

Matthew 24 Those Days

Introduction

In 2015, I wrote this study under the title: Why Brother Jackson taught 2005.5. While reviewing this study for well needed editing I realized I had made a mistake. My thinking for Matthew 24:22 "Those days" were to be accomplished with the event Ezekiel 38-39. I now realize that Matthew 24:32 "those days" cannot be a part with Ezekiel 38-39.

I have renamed this study because the projected year 2005.5 for Daniel's 70th Week to start is only one part of this study. Brother Jackson's doctrine was only one more precept upon the others that preceded his. This means another stepping stone or precept that will become the next line upon line. Maybe the next line upon line will be the final for our generation; Time will tell.

Isaiah 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

This short study will look at three periods of time. We are not going into any depth for this but only to help our understanding for the time of these prophetic events.

1. Why did Raymond Jackson teach his doctrine of 2005.5?
2. Matthew 24:22 Except those days shall be shortened.
3. Ezekiel chapters 38 and 39

Why did Raymond Jackson teach his doctrine of 2005.5?

Reviewing Brother Jackson's teaching: From the message titled "The Countdown is on":

1. Hosea's two days started at the crucifixion of Christ 33 AD.

2. If we count time in a year of 365 days, the two thousand year grace age should end in 2033 AD. This extends time too long for the prophecy “this generation” to fulfill itself; If Matthew 24:32 has begun as I believe it has.

Mat 24:32 Now learn a parable of the fig tree; When his branch is yet tender and gives forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

3. Counting in prophetic time of 360 days per year from the crucifixion of Christ places us at 2005.5 using a Georgian calendar or 2004.5 in the AD calendar.

4. He taught the WWII generation was the generation of YAHSHUA's prophecy “this generation shall not pass away”. Because they saw the rebirth of Israel in 1948.

Hosea gives us the two-day count for the gentile grace age:

Hos 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

So what went wrong in our brother's calculations, in his thinking? The very first thing we want to look at is Brother Jackson's start time for Hosea's two days. Brother Jackson used the crucifixion year of 33 AD to begin the counting for Hosea's two thousand years. What I want us to consider is the year the seven church ages began. The book of Acts 13:46 gives the start date for the first Church Age as 52/53 AD.

Apostle Paul's message went to the gentiles between 52 and 53 AD. Paul shook off the dust from his shoes to the Jews and said; since you don't want this gospel of salvation, I will turn to the gentiles, and he did. The point we are making is that brother Jackson could not use 33 AD to start the grace age to the gentiles and as we know Hosea's prophecy of two days was to the gentiles. Paul teaches us that the gospel was to the Jew first; right? So the gospel was to the Jews in 33 AD.

Hos 6:1 Come and let us return unto the LORD... When did the Jewish people as a nation turn away from YAHWEH? In 52/53 AD as said in Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

This means that Hosea's prophecy began the two days in 52/53 AD. I want to clarify the following: He SAID TWO DAYS, not almost two days, not two thousand years in an approximate way of counting, but to the exact day two thousand years. Can you show me in the Bible that GOD speaks in general terms? Was the 69 weeks of Daniel exactly 69 weeks to the day? So if Hosea is two thousand years and Paul knew the day he went to the gentiles, then Paul could count up time and tell you the specific date for the year Christ shall return, couldn't he? I believe he could.

Paul understood that something happened in prophecy altering Hosea's time, so no man could know the exact day. What was it Paul knew? I'm confident Paul knew YAHSHUA's prophecy for "this generation". Do we know who that is and what time frame that generation is to live?

Brother Jackson taught in the Contender called The Countdown is on, that the wise virgins will know within six months to a year of the catching away. Why did Brother Jackson say that? Because he knew by scriptures that the wise virgins will know the season from Paul's teaching. Finally, they will not be children of the night but of the "day". The day will not catch them unaware but they will be the children of that day; 1st Thessalonians.

What brother Jackson taught from the Old Testament is the same scriptures Paul knew. Paul knew the prophecies that shall alter time, that's what Paul understood. After all; Paul was a master of the Old Testament and the Spirit taught him for three years. One of the most inspired ministries that has ever been. With that said, we need to remember that Paul construed the current world conditions for his time and joined that with his understanding of prophecy: That the catching away was in his generation. For me I see a simple truth; YAHWEH sets the faith for each generation.

Two thousand years from 52 AD will place us at 2052 AD. I believe the fig tree began to bloom with the generation who fought the 1967 war. This is YAHSHUA's prophecy. We know this generation, the 1967 generation that won the 67 miracle war in Israel, has shaped Israel for what she is today. At the end of this study we placed an article titled: ISRAEL: 1968 AND THE 67 GENERATION, page 22.

Israel knows them as the 67 generation. Remember this; that when Jesus spoke "this generation shall..." He was speaking to the Jews. If we are correct with understanding who this generation is then Hosea's two days will be less than two days. We know just by reading the Israeli news that Israel is saying they stand alone against the world.

We have a list for current world events that are manifest by prophecy. They place us in a situation that 2052 AD is impossible to reach while keeping us in the grace age; prophetically speaking. Yet considering that Elohim's WORD cannot return unto HIM void for Hosea 6:2; We must see Hosea as it will merge with Messiah's prophecies of Matthew 24:22 and 24:34.

Daniel's 70 Weeks prophecy convinced brother Jackson the two days must be prophetic time; and yet 2005 came and went fourteen years ago; that's right. So it wasn't prophetic time, it was current solar time of 365.25 days per year for Hosea's two days. We know this for two reasons:

1. 2005 came and went.
2. Gentiles don't live under prophetic time; we count only Jewish prophecy in prophetic time. Daniel's 70 Weeks prophecy is prophetic time.

One reason we can't reach 2052 AD is the prophecy: this generation will not pass away. One prophecy that is taking shape is Zephaniah 12:2 in the year 2014. This is when Secretary of State for the United States John Kerry delivered a peace agreement from the Pope to Israel demanding Israel give half of Jerusalem. He gave recognition that the Palestinian President is a dove of peace. We have many prophecies shaping world events. The many prophecies shows me that Daniel's 70th Week will be rescheduled from 2052 to an earlier date. In the many prophecies given to Israel, YAHWEH has hidden His counting of time, I do believe.

I can assure you of one thing, in these time frames of prophecy the Bible will answer what time we live; not by man will we answer these questions.

Although Brother Jackson's work for predicting the time window for the 70th week to start fell short. His message brought a better order for the prophecies that will bring the start for the 70th week. It stirred our faith in a Biblical way. This is important, even necessary to have faith unto faith, so as not to miss the "that day". Unfortunately for many who claim to believe this end time message; They have taken a defeatist opinion. Their new belief is; No person knows when the Messiah returns. What I am trying to say is the message of "The Countdown is on," has brought another separation that we read in Matthew:

Mat 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

We can say that the death of William Branham began this verse in Matthew. Although the spiritual part of this was in action before his death. It was his death that displayed the peoples hearts "who claim we are the Bride." This is the same thing repeated in Raymond Jackson's generation and ministry. This brought out

a separation among people calling themselves the saints. People are scared to be wrong even if it is only a perception of something being wrong.

Sadly, they don't understand Isaiah 28:13. Maybe people are scared of the condemnation their church brings upon individuals and sects not holding to their "non-denominational" doctrines ; isn't that what Isaiah 28:13 foretells?

Isa 28:12 to whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear.

Isa 28:13 And the word of the LORD will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, that they may go, and fall backward, and be broken, and snared, and taken.

