

## I. INTRODUCTION

A. The heavens declare the glory of God.

<sup>1</sup> The heavens declare the glory of God; the skies proclaim the work of his hands. <sup>2</sup> Day after day they pour forth speech; night after night they display knowledge. <sup>3</sup> There is no speech or language where their voice is not heard. <sup>4</sup> Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun, <sup>5</sup> which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. <sup>6</sup> It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat. (NIV Ps. 19:1-6)

B. Some of the most dramatic signs in the heavens will be observed at the end of the age.

<sup>28</sup> “And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. <sup>29</sup> Even on my servants, both men and women, I will pour out my Spirit in those days. <sup>30</sup> I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. <sup>31</sup> The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD. (NIV Joel 2:28-31)

C. The Pharisees’ hardness of heart

<sup>1</sup>The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven. <sup>2</sup> He replied, “When evening comes, you say, ‘It will be fair weather, for the sky is red,’ <sup>3</sup> and in the morning, ‘Today it will be stormy, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. <sup>4</sup> A wicked and adulterous generation looks for a miraculous sign (from the heavens, vs. 1; signs of judgment that announce the Day of the Lord and punishment of the wicked), but none will be given it except the sign of Jonah (a sign of mercy; cf. Lk. 17:25).” (NIV Mt. 16:1-4)

- <sup>29</sup> Now, Lord, consider their threats and enable your servants to speak your word with great boldness. <sup>30</sup> Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus” (NIV Ac. 4:29-30).

<sup>38</sup> Then some of the Pharisees and teachers of the law said to him, “Teacher, we want to see a miraculous sign from you (from heaven, cf. Mt. 16:1, Mk. 8:11, Lk. 11:16).” <sup>39</sup> He answered, “A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah (Jonah – the whole story is about God’s longsuffering and mercy with sinners), and now one greater than Jonah is here. <sup>42</sup> The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon’s wisdom, and now one greater than Solomon is here. (NIV Mt. 12:38-42)

- <sup>1</sup> Then Jonah prayed to the LORD his God from the stomach of the fish, <sup>2</sup> and he said, “I called out of my distress to the LORD, And He answered me. I cried for help from the depth (NASB note – lit. belly) of Sheol; You heard my voice. (NASB Jon. 2:1-2)

<sup>11</sup> The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven. <sup>12</sup> He sighed deeply (Jesus grieved and saddened at their hardness of heart) and said, “Why does this generation ask for a miraculous sign (from heaven)? I tell you the truth, no sign will be given to it (signs announcing the Day of the Lord await the end of the age).” (NIV Mk. 8:11-12)

- “Be on your guard against the yeast of the Pharisees, which is hypocrisy (things look good outwardly to men, but corruption on the inside, cf. Mt. 23). <sup>2</sup> There is nothing concealed that will not be disclosed, or hidden that will not be made known (in the Day of the Lord, all the motives of men’s hearts will be revealed, cf. Ecc. 12:13-14, Rom. 2:16, 1 Cor. 4:5). <sup>3</sup> (NIV Lk. 12:1-3)
- <sup>18</sup> Woe to you who long for the day of the LORD (referring to the punishment of the wicked)! Why do you long for the day of the LORD (when we ourselves are also in such great need of mercy!)? That day will be darkness, not light. <sup>19</sup> It will be as though a man fled from a lion only to meet a bear, as though he entered his house and rested his hand on the wall only to have a snake bite him. <sup>20</sup> Will not the day of the LORD be darkness, not light— pitch-dark, without a ray of brightness? (NIV Am. 5:18-20)

## II. THE METAPHOR OF BIRTH AND THE END OF THE AGE

### A. The groan of creation for the age to come

<sup>18</sup> I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. <sup>19</sup> The creation waits in eager expectation for the sons of God to be revealed. <sup>20</sup> For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope <sup>21</sup> that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. <sup>22</sup> We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. <sup>23</sup> Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. <sup>24</sup> For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? <sup>25</sup> But if we hope for what we do not yet have, we wait for it patiently (NIV Rom. 8:18-25).

### B. Creation groaning for the sons of God to be birthed from the dead in the resurrection

<sup>16</sup> LORD, they came to you in their distress; when you disciplined them, they could barely whisper a prayer. <sup>17</sup> As a woman with child and about to give birth writhes and cries out in her pain, so were we in your presence, O LORD. <sup>18</sup> We were with child, we writhed in pain, but we gave birth to wind. We have not brought salvation to the earth; we have not given birth to people of the world. <sup>19</sup> But your dead will live; their bodies will rise. You who dwell in the dust, wake up (from the “sleep” of death, e.g. 1 Th. 4:14) and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead (NIV Is. 26:16-19).

