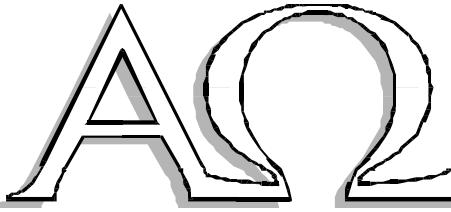


# Creation Revelation



God is in the details

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Thy word is true from the beginning: and every one  
of thy righteous judgments endureth forever.

R2

Psalm 119:160

## The Seventy Sevens

And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE. Luke 4:5-8

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Daniel 9:20-23

### The Time of Jacob's Trouble

**A** Time is predicted in the Bible for God's wrath to unfold on all unbelievers, both Jew and Gentile. This is a time known as Daniel's "seventieth week." In Daniel we find this intriguing prophecy:

**Seventy weeks [of years (490 years)]** 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 [445 BC]** unto the **Messiah the Prince shall be seven weeks, and threescore and two weeks [483 Biblical years of 360 days per year]**: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall **Messiah be cut off [the rejection of Messiah as king**

**occurred on Palm Sunday in 32 AD]**, but not for himself: and **the people [the Romans] of the prince that shall come [the future Antichrist] shall destroy the city and the sanctuary [this occurred in 70 AD]**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And **he [the Antichrist] shall confirm the covenant with many [Israel] for one week [this week of seven has not yet been fulfilled]**: and in the **midst of the week [3-1/2 years (1260 days)]** he shall **cause the sacrifice and the oblation to cease [requires a Temple standing in the required place at Jerusalem]**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.<sup>1</sup>  
Daniel 9: 24-27

This prophecy predicts a specific time for the Messiah to appear on the pages of history and be "cut off" on a certain date in 32 AD. Of these verses it should be made clear that it is the Romans that destroyed Jerusalem

and the Temple in 70 AD, and that it is from the Romans ("the people") that the future Antichrist, called "the prince that shall come," will emerge. The entire prophecy from verse 24 through verse 26 is astonishingly specific as to time. However, verse 27 speaks of a time in the future of a seven-year period of unparalleled trouble for those who are alive at that time. His trouble will be brought about by a seven-year covenant instigated by the future leader known as the Antichrist. The Babylonian Talmud confirms that the Jews expected a seven-year tribulation concluded by the coming of their Messiah.<sup>2</sup> This remaining "week" is Jeremiah's "time of Jacob's trouble," spoken of in the New Testament as the "Tribulation." Let's briefly look at this prophecy of the remaining "week."

Alas! for that day is great, so that none is like it: it is even **the time of Jacob's trouble**, but he shall be saved out of it. **Jeremiah 30:7**

For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. **Matthew 24:21**

The "time of Jacob's trouble" (the Tribulation) is a time when God will turn His attention once again to Israel. For the unbelieving gentiles it is a time when "the indignation of the Lord is upon all nations." Isaiah and Obadiah make it clear that tribulation will be on **all** nations.

Come near, **ye nations**, to hear; and hearken, ye people: let the earth hear, and all that is therein; **the world**, and all things that come forth of it. For **the indignation of the LORD is upon all nations**, and his fury upon **all their armies**: he hath utterly destroyed them, **he hath delivered them to the slaughter**. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And **all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down**, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. **The sword of the LORD is filled with blood**, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and **their land shall be soaked with blood**, and their dust made fat with fatness. For **it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion**. **Isaiah 34:1-8**

For **the day of the LORD** is near **upon all the heathen**: as thou hast done, it shall be done unto

thee: thy reward shall return upon thine own head.

**Obadiah 1:15**

In Isaiah 34 and Obadiah 15 the "Day of the Lord" (time of future judgment) is meted out on "all nations." At no previous time has this been so, therefore, the "Day of the Lord" described in Isaiah 34 and Obadiah 15 is yet future.<sup>3</sup> The purpose of the Tribulation, Daniel's seventieth week, is twofold - to prepare the nation of Israel for her Messiah and to pour out judgment on unbelieving man and nations. This twofold purpose is expressed by the following verses of Malachi and Isaiah.

Behold, I will send you Elijah the prophet before the coming of **the great and dreadful day of the LORD**: And **he shall turn the heart of the fathers to the children, and the heart of the children to their fathers**, lest I come and smite the earth with a curse. **Malachi 4:5-6**

For, behold, **the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity**: the earth also shall disclose her blood, and shall no more cover her slain. **Isaiah 26:21**

## The Day of the Lord

The "Day of the Lord" has a double fulfillment. First, Scriptures refer to the "Day of the Lord" of God's judgment, while other scriptures refer to the "Day of the Lord" as a time of restoration. An example of the double meaning of a phrase is the illustration, in Genesis 1:4-6, of the Jewish day consisting of a time of darkness (evening) followed by a time of light (day). Both the darkness together with the light are called "day," while the light time alone is also referred to as "day."<sup>4</sup> The "Day of the Lord" is likewise a period of darkness (tribulation and judgment) followed by restoration, peace, and God's rule (the thousand-year Millennium). We can see this double fulfillment in Zechariah 14:1-9.

Behold, **the day of the LORD cometh**, and thy spoil shall be divided in the midst of thee. For **I will gather all nations against Jerusalem to battle**; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **Then shall the LORD go forth, and fight against those nations**, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And **ye shall flee to the valley of the mountains**; for the valley of

the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and **the LORD my God shall come, and all the saints with thee.** And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be **in that day, that living waters shall go out from Jerusalem;** half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And **the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.** Zechariah 14:1-9

Once the Tribulation is complete the Lord shall return with His saints, and Satan will be bound for a thousand years during the Millennium.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And **he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,** And cast him into the bottomless pit, and shut him up, and set a seal upon him, **that he should deceive the nations no more, till the thousand years should be fulfilled:** and after that he must be loosed a little season. Revelation 20:1-3

Let's now set the stage for the prophecy of the seventy sevens, recorded during a time of seventy years captivity at Babylon.

## The Captivity

The first chapter and verse of the Book of Daniel records the following:

In the third year of the reign of Jehoiakim king of Judah **came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.** Daniel 1:1

After being conquered by the Babylonians, Judah was led away captive to Babylonia. That was in 606 BC<sup>5</sup>, however, we need to go further back in time to understand the events leading up to the captivity following Nebuchadnezzar's siege.

At the end of King Solomon's reign, 975 BC, a revolution caused by religious apostasy and excessive taxation split Israel into two parts - Israel composed of ten tribes and Judah composed of Judah and Benjamin.<sup>6</sup> Let's take a look at the cause of this split:

And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat,

who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt. And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, **Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.** And he said unto them, Come again unto me after three days. And the people departed. And **king Rehoboam took counsel with the old men that had stood before Solomon his father** while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, **If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.** But **he forsook the counsel which the old men gave him, and took counsel with the young men** that were brought up with him, that stood before him. And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And **the young men that were brought up with him spake unto him, saying,** Thus shalt thou answer the people that spake unto thee, saying, **Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.** So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And **the king answered them roughly; and king Rehoboam forsook the counsel of the old men, And answered them after the advice of the young men,** saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. So **the king hearkened not unto the people:** for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And **when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house.** So all Israel went to their tents. But **as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel**

**stoned him with stones**, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. And **Israel rebelled against the house of David unto this day.** 2 Chronicles 10:1-19

The Northern Kingdom apostatized more than Judah and both went through 300 years of civil strife until finally Assyria conquered the northern ten tribes and carried thousands into captivity to Nineveh. A remnant escaped into Judah. The Assyrians sent aliens into Israel (Northern Kingdom) to mix with the remaining people, to further assure the destruction of the country and people.<sup>7</sup>

