

THE TIMETABLE FOR JESUS' SECOND COMING

AN EXPLANATION OF DANIEL'S 70th WEEK

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DO YOU KNOW WHAT TIME IT IS?

At the beginning of each page in the Prophecy Section of my journal I ask this question, and then briefly explain God's timetable for the second coming of Jesus Christ. But in this present page I explain that timetable more thoroughly.

THAT TIMETABLE IS DANIEL'S 70th WEEK

The key to fully understanding Daniel's 70th Week is to examine the four links in a divine 'prophetic chain', in the historic order in which we find them in the Bible:



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 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:

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

God's covenant with Abraham is so important to Him that He 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 see God's words to Moses confirmed in the final book of the Bible. We see a New Jerusalem with 12 gates named after the 12 Tribes of Israel (the 12 great-grandsons of Abraham), and having 12 foundations named after the 12 Jewish apostles of the Lord Jesus Christ (Revelation 21:12-14). This emphasis upon Abraham and his family is not because they are better than any other people. It is because God chose to use Abraham and his family to reveal His own divine glory.

LINK #2 - DANIEL'S 70-WEEKS PROPHECY

The prophet Daniel lived roughly 1300 years after Abraham; around 600 BC. He was a Jew who had been taken captive from his homeland of Israel to Babylon. And then several years later Daniel had seen the king of Babylon (Nebuchadnezzar) return to Israel and completely destroy it in 586 BC.

In the face of Babylon's desolation of Israel, Daniel wondered what would become of the promises that God had made to Abraham and his family. And during his long life in exile God gave Daniel 5 prophecies (Daniel chapters 2, 7, 8, 9, and 10-12) in answer his questions.

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 exile), 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 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 both promises 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 and his family (the Jewish people).

Before I explain the four verses of this prophecy, it is important to first point out what the angel Gabriel said to Daniel in the two verses immediately preceding this prophecy. He told Daniel that he would **BE ABLE TO UNDERSTAND IT:**

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

And so as we look at the following four verses, we need to ask ourselves 'How would Daniel have perceived them?' This is the vital key and starting point. There are many opinions about the four verses of Daniel 9:24-27. Many people come to the 70-Weeks prophecy with presuppositions and errors that they have been taught by others. But unless we approach it looking through Daniel's 'Old Testament eyes', we will miss its true meaning.

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 the original Hebrew version of this verse, the Hebrew word for 'heptad' is used; meaning 'a group of seven things'. English translations use the word 'week' to convey a group of 'seven units of time' (possibly 7 days, 7 weeks, 7 months or 7 years of time).

In this verse God gives Daniel the 'big picture'; that the Jewish people (the family of Abraham) will fully and finally possess both promises of the Abrahamic Covenant after 70 weeks:

PROMISE #1) The **forgiveness of sins** and the ability to live **righteous lives** (through faith in Christ and the indwelling of the Holy Spirit).

PROMISE #2) The anointing 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 40-48). 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 would have understood this verse to mean Abraham's full and final possession of both promises of the Abrahamic Covenant; the blessing of eternal life and his shared possession of the promised land with his 'Seed' forever.

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) The Messiah would be put to death.
- 2) The city of Jerusalem and its Temple would be destroyed AGAIN (by the people of another prince, after the Prince of Israel has died).
- 3) Ongoing warfare and desolations would continue.

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 Emperor Vespasian), and Jerusalem's subjection to warfare and ongoing desolation over the following centuries.

DANIEL 9:27

There is broad agreement among many students of the Bible regarding my interpretation of the first three verses above. But profound disagreements exist over the meaning of the fourth and final verse below. 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, or the 'prince' of the people who would destroy Jerusalem and the Temple.

And given the fact that Israel's Messiah is 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?

The answer is 'Yes, absolutely!' 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 God the Father (Daniel 7:13-14).

And so Daniel would have concluded that if the Messiah was killed at the end of the first 69 weeks, He would have to be raised from the dead in order to fulfill the prophecies that Daniel himself had already received.

2) Daniel would have been aware of King David's prophecy in Psalm 16:10, foretelling that although God's 'Holy One' would die, His soul would not be left in Sheol (Hell), and His body would not experience decay.

3) Daniel would 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 anybody else as the 'HE' of verse 27.

And knowing that God had made His covenant promises to Abraham, Isaac and Jacob His eternal memorial, and also knowing that Israel's full and final enjoyment of the Abrahamic promises would mark the endpoint of the 70 weeks, Daniel would have recognized that the covenant that 'HE' would confirm in verse 27 is the Abrahamic Covenant.

DANIEL WOULD HAVE EXPECTED THE RESURRECTED MESSIAH TO CONFIRM THE ABRAHAMIC COVENANT

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

Secondly, Daniel would have expected the resurrected Messiah to bring an end to the animal sacrifices of Moses.

