - **heykal** (*hay-kal*) means "temple or palace."

²⁰ **Judeo-Greek** - Dr. Eli Lizorkin Eyzenberg describes this Greek as "Koine Judeo-Greek." Koine refers to "...the common, multi-regional form of Greek spoken and written during Hellenistic and Roman antiquity." Judeo refers to the "...specialized form of Greek used by Jews to communicate. This form of Greek retained many words, phrases, grammatical structures, and patterns of thought characteristic of the Hebrew language. We have similar examples in other languages: the well-known Judeo-German (Yiddish), Judeo-Spanish (Ladino), and the less familiar Judeo-Farsi, Judeo-Arabic, Judeo-Italian, and Judeo-Georgian languages." Eyzenberg rejects the idea that "...the New Testament was first written in Hebrew and then later translated into Greek." (See <https://israelbiblecenter.com/the-original-language-of-new-testament/?via=cd5eb07> of February 21, 2018.)

²¹ SECB #2411 - **hieron** (*hee-er-on*) means "a sacred place - i.e. the entire precinct."

²² The Saints are the Jewish and Gentile sinners who have repented of their sins and accepted Yeshua/Jesus as their Lord and Savior. They are also called the Body of Messiah/Christ and the Bride of Messiah/Christ.

least the Parousia that will occur at an unknown date in the future,²³ the New Covenant Scriptures use the Koine Judeo-Greek word **naos**²⁴

The difference in the foregoing is that (a) the physical *tabernacle* and *temples* were made with dead material (fabric and stone) and (b) the spiritual *temple* resides in the living bodies of Messiah and His followers.

4C-2B - Messiah's 2nd Temptation

In the passages which describe the second temptation that Satan presented to Messiah, both Matthew and Luke used the same word for the physical *temple* in Jerusalem, which is *hee-er-on*' (SECB #2411).

Matthew 4:5-7 states, "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the *temple*, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (KJV).

Luke 4:9-12 states, "And [Satan] brought him to Jerusalem, and set him on a pinnacle of the *temple*, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God" (KJV).

In both of these passages, the word used to refer to the physical temple in Jerusalem is *heer-er-on*' (SEBC #2411).

4C-2C - John 2:14-21

Just before Passover in 33 AD, Jesus visited the temple in Jerusalem with His disciples.

John 2:14-21 states, Jesus "14 ...found in the *temple* [SECB #2411] those who sold oxen and sheep and doves; and also the changers of money sitting there. 15 And when He had made a scourge of small cords, He drove them all out of the *temple* [SECB #2411], with the sheep and the oxen and poured out the changers' money and overthrew the tables. 16 And He said unto those who sold doves, 'Take these things hence! Make not My Father's house a house of merchandise!' 17 And His disciples remembered that it was written: 'The zeal of Thine house hath eaten me up.' 18 Then the Jews answered and said unto Him, 'What sign showest thou unto us, seeing that thou doest these things?' 19 Jesus answered and said unto them, 'Destroy this *temple* [SECB #3485], and in three days I will raise it up.' 20 Then said the Jews, 'Forty and six years was this *temple* [SECB

²³ Parousia is a term for the 2nd Coming of the Messiah or Christ at the end of the current world age.

²⁴ SECB #3485 - *naos* (*nah-os*'), which is a derivative of the verb "to dwell," means "a fane, shrine, temple."

#3485] in building, and wilt thou raise it up in three days?’²⁵ 21 But He spoke of the *temple* [SECB #3485] of His body” (KJ21).

Here John uses the same word for the *temple* in Jerusalem as Matthew and Luke did - i.e. *heer-er-on*’ (SEBC #2411) - but he uses a different word - i.e. *naos*’ (SEBC #3485) - for the *temple* in His and His followers bodies, undoubtedly the word Jesus used since He is being quoted here.

Subsection 4C-3 - The Two Israels & the Two Olive Trees

Finally, I agree with Wohlberg’s view of the two Israels in the New Covenantal Period. Here is how I describe them:

4C-3A - Foreword

The New Testament speaks of (a) two Israels, which are *Israel of the Flesh* and *Israel of the Spirit*, and (b) two Olive Trees, which are the *Cultivated Olive Tree* and the *Wild Olive Tree*.