After conquering the Northern Kingdom, the Assyrians next turned their sights on Judah. They pushed south to Judah, but by the intervention of God the Assyrians were defeated and Judah was preserved. Judah, instead of repenting and returning to keeping the laws of God, entered into apostasy and rebellion. Therefore God withheld his protection, and 100 years later "the Babylonian Empire, which had absorbed the Assyrian Empire, came against Judah and conquered Jerusalem."<sup>8</sup>

At that time, Jehoiakim, the king of Judah was morally corrupt and unsympathetic to the condition of his people. He encouraged the worshipping of idols. He tried at first to deal with Nebuchadnezzar, but after having delivered Jerusalem to Nebuchadnezzar, reneged and attacked the Babylonians. He was slain by Nebuchadnezzar and his body left to rot outside the gates of Jerusalem.<sup>9</sup> Both Isaiah and Jeremiah prophesied this fall. Regarding the king of Judah, Isaiah wrote:

Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: **Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.** Isaiah 39:5-6

Jeremiah prophesied regarding the people of Judah:

For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: **and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.** Jeremiah 20:4, 5

Regarding Jerusalem, Jeremiah prophesied:

**He that abideth in this city shall die by the sword, and by the famine, and by the pestilence:** but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For **I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.** Jeremiah 21:9, 10

The Jews were to serve the king of Babylon for seventy years:

Moreover **I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.** And **this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.** And **it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.** And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. Jeremiah 25:10-13

For thus saith the LORD of hosts, the God of Israel; **I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon....** Jeremiah 28:14

During this time of captivity, Solomon's Temple was profaned with idols after which it was completely destroyed.<sup>10</sup> Josephus, historian of the first century, gives a fuller account of this event:

*... The king of Babylon sent Nebuzaradan, the general of his army, to Jerusalem, to pillage the temple; who had it also in command to burn it and the royal palace, and to lay the city even with the ground, and to transplant the people into Babylon. Accordingly he came to Jerusalem, in the eleventh year of king Zedekiah, and pillaged the temple, and carried out the vessels of God, both gold and silver, and particularly that large laver which Solomon dedicated, as also the pillars of brass, and their chapiters, with the golden tablets and candlesticks; and when he had carried these off, he set fire to the temple in the fifth month, the first day of the month, in the eleventh year of the reign of Zedekiah, and in the*

*eighteenth year of Nebuchadnezzar; he also burnt the palace, and overthrew the city. Now the Temple was burnt four hundred and seventy years, six months, and ten days, after it was built. It was then one thousand and sixty-two years, six months, and ten days, from the departure out of Egypt.... The General of the Babylonian king now overthrew the city to the very foundations, and removed all the people, and took for prisoners the high priest Seraiah, and Zepaniah, the priest that was next to him and the rulers that guarded the temple, who were three in number, and the eunuch who was over the armed men... and sixty other rulers; all whom, together with the vessels they had pillaged, he carried to the king of Babylon.... So the king commanded the heads of the high priest and of the rulers to be cut off there...<sup>11</sup>*

God promises to not forsake His people, and to return them from their captivity after seventy years.

For thus saith the LORD, That **after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.** For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. **Then shall ye call upon me,** and ye shall go and pray unto me, and **I will hearken unto you.** And **ye shall seek me, and find me, when ye shall search for me with all your heart.** And **I will be found of you, saith the LORD: and I will turn away your captivity,** and **I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.** Jeremiah 29:10-14

Just as Israel went into captivity for seventy years, and was restored by God, there will be seven years of tribulations during which time the Antichrist will kill and oppress. After that time of tribulation Christ will return to judge the wicked and to set up His Kingdom of Righteousness.

## The Sabbaths

It was to the Scriptures of Jeremiah, in particular Jeremiah 25:11 and 12, which Daniel referred when he realized that Judah's seventy-years captivity, which began in 606 BC, was about to end.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I **Daniel understood by books the number of the years, whereof the word of the LORD**

**came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.** Daniel 9:1-2

It was during a time of prayer that the angel Gabriel visited him and reported:

**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. Daniel 9:24

Seventy years of the captivity was now coming to a close, but we now see an additional time period mentioned in this verse, "seventy weeks." The word translated "weeks" is "shabua," which literally means a "seven." Rather than "seventy weeks" the meaning is "seventy sevens."<sup>12</sup> Since Daniel's inquiry to the angel represented a time period regarding the seventy years captivity, it's logical that the angel's reply dealt with the same unit of time. Daniel would therefore understand that "seventy sevens" referred to a period of 490 years.<sup>13</sup> Daniel's thought processes were also thinking in multiples of years. The seventy years captivity was a multiple of the Sabbath years that occurred at seven-year intervals. He thought of the seventy years captivity as 10 times 7 years that Israel would be punished for not keeping her Sabbaths.<sup>14</sup>

In regards to Israel, they were tenants of the land under a theocracy where God was their true king. God promised that Israel would have tenant possession forever (Genesis 13:14-17; 2 Chronicles 20:7). However, the terms of the tenant possession were violated, and God removed Israel from the land temporarily so that the land could enjoy its Sabbath rest. God promised Israel tenant possession forever; and therefore, the Israelite could only sell the use of the land for a limited period of time, after which he could redeem the use of the land (Leviticus 25:23, 24; Jeremiah 32:15, 37, 41-44). God brought Israel back to their land after the land completed its Sabbath rest.<sup>15</sup>

There were seventy occasions between Moses and the captivity in which Israel failed to keep her Sabbaths.<sup>16</sup> Referring to the captivity, notice this in the Book of 2 Chronicles:

To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: **for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years [seventy years].** 2 Chronicles 36:21

Because Israel failed to keep her Sabbaths, she was removed off the land that it might rest 10 times 7, or 70 years. The Sabbath rest was commanded in Leviticus.

Six years thou shalt sow thy field, and six years

thou shalt prune thy vineyard, and gather in the fruit thereof; **But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD:** thou shalt neither sow thy field, nor prune thy vineyard. **Leviticus 25:3, 4**

This period of seventy years (occasions) would be extended, in the prophecy of Daniel 9:24, to 70 times 7, or 490 years, for purposes we will soon discuss. Israel was familiar with “weeks of days” and “weeks of years,” “Seven Sabbaths of years,”  $7 \times 7 = 49$ , determined the great jubilee year. The context of this prophecy demands that the “sevens” be rendered years, since if rendered weeks, then the period of the prophecy would only be 490 days, slightly more than one year. This is not sufficient time for the city (Jerusalem) to be rebuilt and again destroyed.<sup>17</sup> The only other place in Daniel where the same Hebrew word “shabua” is used is Daniel 10:2, 3.

In those days I Daniel was mourning **three full weeks**. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till **three whole weeks** were fulfilled. **Daniel 10:2, 3**

In these verses Daniel specifies “three **full** (or **whole**) **weeks**.” The use of these qualifiers indicate that he is speaking about “weeks of days,” or literal “weeks,” in contrast to the “weeks of years” of Daniel 9:24. If Daniel had intended “weeks of days” in Daniel 9:24 he could have used a similar form of expression to so indicate.<sup>18</sup> Further evidence is given in Genesis 29:27: Jacob served Laban another **seven years** for Rachel to “fulfill her **week**.”

**Fulfil her week**, and we will give thee this also for the service which thou shalt serve with me **yet seven other years**. **Genesis 29:27**

The “week” is thus specified to be a “week of years,” or seven years.<sup>19</sup>

## The Seventy-Week Plan

In Daniel 9:24 we find God extending the already served 70 years to 7 times 70, or 490 years. He did this for a purpose.

