

# ALL FOUR LINKS CONDENSED

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## PROLOGUE: THE 'MARK OF THE BEAST' IS HERE!

### STARTING: WITH DANIEL'S 70th WEEK

In the past, at the beginning of each page in the **Prophecy Section** of this journal, I used to ask this question: 'Do you know what time it is?' I then explained the 70th Week of Daniel, and how close at hand the second coming of Jesus Christ truly is.



I explained how that, after examining Daniel chapter 9 and Jesus' Olivet Discourse, we can realize that the **MIDPOINT** of Daniel's 70th Week is Rome's destruction of Jerusalem in **70 AD**. And then I explained that, after examining the **FOUR VISIONS** of John's Little Book (Revelation 11-13), we can fully understand the entire Week:



### **ADDING: CLARIFICATION ABOUT THE 'MARK'**

But now, after more recent Bible study and my continued observation of world events, I have concluded that another important aspect of 'the last days' has come; the 'Mark of the Beast'. It is a 'Mark' that the False Prophet will impose upon the entire world:

The False Prophet causes all, both small and great, rich and poor, free and slave, to receive a **Mark FROM** their right hand or **FROM** their foreheads. And that no one may buy or sell except one who has the **Mark**, or an official name from the Beast, or an official number associated with his official name. Here is wisdom. Let him who has understanding calculate the number from the Beast, for it is the (identification) number of each man. That number is 666. Revelation 13:16-18

Until recently I had suspected that the 'Mark of the Beast' might be a bar code or QR code tattooed upon a person's skin. Or that it might be an RFID chip inserted underneath a person's skin. But with more recent study I have discovered that, in the original Greek of Revelation 13:16 (above), the words 'forehead' and 'hand' were not written in the **DATIVE** case (indicating that something is being done **TO** them). Rather they were written in the **GENITIVE** case; indicating that something is being taken **FROM** a person's forehead or hand.

And the Greek word translated 'mark' can also be translated as an 'image' or 'impression' of something. And so I now believe that the Beast's 'Mark' is actually a scan taken from people's faces and hands. These comprise the biometric data being collected today by many nations. And it will all come together in a worldwide system of human registration.

This registration of people will be comprised of three things; all three of which are described in Revelation 13:17:

- 1) Biometric scans (markings or images) taken from faces and hands.
- 2) An official legal name assigned by the system.
- 3) An official number connected to the person's official name.

And that no one may buy or sell except one who has 1) the scan (mark, image or impression), and 2) an official name from the Beast, and 3) an official number associated with his official name. Revelation 13:17

I have not yet identified the Beast's official numbering system, based upon a 6-6-6 format. But God is just and fair. And so when the Beast's 'number' does come, I trust that it will be obvious.

My concern, however, regards the fact that all of us are already accustomed to using facial recognition and fingerprint technology. And so the Mark (**SCAN**) of the Beast will just seem like a harmless improvement upon the status quo. For a further discussion of the False Prophet and his 'Mark', I refer my visitor to my page titled '**Understanding the False Prophet**'.

In Revelation God has warned that those who embrace this 'Mark' will suffer never-ending torment in the 'Lake of Fire and Brimstone'. And so I am placing this message regarding the 'Mark' at the beginning of every page in this web site. What each of us does now in response to the False Prophet's 'Mark' will determine our eternal destinies:

Then a third angel followed them, saying with a loud voice “If anyone worships the Beast and his image and embraces his **SCAN**, taken from his own forehead or from his hand, he himself shall also drink of the wine of the wrath of God; which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

And the smoke of their torment ascends forever and ever. And they have no rest day or night, who worship the Beast and his image, and whoever receives the **SCAN** associated with his own name.” Here is the patience of the saints. Here are those who keep the commandments of God and the faith of Jesus. Revelation 14:9-12

### **CONCLUSION: WE NEED TO FOCUS**

And so combining a knowledge of **1)** how close the second coming of Christ is, together with **2)** a better understanding of the 'Mark of the Beast', my warning is...

