

Eschatology

In order to understand the plan of God for the coming days, it is essential to approach it with the proper paradigm. For instance, if I do not believe fire exists, why would I build a fire station and fire trucks? If I do not believe that people die, why would I purchase life insurance? If I do not believe that God's Word is true, why would I receive Jesus as my personal Lord and Savior? If I do not believe that Jesus returns only once at the end of the great tribulation, why would I prepare?

This document has been adapted from my book "Kingdom Government and the Promise of Sheep Nations". It gets straight to the point on how I believe the timeline of the last days will play out in a general sense. My view can be summarized as historic pre-millennialism meaning that I reject the notion of a pre-tribulation rapture. This document will highlight why.

I believe it is essential to define what we believe about the Lord's plan for the last days. It is a very simple issue in my mind. If people do not believe there is a problem, why are they going to search for a solution? It only makes sense to spend our time solving the problems that we have. Why waste time and energy developing solutions to problems that we do not believe exist? However, when problems do exist, and we are convinced they do not exist, we are deceived. Deception leaves us, along with our families, in a compromised position. I believe that planning on a pre-tribulation rapture will leave many in a compromised position, but if they are going to abandon this perspective, they will need evidence.

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6)

In my first book *Noah's Ark and the End of Days*, I devoted nearly one hundred pages to systematically dissecting end-time events in order to bring understanding and context. What will follow will be a *brief* overview of what was introduced, revised and interwoven with new material.

Daniel's Seventy Weeks Prophecy

The end-time timeline revolves around Israel and the Jews. A large portion of our understanding is based on a passage of scripture known as Daniel's seventy weeks prophecy. In this passage, a timeline is given to Daniel regarding the future of His people—the Jewish people. The first sixty nine “weeks” of this prophecy deal strictly with the Jewish people, much of it occurring before the birth of Jesus. Just like the first sixty nine weeks of this prophecy, Daniel's seventieth week also deals entirely with the Jewish people. However, we will find that the second half of Daniel's seventieth week and the great tribulation occupy the same three and one half year period. For future reference, three and one half prophetic years are

composed of forty two months each having exactly thirty days. What is Daniel's seventy weeks prophecy?

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:24-27)

Briefly summarized, the word translated “weeks” is the Aramaic word shabuwa, which literally means “sevens” and is understood by virtually all biblical scholars to denote sets of seven years. Seventy sets of seven prophetic year periods are appointed to the Jewish people according to this passage. We know that it is referring to the Jewish people because the

prophet Daniel is told that these weeks are appointed for “his people.” Daniel was Jewish, so “his people” are the Jewish people. This also means that this prophecy is appointed for the city of Jerusalem, since that would be considered his “holy city”. At that time years were measured in three hundred and sixty day cycles, thus prophetic years are three hundred and sixty days. Today, we use a Gregorian calendar based on 365 day cycles with an extra day added every four years. The passage continues with a list of qualifications that signal the end of this period of time. The fulfillment of these qualifications will lead us into the millennial rule. We will now break this down verse by verse. As you will see, I have inserted commentary in brackets to help with understanding.

“Seventy weeks [70 sevens = 490 years] are determined upon thy people [Jews] and upon thy holy city [Jerusalem], 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 [usher in the millennial rule].” (Daniel 9:24)

This prophecy began well after Cyrus ended the seventy year captivity of the Jews during Daniel’s lifetime. The seventy year captivity was declared by Jeremiah the prophet (Jeremiah 25:11). This prophecy we call Daniel's seventy weeks actually came as a result of Daniel’s intercession for his people because he understood by “the books” that the seventy year captivity of the Jews were up (Daniel 9:2). Although it is not recorded by Daniel, King Cyrus ended the Jewish captivity at that time. He also commanded the rebuilding of the house of

God, but there was no follow through (Ezra 6:3). The succession of world rulers was as follows: Cyrus was succeeded by Cambyses, who was succeeded by Smerdis, who was succeeded by Darius (not Darius the Mede of Daniel 5:31 but another Darius), who was succeeded by Xerxes, who was succeeded by his son Artaxerxes. The first sixty nine sets of seven years or 173,880 days began on the equivalent of our March 14, 445 BC when king Artaxerxes reaffirmed the decision of Cyrus and again commanded the rebuilding of Jerusalem (Nehemiah 2:1-8)¹. This becomes our point of reference because at this command the rebuilding of Jerusalem and the temple actually took place.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem [King Artaxerxes] unto the Messiah the Prince [Jesus] shall be seven weeks [7 sevens = 49 years], and threescore and two weeks [62 sevens = 434 years]: the street shall be built again, and the wall, even in troublous times [see the book of Nehemiah].” (Daniel 9:25)

The scripture above mentions that there are seven weeks and sixty two weeks between the rebuilding of Jerusalem and Jesus. This is where we get the sixty nine weeks of the prophecy (62 weeks + 7 weeks = 69 weeks). Due to the precise nature of this prophecy, in that the numbers are so specific, it can only be interpreted in light of actual historical events. The first sixty nine weeks ended on the equivalent of our April 6, 32 AD. This is the very day Jesus entered Jerusalem on a donkey, being acknowledged openly as the Messiah for the first time by

the Jews (Luke 19:40)². Thus the first sixty nine weeks, according to Daniel 9:25, would have seen their conclusion on this date.