4C-3B - Israel of the Flesh

The Scriptures indicate that *Israel of the Flesh* consists of two categories of Jews:

4C-3B-1 - Clearly Unbelieving Jews

Clearly unbelieving Jews who refuse to accept Jesus of Nazareth as the *Son of God* and the *Promised Messiah of Israel*. They ignore the New Covenant entirely and believe that the Mosaic Covenant is still in force. They regard the return of the Jews to the Promised Land as a fulfillment of God’s promise of land in perpetuity in the Abrahamic Covenant, but not God’s promise of national restoration in the New Covenant. They tend to give their political allegiance to the State of Israel instead of to their own nations. They look forward to worshipping God once again in a physical temple in Jerusalem, which leads them to approve of and even support the current movement (a) to reconstruct the *Temple of Solomon* on the Temple Mount and (b) to resume animal and bird sacrifices to atone for sin there, which is identified in the Scriptures as the *Abomination of Desolation*.²⁶ Many of them even look forward to helping Messiah rule the world from His throne in Jerusalem.

4C-3B-2 - Apparently Believing Jews

Apparently believing Jews who profess to accept Jesus of Nazareth as the *Son of God* and the *Promised Messiah of Israel*. Unfortunately, they hold (a) that the Mosaic Covenant

²⁵ Although the Jews repeated Messiah’s use of the word for the *spiritual temple* that Jesus did, they were not aware of its import, which is clear from the following verse 21.

²⁶ 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).

and the New Covenant currently coexist and (b) that Messiah will return to Earth twice: (a) at His 2nd Advent he will rapture the saints, and (b) at His 3rd Advent soon thereafter He will destroy Israel's enemies and then rule the world from a throne in Jerusalem for a thousand years. They also tend to approve of and even support the current movement (a) to rebuild the *Temple of Solomon* on the Temple Mount and (b) to resume animal and bird sacrifices to atone for sin, which is identified in the Scriptures as the *Abomination of Desolation*. Their key mistake is not paying attention to the biblical passages that (a) refer to the death of Messiah on the cross at Golgotha as the *one-time, all-sufficient, never-to-be-repeated* sacrifice to atone for the sins of mankind, and (b) the transfer of the Shekinah Glory, God's presence, from the physical *Temple in Jerusalem* to the spiritual *Temple of the Holy Spirit* in the hearts of all faithful believers. As a result, many professing believers will become (a) increasingly focused on Messiah's ethnicity and (b) decreasingly focused on Messiah's divinity and Gospel. They may even end up believing that, since "All Israel will be saved,"²⁷ they need not present the Gospel to their unbelieving Jewish relatives and friends. If they become unwavering Dispensationalists, they will (a) listen to the "strong delusion" that God has sent into the world,²⁸ (b) join the Great Apostasy, and (c) be numbered by God among the Lost. (Almighty God, have mercy upon them and deliver them from that fate. *Amen.*²⁹)

Together they are the unfruitful branches that God prunes from the *Cultivated Olive Tree*.³⁰

4C-3C - Israel of the Spirit

The Scriptures indicate that *Israel of the Spirit* consists of all Jews and Gentiles who accept Jesus of Nazareth as the *Son of God* and the *Promised Messiah of Israel*. They recognize that the New Covenant has replaced and superseded the Mosaic Covenant entirely. They now worship God in the *Temple of the Holy Spirit* in their hearts and look forward to spending eternity in the *New Jerusalem* that will descend to Earth after the end of the current age. They are described in Romans 11 as:

4B-3C-1 - Believing Jews

Believing Jews who are both the *Faithful Remnant of Israel* and the fruitful branches in the *Cultivated Olive Tree*, where they will remain.

²⁷ Romans 11:26.

²⁸ KJV 2 Thessalonians 2:3-12 - "3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he 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 Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, 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; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them 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.

²⁹ Prayer for Jewish Believers by JH (2022).

³⁰ Romans 11.