Our understanding for prophecy came from precept upon precept and line upon line. Every good doctrine that we hold to, has been framed together one part at a time from generation to generation; One precept one line, through time. These arrived to us over generations. Henceforth people sit in silence because their faith has failed them. Only because their faith not being fulfilled in the way, they thought it should. Maybe others are silent because they sleep? Are there two groups that have come out from this?

Luk 12:45 But and if that servant say in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

There are a few virgins who believe and have works for faith unto faith, precept upon precept. This is where we are today. I must admit that I am perplexed to know; Where are the wise virgins? Find me a ministry that teaches faith to faith, I haven't heard a ministry that has a message other than a twenty-year-old message by a generation that has passed on. And let us not forget the infamy of the Third Day message. How can we be near to seeing the 70th week of Daniel without fresh meat, where is the carcass; Matthew 24:28 and Luke 17:37? Search the world over, all I see is religion. The very thing the Messiah stood against when He came. Every Jackson follower acknowledges the failure of the "Countdown is On" message. Who has picked it up and moved forward? As William Branham said: when God's man dies, the people quickly turn it into a denomination. Can anyone prove otherwise? As I stand alone, or at least I feel alone, I am forced to ask: Is my faith confused? At this time I don't feel that it is, but being alone is a strange place.

Our current faith hinges on many prophecies as we await the climatic prophesy Spoke by Ezekiel 38 and 39. We believe that Ezekiel's prophecy is yet ahead of us. That this miraculous event brings the anti-christ false peace covenant starting the 70th week.

The promised land to Israel will be restored as promised Abraham. It will also fulfill Zephaniah 2:9-11. This is when YAHWEH breaks the Islamic spirit.

This might be a good place to inaugurate the prophetic times that will usher in the 70th week of Daniel. We will read the following list of prophecies that occurs before the 70th week begins and then crosses over with the beginning of the 70th week. We reference these prophecies from a four-part message preached by Raymond Jackson in 1994 in a Contender series called "When Israel Does This part 1 - 4". We will look at them now.

- A. Zephaniah 2: Israel destroys Ethiopia and the Palestinians. Restores her borders.
- B. Obadiah 1: Israel destroys Edomites/Jorden and famishes the gods of the earth.
- C. Ezekiel 35:12: Same as Obadiah as Israel takes back the land of Jorden.
- D. Israel takes back their north territory, up to Damascus Syria.
- E. Jeremiah 48: Moab destroyed, Lebanon taken back.
- F. Zechariah 12: Jerusalem inhabited; nations destroyed that stand against Israel. This cup of trembling began in 1948 has increased ever since. Messiah revealed by two trees of Israel during first 1250 days of week.
- G. Isaiah 11: Summery of Miracle war
- H. Micah 7:10-17, Overview of this Miracle war; 7:13 Jews time from dispersion has come to an end as this miracle war begins. This beginning of the ending for the dispersion ended in 1948.
- I. Isaiah 19: In this miracle war Ethiopia is destroyed, Egypt is judged, then blessed as they bless Israel; worship with Israel.
- J. Amos 9:11-15 Restoring of Israel began in 1948 cities and agriculture restoring and blessed even as we speak, Then Temple built
- K. Luk 21:24 Times of gentiles no longer trodden down by gentiles. This began in 1948 but is not finished.
- L. Isaiah 49 and 60 overlap each other; take Israel into the 70th week by way of this miracle war and then the building of the Temple in the 70th week. This is also Revelation 11:1-2.
- M. Ezekiel 38 & 39 unifies Israel in faith. The war of the miraculous ends in Isaiah 48 & 60. Israel does not fight this war; YAHWEH fights on Israel's behalf. It will last only a few days.

The miracle war that we have just read restores Israel cities and borders; her original estate. This war brings Isaiah 60 and Isaiah 49 to build the Temple.

We want to end this list of Old Testament prophecies with the last Old Testament prophet who brought the final time line to these prophecies and which brings the 70th week:

Mat 24:32 Now learn a parable of the fig tree; When his branch is yet tender and puts forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

I know we began this study with these scriptures but we would like to give one last thought about them. We believe the fig tree is Israel; she became this tree in 1948. Then in 1967 she put forth leaves on her tender branch. A tender branch we know is the first new branch that spuds forth in the spring; as the growing cycle begins anew. In verse 24:33 they tell us when we see all these things know that His return is near even at the doors. We want to ask what things? What did He want us to see? It is the understanding and the witness of the list we just read in these twelve prophecies. We are to watch them begin their fulfillments and as we do, they will walk us to the doors. Last, 24:34 tells us the generation that brings these prophecies into fulfillment will live to see Messiah descend from heaven with His army. This is the 70th week end.

We will take time to read this short article in providing us with information for our LORD's prophecy:

ISRAEL: 1968 AND THE "67 GENERATION"

Gilad Margalit

To a large extent, Israel was left out of the protest wave in 1968. No students or young people's demonstrations demanding reform and change were registered. It was definitely the 1967 "Six-Day War" rather than any other event that was the formative generational experience of Israelis born in the years 1938-1948 (the age group typically called the 68 Generation elsewhere). In Israel, this generation is mainly associated with that war, and thus, tends to be called the 67 Generation. Before the 1967 conflict, many Israelis had feared that a new violent Conflict with the Arab armies would have disastrous consequences. The unexpected military victory evoked a nationalist euphoria, accompanied By an economic boom that ended a severe economic recession. Too many Israelis,

young as old, felt an exaggerated sense of National self-confidence, adored their generals, and held the defeated Arabs in contempt. Although 1968 does not mark any dramatic shift in public opinion, it does delineate the beginning of multiple waves of deep changes in Israeli society, culture, and politics, in which the local “’67 Generation” was very instrumental.

These changes modernized Israeli society, turning it into an integral part of the West during the 1970s and 1980s.

END

It isn't the tender branch of 1948 that brought the leaves. Most likely the miracle war of 1967 is the leaves that came forth from that tender branch of 1948. The capture of Jerusalem by Israel began counting “this generation.”

We are that witness to that generation. This new leaf is where Psalms gave us our final time frame; the season. Psalms 90:10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

David defines the lifespan of the righteous. The current prime minister for Israel is Benjamin Netanyahu; The importance is he fought in the 67 war.

We have read these prophecies to bring an update for the arguments that the next Sabbatical week of 2020/21 AD could be that Sabbatical for the 70th week. Are we at the “nigh at the door” time, the day of fulfillment? Now we have a sobering question for our faith. Can this miracle war prophecy bring us into the 70th week in the year 2020 or 2021? We are now in the year 2019 the month November. YAHSHUA said; When I come again, will I find faith? To our thinking it doesn't seem possible that one year could bring us Ezekiel 38 war and the peace covenant. This is where Raymond Jackson's faith was put to the test. He calculated 2004 to 2005, and he was living in 2004. He didn't waver his faith because time was short.

You'll say, brother Brian our LORD didn't come in 2005. Yes, true enough, but brother Jackson had faith in the WORD he possessed. His generation will be judged by the Word they had. What they had and Apostle Paul had was incomplete. Now here we are facing the same faith to faith challenge in our life, the line upon line and precept upon precept.

This year I have more Word in my generation than brother Jackson had. But brother Jackson needed no more Word than what he knew because his spiritual generation would pass away.