The exact number of days between March 14, 445 BC and April 6, 32 AD is 173,880 days. The following equation was beautifully constructed by Chuck Missler and Mark Eastman in their book *Alien Encounters*. It takes into account 365 day Gregorian calendar days and our dates of equivalency.

445 BC – 32 AD (476 x 365)	=	173,740
March 14 – April 6	=	24
Leap Years	= +	<u>116</u>
Total days		173,880 ³

As we can see from this equation, the timeline of this prophecy was fulfilled to the very day! You will notice that the next verse begins with the phrase “and after threescore and two weeks.” Please keep in mind that “seven weeks” precede the “threescore and two weeks.” Therefore, the events it goes on to describe essentially occur after the first sixty nine weeks. In other words, they happen after April 6, 32 AD which is the day that Jesus is acknowledged openly as the Messiah.

“And after threescore and two weeks [62 sevens] shall Messiah be cut off [Jesus crucified], 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 [figurative of the assault on Jerusalem in 70 AD], and unto the end of the war [destruction of Jerusalem in 70 AD] desolations are determined.” (Daniel 9:26)

It was *after* the first sixty nine weeks of prophetic years (or 173,880 days) that Jesus was crucified for all flesh. He did not die for Himself because He needed no savior. It was also after the first sixty nine weeks of prophetic years that Jerusalem was destroyed. This is in response to the prophecy that "the people of the prince to come shall destroy the city and the sanctuary". This shifts our attention from Messiah to the "prince to come" (representative of an antichrist). The word "flood" in verse 26 comes from the Aramaic word "sheteph" meaning a deluge literally or figuratively. In this case, it was used to figuratively describe the assault on Jerusalem, and rightly so. The assault on Jerusalem was severe and devastating and at the end of the war, the armies of Rome descended upon Jerusalem as a flood. The Roman general Titus not only destroyed the city in 70 AD, but also the temple. The historical accounts are graphic and sorrowing. Not one stone of the temple was left standing upon another (Mark 13:2).

Verse 27 will move us into the events surrounding the seventieth "week".

“And he [antichrist, man of sin, son of perdition] shall confirm the covenant with many for one week [seventieth sevened, 7 years]: and in the midst of the week [3½ sevened = 42

months = 1,260 days] he [antichrist] shall cause the sacrifice and the oblation to cease [occurring in the third temple in Jerusalem], and for the overspreading of abominations [reference to the abomination of desolation] he shall make it desolate, even until the consummation [Return of Christ], and that determined shall be poured upon the desolate [Bowls of God's wrath]." (Daniel 9:27)

The beginning of the "seventieth week" occurs when the final antichrist "he" signs a covenant with "many." How do we know that the "he" in this verse refers to the final antichrist? We know this by cross-referencing passages such as: 1 John 2:18, Daniel 7:8, Daniel 8:9, Daniel 11:21-45, 2 Thessalonians 2:1-4, and Revelation 13:1-5. These passages contain overlapping information that adds to our understanding of who this is and what he will do.

Apart from cross-referencing Scripture, we have to keep in mind that the transition from messiah to "the prince that shall come" was made in the previous verse. This puts our view on an antichrist figure. In Daniel 9:27, our view of the antichrist figure is expanded beyond the parameters of what was fulfilled by Titus (or any other type of antichrist throughout history) and into qualities that can only be associate with an antichrist figure that is yet to come.

Who is the "many?" The entire passage in Daniel 9:24-27 is declared to concern Daniel's people (Israel), so it follows that this "many" is most likely the nation of Israel. It may include other nations as well. This means that the final antichrist or beast will already be on earth *before* the final "week" begins. This idea is important to for us grasp. The period defined as

Daniel's seventieth week has no bearing on the actual amount of time the final antichrist may be present on the earth.

Understanding the seventieth “week” has admittedly caused division within the body of Christ. It seems as though there are as many timelines dealing with the events housed by this time period as there are researchers and teachers talking about it. Without attacking other perspectives, I will do my best to present a clear, simple and logical explanation of the issue.