**18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.** (NIV Col. 1:18)

**1 The LORD** (the Father) **says to my Lord** (the Son): “**Sit at my right hand until I make your enemies a footstool for your feet.**” **2 The LORD** (the Father) **will extend your** (Messiah) **mighty scepter** (cf. Gen. 49:10, Ps. 2) **from Zion; you will rule in the midst of your enemies.** **3 Your troops** (cf. Ps. 149) **will be willing on your day of battle** (Second Coming and punishment of the wicked). **Arrayed in holy majesty** (resurrected glory), **from the womb of the dawn you will receive the dew** (multitude of resurrected saints shining like the dew that shines as it reflects the sunlight in the morning) **of your youth** (NIV note – “your young men will come to you like the dew,” cf. Is. 26:19). (NIV Ps. 110:1-3)

C. The land groaning for its rightful inheritors

**13 “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.”** (NIV Dan. 12:13)

**7 This is what the LORD says— the Redeemer and Holy One of Israel— to him who was despised and abhorred by the nation, to the servant of rulers: “Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.”** **8 This is what the LORD says: “In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances,** **9 to say to the captives** (in Sheol), ‘Come out,’ and to those in darkness, ‘**Be free!**’ (from bondage to decay) (NIV Is. 49:7-9).

D. Creation groaning for Zion’s redemption

**5 Hear the word of the LORD, you who tremble at his word: “Your brothers who hate you, and exclude you because of my name, have said, ‘Let the LORD be glorified, that we may see your joy!’ Yet they will be put to shame.** **6 Hear that uproar from the city, hear that noise from the temple! It is the sound of the LORD repaying his enemies all they deserve** (in Day of the Lord). **7 “Before she goes into labor, she gives birth; before the pains come upon her, she delivers a son.** **8 Who has ever heard of such a thing? Who has ever seen such things? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labor than she gives birth to her children.** **9 Do I bring to the moment of birth and not give delivery?” says the LORD.** “Do I close up the womb when I bring to delivery?” says your God. **10 “Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her.** **11 For you will nurse and be satisfied at her comforting breasts; you will drink deeply and delight in her overflowing abundance.”** (NIV Is. 66:5-11)

**3 Therefore Israel will be abandoned until the time when she who is in labor** (Zion, cf. Is. 54) **gives birth and the rest of his brothers return to join the Israelites.** **4 He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth** (NIV Mich. 5:3-4).

E. Labor Pains: Increased shaking until age to come finally birthed at Second Coming

<sup>1</sup>See, the LORD is going to lay waste the earth and devastate it; he will ruin its face and scatter its inhabitants— <sup>2</sup> it will be the same for priest as for people, for master as for servant, for mistress as for maid, for seller as for buyer, for borrower as for lender, for debtor as for creditor. <sup>3</sup> The earth will be completely laid waste and totally plundered. The LORD has spoken this word. <sup>4</sup> The earth dries up and withers, the world languishes and withers, the exalted of the earth languish. <sup>5</sup> The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant (cf. Gen. 9). <sup>6</sup> Therefore a curse consumes the earth; its people must bear their guilt. Therefore earth's inhabitants are burned up, and very few are left. <sup>7</sup> The new wine dries up and the vine withers; all the merrymakers groan. <sup>8</sup> The gaiety of the tambourines is stilled, the noise of the revelers has stopped, the joyful harp is silent. <sup>9</sup> No longer do they drink wine with a song; the beer is bitter to its drinkers. <sup>10</sup> The ruined city lies desolate; the entrance to every house is barred. <sup>11</sup> In the streets they cry out for wine; all joy turns to gloom, all gaiety is banished from the earth. <sup>12</sup> The city is left in ruins, its gate is battered to pieces. <sup>13</sup> So will it be on the earth and among the nations, as when an olive tree is beaten, or as when gleanings are left after the grape harvest. <sup>14</sup> They raise their voices, they shout for joy; from the west they acclaim the LORD's majesty. <sup>15</sup> Therefore in the east give glory to the LORD; exalt the name of the LORD, the God of Israel, in the islands of the sea. <sup>16</sup> From the ends of the earth we hear singing: "Glory to the Righteous One." But I said, "I waste away, I waste away! Woe to me! The treacherous betray! With treachery the treacherous betray!" <sup>17</sup> Terror and pit and snare await you, O people of the earth. <sup>18</sup> Whoever flees at the sound of terror will fall into a pit; whoever climbs out of the pit will be caught in a snare. The floodgates of the heavens are opened, the foundations of the earth shake. <sup>19</sup> The earth is broken up, the earth is split asunder, the earth is thoroughly shaken. <sup>20</sup> The earth reels like a drunkard, it sways like a hut in the wind; so heavy upon it is the guilt of its rebellion that it falls—never to rise again (i.e. in rebellion against the Lord). <sup>21</sup> In that day the LORD will punish the powers in the heavens above (rebellious cosmic powers and principalities led by Satan) and the kings on the earth below (those who have given themselves over to those powers in idolatry). <sup>22</sup> They will be herded together like prisoners bound in a dungeon; they will be shut up in prison (the Abyss, cf. Rev. 20) and be punished after many days (1000 years – cf. Rev. 20). <sup>23</sup> The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously. (NIV Is. 24).

<sup>51</sup> At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. <sup>52</sup> The tombs broke open and the bodies of many holy people who had died were raised to life. <sup>53</sup> They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people. <sup>54</sup> When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!" (NIV Mt. 27:51-54)

<sup>1</sup>After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. <sup>2</sup> There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. (NIV Mt. 28:1-2)

<sup>17</sup> The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, "It is done!" <sup>18</sup> Then there came flashes of lightning,

**rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake.** (NIV Rev. 16:17-18)

### III. THE COMING SHAKING OF THE REBELLIOUS COSMIC POWERS

A. The coming shaking/purging of the heavens and the earth

**<sup>6</sup>“This is what the LORD Almighty says: ‘In a little while I will once more shake the heavens and the earth, the sea and the dry land. <sup>7</sup> I will shake all nations, and the desired of all nations (the Messiah) will come, and I will fill this house with glory,’ says the LORD Almighty.** (NIV Hag. 2:6-7).