## **DO NOT SUBMIT TO THE MARK (**SCAN**) OF THE BEAST!**

So what is it that God is calling Christians to do in this hour? To prepare for death. God now calls upon Christians to follow the three young Hebrew men, who went into the fiery furnace rather than deny their God (Daniel 3). And to follow Daniel, who risked the lion's den rather than to cease worshipping the one true God (Daniel 6). God calls upon Christians to hear His word and to understand the choice that now confronts all of mankind:

If we endure, we shall also reign with Him. If we deny Him, He also will deny us.  
2 Timothy 2:12

And they overcame him (Satan) by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Revelation 12:11

As I explain in my four pages on '**The Beast and its Three Allies**', the rise of Constantine to conquer the world under the banner of the Cross was seen by many as the TRIUMPH of Christianity. It represented God finally exercising dominion over the world; taking His great power and reigning (Revelation 11:17) through people and institutions authorized by Him.

This was the 'great falling away from the faith' that Paul said would accompany the rise of a 'man of sin' (2 Thessalonians 2:3-4). And so today some 'professing Christians' portray the coming of artificial intelligence and other technologies as 'God saving the world'. It is hailed as the arrival of 'peace and safety' (1 Thessalonians 5:3), and of diversity, equity and inclusion. But the simple choice still confronts us. Will we embrace Constantine's 'victory'. Or will we go outside of the world's 'wide gate' (Matthew 7:13) and meet the Savior there?

The Spirit Himself bears witness with our spirit that we are children of God. And if children, then heirs. Heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. Romans 8:16-17

Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate (of Jerusalem). Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come.

Hebrews 13:12-14

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## BEGINNING WITH DANIEL'S EYES

When Daniel received the 70-Weeks prophecy (Daniel chapter 9), he was told twice by the angel that he would be able to understand what he was being given:

**And he informed me and talked with me, and said “O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved. Therefore consider the matter and understand the vision. Daniel 9:22-23**

The angel was not telling Daniel that he would be able to understand EVERYTHING about the 70th Week. Rather, Daniel would understand the partial information that was being given to him at that time. A full understanding of the entire 70th Week would have to wait for **Jesus' Olivet Discourse** and **John's Little Book**.

Therefore it is important that we approach Daniel's 70-Weeks prophecy looking through his own eyes; approaching it as he himself would have approached it. We must ask ourselves 'How would Daniel have perceived these verses?'

A mistake that has blinded many churches has been to approach Daniel's prophecy through the eyes of 'tradition' (like Postmillennialism and Dispensationalism). Many Christians have chosen to 'reverse engineer' Daniel chapter 9, rather than go back 2500 years and start in Daniel's shoes. Daniel indeed confessed that some of his prophetic visions baffled and dismayed him (Daniel 7:28, 8:27, 12:8). But the 70 Weeks prophecy is not one of them.

And so in this single PDF page I condense the first four pages (or 'links') of my prophecy section; for the sake of easier reading and sharing.

## LINK #1 - THE ABRAHAMIC COVENANT

We first encounter Abraham in Genesis chapter 12. And from that point onward over 99% of the Bible focuses on two promises that God made to Abraham, and His fulfillment of those two promises.

God promised Abraham that a single PERSON would someday be born into the world through Abraham and his family; a person whom God called 'Abraham's Seed'. This person would be Jesus Christ. And God told Abraham that his 'Seed' would accomplish two things:

- 1) Make the  **blessing of salvation**  available to all the nations of humanity.
- 2) Possess  **the land of Israel**  and share it with Abraham forever.

What must be emphasized here is that these two promises to Abraham represent a two-part theme that we find following everywhere throughout God's word; that the Savior of mankind will first **SUFFER** before He is **GLORIFIED**.

- 1) Abraham's 'Seed' will **suffer and die** so that He can make the forgiveness of sins available to mankind.
- 2) Abraham's 'Seed' will then be **glorified** in His eternal **possession of the land of Israel** (together with Abraham).

Then Jesus said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have **suffered** these things and to enter into His **glory**?" And beginning at Moses and all the prophets, Jesus expounded to them in all the scriptures the things concerning Himself. Luke 24:25-27

It is hard to overstate the importance of the Abrahamic Covenant in God's eyes. God told Moses that being the God of 'Abraham, Isaac and Jacob' would be His memorial unto all generations of humanity; **FOREVER!** (Exodus 3:15). And we first see this 'memorial' in God's dealings with Abraham's 12 great grandsons in the Old Testament; the 12 tribes of Israel.

And then we also see the Abrahamic Covenant in Jesus' 12 apostles, who will judge the 12 tribes someday (Matthew 19:28, Luke 22:30). We see it in 144,000 young men who are 'firstfruits to God' from the 12 tribes of Israel (12,000 from each tribe, Revelation 7:3-8, 14:1-5). And we see it in an eternal city of Jerusalem (Revelation 21:1-22:5) that will...