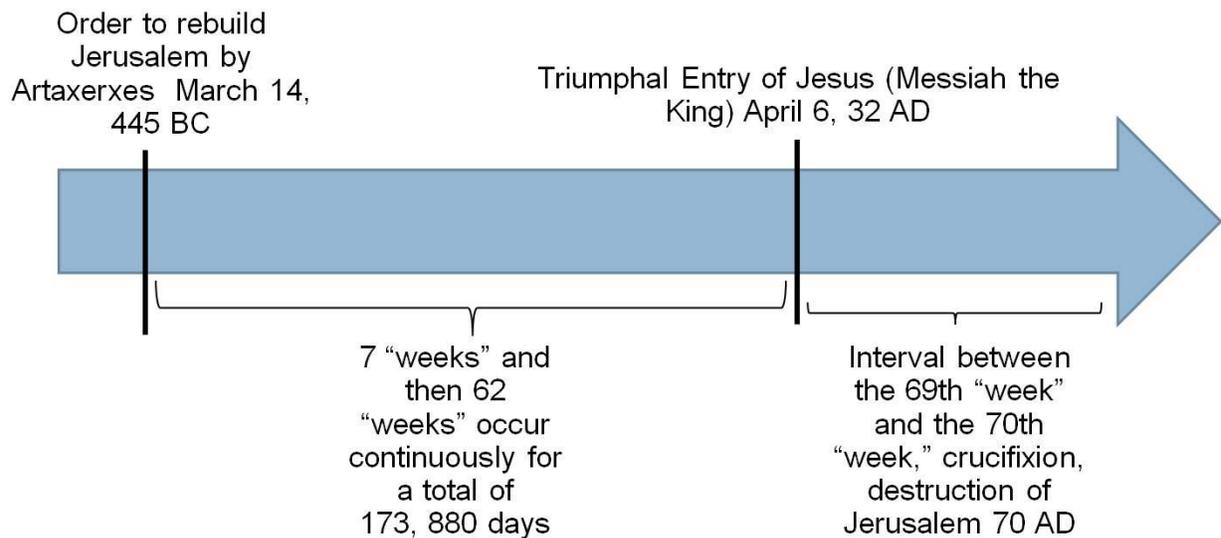
Introducing the Gap

Let us begin by understanding the "gap" between the sixty-ninth and seventieth weeks. Some people say that those who insert a gap, or indeterminable period of time, between the sixty-ninth and seventieth weeks are unjustified in doing so, and thus a future interpretation of the seventieth week is in error. These people will typically go on to point out the destruction of the temple in 70 AD citing this event as the final fulfillment of Daniel's seventieth week.

This argument makes no sense. Cutting straight to the chase, if the seventieth week had immediately followed the sixty-ninth week, a covenant involving the antichrist would have been signed the day after Jesus entered Jerusalem on a donkey. In other words, for the seventy weeks to truly be continuous, the seventieth week would have begun before Jesus was even crucified. Since this did not occur, there is no logical reason to believe this! Therefore, there *must* be a gap between the sixty ninth and seventieth “weeks.” This remains true even if we try

to conclude that the destruction of the temple in 70 AD was in fact the fulfillment of Daniel's seventieth week.

Incorporating the word “after,” in the phrase “And *after* threescore and two weeks shall Messiah be cut off...” Daniel 9:26 properly explains events that were appointed to happen after the sixty nine “weeks” end and before the seventieth “week” begins. The question is not: is there a gap? The real question becomes: how long is this gap?



Defining the Gap

If the seventieth week was fulfilled in 70 AD like some suggest, this scenario would require a thirty year gap. When doing the math, a significant covenant involving the Jews would have been signed in 63 AD, which did not happen. Also, the millennial rule directly referenced

in Revelation chapter 20 would have commenced in 70 AD and would have ended during the dark ages in 1070 AD. When one looks at the present turmoil of the world and then studies the history of world events which took place between 70 AD and 1070 AD it does not seem possible that this approach could make less sense. Furthermore, when was the judgment seat of Christ? When was the great white throne judgment? Can we really write these events off as symbolic allegory to make our views fit?

When I read Revelation 21 and 22, and compare it with the world I wake up to every morning, I cannot help but notice the alarming disparity! I'm sure that you as the reader can concur. Since this is not the new heaven and new earth, we can conclude that the gap between the sixty-ninth week and the seventieth week continues through this day. Even at this point, the seventieth week has not yet begun, because the referenced covenant has not yet taken place.

The Seventieth Week

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

This verse begins by describing the covenant necessary to initiate Daniel's seventieth “week.” Three and a half years after signing the covenant, the final antichrist “he” will break

this covenant. At this time the abomination of desolation will be instituted and the final antichrist will sit down in the "temple of God"—making it his throne according to 2 Thessalonians 2:3-4.

“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; 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 2:3-4)

During his next three and a half years, the final antichrist (also called beast, man of sin, son of perdition, wicked one) will declare war on the people of God and the great tribulation will commence.