- **<sup>28</sup> His breath is like a rushing torrent, rising up to the neck. He shakes the nations in the sieve of destruction; he places in the jaws of the peoples a bit that leads them astray.**(NIV Is. 30:28)
- **<sup>9</sup> “For I will give the command, and I will shake the house of Israel among all the nations as grain is shaken in a sieve, and not a pebble will reach the ground. <sup>10</sup> All the sinners among my people will die by the sword, all those who say, ‘Disaster will not overtake or meet us.’”** (NIV Am. 9:9-10)
- **<sup>27</sup> This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made (the Mosaic Order, cf. Heb. 8:1-6, 9:11, context of 12:18-25)—in order that the things that cannot be shaken may remain. <sup>28</sup> Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, <sup>29</sup> for our God is a consuming fire.** (ESV Heb. 12:27-29)

B. Fallen powers to be shaken from their place in the heavens to the earth for time, times, and half a time (3.5 years), in conjunction with the rise of the Anti-Christ

**<sup>1</sup>A great and wondrous sign appeared in heaven: a woman (Virgo) clothed with the sun (sun rising in Virgo on Rosh Hashana), with the moon under her feet and a crown of twelve stars on her head. <sup>2</sup> She was pregnant and cried out in pain as she was about to give birth. <sup>3</sup> Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads (represented by Draco and Hydra). <sup>4</sup> His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. <sup>5</sup> She gave birth to a son, a male child, who will rule all the nations with an iron scepter (allusion to Psalm 2). And her child was snatched up to God and to his throne (Ps. 110). <sup>6</sup> The woman (Zion/Israel, cf. Is. 54; my opinion – that the woman is Jews in Jerusalem who have not yet become believers, but who have been “marked” or “set apart” because they lament what is happening in Israel, cf. Ez. 9:4, Rev. 7:3-8; like Cornelius, God knows their hearts, even though they are still ignorant of the gospel, cf. Ac. 10:4-6; so He sends them to places where they can hear the message of salvation, cf. Ac. 11:14; cf. Is. 35) fled into the desert (ESV, NKJV, NASB – “wilderness”) to a place prepared for her by God, where she might be taken care of for 1,260 days. <sup>7</sup> And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. <sup>8</sup> But he was not strong enough, and they lost their place in heaven (cf. Is. 34). <sup>9</sup> The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the**

**earth, and his angels with him.** <sup>10</sup> Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. <sup>11</sup> They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. <sup>12</sup> Therefore rejoice, you heavens and you who dwell in them! **But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short** (only 3.5 years before he is thrown into the Abyss, cf. Rev. 20).” <sup>13</sup> **When the dragon saw that he had been hurled to the earth, he pursued the woman** (came against Zion, cf. e.g. Is. 29, Dan. 11:40-44, Zech. 12-14 )**who had given birth to the male child.** <sup>14</sup> **The woman** (remnant being preserved by God, cf. Is. 10:21-23) **was given the two wings of a great eagle** (i.e. being carried/protected by God, as in the Exodus, cf. Ex. 19:4, Deut. 32:11), **so that she might fly to the place prepared for her in the desert** (ESV, NKJV, NASB – “wilderness”; cf. Is. 35), **where she would be taken care of for a time, times and half a time** (3.5 years), **out of the serpent’s reach** (places of refuge outside of the geographical stronghold of the Anti-Christ empire). <sup>15</sup> **Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent** (ESV – “to sweep her away with a flood”; flood=pursued by Gentile armies of the Anti-Christ, cf. Ps. 124:1-5, Dan. 11:40). <sup>16</sup> **But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth.** <sup>17</sup> **Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God’s commandments and hold to the testimony of Jesus.** <sup>13</sup> <sup>1</sup> **And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea** (i.e. the Anti-Christ and his empire Gentile nations, cf. Is. 17:12, Dan. 7:2). **He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.** (NIV Rev. 12-13:1)

C. Isaiah 34-35: The Old Testament background for Revelation 12

Job 38:1-7 (ESV)

<sup>1</sup> Then the LORD answered Job out of the whirlwind and said: <sup>2</sup> “Who is this that darkens counsel by words without knowledge? <sup>3</sup> Dress for action like a man; I will question you, and you make it known to me. <sup>4</sup> “Where were you **when I laid the foundation of the earth?** Tell me, if you have understanding. <sup>5</sup> Who determined its measurements—surely you know! Or who stretched the line upon it? <sup>6</sup> On what were its bases sunk, or who laid its cornerstone, <sup>7</sup> when **the morning stars sang together and all the sons of God** (LXX – angelos=angels) **shouted for joy** (Hebrew parallelism ☒ morning stars=the sons of God)?