4B-3C-2 - Believing Gentiles

Believing Gentiles who are the fruitful branches in the *Wild Olive Tree*, which God (a) prunes from the *Wild Olive Tree* and then (b) grafts into the *Cultivated Olive Tree*, where they join the *Faithful Remnant of Israel*.³¹

Section 4D - The Return as a Fulfillment of Prophecy

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,³² the 2nd Abrahamic Covenant,³³ and was confirmed four times, the last of which was given to Moses, to whom he also delivered the Mosaic Covenant.³⁴

Because the Mosaic Covenantal Period ended with Messiah's Crucifixion in 33 AD, and time since then has been part of the New Covenantal Period, which will end with what is called the End Time, I do not regard the reoccupation of Palestine as a fulfillment of End Time prophecy.

Section 4E - The future

Subsection 4E-1 - Wohlberg's view of the End Time

Although Wohlberg provides some interesting observations about things in the Bible associated with the End Time, such as Armageddon, he does not venture to give a picture of it, which I understand completely.

Subsection 4E-2 - My uncertain and speculative view of the End Time

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 the movement to rebuild the *Temple of Solomon* on the Temple Mount in Jerusalem and then resume the sacrifice of animals and birds to

³¹ Romans 11. Note that unbelieving Gentiles, who do not accept Jesus of Nazareth as their Savior and Lord, are unfruitful branches in the *Wild Olive Tree*, where they play no part in the above picture.

³² See my essay "3-God's Ten Covenants" in the Introductory Documents section on my website, abiblicalview.com.

³³ It was the 4th divine covenant and the 1st restricted covenant. It was unconditional.

³⁴ 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."

atone for sin.³⁵ The latter represents the most egregious affront to God that we can imagine, because it ignores the perfect, one-time, all sufficient sacrifice of his Son, whom he sent to Earth (a) to live a sinless life, (b) to be accused of blasphemy falsely 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. Its date, however, is not identified in Scripture, It remains unknown to everyone but God-the-Father, which is revealed by Jesus in the Olivet Discourse (Mark 13:32).³⁶

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.

Regarding what follows here, **I must emphasize that it is pure speculation on my part**, and that there is a good chance that I am wrong.

- 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, will probably occur next.³⁷ Since some of the references to Babylon in Jeremiah 50-51 may apply, not to Ancient Babylon of the 1st

³⁵ 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).

³⁶ As an aside, this fact indicates that the three persons of the Trinity have independent minds, but they are in continuous communication with one another.

³⁷ 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. 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, Babylon in Jeremiah may refer to the USA. (In reaching the foregoing opinion, I owe much to S. Franklin Logsdon's Is the U.S.A. in Prophecy?, Zondervan, Grand Rapids, MI, 1968.) The

Millennium BC, but to the USA of the 21st century AD, which (a) has exported its ungodly culture and commercialism to all the nations of the earth and (b) has meddled in their affairs continually. If they do so, and the USA is destroyed in an hour, 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.³⁸
- 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.
- 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).

major problem with its being so, however, is that Babylon the Great in Revelation clearly does not refer to the USA.

³⁸ China is already exercising this kind of control over its citizens with a primitive form of the system which I have described.

- The Marriage of the Lamb will occur (Revelation 19:7).
- God will create New Heavens and a New Earth.
- New Jerusalem will descend to the New Earth (Revelation 3:12, 21:2).

PART 5 - APPENDICES

Appendix 5A - Peter's Speech on Pentecost (Acts 2:1-41)

2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the

resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (KJV)

Appendix 5B - Stephen's Witness to Council and Prayer to God (Acts 6:8-7:60)

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

7:1 Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. 14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. 15 So Jacob went down into Egypt, and died, he, and our fathers, 16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. 17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, 18 Till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. 37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: 39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; 46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 50 Hath not my hand made all

these things? 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it. 54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (KJV)

Appendix 5C - The Mosaic Covenant

Section 5C-1 - The Mosaic Covenant delivered on Mount Sinai

God instituted the MOSAIC COVENANT³⁹ between himself as sovereign and Israel (the descendents of Abraham, Isaac, and Jacob) as his subjects. It is the third restricted or theocratic covenant. It is conditional - it is introduced with the conditional formula, "If ye will obey my voice...then ye shall be a peculiar treasure."