“And it was given unto him to **make war** with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” (Revelation 13:7)

In this passage the final antichrist is clearly making war with the saints of Jesus. He is also exercising power over a large population within the world. The global impact of this leader will in no way go unnoticed. Leadership and control on this scale has never been witnessed

before in the whole of human history. Even Nimrod, who united the earth to build the tower of Babel, did not command control over a relatively large population since the world was just beginning to be repopulated after the great flood (Genesis 6:8-10, 7:1-10).

The Great Tribulation

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months [three and one half years].” (Revelation 13:4-5)

In this passage, the military ability and overall power and authority of the beast (antichrist) are praised by those that follow him. He speaks blasphemy against God and beginning at this point in time; his power is confined to forty two more months. This passage allows us to understand that from the point in time when he begins to make war with the saints, the last forty two months of his power begin. These forty two months become the great tribulation spoken of by Jesus.

“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:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: **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 24:15-21)

The abomination of desolation is placed during the middle (or forty two months from the end) of Daniel’s seventieth “week.” In this passage, Jesus ties the placing of this abomination to the beginning of the war that the antichrist will conduct against the saints. He calls it the great tribulation. Thus, we find that the second half of Daniel’s seventieth week overlaps with the great tribulation of the church. These forty two months of great tribulation will continue until their consummation.

“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 [abomination of desolation] he shall make it desolate, **even until the consummation**, and that determined shall be poured upon the desolate.” (Daniel 9:27)

The Seventh Trumpet

The consummation of all of this occurs when Jesus returns and transforms us into the immortal army of God. I firmly believe that this will occur at the seventh trumpet in the book of Revelation. Before this happens, the seven seals found in the book of Revelation chapters 6 and 8 will be opened by Jesus. These seals are upon a scroll in heaven according to the book of Revelation chapter 5. As they are opened, their corresponding events will occur as prophesied. Additionally, all six of the first six trumpets found in the book of Revelation chapters 8 and 9 will have sounded, causing their corresponding judgments to manifest in the earth. In other words, the order of these things will be: Seal 1, Seal 2, Seal 3, Seal 4, Seal 5, Seal 6, Seal 7, Trumpet 1, Trumpet 2, Trumpet 3, Trumpet 4, Trumpet 5, Trumpet 6, and lastly Trumpet 7. Simple enough right?

For some reason, I have encountered countless students of the last days that have attempted to stagger the seals and the trumpets. In other words, it has been postulated that after the fourth or fifth seal is opened, the trumpets are all sounded prior to the sixth seal being opened. Some even say the seventh trumpet is the sixth seal. In my humble opinion this has introduced endless confusion, countless arguments, and a horde of misconceptions. How this can possibly be justified is beyond me. The Bible could not be clearer on the point that the seals and trumpets happen chronologically. Why? The answer is because the seventh seal introduces the seven trumpets! Plainly stated, the first seven seals will be opened, and then the seven angels will be given seven trumpets so that the trumpets can begin to sound. How can the angels blow an instrument that they have not yet been given?

“And **when he had opened the seventh seal**, there was silence in heaven about the space of half an hour. And **I saw the seven angels** which stood before God; and **to them were given seven trumpets.**” (Revelation 8:1-2)

How do we know that Jesus returns at the seventh trumpet? One reason is because Paul declares that Jesus returns at the *last* trumpet in 1 Corinthians 15:52. Since there are seven trumpets in the book of Revelation, the last trumpet must be trumpet number seven. Otherwise, Paul would have simply said “a trumpet.” Why would he designate a specific trumpet if it were to be an arbitrary noise that could occur at any time? Also, the great voices in heaven (Revelation 11:15) are prophesying the victory of Jesus when the seventh trumpet is blown.

“In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (1 Corinthians 15:52)

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” (Revelation 11:15)

Another reason that Jesus returns at the seventh trumpet is because the church is not caught away to the third heaven, but simply into the sky that contains the air we breathe. In the following passage, the word air comes from the Greek word "aer." This word literally means "the air we breathe." Why would Paul write air if he actually meant the third heaven? The fact of the matter is that we meet Jesus in the air where we are glorified only to return to the surface of the earth and conquer with Him as His immortal army.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and **with the trump of God**: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, **to meet the Lord in the air**: and so shall we ever be with the Lord." (1 Thessalonians 4:17)

A third reason that Jesus returns at the seventh trumpet is because it is impossible that every eye will see Jesus return if He comes to secretly sneak us away. Revelation 1:7 speaks to the fact that every eye will see Jesus.