I must tell you a truth; As I am writing this study, I am writing it to myself. I don't know if my LORD will ever allow another to read this. As I am being reminded of the latter day prophecies, it has caused me to pray for the question:

Is there enough time for these prophecies to bring Ezekiel 38 & 39 into fulfillment? If the 70th week does not begin in the year 2020 or 2021AD, then do we wait for the next Sabbatical to start in 2027/2028 AD? If so then the 67 generation is not the generation of promise. Or is it that Psalms chapter 90 does not define a spiritual generation? I set my faith in the Word He taught me while I seek the next line upon line. The faith of YAHSHUA's children have endured two Millenia, with one precept and one line for generation to generation...

From these questions came the list of latter-day prophecies into this message. Along with the consideration that brother Jackson was in the same situation for his faith in his generation as I am for myself in my generation. Herein I have received my answer for my prayers. The righteous will live by faith. From faith to faith during our life for generation to generation as the scripture tells us: from precept to precept. And so YAHSHUA will find faith when He comes; He said: few there will be. I must say, I never thought I would live to know how Noah and his family felt; Can there be only eight my LORD?

Matthew 24:22 Except those days shall be shortened.

Mar 13:20 and if the Lord did not shorten the days, no flesh had been saved; but because of the chosen, whom He did choose to Himself, He did shorten the days. (Young's literal translation Bible)

Mat 24:22 And if those days were not shortened, no flesh would have been saved; but because of the chosen, shall those days be shortened. (Young's literal translation Bible)

We want to analyze this time in Matthew 24:22: He cut time short for the sake of the people He chose. Who are the chosen and how do we apply "those days". I ask this question because we believe we have prophecy that Hosea's two days for the gentiles are indeed cut short from 2052. But we also have Matthew's verse tied to the last half of the week of Daniel. So for me I need to study this verse to better understand "the chosen in those days".

First, I need to recognize that the word “elect or chosen” includes both the gentile and the Jewish people. It is singular for a reason; The reason is that YAHWEH only has one elect. There is neither Jew nor Greek in the Spirit. The Jewish redeemed are the elect in the 70th week, so there is one elect. But this morning November the 14th 2019, I felt the need to verify the KJVB with the Young’s Literal Translation Bible.

As we have just read YLT verses, they read with the same meaning as does the KJVB. But for me the YLT word usage of “chosen” in place of the word “elect” struck me with a different thought for who these people are. The word “church” in the Greek means “the called out ones”. To be honest, we can apply this Greek phrase with the people referred to as sheep in Matthew 25:32.

Mat 25:32 Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 And He will place the sheep on his right, but the goats on the left

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Mat 25:46 ... but the righteous into life eternal.

He chose these sheep, they will join the “elect” from every age, they are members of the “church”. I don’t think there can be an argument for this. Messiah said He will gather these sheep from every nation. In Daniel 12:12 we see the time for these people counted from the middle of Daniel’s 70th Week. We recognize them as part of this 70th Week, along with surviving Joel’s “Terrible day of judgement,” Joel 2:11, 31.

Dan 12:12, Blessed is he that waits and comes to the thousand three hundred and five and thirty days.

We have arrived to ask the big question; Are they a part of “Those days shall be shortened or no flesh shall be saved?” Their testimony and trials begin in the middle of the 70th Week, Matthew 24:15, “The abomination that makes desolate.” This is also begins the flight of the redeemed Jews into the wilderness:

Rev 12:6 and the woman fled to the wilderness where she hath a place made ready from Elohim, that there they may nourish her -- days a thousand, two hundred, sixty. (YLT Bible)

Here is something to think on: Before the USA entered WWII a ship from Europe carrying Jews to escape Hitler’s policies, arrived at the coast of Florida but

President Rosevelt refused them asylum returning them to Europe. He turned them back to their death. President Obama did the same to Christian refuges from Iran and Syria but allowed the Muslims to stay. Truly Elohim must make a place ready that will nourish the elect woman from Israel.

Our last thought for these sheep, the elect; Their time of trials are for 1260 days and the added 30 days for Joel's days of judgement. These additional days bring the counting of days to 1,290 and ends Daniel 12:11. At the end of Daniel 12:11 they enter the last 45 days of Daniel 12:12; the Messiah's judgment to begin His Millennium. "The Woman of Israel" who flees Israel does so for a time of 1260 days. Daniel excludes them from the last 75 days. The sheep will be tried quite literally by Peters fire during Daniel 12:11:

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

The Woman of Israel is not mentioned in Daniel 12:12 the 1335 days; Because the WORD seals her under the two prophets' ministry in the first half of Daniel's 70th Week. It doesn't mean she did not live through the 1335 days. She lives through this time but need not receive judgement by YAHSHUA for receiving eternal life as we see the sheep must, Matthew 25:32-46.

We have the Jewish woman, the sheep of Matthew and the foolish virgins who live through Daniel's 70th Week of tribulations, Joel's and Peter's judgement for Daniel 12:11.

I need to consider how the mark of the beast is a part of this time of Daniel. How it affects the "chosen" We will read the prophecy for the beast governments whose mouth is the little horn spoke of by Daniel:

Rev 13:16 And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Rev 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Rev 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

Rev 16:2 And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

During WWII, Hitlers Holocaust; They sentenced the persecuted Jews to death in every country, where ever the German political and military conquest reached.

We will see this re-occur in the last half of Daniel's Week. Also, this political and economic agenda of the beast could reach worldwide through technology (Probably it will involve every nation that signs that peace covenant with the little horn, along with Israel.)

So the political power of the "abomination that makes desolate" will extend beyond the Jewish people in Israel. The three groups we have identified will come under persecution through this political power of the beast governments. The sheep of Matt 24 who will nourish the chosen of YAHSHUA did so at risk to their own life. During WWII any person caught aiding a Jew instead of reporting them to the officials was arrested and sent to the death camps along with the Jews.

So I will conclude the question I have been seeking with this answer for it. In Matthew and Mark: "Those days shall be shortened or no flesh shall be saved"; Is to the Jew first but extends to the sheep of Matthew 25:32-34.

Is Time Cut Short for the Gentile Grace Age?

In this current hour, we read news from outside the USA, such as the Israeli News. We are aware that the world is against Israel and wants her to cease as a people and a nation: this includes many in the USA. I recognize the fact that this current Pope has sided with the Palestinians, he calls the Hamas president "an angle of peace". This pope has turned a blind eye to the Christians being murdered by the thousands in the Middle East; this for the sake of destroying Israel. The United Nations has a plan, the plan is not new, they seek to remove religion from the earth. During the Obama Presidency, he did not mention Christians being killed and disallowed Christian prayer in Washington. But had Muslim prayer meetings in Washington. Currently in America, the Muslim religion receives respect, but to be Christian is to face discrimination. What I am saying is: if YAHSHUA allowed time to continue until 2052 AD, Christians around this world face elimination along with Israel. Right now around this world and it has been going on for a long time now, Christians are being murdered, raped and children kidnapped; not a word is being said by world governments. We want to take a broader view of when and how the grace age will not reach 2052, as the WORD will fulfill itself before this date. The Bible does not speak of Hosea's two days being shortened. But when placing the prophecies in their order that is the result.

Ezekiel's prophecy of chapter 38 cuts time short by beginning the world's false peace covenant with the little horn of Daniel. It ends the gentile grace age with Rev. 8:1 and 10:1 and brings in the 70th week of Daniel. This shorting of time for gentiles is not relevant to the genocide conducted by the little horn/beast government. So we cannot combine Matthew 24:22, "Those days are shortened" with Ezekiel's 38-39 Miraculous war causing Hosea to fall short of two days. We need to investigate this thought.