Because of a famine in Israel, Elimelech with his wife, Naomi, and their two sons went to live in Moab. During the course of their stay, the sons found wives among the Moabites. Eventually Elimelech and his two sons died, leaving Naomi a widow with her two daughters-in-law, Orpha and Ruth. Naomi decided to return to her own people in Bethlehem. Orpha stayed in Moab while Ruth chose to go wherever Naomi went. She told Naomi, “whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.”<sup>20</sup> Naomi had a parcel of land up for sale. Based on Levitical laws, it was the right of a kinsman to redeem the property. Boaz, a near kinsman

of Naomi, agreed to both redeem the property, and to raise up a child by Ruth, so that Ruth’s former husband’s name be not blotted out. Boaz became the “kinsman-redeemer” for Naomi’s land, and for Ruth. In due course Ruth gave birth to a child. Notice the lineage to King David reported in the last verse in the Book of Ruth. Notice also the prophecy of the Branch found in Isaiah.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: **he is the father of Jesse, the father of David.**  
**Ruth 4:16, 17**

And there shall come forth a rod [**shoot**] out of **the stem of Jesse**, and a **Branch [Messiah]** shall grow out of his roots. **Isaiah 11:1**

Boaz, Obed, Jesse, and David are in the genealogy of Jesus, as reported by both Matthew and Luke.<sup>21</sup> God indeed had a plan. That plan was interwoven with Israel’s laws of land use, and specifically the right of the “kinsman-redeemer.”

God promised Israel that they had the right of tenant possession of the land of Israel forever (Genesis 13:14, 15). An elaborate legal system was set up to prevent the land from being permanently forfeited. The land was to stay in the possession of the family, and would stay within the tribe of possession. The use of the land could be sold for a limited time, and could be redeemed at any time by a kinsman, or the original owner, if the price could be paid. In any event, the land would revert to the original owner at the time of Jubilee (Leviticus 25:23-28). Whenever the land use was sold, a scroll was prepared to record the right of tenant possession of the land.<sup>22</sup>

Adam (a human), the first man, forfeited his right of tenant possession to someone outside his kind, Satan (an angel). God instructed Adam to “subdue” the earth, and have dominion (Genesis 1:28). Adam rebelled and forfeited his inheritance and was driven out of Eden (Genesis 3). Just as the land use sold by an Israelite must be redeemed by a kinsman (someone of the same family and tribe), so the dominion lost by Adam (mankind) must be redeemed by someone of the same kind (human). It was only in becoming man that God could provide the required kinsman-redeemer for mankind. That this was God’s intention is seen in Genesis 3:15, where it is stated that the “Seed of the woman” would crush Satan.<sup>23</sup> This is also shown by Paul in Galatians 4:4 and 5.

But when the fullness of the time was come, **God sent forth his Son, made of a woman**, made under the law, **To redeem them that were under the law**, that we might receive the adoption of sons.  
**Galatians 4:4, 5**

This same idea is also brought out when considering Hebrews 2:14-16, 9:12-15; and by John in 1 John 1:1, 2:22, 3:8, and

4:2.

Just as Israel could lose tenant possession of the land, mankind lost dominion, or tenant possession, when Adam joined Satan's revolt against God. Satan thereby "usurped tenant possession of the earth away from its original tenant, and has been exercising administrative control of the world system against God ever since." This can be seen in Satan's ability to offer Jesus the kingdoms of the world (Luke 4:5-7).<sup>24</sup>

The seventy-weeks plan was part of God's plan to redeem the original dominion lost by Adam. In light of this, the scroll of Revelation chapter 5 represents the "title deed," or right of tenant possession of the earth. The Messiah had paid the price with His blood; now the scroll would be unsealed to provide the proof of the right of tenant possession of its rightful possessor. The only one "worthy" to break the seals of a deed of purchase was the Kinsman-Redeemer (Revelation 5:9). The sealed scroll representing the inheritance of the earth, received by Christ directly from the Father, and, "the opening of the seals is the preliminary act whereby the GEOL, or Redeemer, begins to take possession." That Christ is the rightful heir can be seen in Psalm 2:7, where God calls Christ His "Son"; and in Galatians 4:7, where a son is termed "an heir." Psalm 2 speaks of recovery of the lost inheritance, and verse 8 describes the inheritance. The Kinsman-Redeemer claimed the lost property; He proved ownership, now He would have to take possession by removing the usurper. As in the case of land possession, oftentimes the land had to be claimed by force. In this case Satan was to be removed from the earth by force (John 12:31).<sup>25</sup> Let's now look at the details of God's plan, in order to get the full sense of God's purpose.

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**. Daniel 9:24

Notice that Daniel 9:24 refers to a time when God would cancel all sin. "Transgression" refers to revolt or rebellion, a sin against lawful authority. The word "sins" is translated from a word meaning "missing the mark." The nation missed the mark. "Iniquity" signifies the crookedness of human nature. Sin distorted the image of God by idolatrous practices. Jesus would deal with the sin of the world on the cross.<sup>26</sup> Sin is now being held back, but there will be a future time when it will be unrestrained.

And now ye know what **withholdeth** that he might be revealed in his time. For the mystery of iniquity doth already work: only **he [the Holy Spirit]** who now **letteth [hinder]** will **let [hinder]**, until **he [the Holy Spirit]** be taken out of the way. 2 Thessalonians 2:6, 7

There is coming a time after the Rapture of the Church when sin will be unrestrained, and the Antichrist will deceive the world during the tribulation; then "sudden destruction" (See also: 1 Thessalonians 4:16, 17, 5:3, 4).<sup>27</sup> Christ will then return, confine and bind sin, and cast the beast and false prophet into the "Lake of fire," and Satan into the abyss (Revelation 19:20, 20:1-3). He will then set up his righteous kingdom in the reclaimed, restored earth. After a thousand years Satan once more will be released to foment his last rebellion, after which he will be finally cast into the "Lake of fire" forever (Revelation 20:7-10). God's everlasting righteousness will reign forever in a new earth (Revelation 21:1-7, 22:1-5). God will complete our salvation.

Six things will be fulfilled when Israel receives her Messiah. Israel's "**transgression**" against the Law and the commandments of God will be completed when Christ returns to rule on the throne of David. The word translated "transgression" is from the root "to rebel." Rebellion against God's rule is Israel's root sin. "**An end of sins**" takes place when the sinner accepts Christ as the one who died for sin. The full meaning is that Israel's rebellion will end when the nation accepts Jesus Christ as their Messiah. Until the full seventy weeks are accomplished Israel continues to rebel. Only then will the rebellion be shattered and Israel accept their Messiah at His second coming. "**Reconciliation for iniquity**," referring to the salvation of the entire nation, will occur when Israel "looks upon Him whom they have pierced and mourns for Him even as an only Son" (Zechariah 12:10-14, 13:6).<sup>28</sup> No man has righteousness of his own. "**Everlasting righteousness**" in Israel will prevail when they accept Jesus Christ as their Messiah. **Prophecy was sealed** up until Israel would begin to return to the land. Until Israel actually obtained her land in 1948, the key to end-time prophecy was "sealed" (Daniel 12:4). To "**anoint the most Holy**" means the sanctification of the temple with the presence of Messiah. It may also mean the anointing of Jesus Christ as King of kings when He returns to reign on David's throne (Ezekiel 43:2, 4 and 5).<sup>29</sup>

### The Commandment to Restore and Rebuild Jerusalem

Israel had the opportunity to know exactly the time when her Messiah would come. God told them by Daniel's prophecy of the Seventy Sevens.