- 1) Have 12 gates named after Israel's 12 tribes.
- 2) 12 foundations named after Jesus' 12 apostles.
- 3) Will be built as a cube 12,000 furlongs long, wide and high.
- 4) Will have walls 144 cubits (12 x 12) thick.

To miss the import of these 12's in both the Old Testament and the New, is to miss the meaning of the Bible completely. Without the Abrahamic Covenant as our 'North Star', we cannot begin to understand redemption in Christ, or prophecy. As the apostle Paul wrote, the Abrahamic Covenant is the Gospel (Galatians 3:8). And the Abrahamic Covenant is also the 'testimony of Jesus', and thus is 'the Spirit of prophecy' (Revelation 19:10).

## **LINK #2 - DANIEL'S 70-WEEKS PROPHECY**

Daniel received the 70-Weeks prophecy shortly after the fall of the Babylonian Empire, and its replacement by the Persian Empire. And as Daniel studied the prophecies of Jeremiah (who had been living in Israel at the same time that Daniel had been living in Babylon), Daniel found Jeremiah's '70-Years' prophecy. Daniel discovered that Jeremiah had foretold that Jerusalem would lie in desolation for 70 years (Jeremiah 25:11-12, 29:10).



With the end of those 70 years approaching, Daniel began to pray to God; confessing the sins of himself and his people, and seeking God's mercy (Daniel 9:1-19). In response to Daniel's prayers about Jeremiah's '70-Years' prophecy, God gave Daniel the '70-Weeks' prophecy. That prophecy provides the world with two timetables; for the first and second comings of Jesus Christ to fulfill the two parts of the Abrahamic Covenant:

- 1) A 69-week timetable leading to Jesus' first coming **to die for the sins of the world.**
- 2) A final 70th week leading to His second coming **to secure Jerusalem and the land of Israel** for Abraham, David and the Jewish people.

As we look at the following four verses, we need to be asking ourselves...

- 1) What do they say in terms of the Abrahamic Covenant?
- 2) How would Daniel himself have understood them?

### DANIEL 9:24

Seventy weeks are determined upon your people and upon your holy city (Jerusalem); to **finish the transgression**, to make **an end of sins** and to **make reconciliation for iniquity**. To bring in **everlasting righteousness**, to seal up (complete) vision and prophecy and to **anoint the most Holy**.

In this verse the Hebrew word translated 'week' means a 'heptad'; 'a group of seven things'. A so a 'week' of minutes would be 7 minutes. A 'week' of days is 7 days. And a 'week' of years would be 7 years.

In this first verse God gave Daniel the 'big picture'; that the Jewish people (the family of Abraham) would fully and finally possess both promises of the Abrahamic Covenant after a total of 70 Weeks had passed:

**PROMISE #1)** The **forgiveness of sins** and the ability to live **righteous lives** (through faith in Christ and the indwelling of the Holy Spirit). These things come to mankind through union with Jesus in His **SUFFERINGS**: His own death, burial and resurrection.

**PROMISE #2)** The anointing and **GLORIFYING** of Israel's '**most holy King**' (Jesus, the Son of David), and the anointing of Israel's '**most holy Place**' (the Millennial Temple, described in Ezekiel chapters 47-48). These two anointings, of Israel's King and Temple, will initiate Israel's **possession of Jerusalem and the promised land**.

For the Lord is our defense, and the Holy One of Israel is our King.    Psalm 89:18

I am the Lord, your Holy One; the creator of Israel, your King.    Isaiah 43:15

This is the law of the Temple. The whole area surrounding the mountaintop is most holy. Behold, this is the law of the Temple.    Ezekiel 43:12

Daniel surely would have understood this verse as describing Abraham's people finally enjoying the full possession of both promises of the Abrahamic Covenant:

- 1) The  **blessing of forgiveness and righteousness**  through Abraham's 'Seed'.
- 2) The  **possession of the promised land of Israel**  with Abraham's 'Seed'.

### DANIEL 9:25

Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto **Messiah** the **Prince**, shall be seven weeks and sixty-two weeks (69 weeks total). The street shall be built again, and the wall, even in troublesome times.

Here again in this verse we see God's two promises to Abraham emphasized; that Jesus would be both a **Messiah** (Savior) for all mankind, and a land-owning **Prince** (the promised Son of King David).