"Behold, **he cometh with clouds [where we are gathered together to him]**; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Revelation 1:7)

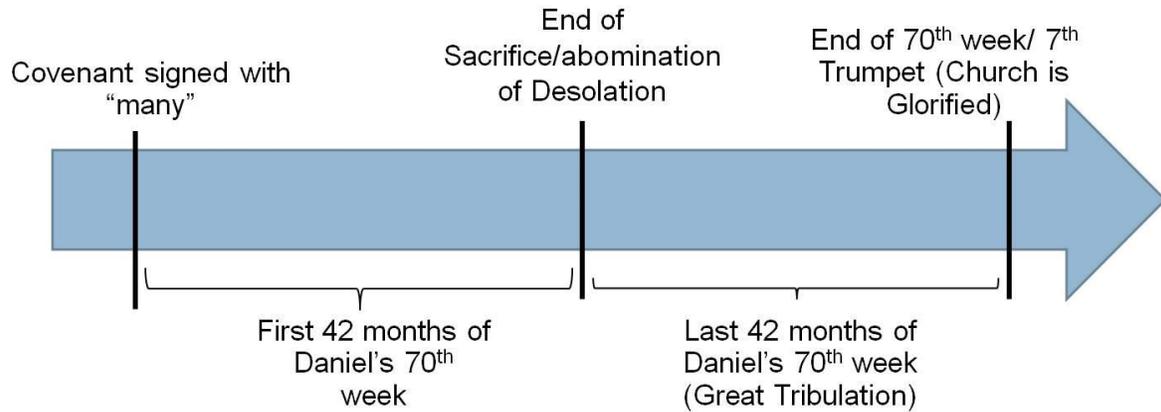
A secret rapture (catching away) cannot coincide with a grand, earth-shaking entrance. Some would argue that every eye will see Jesus the *second* time that He comes again (in other words inventing an unscriptural third coming), when His purpose is to execute judgment. However, this makes no sense because the Bible is clear that every eye sees Him when He returns in the clouds. He returns in the clouds when He returns to gather the saints. According to the famous “rapture passage” in 1 Thessalonians 4:17, these clouds are present when we are caught into the “air we breathe.” In other words, every eye will see Him during the time that the dead are being raised and the saints are being caught up into the sky. It only makes sense that He is returning once, at the stated time of the last or seventh trumpet.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and **the time of the dead, that they should be judged**, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” (Revelation 11:15-18)

Fourthly, the seventh trumpet contains a clear reference to the dead which are destined to be judged. This judgment happens to the dead which are raised, thus making this an indirect reference to the resurrection of the dead occurring at this time. To be clear, *the dead that are to be judged are the dead saints who will be judged at the judgment seat of Christ*. All of the other dead are not judged until the great White Throne Judgment (Revelation 20:12-13). The latter event occurs after Jesus rules for one thousand years. Thus, this passage in Revelation 11:18 is clearly a reference to the resurrection of the dead that is discussed in 1 Corinthians 15:52 and 1 Thessalonians 4:15-16.

The fifth reason that the "catching away" of the church occurs at the seventh trumpet is possibly the most clear of all. At the seventh trumpet, the Bible says that the mystery of God is finished. The Greek word translated as mystery in the Bible is "mysterion" and according to Vine's Expository Dictionary means "truth revealed". At the seventh trumpet Christ and His bride are revealed. His bride is "revealed" because we are changed and glorified at this time. For this reason, the angel tells John that at the seventh trumpet the mystery of God will be finished.

"But in the days of the voice of the **seventh angel**, when he shall begin to sound, the **mystery of God should be finished**, as he hath declared to his servants the prophets."
(Revelation 10:7)



The evidence is further compounded when we understand that Paul actually tells us what the mystery is, "...Behold I shew you a *mystery*; we shall not all sleep but we shall all be changed (1 Corinthians 15:51)." In other words the mystery that Paul "shows" us is the same mystery that the angel speaking in Revelation 10:7 is talking about. This mystery is the glorification of the church. Paul continues on by saying, "In a moment, in the twinkling of an eye, at the *last trumpet*..." Could this be any simpler? They are talking about the same thing. The correlation is clear. It's simple! The last trumpet is, well, the last trumpet, and we are "changed" at the...drum roll...last trumpet!

"And the nations were angry, and **thy wrath** is come..." (Revelation 11:18a)

When the Bible says “thy wrath is come” it is referring to the bowl (or vial) judgments (Revelation 16) that are about to be poured out during the war campaign of Jesus and His army. Again, this destruction comes to the earth after the sounding of the seventh trumpet. For those that believe that a secret rapture is necessary for the church to escape the wrath which is to come (1 Thessalonians 1:10, 5:9) it helps to understand that the wrath of God is not poured out until the bowls of His wrath are released. The sounding of the trumpets release judgments, but the outpouring of the bowls release wrath. *There is a difference between judgment and wrath.* These bowls are poured out chronologically after the sounding of the seventh trumpet, the same trumpet that will close out Daniel's seventieth week. The outpouring of the bowls of God's wrath after the seventh trumpet happen in conjunction with other events associated with the Day of the Lord. For clarity, the Day of the Lord is a term used repeatedly (though not exclusively) in the Old Testament to refer to the coming of the conquering Messiah.