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. Daniel 9:25

The first thing for Israel to consider in Daniel 9:25 is the date of the decree or "**commandment to restore and to**

**rebuild Jerusalem.**” There were four decrees issued, as recorded in Scripture that we might consider.

Cyrus made a decree in 538 BC to rebuild the Temple. The returning Jews laid the foundation in April or May of 536 BC.<sup>30</sup> This is seen in Ezra 1:1-3.

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of **Cyrus king of Persia**, that he **made a proclamation throughout all his kingdom, and put it also in writing**, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me **to build him an house at Jerusalem**, which is in Judah. Who is there among you of all his people? his God be with him, and **let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel**, (he is the God,) which is in Jerusalem. Ezra 1:1-3

Sixteen years later, on 29 August 520 BC, Haggai began to exhort the Jews to complete the Temple. Finally, the decree of Darius Hystaspes in 519 BC ordered a search to be made of the “house of rolls” (treasure house) in Babylon to find something to prevent opposition to the Jews rebuilding their Temple. The original decree of Cyrus was found. Remember that once a Babylonian king made a decree it couldn’t be rescinded (Daniel 6:8, 15).<sup>31</sup>

Then **Darius the king made a decree**, and **search was made in the house of the rolls**, where the treasures were laid up in Babylon. And **there was found** at Achmetha, in the palace that is in the province of the Medes, **a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded**, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits.... Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover **I make a decree** what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.... That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also **I have made a decree**, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for

this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. **I Darius have made a decree; let it be done with speed.** Ezra 6:1-3, 7, 8, 10-12

The Temple was completed in the spring (February or March) of 515 BC, and 58 years later Artaxerxes issued a decree for Ezra to enact civil reforms.<sup>32</sup>

For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. **I make a decree**, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.... And I, even I **Artaxerxes the king, do make a decree** to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.... And thou, Ezra, after the wisdom of thy God, that is in thine hand, **set magistrates and judges, which may judge all the people that are beyond the river**, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Ezra 7:10-13, 21, 22, 25, 26

King Artaxerxes Longimanus issued the fourth decree in 445 BC to rebuild the city of Jerusalem. This permitted Nehemiah to go to Jerusalem, in 444 BC, to commence the restoration.<sup>33</sup> Look now at the request of Nehemiah before King Artaxerxes.

And it came to pass **in the month Nisan, in the twentieth year of Artaxerxes the king**, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.... Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found

favour in thy sight, that thou wouldest **send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.** And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, **let letters be given me to the governors beyond the river,** that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And **the king granted me, according to the good hand of my God upon me.** Nehemiah 2:1, 4-8

It was this fourth decree, for the rebuilding of Jerusalem, that is indicated by Daniel 9:25.

### Messiah, Antichrist, and Jerusalem

The specifics of the following verse are nothing short of amazing.

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. Daniel 9:26

The words translated "**cut off**" means violent death. It is the same word used in Isaiah 53:8 where it says, "He was **cut off** out of the land of the living," indicating the death of the Messiah.<sup>34</sup>

"**But not for Himself**" may be rendered "and shall have nothing," indicating that His enemies supposed that death brought an end to everything He was to accomplish. His enemies were surprised and thwarted by His resurrection after three days.<sup>35</sup> Another possible meaning is that the "cut off" Messiah would cease to have authority, dominion, or power over His covenant people. It also may mean, He has no successor of His own family, other than Himself. The expected kingdom that Messiah was to bring would not be set up. Another "prince" would come to whom the crown did not belong (not the lawful heir); and he would establish rule and cause desolation.<sup>36</sup>

"**The people of the prince that shall come**" refers to the Romans. The Antichrist is "the prince that shall come." The Antichrist will come from a revival of the Roman Empire. The Roman Empire extended from the Middle East to Europe, Britain, and Northern Africa. It was **the Romans that destroyed Jerusalem, and dismantled the Temple** in 70 AD. The Temple was taken apart stone by stone to retrieve the melted gold of the gold roof overlay, after the Temple was first burned.<sup>37</sup> This dismantling of the Temple occurred exactly as Jesus predicted.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.** Matthew 24:1, 2

"**The end thereof shall be with a flood**" - the word "flood" gives a picture of Jews being crucified by the hundreds, and great multitudes of Jews being marched out of Israel into the nations where they remained until the Jewish state was formed in 1948. According to John Phillips, "The death toll came to over a million. "**Desolations**" will be brought by the Antichrist during the "end times."<sup>38</sup> The newly rebuilt Temple will be profaned by the presence of idols and the Antichrist.<sup>39</sup>

### The Covenant With Death

Jesus came, the first time, bringing a covenant for the lost sheep of Israel, but they rejected Him. Another will come bringing another kind of covenant that Israel will gladly accept. Jesus spoke about His rejection this way:

**I am come** in my Father's name, and **ye receive me not:** if **another shall come** in his own name, **him ye will receive.** John 5:43

Daniel speaks of a seven-year covenant, that Israel will accept, that will complete the predicted seventy weeks (490 years).

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

The Antichrist will make a covenant with Israel for a seven-year period. The Temple will be rebuilt.<sup>40</sup> The attempt by liberal theologians to make this prophecy fit Antiochus Epiphanes collapses at this verse. Antiochus did not confirm any covenant of seven years with Israel.<sup>41</sup> Isaiah speaks of a "covenant of death" made by Israel.

Because ye have said, **We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through,** it shall not come unto us: for **we have made lies our refuge, and under falsehood have we hid ourselves:** Isaiah 28:15

The Antichrist will instigate a seven-year covenant with a willingly deceived Israel. Isaiah continues with God's

promise of the “cornerstone, a sure foundation” that He will lay in Zion, which is a reference to the coming Messiah, Jesus Christ, who will bring judgment.

Therefore thus saith the Lord GOD, **Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.** Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And **your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.** *Isaiah 28:16-18*

The Apostle Peter later confirms that the “Chief Cornerstone” is Jesus Christ (1 Peter 2:6, 7).

After 3-1/2 years of the seven-year “covenant with death” the Antichrist will seize the Temple for himself and will sit in the Temple, proclaiming himself to be God. The “oblation,” the newly installed sacrificial system will be brought to an end by this blasphemy.<sup>42</sup> This action of the Antichrist is similar to the sacrifice of a pig on the Temple altar by Antiochus Epiphanes on 16 December 167 BC.<sup>43</sup>

Neither Jews nor Protestants regard the books of 1 and 2 Maccabees as inspired since they were not included in the Palestinian Canon of inspired books completed by the end of the first century AD. The Catholic Church accepts these books as inspired on the basis of Catholic tradition.<sup>44</sup> Jews, Protestants, and Catholics accept the books of 1 and 2 Maccabees for their historical value. The following is part of the instructions given for the purpose of desecrating the Temple, as found in the books of 1 and 2 Maccabees:

The king sent messengers with letters to Jerusalem and to the cities of Judah, ordering them to follow customs foreign to their land: to prohibit holocausts, sacrifices, and libations in the sanctuary, to profane the sabbaths and feast days, to desecrate the sanctuary and sacred ministers, to build pagan altars and temples and shrines, **to sacrifice swine and unclean animals, to leave their sons uncircumcised, and to let themselves be defiled with every kind of impurity and abomination, so that they might forget the law and change all their observances.** Whoever refused to act according to the command of the king should be put to death. *1 Maccabees 1:44-50*

Not long after this the king sent an Athenian senator **to force the Jews to abandon the customs of their ancestors and live no longer by the laws of God; also to profane the temple in Jerusalem and dedicate it to Olympian Zeus,** and that on Mount Gerizim to Zeus the Hospitable, as the

inhabitants of the place requested. This intensified the evil in an intolerable and utterly disgusting way. **The Gentiles filled the temple with debauchery and revelry; they amused themselves with prostitutes and had intercourse with women even in the sacred court. They also brought into the temple things that were forbidden, so that the altar was covered with abominable offerings prohibited by the laws.** *2 Maccabees 6:1-5*

The Antichrist will act likewise.