<sup>1</sup> Come near, you nations, and listen; pay attention, you peoples! Let the earth hear, and all that is in it, the world, and all that comes out of it! <sup>2</sup> **The LORD is angry with all nations; his wrath is upon all their armies.** He will totally destroy them, he will give them over to slaughter. <sup>3</sup> Their slain will be thrown out, their dead bodies will send up a stench; the mountains will be soaked with their blood. <sup>4</sup> **All the stars of the heavens** (fallen sons of God/ cosmic powers of the air, cf. Eph. 6:12) **will be dissolved** (Heb. maqaaq – “to decay, rot, fester,

pine away”<sup>1</sup>; NRSV – “shall rot away”; the fallen powers have become like rotten figs, and like rotten fruit that falls from a tree, they cannot hold their place in the heavens, cf. Rev. 12:8) **and the sky rolled up like a scroll** (i.e. rolled shut – YLT – “rolled together”; ERV – “rolled shut”; i.e. like a Torah scroll that has been closed shut, once the fallen powers have been cast to the ground, the heavens will be sealed shut so that they are now confined to the earth, cf. Rev. 12:8-12); **all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree** (quoted in Mt. 24:29).<sup>5</sup> **My sword has drunk its fill in the heavens** (Rev. 12:7-9); **see, it descends in judgment on Edom** (now God using those powers/Anti-Christ armies to punish the earth, beginning at 3.5 mark), **the people I have totally destroyed** (NIV translation is poor here, makes it sound past tense; KJV – “and upon the people of my curse, to judgment”; NRSV – “upon the people I have doomed to judgment”; the beginning of Edom’s judgment, which culminates in the Second Coming, cf. Is. 63).<sup>6</sup> **The sword of the LORD is bathed in blood, it is covered with fat— the blood of lambs and goats, fat from the kidneys of rams. For the LORD has a sacrifice in Bozrah and a great slaughter in Edom. ...35**<sup>1</sup> **The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus,**<sup>2</sup> **it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they** (i.e. a remnant from Israel, cf. vs. 5, Is. 42:18-19, 43:8) **will see the glory of the LORD, the splendor of our God.**<sup>3</sup> **Strengthen the feeble hands, steady the knees that give way;**<sup>4</sup> **say to those with fearful hearts** (fleeing Jews), **“Be strong, do not fear; your God** (Gentile believers encouraging Jews in the name of the God of Abraham, Isaac, and Jacob) **will come** (still future; therefore, vv. 1-2 is a describing a place of refuge under God’s blessing, not the Messianic Kingdom), **he will come with vengeance; with divine retribution he will come to save you”** (cf. Is. 40).<sup>5</sup> **Then will the eyes of the blind** (the Jewish remnant spared by God, cf. Is. 42:18-19, 43:8) **be opened and the ears of the deaf unstopped** (Jews provoked to salvation, cf. Rom. 11).<sup>6</sup> **Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert** (like He did at Horeb, when He carried them on eagles’ wings and provided for them, cf. Ex. 17, Nu. 20).<sup>7</sup> **The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.** (Israel’s salvation accompanied by transformation-video-like signs of the very-soon-coming restoration; the earth protecting these fleeing Jews and helping them through miraculous growth for food/provision, etc.; cf. Rev. 12:4).<sup>8</sup> **And a highway will be there; it will be called the Way of Holiness. The unclean** (Gentile armies) **will not journey on it** (Rev. 12:16); **it will be for those who walk in that Way; wicked fools** (those with no fear of God, e.g. Ps. 14) **will not go about on it.**<sup>9</sup> **No lion will be there, nor will any ferocious beast get up on it; they will not be found there. But only the redeemed will walk there,**<sup>10</sup> **and the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.** (NIV Is. 34:1-9, -35:10)

- **The fifth angel sounded his trumpet** (beginning the first “woe”, Rev. 8:13, 9:12), **and I saw a star that had fallen from the sky** (cf. Is. 14:12, Lk. 10:18, Is. 34) **to the earth. The star was given the key to the shaft of the Abyss.**<sup>2</sup> **When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke**

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ḥnāqāq (596d); a prim. root; to decay, rot, fester, pine away:— fester(1), rot(3), rot away(3), rotting away(1), נִקְרָא <sup>OBJ</sup> waste away(1), wear away(1). Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek .dictionaries : Updated edition (H4743). Anaheim: Foundation Publications, Inc

from the Abyss. <sup>3</sup> And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. <sup>4</sup> They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads....<sup>11</sup> They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon (NIV note – “Abaddon and Apollyon mean Destroyer”). <sup>12</sup> The first woe is past; two other woes are yet to come. (NIV Rev. 9:1-4)