“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 [abomination of desolation] he shall make it desolate, even until the consummation, and **that determined shall be poured upon the desolate.**” (Daniel 9:27)

More on the Second Coming

After the seventh trumpet is sounded and the catching away of the saints has occurred we immediately proceed to conquer with Jesus as the bowls of His wrath are poured out on earth. This time of conquest with Jesus paired with the outpouring of the bowls of God's wrath fulfill "that determined shall be poured upon the desolate." Again, these bowls (or vials) are discussed in the sixteenth chapter of Revelation. While the bowls are being poured out the resurrected and glorified church will be conducting our ministry as the supernatural army of God (Isaiah 13:3, Revelation 17:14, 19:14, and possibly Joel 2:1-11). The outpouring of God's wrath and our war-campaign with Jesus will likely occur as part of a brief thirty-day period also described by Daniel.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be **a thousand two hundred and ninety days [1290 days - 1260 days = 30 days]**. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days [1335 days – 1290 days = 45 days]." (Daniel 12:11-12)

The abomination of desolation is set up during the middle of Daniel's seventieth week. When a period of 1,290 days is given, it is clearly longer than the 1,260 days necessary to reach the end of Daniel's seventieth week. It only makes sense that this thirty day period houses certain events that occur after Jesus initially appears in the sky with His holy angels. The interesting thing about the 30-day timeframe is that it seems to align perfectly with the three fall feasts of the Lord—a prophetic necessity. Since the first four feasts were fulfilled during the

first advent of Jesus Christ, it only makes sense that the last three feasts must likewise be fulfilled during His second advent. However, before I can point out this element of the issue out it helps to give a little background.

Concerning the Feasts of the Lord, some have erroneously concluded that the seven feasts are "the feasts of Israel" and thus to be attributed to the law. The same would argue that they do not hold any relevance to the present day church. This is unfortunate. The fact of the matter is that they are not the feasts of Israel but the feasts of YHWH. They are replications of heavenly things.

"And the Lord spoke to Moses, saying, "Speak to the children of Israel, and say to them: **The feasts of the Lord [YHWH]**, which you shall proclaim to be holy convocations, **these are My feasts.**" (Leviticus 23:1-2)

The twenty-third chapter of Leviticus describes the feasts in great detail. As this book is not intended to be an in-depth study of the feasts of YHWH, I will simply provide a brief overview of them. The purpose is to shed some light on their significance in God's prophetic timeline. There are three spring feasts (Passover, Feast of Unleavened Bread, Feast of First Fruits), one summer feast (Pentecost), and three fall feasts (Feast of Trumpets, Day of Atonement, Feast of Tabernacles). The first four feasts have been prophetically fulfilled by God. The last three feasts have yet to see their prophetic fulfillment. This will be illustrated in the following bullet points:

➤ **Passover**: This feast occurs on the fourteenth day of the month of Nissan

(Leviticus 23:5)

- Brief Explanation: This feast began when God was delivering His people from Egypt. On the night of the last plague, the plague of the firstborn children, they were to slay a spotless lamb and smear its blood on the doorposts. When the angel of death saw the blood on the door posts, he would pass by and not kill the first born in that house. In like fashion, Jesus was offered up as a spotless sacrifice for our sins so that through His shed blood we could be granted forgiveness of sins (1 Corinthians 5:17, Revelation 5:11-13). He is described as the Lamb that was slain (Revelation 5:6).

- Fulfilled by Jesus at his crucifixion

➤ **Feast of Unleavened Bread**: Occurs on the fifteenth day of the month of Nissan

(Leviticus 23:6-8)

- Brief Explanation: This is a seven day period during which the Jews were to eat only unleavened bread. Leaven is often associated with sin and false doctrine (Matthew 16:12, Luke 12:1). God sent Jesus to destroy the power of sin. Jesus was a sinless sacrifice for us (2 Corinthians 5:21), and in crucifixion His body was broken for us. Just as the Jews would break unleavened bread for this feast, Jesus was broken as the ultimate unleavened (or sinless) bread. During the Lord's supper He made it clear

that the bread represented His body (Matthew 26:26). He spent the first days of this feast in the grave (Matthew 12:40) thus fulfilling it.

- Fulfilled by Jesus during his burial

➤ **Feast of First Fruits**: Occurs on the sixteenth day of the month of Nissan⁵
(Leviticus 23:9-14)

- Brief Explanation: Just like the farmers receive the first fruits of their harvest, Jesus became the first fruits of those which would take part in the resurrection (1 Corinthians 15:20).