YAHWEH intercedes for the elect/chosen because of Satan's genocide and his crossbreeding program. We want to consider Matthew 24:21-24 once again and investigate this time of Matthew, so we might understand Matthew with the clarity he intended.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand) 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Mar 13:20 And except that the Lord "had shortened" those days...

Verse 24:15 is without argument placed in the last half of the 70th week of Daniel.

This gives us verse 24:21 occurring from the middle of the 70th week to the end of the week. Verse 24:22 is speaking of verse 24:21. In verse 24:22 the first part tells us, those days should be shortened or as Mark testifies: had been shortened. The struggle in understanding this part of the prophecy is this: I assumed that the last half of the week of Daniel is to be shortened, because I didn't take the time to consider what He said. I accepted my own generalized concept not asking; How will those days be shortened? Mark 13:20 said; those days had been shortened, how so?

The first question to consider is that the last half of the week without argument is the same number of days as the first half of the week, the same, 1,260 days.

We know this for a truth because of these verses which we will now read again:

Zec 4:3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

Zec 4:11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

Revelation 11:3: And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 12:6: And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days.

Daniel 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that lives for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Rev 13:5 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.

We have Daniel's 70th week being divided in half as verified by these scriptures. One prophetic week is 2,520 days; If we divide this number by 2, we have 1,260 days. Revelation 12:6 tells us that during the great tribulation the woman will flee Israel for 1,260 days. They are out of Israel for the great tribulation period.

What we have in these prophecies is the 70th Week is a full 2,520 days. The prophet YAHSHUA states "those days" of the last half of the week will be cut short in time. Interestingly, Revelation 13:5 tells us that the little horn has power for 42 months or we can say 1,260 days. But Matthew said the little horn's time of power will be cut short. When we read these two verses together, they make sense for "those days shall be cut short." And we have no scriptures that shorten this week of 2520 days.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand) 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matt. 24:21 Gives us the time of "great tribulation." Matthew 24:15 provides the start of the great tribulation in the middle of Daniel's Week. *For then shall be;* is a specific time in the future, the date is set, the length of time is set and the events for it are set. Matt. 24:22 gives us an end of the great tribulation by the abomination that makes desolate. However it does not tell us the time before the end of Daniel's Week.

I don't think we must stop the scheduled time of 1,260 days. But we can stop any event within the last half of the week without interfering with Daniel's predetermined week, reaching its 2520 days.

We can ask, What if we shorten those days by removing the little horn from the holy place? What if they remove this person from power as by death or

imprisonment? At the close of WWII and Hitler's defeat the Holocaust of the Jews came an end to. So "those days" of the Holocaust could be similar to the future "abomination of desolation". History also tells us the same happened with Antiochus IV in 164 BC. (History of Antiochus on page 27)

To answer that question, there must be scriptures that testify to it; Daniel 7:8 and verses 7:19-26.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. (Speaking of the little horn)

Revelation 17:8-18

Rev 17:16 And the ten horns which thou saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. (Vatican City and the throne of the Papal King: Daniel 7:26)

Rev 17:17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

First, I will point out that verse of Revelation 17:17 reads, "Until the words of Elohim shall be fulfilled". The Words of Elohim are the words spoke by YAHSHUA in Matthew 24:22.

In Daniel's 7:26 and Revelation 17:16 is a prophecy fulfilling Matthew 24:21. Matthew saw it as it will be; the WORD cannot fail. Mark saw it as completed because the WORD will not return to Elohim void.

Isa 55:11 So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper "in the thing" whereto I sent it.

Acknowledging Mark and Matthew wrote before the book of Revelation was recorded, indicates they possessed deep understanding from Daniel. As Messiah taught them.

We will read from the verses of Daniel chapter seven:

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Dan 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

Dan 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Dan 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Dan 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Dan 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. (Revelation 17:16-17)

We can read in Revelation 17:16 with Daniel 7:26 that the return of the Messiah and His saints do not destroy this man of power; Rather, the political and military power that had given him dominion.

Before the Messiah returns with His saints; the little horn's "dominion" will be devoured and burned. Not the beast itself but the little horn removed from power. This man and his power to persecute the Jews began in times and dividing of times, but the beast cuts his time short. Notice how verse 7:26 expresses the end of the little horn. "Judgement is determined" This verse is where Mark understood the little horn's destruction. This judgement is written in the pass tense. Next the verse ends with: "destroy the little horn unto the end." This speaks of termination of power from the beast, before the return of the Messiah and His saints. Revelation 17:16-17 is the event with Daniel 7:26. This gives credence that the little horn will not return to power.

We will go back to Daniel 7:22 taking the narrative of Daniel 7:26 with us; Separating the events as Daniel gives them. Our goal is to add clarity to our overall understanding for this judgement time within Daniel 7:22.

Dan 7:22 Until the Ancient of days came...

Jud 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, YAHSHUA comes with ten thousands of his saints,

Rev 19:11 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.

Rev 19:14 And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Dan 7:22 ... and judgment was given to the saints of the most High...

Mal 4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWAH of hosts.

Mat 25:32 Before Him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.

Dan 7:22 ... and the time came that the saints possessed the kingdom.

The sheep of Matthew 25:33 become saints with the saints that descended from glory in Revelation 19:14, Matthew 25:31 and Malachi 4:3.

Mat 25:33 And he will place the sheep on his right, but the goats on the left
 Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
 Mat 25:46 ... but the righteous into life eternal.

Ezekiel chapters 38 and 39

We have a better understanding of Matthew 24:21. With this new understanding for “days cut short” we need to consider another event that shortens time; The gentiles grace age. Our goal is to analyze the events exposing how they shorten the grace age.

The two days of Hosea 6:2 began in June 52/53 AD when Paul turned the gospel message to the gentiles. From 52 to 53 AD we count forward two thousand years to 2052/53 AD. This is the year that should end the grace age and begin the 70th Week of Daniel. Ezekiel 38 and 39 is that prophetic event that cuts short the grace age by initiating the false peace accord with the little horn. If the grace age was to continue to 2052 AD, while considering the prophecy of YAHSHUA in Matthew 24:32 we have a conflict between the prophecies of Hosea 6:2 and Matthew 24:32: Let's read Them:

Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Mat 24:32 Now learn a parable of the fig tree; When his branch is yet tender and puts forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

These scriptures will only have a conflict in their time of fulfillment if the fig tree began to put forth leaves by way of the 1967 war. It is that war and that generation that has shaped Israel into the nation of today. If my understanding of Matthew 24:32 is correct, the younger part of the 1967 generation that fought that war is seventy-two years old today. Obviously, "This generation" cannot live to 2052. Matthew 24:32 consummates world conditions brought about by many prophecies. These world conditions cause Ezekiel 38-39. Ezekiel affects world political attitude desiring world peace; Bringing about the little horns false peace accord. This accord provides the effect of Revelation 8:1 and 10:1 ending the grace age and the start of Hosea 6:2. This is the beginning Daniel's 70th Week 2520 days. Hosea's prophecy of two days shall be less than two days, if our understanding is correct for Matthew 24:32 and Psalms 90:10.

There is no direct statement or prophecy that tells us the grace age will be less than two thousand years. Much the same as Lamech's generation bore the responsibility for genocide by Noah's flood; Ending His and Noah's generation. Without this judgment, Elohim's progeny of children would cease. Elohim commanded Noah and his family as He did Adam and Eve, to replenish the earth; **Gen 9:1** And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Without the "great and terrible day of YAHWEH" as spoke by Joel and Isaiah; the righteous generations would cease from the earth. The evil souls had to be judged to save the few righteous left on earth. Making it plain, Satan's program had to be cut short. The judgement brought death and with this we might say, time stood still. Allowing Noah's family to repopulate.