- D. Mike Bickle's dream (2-13-2009) - I was speaking at a conference in a baseball park inside a large fair ground. About 40,000 people were present. Many leaders and their people (from many “charismatic” streams) were present. I saw Bill Johnson. He was representative of other leaders in the Body who seek to walk in God's power and who walk with an excellent spirit. We were enjoying warm fellowship together. I preached on prayer, God's power and end-time judgment. I spoke at two afternoon sessions. In the break between the sessions, some were debating on what I was preaching. Some IHOP-KC people debated each other and some were speaking to believers from different ministry streams. They were debating in a friendly way about God's power and His end-time judgment. There was no hostility, but only sincere dialogue with humility and love. It was enjoyable and intellectually stimulating but none of the different points of view stirred up real faith and revelation. Immediately, as I finished the second session at 5 PM, I saw a token of a few of the events that John prophesied about in Rev. 12:7-9 when war breaks out in heaven between Satan and Michael the archangel. The result is that Satan will be cast to the earth at the beginning of the Tribulation. I did not see Satan, but only demonic principalities being cast to the earth. They looked like large snakes (over 100 yards long and 50 feet thick). Each had a large head that looked like a dragon. Many of them were coming from the sky down to the earth. Every one at the conference was filled with panic. Most were terrified. No one, including me, had understanding or faith that was mature enough to respond in the power or confidence that I had just preached on. I ran as I felt the terror of the event. The leaders and their people felt terror. All wanted to quickly get out of there. Most were in confusion, including the IHOP-KC people. These snake-like demonic principalities and demonic hosts with them were filled with rage against the people. They were angry and even humiliated about being confined to the earth. Satan's rage is related to his short amount of time before going to prison (Rev. 20:1-3). Soot or wet, muddy, thick ash was raining down from the sky. It darkened the sky as it fell on the people who were running. I ran out of the vast fair grounds to the park offices (at the entrance). Wet ash was all over me as I ran. Many did not get out. They were bitten by the large snakes. There were evil policeman at the entrance. They told me, “You have to go back into the fair grounds or we will put you in jail.” They were calloused about the danger I would face by going back into the fair grounds. I then understood they were in the Antichrist's system. I was in a dilemma. I thought, “I just escaped from the most intense danger imaginable and now I have to go back in”. There will be no natural way out of this crisis except by the power of the Spirit. When standing by the police I thought, “I wish IHOP would have taken the events in Rev. 12 more seriously and therefore, prepared more urgently in the early days when we had time. I said to myself, “the debate about power is much bigger than the power we actually walk in”. I woke up with urgency that the IHOP leadership needs greater zeal to walk in the things of the Spirit.

#### IV. THE REVEALING OF THE ANTI-CHRIST AND HIS ARMIES

- A. The Anti-Christ armies are the rod of the Lord's discipline in the Day of the Lord

<sup>5</sup> “Woe to the Assyrian (Micah 5), the rod of my anger, in whose hand is the club of my wrath! <sup>6</sup> I send him against a godless nation, I dispatch him against a people who anger me...<sup>15</sup> Does the ax raise itself above him who swings it, or the saw boast against him who uses it? As if a rod were to wield him who lifts it up, or a club brandish him who is not wood! (NIV Is. 10:5-6, 15)

B. The Anti-Christ: God’s instrument for punishing “Babylon the Great”

<sup>1</sup> An oracle concerning Babylon (NKJV “the burden against Babylon”) that Isaiah son of Amoz saw: <sup>2</sup> Raise a banner on a bare hilltop, shout to them; beckon to them to enter the gates of the nobles. <sup>3</sup> I have commanded my holy ones (ESV – “consecrated ones”; NKJV – “sanctified ones”; i.e. not morally upright, but set apart to accomplish God’s purpose in judgment as His instrument); I have summoned my warriors to carry out my wrath— those who rejoice in my triumph. <sup>4</sup> Listen, a noise on the mountains, like that of a great multitude! Listen, an uproar among the kingdoms, like nations massing together! The LORD Almighty is mustering an army for war. <sup>5</sup> They come from faraway lands, from the ends of the heavens— the LORD and the weapons of his wrath— to destroy the whole country (most translations “land”). <sup>6</sup> Wail, for the day of the LORD is near; it will come like destruction from the Almighty. <sup>7</sup> Because of this, all hands will go limp, every man’s heart will melt. <sup>8</sup> Terror will seize them, pain and anguish will grip them; they will writhe like a woman in labor. They will look aghast at each other, their faces aflame. <sup>9</sup> See, the day of the LORD is coming —a cruel day, with wrath and fierce anger— to make the land (of Babylon) desolate and destroy the sinners within it. <sup>10</sup> The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. <sup>11</sup> I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. <sup>12</sup> I will make man scarcer than pure gold, more rare than the gold of Ophir. <sup>13</sup> Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the LORD Almighty, in the day of his burning anger. <sup>14</sup> Like a hunted gazelle, like sheep without a shepherd, each will return to his own people, each will flee to his native land. <sup>15</sup> Whoever is captured will be thrust through; all who are caught will fall by the sword. <sup>16</sup> Their infants will be dashed to pieces before their eyes; their houses will be looted and their wives ravished. <sup>17</sup> See, I will stir up against them the Medes (part of the Anti-Christ Empire, cf. Is. 11:11, Ezek. 38:5), who do not care for silver and have no delight in gold (very interesting statement in light of Shiite eschatology of Iran today!). <sup>18</sup> Their bows will strike down the young men; they will have no mercy on infants nor will they look with compassion on children. <sup>19</sup> Babylon, the jewel of kingdoms, the glory of the Babylonians’ pride, will be overthrown by God like Sodom and Gomorrah. <sup>20</sup> She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there. <sup>21</sup> But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about. <sup>22</sup> Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged. 14 <sup>1</sup>The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob. <sup>2</sup> Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD’s land. They will make captives of their captors and rule over their oppressors (NIV Is. 13-14:2).