The permission to rebuild Jerusalem was given to the Jews by the Persian king Artaxerxes I in 445 BC, and is recorded in the book of Nehemiah. It should not be confused with a permission given roughly 90 years earlier by King Cyrus of Persia, allowing the Jews to rebuild their Temple within the ruins of Jerusalem. That permission is recorded in the book of Ezra.

The 69 weeks in this verse (7 weeks + 62 weeks) would be 'weeks of years'; each week being 7 years long (for a total of 483 years). Why does God divide the 69 weeks into 7 weeks and 62 weeks? There are many opinions about this. One popular idea is that although the city's gates and walls were rebuilt miraculously in 52 days (Nehemiah 6:15), the inner city may not have been fully repopulated and functional until 7 'weeks' (49 years) had passed (Nehemiah 7:4).

### DANIEL 9:26

And after threescore and two weeks shall **Messiah** be cut off (die), 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.

In this verse God showed Daniel three outwardly visible, historical circumstances that would follow the Messiah's coming:

- 1) Israel's Messiah (Savior) would be put to death (**SUFFER**).
- 2) The city of Jerusalem and its Temple would be destroyed a second time (by the people of another prince).
- 3) Jerusalem's destruction would be 'floodlike', and desolations could continue throughout an ongoing 'war'.

These predictions have all been historically fulfilled in the crucifixion of Jesus Christ, the destruction of Jerusalem and its Temple by the armies of Rome in **70 AD** (led by the Roman prince Titus, son of the new Emperor Vespasian), and Jerusalem's subjection to ongoing desolation and warfare through the following centuries.

### DANIEL 9:27

Then he shall confirm a covenant with many for one week. But in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolator. Daniel 9:27

There is broad agreement among many students of the Bible regarding my interpretation of the first three verses. But strong disagreements exist over the meaning of the fourth and final verse above. This verse contains three sentences. And disagreements have arisen over who '**HE**' is in the first two sentences, and over who the '**ONE** who causes desolation' is in the third sentence.

- 1) **HE** will confirm a covenant with many for one week.
- 2) In the MIDDLE of that week **HE** will bring sacrifices and offerings to a halt.
- 3) On the wing of abominations will come **ONE** who causes desolation, until the decreed end is poured out upon the **ONE** who causes desolation.

The first question that we must answer is 'Who is the '**HE**' of the first two sentences?' And we are limited to only two choices. It must be one of the two persons that are mentioned in the preceding verse; either Israel's Messiah and Prince, or the 'prince' of another people who would destroy Jerusalem and the Temple.

And given the fact that Israel's Messiah was put to death in verse 26, He would have to be raised from the dead in order to be the '**HE**' of verse 27. Is this possible?

#### WOULD DANIEL HAVE EXPECTED THE MESSIAH'S **RESURRECTION FROM THE DEAD**?

This is where we must choose to walk in Daniel's shoes, or not. The answer is 'Absolutely yes!' Daniel was aware of several prophecies that foretold the Messiah's resurrection:

- 1) Daniel himself had already received two prophecies that foretold the final conquest of the world by Israel's Messiah; as a 'Stone cut out without hands' (Daniel 2:34-35), and as 'the Son of Man' authorized to rule the world by the 'Ancient of Days' (God the Father, Daniel 7:13-14).

And Daniel's 70-Weeks prophecy began (verse 24) with both of the covenant promises to Abraham fulfilled for Israel at the end of the 70 Weeks; **salvation** and the land. So Daniel would have expected that if the Messiah **SUFFERED DEATH** at the end of the 69 weeks, He must be **GLORIOUSLY** raised from the dead in order to secure **Jerusalem and the land**.

- 2) Daniel would have been aware of King David's prophecy in Psalm 16:10, foretelling that although God's 'Holy One' would **SUFFER** death, His soul would **NOT BE LEFT IN SHEOL** (Hell), and His body would **NOT EXPERIENCE DECAY**.

- 3) Daniel would also have been aware of Isaiah 53:12, foretelling that because the Messiah would 'pour out His soul unto **DEATH**' for sinners, He would be greatly blessed and **GLORIFIED**; clearly implying His resurrection from the dead.

And so Daniel would not only have expected the resurrection of the Messiah,

#### HE WOULD NEVER HAVE CONSIDERED ANY OTHER POSSIBILITY!

The Abrahamic combination of **SUFFERING** and **GLORY** were very much 'front and center' in Daniel's mind. And so for Daniel a resurrected '**Messiah** the **Prince**' would have been most reasonably the '**HE**' of verse 27. No other person would have ever occurred to him.