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.** *2 Thessalonians 2:4*

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and **causeth the earth and them which dwell therein to worship the first beast,** whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should **make an image to the beast,** which had the wound by a sword, and did live. And **he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.** *Revelation 13:11-15*

When ye therefore shall see the **abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,** (whoso readeth, let him understand:) *Matthew 24:15*

“Abomination” was a common appellation for a pagan idol. Behind all idolatry are evil spirits.<sup>45</sup>

But I say, that **the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.** *1 Corinthians 10:20*

In 1 Maccabees 1:54, on 6 December 167 BC, we find a “horrible abomination” was erected upon the Temple altar. This was thought to be a statue of Zeus. “Horrible abomination” can be rendered “detestable idol.”<sup>46</sup>

On the fifteenth day of the month Chislew, in the year one hundred and forty-five **[6 December 167 BC], the king erected the horrible abomination**

upon the altar of holocausts, and in the surrounding cities of Judah they built pagan altars.

1 Maccabees 1:54

God will bring Israel's covenant with death to no avail through the "cornerstone" that He laid in Zion. Jesus Christ will return in judgment to set up His Millennial kingdom. We must not lose sight of the fact that God will deal with Israel during the coming Tribulation; at which time, a remnant of Israel will accept Jesus as their Messiah.

Next, we will see that God is a God of order, and reoccurring cycles attest to His order and design revealed in His Word. Our God is not a haphazard God; He will complete His plan for restoration.

### Cycles in Jewish History - Seventy-Year Cycles

There are three historically significant cycles of seventy years in Israel's history. First – The Babylonian captivity (606 BC to 536 BC = 70 years) began with Nebuchadnezzar invading Judea in 606 BC. It ended with the decree of Cyrus in 538 BC, and the laying of the Temple foundation in 536 BC (Ezra 1:1-4).<sup>47</sup> Next – There was a period of Babylonian desolations that began in 589 BC with Nebuchadnezzar's third siege conquering the land and besieging Jerusalem, and ending in 519 BC with the decree of Darius Hystaspes preventing opposition to the Jews rebuilding of their temple (589 BC to 519 BC = 70 years).<sup>48</sup>

Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that **the foundation of the LORD'S temple was laid**, consider it. Haggai 2:18

Thirdly – The restoration period began with the dedication of the Second Temple on Passover in 515 BC, and ended with the decree of the Persian King Artaxerxes for Nehemiah to rebuild the walls of Jerusalem in the month of Nisan, 445 BC (515 BC to 445 BC = 70 years).<sup>49</sup>

And it came to pass **in the month Nisan, in the twentieth year of Artaxerxes the king**, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence....And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, **If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon**

me. Nehemiah 2:1, 6-8

Israel became a monarchy under King Saul in 1096 BC, and was carried into captivity by Nebuchadnezzar 490 years later, in 606 BC (1096 BC to 606 BC = 490 years). It is interesting that 490 equals 70 times 7. During the 490 years from King Saul, Israel failed to keep her Sabbaths and would go into captivity for that disobedience.<sup>50</sup>

**Then shall the land enjoy her sabbaths, as long as it lieth desolate**, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. **As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.** Leviticus 26:34, 35

The year 606 BC was a year of Jubilee, and Jeremiah writes:<sup>51</sup>

This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, **to proclaim liberty unto them....** Therefore thus saith the LORD; **Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.** Jeremiah 34:8, 17

We then see in 2 Chronicles that the land is to enjoy her Sabbaths:

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.... And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. **And them that had escaped from the sword carried he away to Babylon;** where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, **until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years [70 years].** 2 Chronicles 36:17, 19-21

And again Jeremiah says that seventy years is decreed:

For thus saith the LORD, That **after seventy years**

be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. **Jeremiah 29:10**

### Cycles in Jewish History - Four Hundred Thirty Year Cycles

Next, we see that there were two significant periods of 430 years in Israel's history. First – The period from the Abrahamic Covenant to the Exodus from Egypt on Passover was 430 years (2055 BC to 1625 BC = 430 years).<sup>52</sup>

And it came to pass at the end of the **four hundred and thirty years**, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. **Exodus 12:41**

And this I say, that the covenant, that was confirmed before of God in Christ, **the law**, which was **four hundred and thirty years** after, cannot disannul, that it should make the promise of none effect.

**Galatians 3:17**

Second, there were 430 years from closing of the Old Testament to the public ministry of Christ. According to some, Malachi, the last Old Testament book, was written in 396 BC.<sup>53</sup>

Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple**, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

**Malachi 3:1**

The Lord came to His Temple in 28 AD. Some scholars believe that the 430 years applies to the close of the canon to the beginning of Jesus' ministry. If so, then from 396 BC to the beginning of Jesus' public ministry, in 28 AD, equals 423.8 calendar years, or 430 Biblical years.<sup>54</sup>

### Cycles in Jewish History - Four Hundred Ninety Year Cycles

There were five 490-year cycles in Jewish history from the birth of Abraham to the setting up of Christ's Kingdom on earth. The first was from the birth of Abraham until the Exodus. It is important to notice that God's prophetic clock stops during times of punishment.<sup>55</sup>

The age of Abraham, when he left Ur, was 75 years. From the Abrahamic Covenant to the Exodus (2055-1625) was 430 years. If we add 75 to 430 years and minus the 15 years rebellion when Abraham had a son with Hagar we get 490 years.<sup>56</sup>

The second cycle, was from the coronation of King Saul until the Babylonian captivity, 1096 BC to 606 BC equals 490 years.<sup>57</sup>

The third cycle, was from the dedication of the First

Temple (Solomon's) in 1005 BC to the decree of Artaxerxes to rebuild Jerusalem in 445 BC. 1005 BC to 445 BC is 560 years; minus the Babylonian captivity of 70 years equals 490 years.<sup>58</sup>

The fourth cycle, was from the dedication of the First Temple in 1005 BC until the dedication of the Second Temple in 515 BC. The dedication of both temples occurred on the exact same day of the Jewish calendar, the fifteenth of Tishri, the Feast of Tabernacles (1005 BC to 515 BC = 490 years).<sup>59</sup>

The fifth cycle, is Daniel's vision of the 70 weeks. 14 March 445 BC to 6 April 32 AD is 483 Biblical years exactly. The final week of 7 years completes the 490-year cycle, thus omitting the intermediate church age as a time of exile for Israel.<sup>60</sup> It is, therefore, important to establish Jesus' death year as 32 AD. Sir Robert Anderson establishes that Christ's crucifixion occurred in the year 32 AD by showing that Christ's first Passover of His public ministry began at about age 30. At this time Jesus would have been within His 33<sup>rd</sup> year during Passover in 32 AD.<sup>61</sup>

Ernest L. Martin, in his book, *The Star that Astonished the World*, presents interesting evidence that Herod died in 1 BC, rather than 4 BC, and that Jesus was born on 11 September 3 BC. The majority of the early Christian writers, before 400 AD, place Jesus' birth between 3 and 1 BC. However, since 400 AD, confusion as to Herod's death date has caused researchers to place Jesus' birth too early. New evidence shows that 36 BC was a sabbatical year, making Herod's death to be 1 BC. This is seen in the fact that Herod captured Jerusalem in the sabbatical year of 36 BC. King Antigonus died a few months later. Josephus says that Herod reigned 34 years after the death of King Antigonus, making his death to be 1 BC, not 4 BC as is supposed.<sup>62</sup> This confusion arose because Josephus puts Herod's death at the time of an eclipse before a springtime Passover. A partial eclipse occurred on 13 March 4 BC. We, however, find a total eclipse on 10 January 1 BC, twelve and a half weeks before Passover.<sup>63</sup> Since Herod was alive at the time of Jesus' birth, Herod's death is a key factor in determining the date of Jesus' birth.