- Fulfilled by Jesus at his resurrection

➤ **Feast of Pentecost (weeks)**: Occurs on the sixth day of the month of Sivan⁶
(Leviticus 23:15-22)

- Brief Explanation: When the day of Pentecost had "fully come" after the resurrection of Jesus, the disciples were in one accord in the upper room. It was at this time that the Holy Spirit came upon them as tongues of fire, causing them to be filled with the Holy Spirit and speak in new tongues (Acts 2:1-4). This signified the birth of the Church which interestingly enough is also the birthday of the nation of Israel.

- Fulfilled by the Holy Spirit in the Upper Room

➤ **Feast of Trumpets**: Occurs on the first day of the month of Tishri⁷ (Leviticus 23:23-25)

- Brief Explanation: The feast of trumpets occurs over a two day (48 hour) period during which no man knows "the day or the hour". The day and hour are distinguished by the appearing of the "new moon", which is 29.5 days after the last one, meaning it might occur on the 29th or 30th day of that month. This is what Jesus referred to when saying of His coming that know man will know "the day or the hour" (Mark 13:32). It was a reference to this feast. This idiom reveals the parameters on our knowledge of His return, not the unscriptural notion of imminence (an anytime return of Jesus).

- Unfulfilled

- **The Day of Atonement**: Occurs on the tenth day of the month of Tishri⁸
(Leviticus 23:26-32)

- Brief Explanation: This feast is also known by the name Yom Kippur. It is a day for atonement and repentance. It is the holiest day of the year in Judaism

- Unfulfilled

- **The Feast of Tabernacles (booths)**: Occurs on the fifteenth day of the month of Tishri⁹ (Leviticus 23:33-44)

- Brief Explanation: This is also known as Sukkot. It is a seven day feast, although it was celebrated for eight days during the diaspora. The word Sukkot references the dwelling places or coverings that the Hebrews used

during their forty years in the wilderness. According to the prophet Zechariah, this feast will continue to be celebrated annually during the millennial reign of Christ.

- Unfulfilled

When it comes to the illusory thirty days of Daniel 12:11 here is how the fall feasts seem to line up. The Feast of Trumpets seems to align with the sounding of the last (or seventh) trumpet which signifies the return of the Lord. The Feast of Trumpets has been historically described by the Hebrew idiom "You know neither the day nor the hour (Matthew 25:13)." The reason for this idiom is the fact that the Feast of Trumpets occurs over a two day 48-hour period. The day and hour are distinguished by the appearing of the "new moon", which is 29.5 days after the last one, meaning it might occur on the 29th or 30th day of that month. The fact that the scripture in Matthew 25:13 has been used to justify the doctrine of imminence, which states that Jesus can come "at any time, at all, right now", is laughable when placed in proper context.

When it comes to the Day of Atonement, this occurs ten days after the Feast of Trumpets. The number ten is often indicative of the perfection of Divine Order and the complete cycle of God's judgments¹⁰. Think of the Ten Commandments and the ten plagues of Egypt. It could make sense that this would line up with the deliverance of the Jewish Remnant (Zechariah 14:4-8, 12:10) and subsequent battle of Armageddon (Revelation 19:19). This of course is simply educated conjecture.

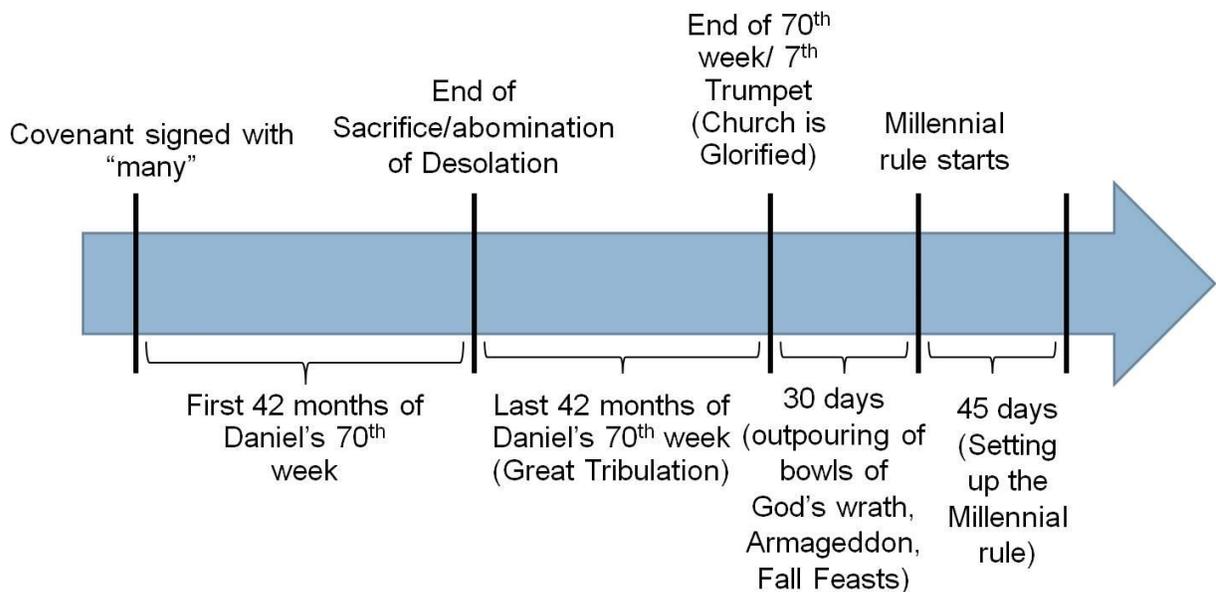
The Feast of Tabernacles begins five days after the Day of Atonement. This is a seven-day feast that will continue to be celebrated throughout the Millennial Reign of Christ (Zechariah 14:16). Seven days after the 15th of that month is the 22nd. Since prophetic months are thirty days we find an interesting end to this speculative assessment. From the 22nd to the 30th there are eight days. Biblically speaking, eight is a number that is significant of "the generation of a new era or order¹¹."