DANIEL WOULD HAVE EXPECTED THE RESURRECTED MESSIAH TO END THE MOSAIC COVENANT

Daniel would have been aware of King David's words regarding the powerlessness of animal 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 special 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 would probably have been aware of Jeremiah's prophecy, foretelling the replacement of the Mosaic Covenant with a New Covenant:

"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

Clearly these words of Jeremiah foretold the forgiveness of Israel's sins and its possession of 'everlasting righteousness' at the end of Daniel's 70th Week. And Jeremiah connected this blessedness with the replacement of the Mosaic Covenant.

In the first two sentences of verse 27 Daniel was told that the Messiah would confirm a covenant for one week, and bring an end to sacrifices and offerings at the midpoint of that same week. This is the 70th Week of this prophecy. Two things are seen here:

- 1) The second half of the 70th Week would be a period beginning with the end of sacrifices and offerings, and ending with the full restoration and blessing of Israel.
- 2) This second half of the 70th Week is described in both verse 26 and 27 as a period of flood-like destruction, warfare and desolations for Israel.

Therefore Daniel would have been open to the possibility that the second half of the 70th Week would be a period longer than 3.5 regular calendar years (one half of 7 years).

The subject of the third sentence, the '**ONE**' who comes upon the wings of abomination to bring desolation, is Satan. And what we find here in Daniel 9:27 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 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 uniformly knew that Satan was both a winged angelic cherub 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 ignored what Jesus said would be 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 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 all of 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):



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. In Matthew's version we also find additional warnings and instructions from the Lord Jesus concerning the need for people to be watchful and ready when He returns (chapter 25).

The Olivet Discourse is divided into 3 parts. 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.

The three version's of Jesus' Olivet Discourse are practically identical. Here I concentrate upon **Part 2**; Jesus' description of the approaching destruction of Jerusalem. Notice that it is worded differently in Luke's version. A side-by-side comparison is helpful:

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.

Matthew 24:15-22

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.

Mark 13:14-20

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**.

Luke 21:20-24

It is clear 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' (referred to in Matthew and Mark) and Luke's 'desolation by surrounding armies' are all descriptions of 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 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, that would not have had this 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. His version is very plain and straightforward.

Two things need to be understood here. **First of all**, 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 THE VITAL LINK 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 describe this Beast as being authorized and empowered by Satan.

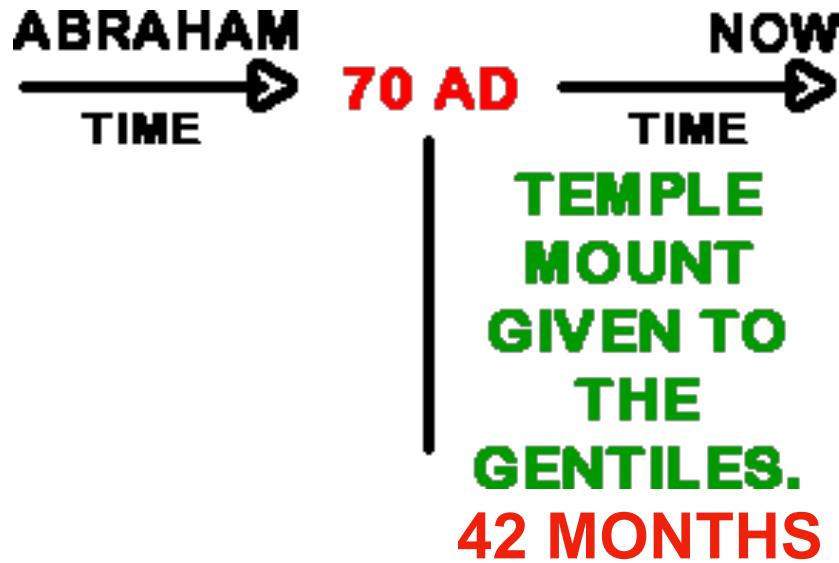
And so by giving us two different descriptions of Jerusalem's destruction in 70 AD, from verses 26 and 27 of Daniel chapter 9, God has used the Olivet Discourse to place the first united action of the Beast and Satan 'front and center' before the eyes of the world.

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.

In this document I do not explain these four visions in depth. I explain them more fully in my page titled '**John's Little Book**'. Here I will only ask my reader to remember one thing as you consider these four visions; that Jesus' Olivet Discourse indicates that the **midpoint** of Daniel's 70th Week is Rome's destruction of Jerusalem **in 70 AD**.