<sup>15</sup> Then the angel said to me, “The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages. <sup>16</sup> The beast and the ten horns you saw will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire. <sup>17</sup> For God has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God’s words are fulfilled. <sup>18</sup> The woman you saw is the great city that rules over the kings of the earth.” (NIV Rev. 17:15-18)

C. The Anti-Christ destroys Babylon at the beginning of the last 3.5 years. Three key events happen in conjunction at this time: 1) Satan and fallen angels cast out of the heavens; 2) the Anti-Christ or man of sin is revealed; 3) the city “Babylon the Great” is destroyed by the Anti-Christ in fulfillment of passages like Isaiah 13 and Jeremiah 50-51

<sup>6</sup> Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. <sup>7</sup> He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.” <sup>8</sup> A second angel followed and said, “Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries.” <sup>9</sup> A third angel followed them and said in a loud voice: “If anyone worships the beast and his image and receives his mark on the forehead or on the hand, <sup>10</sup> he, too, will drink of the wine of God’s fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. <sup>11</sup> And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.” <sup>12</sup> This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus. (NIV Rev. 14:6-12)

D. 2 Thessalonians 2 and Daniel 8

<sup>1</sup> Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ (Eclectic Text – NIV/ESV etc. “day of the Lord”) had come. <sup>3</sup> Let no one deceive you by any means; for that Day will not come unless the falling away (Gk. apostasia; NIV/ESV/NRSV– “rebellion”; NASB – “apostasy”; cf. Dan. 8:12, 13) comes first, and the man of sin (NIV – “man of lawlessness”) is revealed (cf. Dan. 8:9-12), the son of perdition (cf. Dan. 7:11), <sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped (cf. Dan. 8:11, 25, 11:37), so that he sits as God in the temple of God (NIV – “so that he sets himself up in God’s temple”; cf. Dan. 8:11, 25), showing himself that he is God (cf. Dan. 8:11, 11:37). <sup>5</sup> Do you not remember that when I was still with you I told you these things? <sup>6</sup> And now you know what is restraining (NIV – “holding him back”), that he may be revealed in his own time (cf. Dan. 8:17, 19 – the “appointed time of the end,” aka the “time of wrath”). <sup>7</sup> For the mystery of lawlessness is already at work; only He (NKJV note – Or he) who now restrains (lawlessness) will do so until He (NKJV note – or he) is taken out of the way (i.e. Dan. 8:23 – “when the transgressors have reached their fullness,” NKJV Dan. 8:23). <sup>8</sup> And then (“the latter time of their kingdom” – Dan. 8:23, NKJV) the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming (Dan. 8:25 – “not by human hands”). <sup>9</sup> The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders

(cf. Dan. 8:12, 23-24; Dan. 8:23 says he understands chidah (Heb.) – i.e. dark sayings/ hidden sayings/enigmas/riddles/ secrets, etc.; used of true prophets in Num. 12:8; i.e. he comes to power in accordance with witchcraft and false prophecy, cf. Rev. 2:24, Rev. 13:13-18), <sup>10</sup> **and with all unrighteous deception** (cf. Dan. 8:25 – “he will cause deceit to prosper,” NIV) **among those who perish, because they did not receive the love of the truth** (Dan. 8:12 – “truth was thrown to the ground,” NIV), **that they might be saved.** <sup>11</sup> **And for this reason God will send them strong delusion, that they should believe the lie** (cf. Is. 28:15 LXX; i.e. that there is security and refuge in making a covenant with idolatrous nations, in this case the Anti-Christ; cf. Deut. 32), <sup>12</sup> **that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.**

E. The revelation of Jesus encompasses not only the Second Coming (the climax), but also the intense events leading up to it, especially the last 3.5 years (the Great Tribulation)

<sup>1</sup> **The revelation of Jesus Christ(a), which God gave to Him (b), to show His servants what is required to take place with suddenness (c). And He communicated it, sending it by His Messenger to His servant John, <sup>2</sup> who reported the word of God and the testimony of Jesus Christ as much as he perceived (d). <sup>3</sup> The reader and the listeners to the sayings of this prophecy are privileged, also those who heed the things written in it; because the season is impending (e). (Rev. 1:1-3, Translation and notes by Tim Warner<sup>2</sup>)**

Tim Warner commentary – (a) “The ‘revelation of Jesus Christ’ is more than just the second coming. It includes the whole end-time sequence of events as the rest of the sentence indicates. The judgments contained in this book reveal Jesus Christ taking control of the nations. The Lamb is the only one worthy to open the seven-sealed scroll.” (b) “The Father gave to the Son the things contained in this book, to be delivered to the churches.” (c) “This prepositional phrase literally means, ‘within a very short space of time.’ Nothing in this phrase requires that the beginning of this timeframe is close, only that the events themselves will occur within a short block of time. (See vs. 3).” (d) “John seems to express the limitations of his own understanding.” (e) “The sense is that the end time events are threatening or imminent (but not necessarily immediate). The whole series of events could come at any time.”

F. In addition to Isaiah 34, Jesus also quotes from Isaiah 13 in the Olivet Discourse. Significantly, these are quoted in conjunction with one another.