After these thirty days, another forty-five days is also discussed (Daniel 12:12). Within these seventy five days we can also expect to encounter the judgment seat of Christ (Romans 14:10, 2 Corinthians 5:10), the wedding supper of the Lamb (Revelation 19:9, Isaiah 25:6) and the organizing the kingdom for the millennial rule. After the battle of Armageddon, Jesus sits down in the temple (in Jerusalem) and is anointed as King over all the earth. The following captions of scripture capture the transition from the battle of Armageddon and into the millennial rule of Jesus.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared...And he gathered them together into a place called in the Hebrew tongue Armageddon...And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war... And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them

that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh...And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” (Revelation 16:12, 16; 19:11, 19-21, 20:4)

“At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.” (Jeremiah 3:17)



In Summary

To briefly summarize, Daniel's seventieth "week" is defined by events pertaining to the Jews. The second half includes the great tribulation of the church. Halfway into Daniel's seventieth "week" the final antichrist stops the sacrifice occurring in the rebuilt temple. He sets up the abomination of desolation, which signifies the beginning of the great tribulation for the church. From this point he is allotted 1260 days to make war on the saints.

Prior to this, the seals of Revelation begin to be opened by Jesus in heaven. Daniel's 70th week begins independently of the opening of these seals—it is not mandatory for the 70th week to begin at the same time as the opening of the seals.

The seven seals and the seven trumpets of Revelation occur in chronological order. Daniel's seventieth "week" closes with the seventh trumpet signifying the return of Christ, the resurrection of the dead, and the rapture of the church. Afterwards, the church begins its ministry as the immortal army of God and goes with Jesus into battle during the outpouring of the bowl (or vial) judgments. This ends at the battle of Armageddon, after which the judgment seat of Christ occurs and the kingdom is organized for the inception of the millennial rule.

Seven qualifications signify that these seventy "weeks" have ended according to Daniel 9:24. These qualifications can only occur *after* the seventieth "week" has already occurred.

1. The transgression is finished

2. There is an end of sins
3. There is reconciliation for iniquity
4. Everlasting righteousness is brought in
5. The vision is sealed up
6. The prophecy is sealed up
7. The most Holy is anointed

In my humble opinion, it seems clear that all of these qualifications will be fulfilled as a result of Jesus returning and destroying wickedness from the face of the earth.

¹Grant R. Jeffrey, *Countdown to the Apocalypse: Learn to Read the Signs That the Last Days Have Begun* (Colorado Springs: WaterBrook, 2008). Pages 126-128

²Ibid.

³Eastman, Mark, and Chuck Missler. *Alien Encounters: The Secret Behind The Ufo Phenomenon*. Revised ed. Coeur d'Alene: Koinonia House, 2003. Print. Page 232

⁴Vine, W. E.. *Vine's expository dictionary of Old & New Testament words* . Nashville, Tenn.: T. Nelson Publishers, 2003. Print.

⁵Radmacher, Earl D., Ronald Barclay Allen, and H. Wayne House. "Leviticus 23." *Nelson's NKJV study Bible: NKJV, New King James Version*. Nashville, TN: Nelson Bibles, 1997. 213. Print.

⁶ibid.

⁷ibid.

⁸ibid.

⁹ibid.

¹⁰Bullinger, E. W.. *Number in scripture*. New York: Cosimo Classics, 2005. Print.

¹¹ibid.