Its expression is recorded in Exodus 19:5-8 > 5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.(KJV)*

God instituted this covenant with the nation Israel so that the people who believe the promise which he gave to Abraham would know how they should conduct themselves. The Mosaic Covenant in its entirety governs three areas of people's lives:

- **The commandments** govern their personal lives, particularly as they relate to God (Ex. 20:1-26).
- **The judgements** govern their social lives, particularly as they relate to one another (Ex. 1:21 - 24:11).
- **The ordinances** govern their religious lives; they prescribe the manner in which they must approach God. (Ex. 24:12 - 31:18). They must not attempt to approach God in ways of their own devising, as did Cain.

The Mosaic Covenant in no way replaced or set aside the Abrahamic Covenants. Its function was clearly set forth by Paul (Gal. 3:17-19), who points out that the law, the Mosaic Covenant, was given 430 years after the Abrahamic Covenants. The Mosaic Covenant was added alongside the Abrahamic covenants so that the people of Israel would know how to conduct themselves until "the seed of the woman" (the Christ) comes and makes the complete and perfect sacrifice, toward which the sacrifices of the Mosaic Covenant only point.

The Mosaic Covenant was given, not so that by keeping it people could be saved, but so that people would realize that they cannot do what God wants them to do even when God writes it on tablets of stone. The Law was given so that each person would realize that he cannot achieve righteousness (a right relationship between God and himself) on his own,

³⁹ The sixth divine covenant.

and that his only hope is to have the righteousness of God imputed to him because of his faith in God himself as his Sovereign and Saviour.

Section 5C-2 - The Reaffirmations of the Abrahamic & Mosaic Covenants

Some commentators regard the passages which follow as the fourth Jewish Covenant, which they call the PALESTINIAN COVENANT. I do not. These passages are reaffirmations of the previous covenants for the next generation, the generation about to enter and take Canaan - the Promised Land.

***The 1st passage** is Deuteronomy 29:10-15 > 10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, 11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: 13 That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day. (KJV)*

***The 2nd passage** is Deuteronomy 30:11-20 > 11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. 15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. 19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. (KJV)*

In this restatement of the previous covenants, God makes two kinds of promises:

- **Legal promises**, which are immediate and conditional (Deut. 27-29). The enjoyment of the immediate blessings are introduced by the formula: "if thou shalt hearken diligently unto the voice of the Lord thy God...the Lord

will set thee on high above all nations of the earth (Deut. 28:1). Sadly, Israel did not meet the condition of obedience and is still experiencing God's curses and punishment for their disobedience (Deut. 28:15-68).

- ***Grace promises***, which are future and unconditional (Deut. 30:1-9). These promises are yet to be realized. God will re-gather the scattered people of Israel and establish them in the land which he has promised unconditionally to give to them.

Deuteronomy concludes this reaffirmation with a final warning and challenge for obedience (Deut. 30:1-20).

Appendix 5D - The New Covenant

God instituted the NEW COVENANT⁴⁰ between himself as sovereign and Israel (the descendents of Abraham, Isaac, and Jacob) as his subjects. It is the seventh and last, restricted or theocratic covenant. It is unconditional.

Its expression is recorded in Jeremiah 31:31-34 > 31 *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more. (KJV)*

In this covenant, God promises four things to his people:

- **Regeneration** - God will put his law in their inward parts and write the law on in their hearts (v. 31:33).
- **National restoration** - Yahweh will be their God, and the nation will be his people.
- **Personal ministry of the Holy Spirit** - God will teach them individually (v. 31:34).
- **Full justification** - God will forgive and completely remove their sins (v. 31:34).

The New Covenant is made sure by the blood that Jesus shed on Calvary's cross. That blood, which guarantees to Israel its New Covenant, also provides for the forgiveness of sins for the believers who comprise the Body of Messiah. Jesus' payment for sins is more than adequate to pay for the sins of all who will believe in Him. The New Covenant is called "new" in contrast to the covenant with Moses which is called "old" (Jer. 31:32; Heb. 8:6-13) because it actually accomplished what the Mosaic Covenant could only point to, that is, the child of God living in a manner that is consistent with the character of God.

⁴⁰ The tenth divine covenant and the seventh restricted covenant. It was later revealed to apply to all mankind shortly after it was activated by Messiah's death on the cross on Passover in April 33 AD. It was delivered to Jeremiah, whom I estimate prophesied from Josiah's year 13 (595 BC) to early in the Babylonian Exile (555-485 BC) - say roughly 40 years (c.595-555 BC).