The only thing that remains is to explain Jesus' three **GLORIOUS** activities as described in the three sentences of Daniel 9:27:

- 1) Abrahamic Covenant Confirmer (for one Week)
- 2) Mosaic Covenant Ender (in the middle of the Week)
- 3) Conqueror of Satan

### **JESUS AS THE ABRAHAMIC COVENANT CONFIRMER (for one Week)**

The original Hebrew word translated 'confirm' in Daniel 9:27 does not mean to establish a new covenant between persons, but to fulfill, ratify or perform the promises of a covenant that already exists. In this case, through His own death, Jesus changed the Abrahamic Covenant from a promise into a reality.

Jesus has confirmed the Abrahamic Covenant for one Week. And that Week, as we shall see, is the 'Great Week' of the Abrahamic Covenant. It extends backward in time to Abraham, and forward in time to our own present day. And we must recognize that Jesus alone is the great 'Covenant Confirmer' of the entire Bible:

**“Behold, I send My messenger (John the Baptist). And he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple. Even the Messenger of the Covenant, in whom you delight. Behold, He is coming,” says the Lord of hosts.**

Malachi 3:1

**God has helped His servant Israel in remembrance of His mercy. As He spoke to our fathers; to Abraham and to his SEED forever.” Mary in Luke 1:54-55**

**To PERFORM the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham. To grant us that we, being delivered from the hand of our enemies, might serve Him without fear. In holiness and righteousness before Him all the days of our life. Zacharias in Luke 1:72-75)**

**You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘And in your SEED all the families of the earth shall be blessed.’ To you first, God having raised up His Servant Jesus, sent Him to bless you; in turning away every one of you from your iniquities.” Peter in Acts 3:25-26**

**Now I say that Jesus Christ has become a servant to the circumcision (Jewish people) for the truth of God. To confirm the promises made to the fathers, and that the Gentiles might glorify God for His mercy. Paul in Romans 15:8-9**

Jesus' confirmation of the Abrahamic Covenant was first declared openly to Israel and the entire world on the day of Pentecost.

### **JESUS AS THE TEMPLE ENDER (in the MIDDLE of the Week)**

Daniel would have also expected that the Messiah, through His own atoning **DEATH** and **GLORIOUS** resurrection, would bring an end to the animal sacrifices of Moses. He would have been aware of King David's words regarding the powerlessness of those sacrifices:

Sacrifice and offering You (God) did not desire. My ears You have opened. Burnt offering and sin offering You did not require. Psalm 40:6, Hebrews 10:4-10

For You do not desire sacrifice, or else I would give it. You do not delight in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart. These, O God, You will not despise. Psalm 51:16-17

And Daniel would have been aware of King David's prophecy that the Messiah would have a new Priesthood, different from the priests of the Mosaic Covenant:

The Lord said to my Lord, "Sit at My right hand, until I make Your enemies Your footstool." The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers in the day of Your power. In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. The Lord has sworn and will not relent: "You are a **PRIEST FOREVER** according to the order of Melchizedek." Psalm 110:1-4, Hebrews 7:11-19

And finally Daniel might have been aware of Jeremiah's prophecy, foretelling the replacement of the Mosaic Covenant with a New Covenant. That New Covenant would bring the two-part salvation of Daniel 9:24; the **forgiveness of sins** and **a life of righteousness**:

"Behold, the days are coming" says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant (of Moses) that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt. My covenant which they broke, though I was a husband to them" says the Lord.

"But this is the covenant that I will make with the house of Israel after those days" says the Lord. "I will **put My law in their minds**, and **write it on their hearts**. And I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying 'Know the Lord'. For they all shall know Me, from the least of them to the greatest of them" says the Lord. "For **I will forgive their iniquity**, and **their sin I will remember no more.**" Jeremiah 31:31-34, Hebrews 8:8-12

One additional thing needs to be remembered here. Jesus brings an end to the Mosaic Temple and its animal sacrifices 'in the middle' of the 70th Week. So as we recognize the historical event that accomplished this, we can identify the **MIDPOINT** of the 70th Week as **70 AD**.