A Sabbatical year would begin in September/October (Tishri) in one year, and run until September/October (Tishri) of the following year.<sup>64</sup> This corresponded with the civil calendar. At the beginning of Jesus' ministry we find in John 4:35 that he refers to fields being "white already to harvest," yet he tells the disciples that harvest is still four months away. The only time when this could occur is during a Sabbatical year, when it would be unlawful to harvest until the Sabbatical year was over in the month of Tishri, September/October. The grain in the fields would have been the grain that had fallen to the ground at the time of the previous harvest. There was a Sabbatical year in 27/28 AD. Therefore, Jesus spoke these words in late May or early June of 28 AD. Jesus would have been 30 years old at this time if He was born in 3 BC.<sup>65</sup>

"Do you not say, **'There are still four months**

**and then comes the harvest’?** Behold, I say to you, lift up your eyes and **look at the fields, for they are already white for harvest!** John 4:35

Luke (Luke 3:23) says that Jesus was about 30 years of age at the beginning of His ministry. Irenaeus, in his *Against Heresies*, confirms that Jesus was in His 30th year at the beginning of His ministry.<sup>66</sup>

Now Jesus Himself began His ministry at **about thirty years of age**, being (as was supposed) the son of Joseph, the son of Heli, Luke 3:23

In Luke 4:16-19, Jesus, quoting Isaiah, indicates that **the beginning of His ministry was a Sabbath year when He proclaims the “acceptable year of the Lord.”**<sup>67</sup>

So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: “The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach **deliverance to the captives** and recovery of sight to the blind, to **set at liberty those who are oppressed**, “to preach the acceptable year of the Lord.” Luke 4:16-19

Jesus, in proclaiming “deliverance to the captives” and “liberty” for those “oppressed,” confirmed that the year was a Sabbatical year as described in Leviticus.

‘And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. ‘Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. ‘And **you shall consecrate the fiftieth year**, and **proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you;** and each of you shall return to his possession, and each of you shall return to his family. ‘That **fiftieth year shall be a Jubilee** to you; in it **you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.** ‘For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field. ‘In this **Year of Jubilee**, each of you shall return to his possession. ‘And if you sell anything to your neighbor or buy from your neighbor’s hand, you shall not oppress one another. ‘According to the number of years after the Jubilee you shall buy

from your neighbor, and according to the number of years of crops he shall sell to you. ‘According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops. ‘Therefore you shall not oppress one another, but you shall fear your God; for I am the LORD your God.

Leviticus 25:8-17

When Jesus quoted Isaiah in the synagogue at Nazareth, He stopped short of completing Isaiah’s prophetic words. He left out the last part, which has significance to His Second Coming that will be fulfilled in the events of the book of Revelation.

“The Spirit of the Lord God is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD, **and the day of vengeance of our God; to comfort all who mourn**, Isaiah 61:1, 2

### Daniel’s Seventy Weeks

Let’s do the numbers of Daniel’s vision of the seventy weeks (**Figure 1**). The Biblical year is the lunar year of 360 days. Biblical prophecy must be understood in light of a Biblical year. To see clearly that this is so, we refer to the book of Revelation where 3-1/2 years is described as 42 months and also 1260 days. 1260 days divided by 360 days is 3-1/2 years exactly.<sup>68</sup>

The commandment to rebuild the walls of Jerusalem was issued by the Persian King Artaxerxes Longimanus on the 1<sup>st</sup> of Nisan in the 20<sup>th</sup> year of his reign.<sup>69</sup>

And it came to pass in **the month Nisan, in the twentieth year of Artaxerxes the king**, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Nehemiah 2:1

The first of Nisan computes to 14 March 445 BC.<sup>70</sup> “Three score and two weeks” (62 weeks) plus seven weeks (69 weeks) will occur from 14 March 445 BC until Messiah is “cut off.” This computes to 60 + 2 + 7 = 69 weeks of years, or 483 Biblical years. 483 years X 360 days per year = 173,880 days.

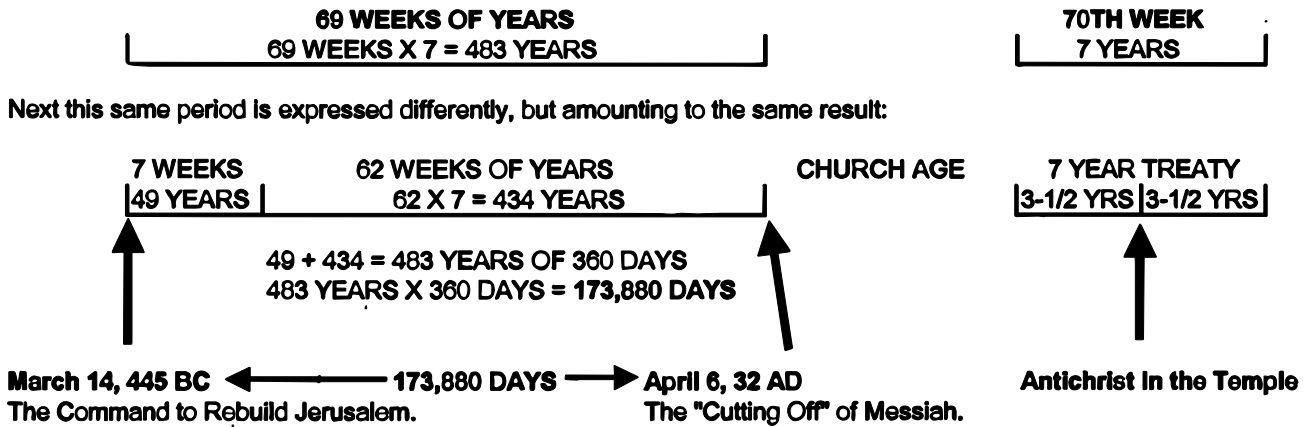
### The Time of the Visitation – 483 Years

Jesus was “cut off” on the 10<sup>th</sup> day of Nisan, 6 April 32 AD, Palm Sunday. He entered Jerusalem and was rejected.<sup>71</sup>

Saying, **Blessed be the King that cometh in the**

**FIGURE 1  
DANIEL'S VISION OF THE SEVENTY WEEKS**

Daniel's prophecy in Daniel 9:24-27 first speaks of 69 weeks and an additional 1 week making 70 weeks total. This can be illustrated as follows:



Adapted from Grant Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, P. 32.

name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. **And when he was come near, he beheld the city, and wept over it,** Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.** Luke 19:38-44

This was the time of the "visitation." From 14 March 445 BC to 14 March 32 AD is 476 years of 365 days, or 173,740 days. If we then add the number of additional days from 14 March 32 AD until 6 April 32 AD (Palm Sunday) we get 173,740 days plus 24 days, or 173,764 days. Next, when we correct this number by adding 116 leap days, we get 173,764 days plus 116 days equals 173,880 days. This give the total number of days from the decree to rebuild Jerusalem until the Messiah was rejected by Israel on Palm Sunday, 6 April 32 AD. This is Daniel's 69 "weeks" of years (483 years) exactly.<sup>72</sup>

Some scholars believe that the decree of Artaxerxes occurred in 444 BC rather than 445 BC, and these same scholars believe that the crucifixion took place in 33 AD.<sup>73</sup> It

may be that Nehemiah was visited by his brother Hanani, with other men of Judah, in November/December 445 BC (Nehemiah 1:1), and the decree was given in March/April 444 BC (Nehemiah 2:1).<sup>74</sup> The calculation result is exactly the same. The calculation is the same whether the Jewish calendar of 360 days or the Gregorian calendar of 365 days is used (Figure 2).