Let us read this great and terrible day of the LORD as it ends the 70th week of Daniel. In fact it is the 30 days of Daniel 12:11:

Joe 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for He is strong that executes His Word: for the day of YAHWEH is great and very terrible; and who can abide it?

Mal 4:1 For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, saith YAHWEH of hosts, that it shall leave them neither root nor branch.

Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Mal 4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts.

Isa 24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

2Pe 3:6 Whereby the world that then was, being overflowed with water, perished:

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with YAHSHUA as a thousand years, and a thousand years as one day.

2Pe 3:10 ...in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Isa 24:17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

Isa 24:18 And it shall come to pass, that he who flees from the noise of the fear shall fall into the pit; and he that comes up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

Isa 24:19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

Isa 24:20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Isa 13:9 Behold, the day of YAHWEH comes, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isa 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isa 13:11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Isa 13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

We just read the prophecies that occur in Daniel 12:11. After Daniel 12:11 the elect enter the judgment which begins Messiah's Millennium. This Millennium begins with Daniel 12:12 a forty-five-day period found in Matthew 25:

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mat 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats:

Mat 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Interestingly, the counting of days in Daniel 12:12 begins in the middle of the week with Matthew 24:15. We will stop to realize that verse 24:22 combines these days between Daniel 9:27 and Daniel 12:11 and 12:12. These scriptures add together for 1335 days.

Dan 12:12 Blessed is he that waits, and comes to the thousand three hundred and five and thirty days.

Mat 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

What we see with the 70th Week of Daniel's prophecy is the cleansing of evil souls on earth and preserving the few righteous souls to repopulate the planet. Just as the generations were cut off before their time in Genesis chapter six causing time to be shortened We see the same with the 70th Week.

Hosea's prophetic calendar for two thousand years is shortened with our current understanding of Messiah's fig tree prophecy. Setting into motion many old testament prophecies that must occur before the start of the 70th Week.

For our study we will consider the Ezekiel 38:39 prophecy which Elohim uses to bring an end to the world order and pagan religions that are seeking to destroy the elect. The Ezekiel prophecy will bring to the world stage the peace agreement signed by the little horn, Israel and world powers that Daniel speaks:

Dan 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he

shall also stand up against the Prince of princes; but he shall be broken without hand.

As we have said, we have many prophecies that will bring Ezekiel chapters 38 and 39 to fulfillment. The point I want to make is simple; It seems the prophecy by Messiah YAHSHUA of the fig tree that consummates all the prophecies building to Daniel's last prophetic Week. Promoting Paul to write as he did of the mystery:

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Paul knew Hosea's two days would be shortened, he tells us so with 2Thessalonians 2:3. Paul even goes so far as to teach this day is in his generation 2Thessalonians 2:2. In first and second Thessalonians Paul brings together Joel, Isaiah, and Daniel.

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as "that the day of Christ is at hand."

2Th 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And you know what is restraining him now so that he may be revealed in his time.

2Th 2:7 For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom YAHSHUA shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

2Th 2:10 and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved.

2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

2Th 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

That brings our study to and end

brother Brian
November 2019

Appendix

ISRAEL: 1968 AND THE “’67 GENERATION”

Gilad Margalit

To a large extent, Israel was left out of the protest wave in 1968. No students or young people’s demonstrations demanding reform and change were registered. It was definitely the 1967 “Six-Day War” rather than any other event that was the formative generational experience of Israelis born in the years 1938-1948 (the age group typically called the ’68 Generation elsewhere). In Israel, this generation is mainly associated with that war, and thus, tends to be called the ’67 Generation.

Before the 1967 conflict, many Israelis had feared that a new violent conflict with the Arab armies would have disastrous consequences. The unexpected military victory evoked a nationalist euphoria, accompanied by an economic boom that ended a severe economic recession. Too many Israelis, young as old, felt an exaggerated sense of national self-confidence, adored their generals, and held the defeated Arabs in contempt. Although 1968 does not mark any dramatic shift in public opinion, it does delineate the beginning of multiple waves of deep changes in Israeli society, culture, and politics, in which the local “’67 Generation” was very instrumental.

These changes modernized Israeli society, turning it into an integral part of the West during the 1970s and 1980s. The new Zionist society Since its foundation in 1948, Israel has been a multicultural migrant society with a

majority of Jews and a large Arab minority of about 20 percent. In the first decades, this heterogeneous Jewish society consolidated its identity. During the pre-state Yishuv [settlement] period (1880-1948), and up to the 1960s, the vast majority of Israeli elites consisted of Zionist immigrants from Eastern Europe. Many integrated their nationalist convictions into a socialist vision.

The socialist parties, which dominated Zionist politics for decades up to 1977, constituted the backbone of the Israeli coalition governments and ran a centralized and highly regulated economy. The country had no TV, and essentially only one, government-owned radio station. Only in 1960 did it inaugurate a second station that broadcast light, foreign music. Trips abroad were rather an exception.

This relative cultural isolation contributed to the comparatively late naturalization of Israeli pop and rock in local popular music, as well as of other Western ideas and fashions. Until the late 1960s, the popular music scene was deeply influenced by Eastern European music, the French chanson, and Bedouin shepherd songs.

The military entertainment units enjoyed enormous popularity in the Israeli musical scene and in the local hit parades. Internationally, in the early 1950s, Israel became part of the Western bloc in the Cold War conflict. However, in the late 1950s and early 1960s, Israel tried to affiliate itself with the newly liberated African countries while developing close military ties to France, which was simultaneously fighting to retain Algeria. The Jewish community had a strong sense of mission: its goals were to “build and protect the new Zionist society,” absorb significant waves of immigration of Holocaust survivors and Jews from Arab-speaking countries, and establish a thriving economy against serious odds.

The prolonged conflict with the Arab world and the economic problems produced existential fears. Consequently, the society was characterized by a high level of public consensus and identification with Zionist collectivism. It felt the necessity to socialize its youth accordingly. Similar to other European nationalist and socialist movements, Zionism aspired to create a new type of Jewish human being in the land of Israel that was to be the antithesis and negation of the mythical “Diaspora Jew.” “New Jews,” the so-called Zabars named after a local cactus *Opuntia ficus-indica* to indicate their native-born status and outward toughness, would be free Hebrew speakers, healthy in body and soul, and untouched by the devastating influence of European anti-Semitism.

Expectations about the young generation Israeli elites had high expectations of this young, Israeli-born generation, deeming it essential for the very survival of the Jewish society and state. Hence, the young generation had a very clear vocation in the Zionist revolution. To assure success, the Jewish society had implemented strong institutional controls on young people consisting of a formal, nationalist education system and a complementary informal system of youth movements ideologically connected to the various Zionist political parties.

The common maxim for all these institutions was that young people should be deeply committed to the state and nation, even at the cost of their individual development and personal wellbeing.

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In the same vein, the Israeli government made every effort to shield the youth from exposure to “harmful” foreign influences that might divert them from their national vocation by imposing censorship and controls on media and culture. Israel’s founding father, David Ben-Gurion, opposed the introduction of TV broadcasting in Israel because he thought it might harm young people, spoiling their good reading habits and undermining the development of their national identity. In 1965, a government commission responsible for allocating foreign currency for inviting foreign artists prevented the Beatles (who had already enjoyed popularity in the Israeli hit parades of foreign music) from visiting Israel when it ascertained that the group did not comply with the country’s cultural and artistic standards!