<sup>29</sup> **“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light (quoting Is. 13:10, cf. Joel 2:8), and the stars will fall from heaven, and the powers of the heavens will be shaken (quoting Is. 34:4). (ESV Mt. 24:29)**

## V. LUKE 17

A. Luke 17

<sup>20</sup> **Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, “The kingdom of God does not come with your careful observation, <sup>21</sup> nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is within you” (Gk. eimi entos humon; NIV/NKJV/KJV – “is within you”; NRSV/NLT - “is among you”; ESV – “in the midst of you”; NASB – “in your midst”; the “you” is plural). <sup>22</sup> Then he said to his disciples, “The time is**

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<sup>2</sup> Tim Warner, translation of Revelation, <[http://www.oasischristianchurch.org/air/LGV\\_Revelation.pdf](http://www.oasischristianchurch.org/air/LGV_Revelation.pdf)>

coming when you will long to see one of the days of the Son of Man, but you will not see it. <sup>23</sup> Men will tell you, 'There he is!' or 'Here he is!' Do not go running off after them. <sup>24</sup> For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. <sup>25</sup> But first he must suffer many things and be rejected by this generation. <sup>26</sup> "Just as it was in the days of Noah, so also will it be in the days of the Son of Man..." (NIV Lk. 17:20-26).

- **But we know where this man is from** (Gk. eimi, "comes from" ESV/NLT); **when the Christ comes, no one will know where he is from** (Gk. eimi, "comes from" ESV/NLT).<sup>28</sup> **Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from** (Gk. eimi, "come from" ESV/NLT). **I am not here on my own, but he who sent me is true. You do not know him, 29 but I know him because I am from** (Gk. eimi, "come from" ESV/NLT) **him and he sent me."** (NIV John 7:27-29)
- **The kingdom of God does not come with your observation, 21 nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God comes into your midst.**" (Harrigan 17:20-21<sup>3</sup>)

B. Jesus contrasting His Second Coming at the end of the age with false Messianic movements of the first century

<sup>26</sup> "So if anyone tells you, 'There he is, out in the desert,' (NASB/ESV – "wilderness") **do not go out**; or, 'Here he is, in the inner rooms,' do not believe it. <sup>27</sup> For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. (NIV Mt. 24:26-27)

<sup>37</sup> As the soldiers were about to take Paul into the barracks, he asked the commander, "May I say something to you?" "Do you speak Greek?" he replied. <sup>38</sup> "Aren't you the Egyptian who started a revolt and led four thousand terrorists out into the desert some time ago?" <sup>39</sup> Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people." (NIV Ac. 21:37-39)

<sup>35</sup> Then he addressed them: "Men of Israel, consider carefully what you intend to do to these men. <sup>36</sup> Some time ago Theudas appeared, claiming to be somebody (a prophet, or the Messiah), and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. <sup>37</sup> After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. <sup>38</sup> Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. <sup>39</sup> But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God." (NIV Ac. 5:35-39).

<sup>13</sup> Pilate called together the chief priests, the rulers and the people, <sup>14</sup> and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. (NIV Lk. 23:13-14)

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<sup>3</sup> John Harrigan, notes on "The Gospel of the Kingdom," Biblical Theology Seminar. <<http://danielinstitute.org/media.php?pageID=30&itemID=101>>.

**<sup>18</sup> With one voice they cried out, “Away with this man! Release Barabbas to us!” <sup>19</sup> (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) (Lk. 23:18-19)**

### C. Examples from Josephus

- “(261) But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men that were deluded by him; (262) these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him, (263) but Felix prevented his attempt, and met him with his Roman soldiers, while all the people assisted him in his attack upon them, insomuch that, when it came to a battle, the Egyptian ran away, with a few others, while the greatest part of those that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed every one to their own homes and there concealed themselves.”<sup>4</sup>
- “(97) Now it came to pass, while Fadus was procurator of Judea, that a certain magician, whose name was Theudas [different Theudas from the one in Acts 5:36-37], persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; (98) and many were deluded by his words. However, Fadus did not permit them to make any advantage of his wild attempt, but sent a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of them and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem. (99) This was what befell the Jews in the time of Cuspius Fadus’s government.”<sup>5</sup>
- “**5.** (160) Now, as for the affairs of the Jews, they grew worse and worse continually; for the country was again filled with robbers and impostors, who deluded the multitude...**6.** (167) These works, that were done by the robbers, filled the city with all sorts of impiety. And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, (168) and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God. And many that were prevailed on by them suffered the punishments of their folly; for Felix brought them back, and then punished them. (169) Moreover, there came out of Egypt [cf. Ac. 21:38] about this time to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. (170) He said farther, that he would show them from hence, how, at his command, the walls of Jerusalem would fall down; and he promised that he would procure them an entrance into the city through those walls, when they were fallen down.

<sup>4</sup> Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Includes index. (Wars 2.260-263). Peabody: Hendrickson.

<sup>5</sup> Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Includes index. (Ant 20.96-99). Peabody: Hendrickson.