When Israel rejected her Messiah, God's prophetic clock stopped. One "week" or seven years remain. The time in between is the "Church Age." The remaining seven years, Daniel's 70<sup>th</sup> week awaits future fulfillment in the seven years of tribulation. Blindness in part befell the nation of Israel so that she cannot recognize her Messiah "until the fullness of the Gentiles be come in" (Romans 11:21-26).<sup>75</sup>

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in.** And so all Israel shall be saved: as it is written, **There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:** Romans 11:25, 26

### A Last Thought

Of Daniel's vision of the seventy weeks, sixty-nine have been fulfilled, one week remains. You have seen the accuracy of God's prophetic Word. What He promises He will do. There are many more such evidences in Scripture of what God has done, and what He has said He would do. If what He has said He would accomplish can be shown to have so accurately occurred in the past in such an

**FIGURE 2  
THE 483 YEARS USING 444 BC TO 33 AD AS DATE RANGE**

**Jewish Calendar**  
(360 days per year)

$(7 \times 7) + (62 \times 7)$  years = 483 years

483 years  
X 360 days  
173,880 days

**Gregorian Calendar**  
(365 days per year)

444 BC to 33 AD = 476 years

476 years  
X 365 days  
173,740 days  
+ 116 addl days in leap years  
+ 24 days (March 5 - March 30)  
173,880 days

Adapted from John Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK,  
Wheaton, IL: Victor Books, 1990, p. 254.

astonishing way, don't you suppose that what He has said He would accomplish in the future He will do? God's prophetic time clock is running down. God's word says that we are rapidly approaching a time when judgment will come. Are you ready; do you care?

Think about what our purpose in this world is. Many live their lives believing that the material world is all there is, and when we die, nothing. Therefore, they live, drink, and are merry, with no thought of the consequences. The Bible tells us that there is another reality after this one. One reality will be pleasant, the other not at all pleasant. Whichever existence we choose to live in after this one will be forever. In other words, forever is a place where we will have the same amount of time ahead of us as when we first begun; not at all like the short time we spend on this earth. You can choose that place today. All you need to do is to ask forgiveness for your sins, confess that Jesus died to redeem you, and make Jesus, the Messiah, Lord of your life. After that, obtain a good study Bible, and read God's instructions for us.<sup>76</sup> Begin by finding out how much He loves us by reading the Gospel of John. He loves us so much that He sent His only son that we might choose the pleasant life. It really is our decision. He stands at the door and knocks, but it is we who must open that door. We either choose to have our treasure in this world at whatever the cost, or we choose the treasure that lasts for eternity.

**AΩ**

<sup>1</sup> Bracketed words added, and bold emphasis added for clarity in this and other Scriptures in this article.

<sup>2</sup> Renald E. Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1995, p. 11.

<sup>3</sup> Showers, MARANATHA, OUR LORD COME!, pp. 31, 32.

<sup>4</sup> Showers, MARANATHA, OUR LORD COME!, p. 33.

<sup>5</sup> Sir Robert Anderson, THE COMING PRINCE, Grand Rapids, MI: Kregel Publications, Reprinted 1957 from the 10<sup>th</sup> Edition, 1984, pp. 231-233.

Jerusalem was taken and servitude began in the year beginning in the month Nisan 606 BC, Nebuchadnezzar was not yet king, but his reign began in 605 BC.

<sup>6</sup> Noah W. Hutchings, DANIEL THE PROPHET, Oklahoma City, OK: Hearstone Publishing, Ltd., 1990, 1998, p. 14.

<sup>7</sup> Hutchings, DANIEL THE PROPHET, p. 14.

<sup>8</sup> Hutchings, DANIEL THE PROPHET, p. 14, 15.

<sup>9</sup> Hutchings, DANIEL THE PROPHET, p. 15. Flavius Josephus, William Whiston (translator), THE WORKS OF JOSEPHUS: ANTIQUITIES OF THE JEWS, Peabody, MA: Hendrickson Publishers, Inc., 1987, Book 10, Chapter 6, p. 272. Charles Rollin, ROLLIN'S ANCIENT HISTORY: HISTORY OF THE ASSYRIANS, Chapter II, Infonautics Corporation, 1998.

<sup>10</sup> Hutchings, DANIEL THE PROPHET, p. 15.

<sup>11</sup> Hutchings, DANIEL THE PROPHET, pp. 16, 17. Josephus, Whiston, THE WORKS OF JOSEPHUS: ANTIQUITIES OF THE JEWS, Book 10, Chapter 8, p. 275, 276.

<sup>12</sup> Albert Barnes, BARNES NOTES: Daniel, Grand Rapids, MI: Baker Books, (Blackie and Sons, London, 1853), Reprinted 1996, Vol. 2, p. 139. J. Dwight Pentecost, THINGS TO COME: A Study in Biblical Eschatology, Grand Rapids, MI: Academie Books, 1958, p. 242.

<sup>13</sup> Barnes, BARNES NOTES: Daniel, Vol. 2, p. 140. Norman L. Geisler, ENCYCLOPEDIA OF CHRISTIAN APOLOGETICS, Prophecy as Proof of the Bible, Grand Rapids, MI: Baker Books, 1999, p. 612.

<sup>14</sup> Pentecost, THINGS TO COME: A Study in Biblical Eschatology, p. 242.

<sup>15</sup> Showers, MARANATHA, OUR LORD COME!, pp. 78-80.

<sup>16</sup> F. C. Cook, BARNES' NOTES: Exodus to Esther, Grand Rapids, MI: Baker Books, (John Murray, London, *The Student's Commentary on the Holy Bible*, 1879), reprinted 1996, p. 433.

<sup>17</sup> Pentecost, THINGS TO COME: A Study in Biblical Eschatology, pp. 242, 243.

<sup>18</sup> Pentecost, THINGS TO COME: A Study in Biblical Eschatology, p. 243.

<sup>19</sup> Pentecost, THINGS TO COME: A Study in Biblical Eschatology, p. 243.

<sup>20</sup> Ruth 1:16 KJV.

<sup>21</sup> Matthew 1:5, 6. Luke 3:31, 32.

<sup>22</sup> Showers, MARANATHA, OUR LORD COME!, pp. 80-82.

<sup>23</sup> Showers, MARANATHA, OUR LORD COME!, pp. 85, 86.

<sup>24</sup> Showers, MARANATHA, OUR LORD COME!, pp. 84, 85.

<sup>25</sup> Showers, MARANATHA, OUR LORD COME!, pp. 80-82, 87, 95-97. Quote cited: Alfred Jenour, RATIONAL APOCALYPTICUM, London, Eng: Thomas Hatchard, 1852, Vol. I, p. 213.

<sup>26</sup> John Phillips, Jerry Vines, EXPLORING THE BOOK OF DANIEL, Neptune,

NJ: Loizeaux Brothers, 1990, pp. 146, 147.

<sup>27</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 147. p. 147.

<sup>28</sup> Showers, MARANATHA, OUR LORD COME!, p. 47; Hutchings, DANIEL THE PROPHET, p. 233-236.