The so-called 1948 Generation [Dor Tashach], a first generation of Zabar, consisting of those who fought in the 1948 “War of Independence,” seems to have conformed better to the Zionist aspirations than its successor. The members of the second generation, who had been socialized in the young state during its first decade, seemed to Zionist observers to be less committed to fulfilling their national mission. In 1960, the famous author Izhar Smilanski (1916–2006), who was also a member of the Knesset (parliament) on behalf of the dominant Mapai Party, lamented the individualistic, mediocre, petit-bourgeois aspirations of the urban youth of this generation.

Citing the Jewish author Arthur Koestler, he named them the “Espresso Generation,” noting that they seemed to be wasting their time in cafés instead of engaging in national missions, as his own 1948 Generation had done. Ironically, this was the first attempt to define the Israeli generation contemporary with the so-called ’68 Generation. After the victory of the Six-Day War of 1967, this generation had been “vindicated” and came to be known as the “’67 Generation,” just as the “’48 Generation” had been named for its heroic victory in the 1948 Arab-Israeli War.

Political change and reform A gradual process of change and reform was started under the leadership of prime minister Levi Eshkol, who replaced the old patriarch David Ben-Gurion Israeli soldiers advance in armored personnel carriers toward El Arish in Sinai during the Arab-Israeli Six-Day War, June 7, 1967. In 1963 most notably, in 1966 the Eshkol government abolished the military regime, which had controlled the lives of much of the Israeli-Palestinian population since 1948. In 1968, the government introduced a government-owned TV channel (broadcasting in black and white). Throughout the formative years of Israeli society, non-conformist Jewish voices from the left criticized the dominant political body. Since 1948, the Jewish members of the Israeli

Communist Party [Maki] represented such a voice, especially regarding to the Palestinian question.

Another prominent oppositional voice belonged to Uri Avneri, a member of the '48 Generation. Avneri led a tough, non-Marxist antiestablishment line with his controversial weekly Ha'olam Haze [This World]. In 1965, he founded a political movement, establishing a political party that bore the name Ha'olam Ha'ze— Koach-Chadash [This World—New Power] and getting elected to the Knesset. This party became an address for young radicals of the '67 Generation.

The Israeli Socialist Organization, better known as the Matzpen [Compass] group in reference to its newspaper, was a tiny splinter group that split from the Israeli Communist Party in 1962 after it had objected to the lack of free and open discussions within the party and protested against its ideological collectivism. This Marxist organization was always very marginal, but it started to resonate with a wider public after 1967. Its members were—and probably still are— regarded by the majority of Israelis as outcasts. Nevertheless, they introduced a unique and unprecedented contribution to the Israeli political discourse. The late Professor Ehud Sprinzak claimed that the Matzpen people were the first to break the Israeli—and probably Jewish—taboo on exposing Israel's "dirty laundry" (the economic, civil, and national discrimination against the Israeli Palestinians) in front of the Western public, including in Germany. On June 8, 1967, in the middle of the Six-Day War, Matzpen jointly published a political manifesto in the London Times with members of the Democratic Front for the Liberation of Palestine, regarded by most Israelis then as a terrorist group aiming to destroy Israel (many still see it this way today). This strongly anti-Zionist manifesto called for the establishment of a binational state that would replace Zionist Israel.

However, it emphasized Jews' right to live in this state, and similarly opposed Arab and Jewish nationalism.

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Asia & Africa & Eastern Western Americas Australia Middle East Europe, Europe Epilogue Similar to developments in other Western countries, certain splinter groups in the Israeli protest movement of the late '60s condoned the use of violence and terror by the Palestinian liberation movements as a legitimate means to achieve their goals.

A small number of Jewish radicals of the '67 Generation belonging to one of Matzpen's splinters, the Chazit Aduma [Red Front], expressed their wish to participate in the armed Palestinian struggle for a socialist binational state in Palestine, and two of them even went illegally to Syria and participated in armed training there. The vast majority of Jewish society perceived this unprecedented phenomenon as severe and alarming high treason.

Between protest and consensus The earliest, calloused voice of protest by a member of the Israeli '67 Generation was that of Hanoach Levin (1943-1999), who would later become one of Israel's most creative playwrights and poets. At

the age of twenty-four—in August 1968, in the midst of the post '67 war euphoria—he staged an anti militaristic cabaret in Tel-Aviv: *You, I and the Next War*. Following Brecht, this cabaret sharply and wittily criticized Jewish-Israeli society for its sanctification of death and its militarism, mocking Israel's most sacred values of sacrifice and heroism for the nation's cause, and ridiculing its pompous generals. Like many creative minds of his generation, Levin seemed eager to slaughter holy cows and did not shy away from using slang and rude words in his works, thereby shocking Israelis.

This cabaret and two additional political plays he wrote between 1968 and 1970 evoked fierce public debates in Israel, which usually focused not on the militaristic character of the society but on the legitimacy of expressing criticism against it. A bit later, in 1971, a group belonging to the '67 Generation of Mizrachiim [Jews from Arab and Muslim countries] founded a protest organization named the Black Panthers under the influence of radical American Jewish students in Jerusalem (some of these American Jewish students were also members of Matzpen).

This was the first radical Mizrachi protest against the Ashkenazi (Jews of European background) establishment and the discrimination of the Oriental Jewish migrants in Israel. Contrary to Matzpen, the Panthers managed to attract thousands of supporters at their demonstrations. They heightened public awareness of the social discrimination against the Mizrachi communities in Israel and augmented the resources directed to ministering to their needs. Notwithstanding the protest movements, Zionism was still consensual in 1968 among young people, who did not challenge the old leadership either in politics or other fields, even though most Israeli politicians of the time were senior citizens. They never called the commitment to the young state into question. For example, until the Lebanon War of 1982, pacifist refusal to serve in the army (which is compulsory for three years for men, and about two years for women) was a very rare and marginal phenomenon. While Israeli society was governed by socialist parties, and the collectivist Kibbutz Movement enjoyed extremely high standing, most Israelis perceived the communist bloc during most of the Cold War as a direct enemy of the young Jewish State.

The Soviet support of the Arab world and the Soviet anti-Semitism gave rise, as well, to animosity towards the New Left in Europe, which had adopted what most Israelis viewed as pro-Soviet and anti-Israeli positions. Many young Israelis identified with the US, which had equipped the Israel Defense Forces since the French embargo on arms and ammunition to Israel of 1967. They completely misunderstood the struggle of their peers on American campuses against the war in Vietnam, a war they considered an integral part of the fight to free the world from the communist threat. Young Israelis exhibited the same reservations about the social messages of the '68 protest. The Israeli '67 Generation was quite familiar—directly acquainted, even—with socialist and communal ideology and models (e.g., the Kibbutz Movement). While many

Western '68 protesters attracted to the way of life in the kibbutz came to Israel as volunteers, young, educated, urban Israelis were much less enthusiastic about the communal way of life. They wished to escape collectivism, possessing a strong urge to pursue individualistic self-fulfillment and to freely express their personal feelings. It is also notable that feminism did not play any central role in Israel in 1968.

The radical groups described here consisted mostly of young men; extremely few women had participated in their protest activities. This may have been due to the Zionist movement's support of gender equality (manifested, for example, in the requirement that women, like men, serve in the army).