## JESUS AS THE CONQUEROR OF SATAN

The subject of the third sentence of Daniel 9:27, the '**ONE**' who comes upon the wings of abomination to bring desolation, is Satan. And what we find here is one of the greatest themes of the Bible; Jesus' victory over Satan through the cross:

How you are fallen from heaven, O star of the morning, son of the dawn! How you are cut down to the ground, you who weakened the nations! For you have said in your heart 'I will ascend into heaven. I will exalt my throne above the stars of God. I will also sit on the mount of the congregation, on the farthest sides of the north. I will ascend above the heights of the clouds. I will be like the Most High'. Yet you shall be brought down to Sheol, to the lowest depths of the Pit. Isaiah 14:12-15

“By the abundance of your trading you became filled with violence within, and you sinned. Therefore I cast you as a profane (ABOMINABLE) thing out of the mountain of God. And I destroyed you, O covering cherub, from the midst of the fiery stones. Your heart was lifted up because of your beauty. You corrupted your wisdom for the sake of your splendor. I cast you to the ground. I laid you before kings, that they might gaze at you. You defiled your sanctuaries by the multitude of your iniquities; by the iniquity of your trading. Therefore I brought fire from your midst. It devoured you. And I turned you to ashes upon the earth in the sight of all who saw you. Ezekiel 28:16-18

Just a few days before His death, Jesus said:

Now is the judgment of this world. Now the ruler of this world will be cast out. And I, if I am lifted up from the earth (on a cross), will draw all peoples to Myself. John 12:31-32

At the 'last supper' with His disciples, Jesus foretold that God's judgment of Satan would be one of three messages that the Holy Spirit would declare to the world:

And when the Holy Spirit has come, He will convict the world of sin, and of righteousness, and of judgment. Of sin, because they do not believe in Me. Of righteousness, because I go to My Father and you see Me no more. Of judgment, because the ruler of this world is judged. John 16:8-11

The apostle Paul spoke of Christ's triumph over Satan through the cross:

Having wiped out the handwriting of legal requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them; triumphing over them in it. Colossians 2:14-15

And Jesus' great victory over Satan is described in Revelation 12:7-9:

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought. But they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old called the Devil and Satan, who deceives the whole world. He was cast to the earth, and his angels were cast out with him.

This is exactly what Daniel would have expected. Beginning with the promise in Genesis 3:15, that the 'Seed of a woman' would someday crush Satan's head, the people of Israel all knew that Satan was both a WINGED angelic being and a moral ABOMINATION. And through the prophecy of Isaiah 14 they also knew that, after his defeat, Satan would go on to bring DESOLATION to the entire world:

Those who see you (Satan) will gaze at you and consider you, saying "Is this the **ONE** who made the earth tremble and shook kingdoms? Who made the world as a wilderness and destroyed its cities? Who did not open the house of his prisoners?" Isaiah 14:16-17

It is one of the greatest tragedies of today's Christian church that it has misunderstood the prophetic phrase 'abomination of desolation', and has failed to put a date and time upon one of the three great messages of the Holy Spirit; 'That the ruler of this world has been judged, and has been cast down to earth in open defeat'.

### LINK #3 - JESUS' OLIVET DISCOURSE

Two days before His crucifixion, as Jesus was leaving the Temple, He had a brief exchange with His disciples:

Then Jesus went out and departed from the Temple. And His disciples came up to show Him the buildings of the Temple. And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." Matthew 24:1-2



**NOT ONE STONE  
LEFT UPON ANOTHER**

Jesus was not talking about the stones of the Temple Mount platform, but the stones of the Temple itself; and of all the other structures which rested on top of the Temple Mount. Later that day, as Jesus and His disciples sat on the Mount of Olives overlooking the Temple, they pressed Him for more information, asking Him two questions (Matthew 24:3):



**TWO QUESTIONS  
ON THE MOUNT OF OLIVES**

- 1) When will the destruction of the Temple occur?
- 2) What will be the sign of Jesus' second coming and the end of the age?

Jesus' answer to His disciples' questions has come to be known as 'The Olivet Discourse'. There are three accounts of His answer, recorded in the gospels of Matthew, Mark and Luke (for a printout of all 3 versions, see my '[THREE OLIVET VERSIONS PDF](#)').