<sup>29</sup> Hutchings, DANIEL THE PROPHET, p. 233-236.

<sup>30</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 149, 150; Geisler, ENCYCLOPEDIA OF CHRISTIAN APOLOGETICS, *Prophecy as Proof of the Bible*, p. 613.

<sup>31</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 149, 150; David Noel Freedman, et al, editors, THE ANCHOR BIBLE DICTIONARY, *Jerusalem*, New York, NY: Doubleday, 1992, Vol. 3, p. 757.

<sup>32</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 149, 150; Geoffrey W. Bromley, et al, editors, THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, *Temple*, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1915, 1956, 1988, Vol. 4, p. 768; Freedman, et al, THE ANCHOR BIBLE DICTIONARY, *Jerusalem*, Vol. 3, p. 757.

<sup>33</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 149, 150; Bromley, et al, THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, *Jerusalem*, Vol. 3, pp. 513, 514; Freedman, et al, THE ANCHOR BIBLE DICTIONARY, *Jerusalem*, Vol. 3, p. 757.

<sup>34</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 151; Barnes, BARNES NOTES: Daniel, Vol. 2, p. 177.

<sup>35</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 152.

<sup>36</sup> Barnes, BARNES NOTES: Daniel, Vol. 2, pp. 178, 179.

<sup>37</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 152, 153; Duck, DANIEL: GOD'S WORD FOR THE BIBLICALLY-INEPT, p. 253-255; Josephus, Whiston, THE WORKS OF JOSEPHUS: THE WARS OF THE JEWS, Book 6, Chapter 4, pp. 739, 740; Albert Barnes, BARNES NOTES: The Gospels, Matthew and Mark, Grand Rapids, MI: Baker Books, (Blackie & Son, London, 1884-85), Reprinted 1996, p. 254.

<sup>38</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 152, 153.

<sup>39</sup> Barnes, BARNES NOTES: The Gospels, Matthew and Mark, p. 254.

<sup>40</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 153; C. F. Keil, F. Delitzsch, COMMENTARY ON THE OLD TESTAMENT: Daniel, Peabody, MA: Hendrickson, (T. T. Clark, Edinburgh, 1866-91), Reprinted December 1996, Vol. 9, pp. 735, 736.

<sup>41</sup> E. B. Pusey, DANIEL THE PROPHET, Minneapolis, MN: Klock & Klock Christian Publishers, (Funk & Wagnalls, Publishers, 1885), Reprinted 1978, pp. 224, 227.

<sup>42</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 155.

<sup>43</sup> See also: Whiston, THE WORKS OF JOSEPHUS: ANTIQUITIES OF THE JEWS, Book 12, Chapter 7, pp. 327, 328; Bromley, et al, THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, *Antiochus IV Epiphanes*, Vol. 1, p. 146.

<sup>44</sup> NEW AMERICAN BIBLE, New York, NY: Thomas Nelson Inc., 1971, introductory note to 1 Maccabees. All quotes from the books of Maccabees are from this version.

<sup>45</sup> Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 155.

<sup>46</sup> Raymond E. Brown, S.S., Joseph A. Fitzmyer, S.J., Roland E. Murphy, O. Carm., THE JEROME BIBLICAL COMMENTARY: 1 Maccabees, Englewood, N.J., Prentice-Hall, Inc., Vol. 1, p. 467.

<sup>47</sup> Grant R. Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, Toronto, Ontario, CAN: Frontier Research Publications, 1988, p. 153; Anderson, THE COMING PRINCE, pp. xi, 55, 245; Pusey, DANIEL THE PROPHET, pp. 186, 187; Geisler, ENCYCLOPEDIA OF CHRISTIAN APOLOGETICS, *Prophecy as Proof of the Bible*, p. 613.

<sup>48</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 155; Anderson, THE COMING PRINCE, pp. xii, 55, 242, 245, 248; Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 149, 150; Freedman, et al, THE ANCHOR BIBLE DICTIONARY, *Jerusalem*, Vol. 3, p. 757.

<sup>49</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 155; Anderson,

THE COMING PRINCE, pp. 66, 248.

<sup>50</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 154;

Anderson, THE COMING PRINCE, pp. 71, 247.

<sup>51</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 154.

<sup>52</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 155; Anderson, THE COMING PRINCE, pp. 223, 225, 247.

<sup>53</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 155, 156; Anderson, THE COMING PRINCE, p. 249, Anderson records 397 BC as date of Malachi.

<sup>54</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 155, 156; Anderson, THE COMING PRINCE, p. 249; Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 151. When calculating time from BC to AD we need to remember that there is no year zero, and so there is only one year between 1 BC and 1 AD.

<sup>55</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 156; Anderson, THE COMING PRINCE, pp. 82-87, 247.

<sup>56</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 156; Anderson, THE COMING PRINCE, p. 247.

<sup>57</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 156, 157;

Anderson, THE COMING PRINCE, pp. 241, 247.

<sup>58</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 157; Anderson, THE COMING PRINCE, pp. 245, 247.

<sup>59</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 157; Anderson, THE COMING PRINCE, p. 245.

<sup>60</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 157; Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 150, 152.

<sup>61</sup> Anderson, THE COMING PRINCE, pp. 95-98.

<sup>62</sup> Ernest L. Martin, THE STAR THAT ASTONISHED THE WORLD, Portland, OR: ASK Publications, second edition, 1996, pp. 34-37, 119, 120, 135, 136, 239, 240.

<sup>63</sup> Martin, THE STAR THAT ASTONISHED THE WORLD, pp. 120, 121, 150, 151.

<sup>64</sup> Sir William Smith, SMITH'S BIBLE DICTIONARY, *Chronology*, Uhrichsville, OH: Barbour and Company, 1987, p. 55.

<sup>65</sup> Martin, THE STAR THAT ASTONISHED THE WORLD, pp. 242-244, 248, 252.

<sup>66</sup> Martin, THE STAR THAT ASTONISHED THE WORLD, pp. 255, 256.

<sup>67</sup> Martin, THE STAR THAT ASTONISHED THE WORLD, pp. 246, 247.

<sup>68</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 27, 28.

<sup>69</sup> Anderson, THE COMING PRINCE, pp. 66, 245; Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 28.

<sup>70</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, p. 28; Anderson, THE COMING PRINCE, pp. xiii, 66, 121-124, 245; Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 150.

<sup>71</sup> ; Anderson, THE COMING PRINCE, pp. xiii, 124-129; Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 151; Sir Robert Anderson, DANIEL IN THE CRITIC'S DEN, A Defense of the Historicity of the Book of Daniel, Grand Rapids, MI: Kregel Publications, 1909, 1990, pp. 133, 134.

<sup>72</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 28-31;

Anderson, DANIEL IN THE CRITIC'S DEN, A Defense of the Historicity of the Book of Daniel, pp. 133, 134; Anderson, THE COMING PRINCE, pp. 128, 129.

<sup>73</sup> Geisler, ENCYCLOPEDIA OF CHRISTIAN APOLOGETICS, *Prophecy, as Proof of the Bible*, p. 612.

<sup>74</sup> Bromley, et al, THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, *Jerusalem*, Vol. 3, pp. 513, 514.

<sup>75</sup> Jeffery, ARMAGEDDON - APPOINTMENT WITH DESTINY, pp. 31, 32.

<sup>76</sup> There are two good study Bibles we recommend: THE DEFENDERS STUDY BIBLE (KJV) with commentary by Dr. Henry Morris, and THE KING JAMES STUDY BIBLE published by Thomas Nelson Publishers.

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