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Asia & Africa & Eastern Western Americas Australia Middle East Europe Europe Epilogue challenge their parents, many of whom were immigrants, among them Holocaust survivors.

They perceived them as weak rather than powerful and oppressive figures who, therefore, deserved their protection instead of their belligerence. Despite these remarkable differences between the developments in Israel and in other parts of the world, the '67 Generation brought pacifist, civilian, and, above all, individualistic voices into Israeli discourse, counterbalancing its former hegemonic militarist, nationalist, and collectivist characteristics. Their efforts helped liberalize Israeli society, making it more polyphonic, pluralistic, and basically Western. * I am very grateful to my friend and colleague, Professor Benjamin Bental, himself a member of the "'67 Generation," for his thoughtful comments on drafts of this paper.

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Antiochus IV Epiphanes

Antiochus IV Epiphanes (/ænˈtaɪ.əkəs ɛˈpɪfəniːz, æntiˈɒkəs/; **Ancient Greek**: Ἀντίοχος ὁ Ἐπιφανής, *Antíochos ho Epiphanés*, "God Manifest";^[1] c. 215 BC – November/December 164 BC)^[2] was a **Hellenistic king** of the **Seleucid Empire** from 175 BC until his death in 164 BC.^{[3][4][5]} He was a son of King **Antiochus III the Great**. His original name was Mithradates (alternative form *Mithridates*); he assumed the name Antiochus after he ascended the throne.^[citation needed] Notable events during the reign of Antiochus IV include his near-conquest of **Egypt**, his persecution of the **Jews** of **Judea** and **Samaria**, and the rebellion of the Jewish **Maccabees**.

Antiochus was the first Seleucid king to use divine epithets on coins, perhaps inspired by the **Bactrian** Hellenistic kings who had earlier done so, or else building on the ruler cult that his

father Antiochus the Great had codified within the Seleucid Empire. These epithets included Θεός Ἐπιφανής "manifest god", and, after his defeat of Egypt, Νικηφόρος "bringer of victory".^[6] However, Antiochus also tried to interact with common people by appearing in the public bath houses and applying for municipal offices, and his often eccentric behavior and capricious actions led some of his contemporaries to call him *Epimanes* ("The Mad One"), a word play on his title *Epiphanes*.^[117]

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According to the scroll of Antiochus, when Antiochus heard that his army had been defeated in Judea, he boarded a ship and fled to the coastal cities. Wherever he came the people rebelled and called him "The Fugitive," so he drowned himself in the sea.^[25]

According to the [Second Book of Maccabees](#), he was horrifically injured in the following manner, which eventually led to his death:

5 But the all-seeing Lord, the God of Israel, struck him with an incurable and invisible blow. As soon as he stopped speaking he was seized with a pain in his bowels, for which there was no relief, and with sharp internal tortures— 6 and that very justly, for he had tortured the bowels of others with many and strange inflictions. 7 Yet he did not in any way stop his insolence, but was even more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to drive even faster. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body. 8 Thus he who only a little while before had thought in his superhuman arrogance that he could command the waves of the sea, and had imagined that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all.

— *2 Maccabees 9:5-9, NRSV*^[26]

two thousand . . . three hundred days--literally, "mornings and evenings," specified in connection with the *morning and evening* sacrifice. Compare [Genesis 1:5](#) . Six years and a hundred ten days. This includes not only the three and a half years during which the daily sacrifice was *forbidden* by Antiochus [JOSEPHUS, *Wars of the Jews*, 1:1.1], but the whole series of events whereby it was practically interrupted: beginning with the "little horn waxing great toward the pleasant land," and "casting down some of the host" ([Daniel 8:9](#) [Daniel 8:10](#)); namely, **when in 171 B.C., or the month Sivan** in the year 142 of the era of the Seleucidæ, the sacrifices began to be neglected, owing to the high priest Jason introducing at Jerusalem Grecian customs and amusements, the palæstra and gymnasium; ending with the death of Antiochus, 165 B.C., or the month Shebath, in the year 148 of the Seleucid era. Compare I Maccabees 1:11-15; II Maccabees 4:9, &c.

5. Just before the Grecian empire fell to Rome, Antiochus IV came to power as the king of Syria (175-164 B.C.). After his father, Antiochus the Great, died, the Romans, who controlled the Middle East at this time, allowed Antiochus IV to become the eighth king in a line of kings whose lineage dates back to Seleucus. Antiochus IV exalted

himself by adding "Epiphany" to his name. An epiphany is "a great manifestation of God." The Romans mocked the pompous little king by calling him Antiochus Epimanes IV. Epimanes sounds similar to Epiphany, but it means "mad man."

6. About 168 B.C. Antiochus sent his army to Egypt to steal some wealth. He desperately needed to replenish his empty treasury. Antiochus had squandered the assets of his kingdom on foolish endeavors and Syria was near the point of bankruptcy. He defeated the cowardly Ptolemee, king of Egypt, but Rome sent an envoy to inform Antiochus IV that he could not rule over Egypt. Antiochus knew that any sign of rebellion against Rome was fatal. Thwarted and humiliated, but happy with the loot he had stolen, he returned home.
7. Meanwhile, in Jerusalem, the high priest, Jason, had initiated a rebellion against the rigid control of conservative Jews. He wanted to adopt some of the more liberal Hellenistic ways of the Greeks and build a Greek gymnasium where nude bodybuilding and sensual exercises could be conducted. While this conflict was unfolding, Menelaus, a wealthy Jew, offered Antiochus IV a large bribe if he would send soldiers to overthrow Jerusalem's leadership and appoint Menelaus as high priest. This bribe gave Antiochus a "golden" opportunity to quell Jason's rebellion and plunder the Jewish temple of its gold and silver. Gold and silver from the Jewish temple would help replenish his ever-empty treasury.
8. Antiochus loved the decadent and sensual ways of the Greeks. When the king arrived in Jerusalem, he showed contempt for the conservative Jews by erecting a statue of the Greek god, Zeus, on the Altar of Burnt Offering on Chislev 15, 167 B.C. Ten days later, on **Chislev 25, Antiochus ended daily services** (including the daily sacrifices) at the temple when he offered a pig (or some unclean animal) on the Altar of Burnt Offering. This abominable act led to a series of wars between Antiochus forces and conservative Jews. This series of wars became known as the Maccabean revolt because a conservative priest, Judas Maccabeus, led the Jews against the forces of Antiochus IV.
9. A year or so later, Antiochus ran out of money *again*. This time he decided to raid portions of Persia to finance his excessive spending habits. Therefore, he turned his management of his kingdom over to his friend, Lysais, instructing him to destroy the Jews and Jerusalem as quickly as possible. However, Judas Maccabeus and the Jews eventually defeated Lysais and his generals. The victory over Lysais did not end the wars between the Jews and their enemies. Three years after offering a pig on the altar, to the very day, on **Chislev 25, 164 B.C.**, a new altar was installed and dedicated in the temple at Jerusalem and the daily services resumed. The Jews have celebrated the restoration of temple services on this day ever since. (See John 10:22,23) It is called Hanukkah, which means "the dedication."

Menelaus (Hebrew: מנלאוס) was [High Priest in Jerusalem](#) from 171 BC to about 161 BC. He was high priest at the beginning of the [Maccabean revolt](#) (167-160). He was the successor of [Jason](#), the brother of [Onias III](#).