Jesus did not describe the future in chronological order. Instead He began with the middle first:

**Part 1)** Future world events BETWEEN the destruction of Jerusalem in 70 AD and Jesus' second coming.

**Part 2)** The approaching destruction of Jerusalem in 70 AD.

**Part 3)** Jesus' second coming.

Here I concentrate upon **Part 2**; the second section of the Olivet Discourse. It was Jesus' description of the approaching destruction of Jerusalem. Notice that it is worded differently in Luke's version. This side-by-side comparison sheds important light on these differences:

#### Matthew 24:15-22

Therefore when you see the '**abomination of desolation**' spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), **then let those who are in Judea flee to the mountains**. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

#### Mark 13:14-20

So when you see the '**abomination of desolation**' spoken of by Daniel the prophet, standing where it ought not (let the reader understand), **then let those who are in Judea flee to the mountains**. Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter. For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.



### Luke 21:20-24

But when you see **Jerusalem surrounded by armies**, then know that its **desolation** is near. Then let those who are in **Judea flee to the mountains**, let those who are in the midst of her depart, and let not those who are in the country enter her. For **these are the days of vengeance**, that all things which are written may be fulfilled. But woe to those who are pregnant and to those who are nursing babies in those days! For there will be **great distress in the land and wrath upon this people**. And they will **fall by the edge of the sword**, and be led away **captive into all nations**. And **Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled**.

It is clear (from the **blue words** above) that Luke's version is describing the destruction of Jerusalem and the Temple by the armies of Rome in **70 AD**. This was a divine judgment foretold by the Lord Jesus. And so, because these three sections are all found in the same location within their respective versions of the Discourse, and because they are worded so similarly, it is reasonable to conclude that Daniel's 'Abomination of Desolation' (in Matthew and Mark) and Luke's 'desolation by surrounding armies' are all referring TO THE SAME EVENT.

But why the difference in the versions? In Matthew and Mark Jesus was referring to the words of Daniel 9:27, where the victorious Messiah would cause a winged **abomination** to bring **desolation**. Matthew and Mark were Jewish men writing to a largely Jewish audience. And the Jewish people could understand that Satan is the 'abomination of desolation', whose coming coincides with the destruction of the Temple and the ending of sacrifices (in Daniel 9:27, 11:31 and 12:11).

One might ask 'Why doesn't God just identify Satan by name in Daniel 9:27? Why leave the subject of Daniel 9:27 vague and in doubt?' The answer may lie in the verse which describes Satan's unique wickedness in Isaiah 14:20:

**You will not be joined with the kings of the earth in burial. Because you have destroyed your land and slain your people. The brood of evildoers shall never be named.**

Meanwhile Luke was a Gentile writing to a largely Gentile audience; an audience that would not have had an Old Testament Jewish perspective. And Luke was a frequent traveling companion of Paul, 'the apostle to the Gentiles'.

And so, under the inspiration of the Holy Spirit, Luke used the words of Daniel 9:26 to describe the outwardly visible, historic destruction of Jerusalem by the armies of Rome in **70 AD**. This is why Luke did not need to caution his readers to be 'careful to understand' his words, as Matthew and Mark did. His version is very plain and straightforward.

Two things need to be understood here. **FIRST**, all three of these passages are describing the destruction of the Temple and the ending of its sacrifices and offerings; which Daniel was told would occur in the **middle** of the 70th Week (Daniel 9:27). And so we can conclude:

**70 AD MARKS THE MIDPOINT OF DANIEL'S 70th WEEK**



**SECONDLY**, by describing Jerusalem's destruction in terms of both Satan's downfall and Rome's armies, God is revealing AN IMPORTANT CONNECTION BETWEEN THE TWO. As I explain in my page titled **Understanding the Beast**, the Beast of Revelation came into existence with the rise of Vespasian to the Roman emperors in late 69 AD. And Revelation 13:2,4 describes this Beast as being authorized and empowered by Satan.

And so by presenting to us two different descriptions of Jerusalem's destruction in His Olivet Discourse, Jesus was placing **THE FIRST JOINT OPERATION OF SATAN AND THE BEAST** 'front and center' before the eyes of the world.

### **LINK #4 - JOHN'S LITTLE BOOK**

We first encounter John's Little Book in Revelation chapter 10, where an angel told him to eat it; forewarning him that it would be sweet in his mouth, but bitter in his stomach. And then the contents of the 'Little Book' are given to us in the **FOUR VISIONS** of Revelation chapters 11-13. These four visions are all framed in terms of either one or both halves of Daniel's 70th Week.

I have recently created this illustration of the **FOUR VISIONS** (below). For the sake of brevity I use it here. If my reader would like more detailed explanations and illustrations of these four visions, I would refer him to my web page titled '**John's Little Book**'.