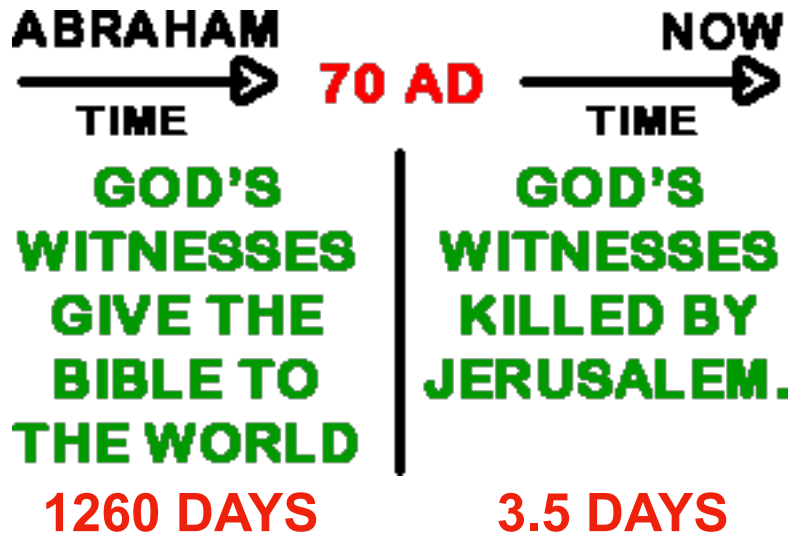
1) THE TEMPLE AND THE COURTYARD (Revelation 11:1-2)



THE TEMPLE MOUNT TODAY

**STILL TRAMPLED UNDERFOOT
BY THE GENTILES
'42 MONTHS' LATER**

2) THE TWO WITNESSES (Revelation 11:3-12)



The miracles of the two witnesses in this vision are similar to those of Moses and Elijah. But this vision is not of Moses and Elijah. These two witnesses symbolize what the Jewish people have called the Bible; 'The Law and the Prophets'.

These miraculously empowered witnesses represent God giving the entire Bible to the world (in both the Old and New Testaments) prior to 70 AD. The message of Jesus and His apostles was also divinely authenticated through signs and wonders, just as the words of the Old Testament prophets had been.

And the dead bodies of these witnesses, lying in the city of Jerusalem, represents the fulfillment of Jesus' warning to the Pharisees. The order of events is 'the giving of God's inspired word' followed by 'the judgment of those opposing God's word':

Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city. So that on you may come all the righteous blood shed on the earth; from the blood of righteous Abel, to the blood of Zechariah the son of Berechiah, whom you murdered between the Temple and the altar. **Assuredly, I say to you, all these things will come upon this generation.**

Matthew 23:33-36

Paul presented this same order: 'God's word given' and 'the judgment of unrepentant Israel':

For this reason we also thank God without ceasing. Because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth; the word of God. Which also effectively works in you who believe.

For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Jews. Who killed both the Lord Jesus and their own prophets, and have persecuted us. And they do not please God and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved. So as always to fill up the measure of their sins. But wrath has come upon them to the uttermost. 1 Thessalonians 2:13-16

3) THE WOMAN, THE CHILD AND THE DRAGON (Revelation 12)



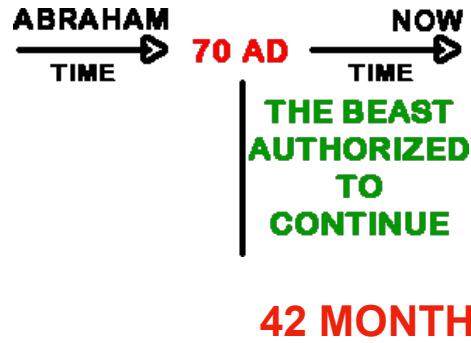
In this vision the dispersion ('Diaspora') of the Jewish people throughout the world after 70 AD is described as both 1260 days (one half of 7 regular years), and 3.5 'times'. This again suggests that God's time measurements in these four visions are not to be taken literally, but are to be understood symbolically.

The fourth and final vision represents a great prophetic transition from the first three visions. In those first visions we are shown what God would accomplish through the Jewish people:

- 1) Be the biological means of bringing the promised 'Seed of Abraham' into the world as a Savior for mankind.
- 2) Give the word of God (the Bible) to the world.
- 3) Provide a temporary Tabernacle and way of sacrificial worship that would foreshadow the Messiah's coming and instruct the world regarding a right relationship with God.

For this reason the first half of the 70th Week might well be called 'The Times of the Jews'. But in this final vision we are shown what the Devil would accomplish during 'The Times of the Gentiles'; Satanic rage poured out upon Jews, Christians and the world through the Beast.

4) THE BEAST FROM THE SEA (Revelation 13)



And so, after combining the information from all four links in this 'prophetic chain'...



...it becomes clear that the final 70th Week of Daniel chapter 9 is the 'Great Week of the Abrahamic Covenant'; and that Jesus' second coming is very close at hand.