The sources are divided as to his origin. According to [II Maccabees](#), he belonged to the [Tribe of Benjamin](#) and was the brother of the Simeon who had denounced Onias III to [Seleucus IV Philopator](#), and revealed to the Syrians the existence of the [treasure of the Temple](#);¹¹

Although during the three years of his pontificate Jason had given many proofs of his attachment to the Hellenistic party (by building a gymnasium in Jerusalem and by introducing many Greek customs) the Hellenists of the stamp of the [Tobiads](#) plotted his overthrow, suspecting him of partiality to traditional Judaism. At their head stood Menelaus. Having been sent to [Antiochus](#) to pay the annual tribute, he took the opportunity to outbid Jason and secure for himself the office of high priest. An officer named Sostrates was sent by Antiochus with a troop of Cyprian soldiers to subdue any opposition that might be attempted by the followers of the deposed high priest Jason and to collect at the same time the sum Menelaus had promised.

Menelaus' first act was to seize the sacred vessels in the Temple stores in order to meet the obligations he had incurred. This act came to the ears of the deposed high priest Onias III, who publicly accused Menelaus of robbing the Temple. The latter, afraid of the consequences of this accusation, induced the king's lieutenant Andronicus, who had had his share of the plunder, to get rid of Onias before a formal complaint had been lodged with the king. Accordingly, Onias was decoyed from the sanctuary at [Daphne](#), in which he had sought refuge, and murdered. Menelaus continued to plunder the treasures of the Temple until violence ensued, in which his brother Lysimachus met his death. He then brought before the king an accusation against the people of Jerusalem, that they were partisans of the Egyptians and persecuted him only because he was opposed to their party intrigues. This accusation caused the execution of several Jews who, although they proved beyond any doubt that Menelaus and Lysimachus had desecrated the Temple, were sentenced to death.

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The Community Rule and the War Scroll have the same authorship who preferred the use the writing style of Early Biblical Hebrew. Young noticed that some of the Qumran texts (200 bc–100ad) have even more Early Biblical Hebrew writing than texts that were written at the end of the First Temple Period (600–500bc). This means that the Qumran authors' school of Hebrew learning had a profound and longstanding tradition that stretched back in time for over 600 years. This is the kind of tradition you would expect from a school founded and organized by the legitimate hierarchy of the High Priesthood of Israel, particularly one set against the Hellenistic option. Jason had other plans, to be High Priest he would have to replace this Hebrew tradition with the Greek Hellenistic tradition of the Syrian overlord. As stated above, Jason succeeded in bribing his way to the High Priesthood in 175 bc..

Things only got worse in 172 bc when the Benjamite Menelaus stole from the Temple treasury to usurp Jason and gain the High Priesthood for himself under Antiochus IV (2 Maccabees 4:23–26). Onias III publicly exposed Menelaus sacrilege and then fled and found refuge in a small garden retreat, called Daphne, near Antioch (2 Maccabees 4:30–34). Daphne was named after the nymph pursued by Apollo. To resist his advance, she also fled to this location and turned into a

laurel tree beside a beautiful spring of water. So they called her Daphne, which means Laurel, the tree or the crown woven from the Laurel tree. And they built a Temple to Apollo in Daphne, setting up a sacrifice with a pagan high priest appointed by the king of Syria. As a devout Jewish high priest, Onias III, would have resisted this pagan sacrifice in his exile, while maintaining most customary Hebrew prayers and offerings.

Onias' refuge was short lived. In 171 bc, Onias III was assassinated by the Syrian general Andronicus under the urgings of Menelaus (2 Maccabees 4:34–35). The death of Onias III shocked the masses, both Jew and Gentile:

As a result [of the murder of Onias], not only the Jews, but many people of other nations as well, were indignant and angry over the unjust murder of the man. When the king [Antiochus of Syria] returned from the region of Cilicia, the Jews of the city, together with the Greeks who detested the crime, went to see him about the murder of Onias. Antiochus was deeply grieved and full of pity; he wept as he recalled the prudence and noble conduct of the deceased. Inflamed with anger, he immediately stripped Andronicus [Syrian general] of his purple robe, tore off his other garments, and had him led through the whole city to the very place where he had committed the outrage against Onias; and there he put the murderer to death.⁸ – 2 Maccabees: 4:35–38 [Parentheses added].

Three years after the death of Onias III, in 168 bc, Jason attempted to regain power causing a stir in Jerusalem that reached the ear of king Antiochus. In retaliation, this Syrian overlord pillaged the temple of Jerusalem, killed many devout Jews, and erected a statue of Zeus in the Holy of Holies, fulfilling Daniel's prophesy regarding the Abomination of Desolation

Menelaus stole from the Temple treasury, much of which through the Temple tax was acquired from a compliant, yet relatively poor Jewish community. Notice that the Wicked Priest is associated with Habikkuk's 'murder in the city', but that it does not say Daphne, near Antioch where Onias III was murdered. Rather it says, 'Jerusalem, where the Wicked Priest committed his abhorrent deeds'. Menelaus, while in Jerusalem, plotted the murder of Onias III, and was successful through the assassin and Syrian governor Andronicus. Moreover, when Menelaus handed Temple treasure over to the Syrians he ensured his place as High Priest. Several Jews who resisted Menelaus and his desecration of the Temple were subsequently killed in Jerusalem.

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2 Macc 5:8:

2 Maccabees 5:7 Context

International Standard Bible Encyclopedia (1915)

1. 2 Macc 5:8:

It is mentioned several times in Biblical literature and in Josephus. Here it refers to an Arabian king, who was a contemporary of [Antiochus Epiphanes](#) (about 170 BC), before whom Jason the high priest was accused.

2 Macc 5:1. About the same time Antiochus prepared his second voyage into Egypt:

{The guardians of King [Ptolemy VI Philometor](#) demanded the return of [Coele-Syria](#) in 170 BC, but Antiochus launched a preemptive strike against Egypt, conquering all but [Alexandria](#) and capturing King Ptolemy. To avoid alarming [Rome](#), Antiochus allowed Ptolemy VI to continue ruling as a [puppet king](#). Upon Antiochus' withdrawal, the city of Alexandria chose a new king, one of Ptolemy's brothers, also named [Ptolemy \(VIII Euergetes\)](#). The Ptolemy brothers agreed to rule Egypt jointly instead of fighting a civil war.

In 168 BC, Antiochus led a second attack on Egypt and also sent a fleet to capture [Cyprus](#).}

2 Macc 5:2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

2 Macc 5:4 Wherefore every man prayed that that apparition might turn to good. ⁵Now when there was gone forth a false rumor, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: ⁶But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. ⁷**Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.** ⁸In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. ⁹Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred: ¹⁰And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

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Antiochus' hellenizing policies brought him into conflict with the prosperous Oriental temple organizations, and particularly with the [Jews](#). Since Antiochus III's reign the Jews had enjoyed extensive [autonomy](#) under their high priest. They were divided into two parties, the orthodox [Hasideans](#) (Pious Ones) and a reform party that favoured Hellenism. For financial reasons Antiochus supported the reform party and, in return for a considerable sum, permitted the high priest, Jason, to build a gymnasium in Jerusalem and to introduce the Greek mode of educating

young people. In 172, for an even bigger tribute, he appointed [Menelaus](#) in place of [Jason](#). In 169, however, while Antiochus was campaigning in Egypt, Jason conquered [Jerusalem](#)—with the exception of the citadel—and murdered many adherents of his rival Menelaus. When Antiochus returned from Egypt in 167 he took Jerusalem by storm and enforced its Hellenization. The city forfeited its privileges and was permanently garrisoned by Syrian soldiers.