(171) Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen, from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive. (172) But the Egyptian himself escaped out of the fight, but did not appear any more. And again the robbers stirred up the people to make war with the Romans, and said they ought not to obey them at all; and when any persons would not comply with them, they set fire to their villages, and plundered them.<sup>6</sup>

- **“2.** (281) And now the Romans, judging that it was in vain to spare what was round about the holy house, burnt all those places, as also the remains of the cloisters, and the gates, two excepted; the one on the east side, and the other on the south; both which, however, they burnt afterward. (282) They also burnt down the treasury chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods, there repositied; and to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]. (283) The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children, and a great mixed multitude of the people fed, in number about six thousand. (284) But before Caesar had determined anything about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set the cloister on fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of them escape with his life. (285) A false prophet was the occasion of these people’s destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. (286) Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God: and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. (287) Now, a man that is in adversity does easily comply with such promises; for when a such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such deliverance.<sup>7</sup>
- **“3.** (288) Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit, to the signs that were so evident and did so plainly foretell their future desolation; but, like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them. (289) Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. (290) Thus also, before the Jews’ rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan], and at the

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<sup>6</sup>Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Includes index. (Ant 20.159-172). Peabody: Hendrickson.

<sup>7</sup>Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Includes index. (Wars 6.280-287). Peabody: Hendrickson.

ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which light lasted for half an hour.”<sup>8</sup>

- Philip Schaff, History of the Christian Church – “Under the last governors, Felix, Festus, Albinus, and Florus, moral corruption and the dissolution of all social ties, but at the same time the oppressiveness of the Roman yoke, increased every year. After the accession of Felix, assassins, called "Sicarians" (from sica, a dagger), armed with daggers and purchasable for any crime, endangering safety in city and country, roamed over Palestine. Besides this, the party spirit among the Jews themselves, and their hatred of their heathen oppressors, rose to the most insolent political and religious fanaticism, and was continually inflamed by false prophets and Messiahs, one of whom, for example, according to Josephus, drew after him thirty thousand men. Thus came to pass what our Lord had predicted: ‘There shall arise false Christs, and false prophets, and shall lead many astray.’”<sup>9</sup>

D. The kingdom of God comes into the midst of Israel in power from the heavens above when the Messiah returns

**<sup>20</sup> Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, “The kingdom of God does not come with your careful observation (i.e. they were observing the sky for the Day of the Lord signs in their generation, but they awaited a future one, cf. vs. 25; also, they were observing the desert, keeping their eye out for the Messiah), <sup>21</sup> nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God comes into your midst (from above, from the heavens, cf. vv. 23-24). <sup>22</sup> Then he said to his disciples, “The time is coming when you will long to see one of the days of the Son of Man, but you will not see it. <sup>23</sup> Men will tell you, ‘There he is!’ or ‘Here he is!’ Do not go running off after them. <sup>24</sup> For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. <sup>25</sup> But first he must suffer many things and be rejected by this generation.**

**<sup>4</sup> This is what the LORD says to me: “As a lion growls, a great lion over his prey— and though a whole band of shepherds is called together against him, he is not frightened by their shouts or disturbed by their clamor— so the LORD Almighty will come down to do battle on Mount Zion and on its heights. <sup>5</sup> Like birds hovering overhead, the LORD Almighty will shield Jerusalem; he will shield it and deliver it, he will ‘pass over’ it and will rescue it.” <sup>6</sup> Return to him you have so greatly revolted against, O Israelites. <sup>7</sup> For in that day every one of you will reject the idols of silver and gold your sinful hands have made. <sup>8</sup> “Assyria will fall by a sword that is not of man; a sword, not of mortals, will devour them (the Anti-Christ armies, cf. Mic. 5, Is. 10). They will flee before the sword and their young men will be put to forced labor. (NIV Is. 31:4-8)**

**<sup>14</sup> Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet; he will march in the storms of the south, <sup>15</sup> and the LORD Almighty will shield them. They will destroy and overcome with slingstones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar. <sup>16</sup>The LORD their God will save them on that day as the flock of his people. They will sparkle in his land like**

<sup>8</sup>Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Includes index. (Wars 6.287-290). Peabody: Hendrickson.

<sup>9</sup>Schaff, P., & Schaff, D. S. (1997). History of the Christian church. Oak Harbor, WA: Logos Research Systems, Inc.

jewels in a crown. <sup>17</sup> How attractive and beautiful they will be! Grain will make the young men thrive, and new wine the young women. (NIV Zech. 9:14-17)

## VI. KEY PASSAGES IN DANIEL

A. Before working through the Olivet Discourse, it is also important to have a clear grasp of some key passages in the Book of Daniel related to something called “the abomination of desolation.”

B. Daniel 9 Context

<sup>1</sup>In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom— <sup>2</sup>in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation (Zion “empty” of her sons) of Jerusalem would last seventy years. <sup>3</sup> So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes. <sup>4</sup> I prayed to the LORD my God and confessed: “O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands, <sup>5</sup> we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws (in the Torah). <sup>6</sup> We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land. <sup>7</sup> “Lord, you are righteous, but this day we are covered with shame—the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you. <sup>8</sup> O LORD, we and our kings, our princes and our fathers are covered with shame because we have sinned against you. <sup>9</sup> The Lord our God is merciful and forgiving, even though we have rebelled against him; <sup>10</sup> we have not obeyed the LORD our God or kept the laws he gave us through his servants the prophets. <sup>11</sup> All Israel has transgressed your law and turned away, refusing to obey you. “Therefore the curses and sworn judgments written in the Law of Moses (e.g. Deut. 28:15-68), the servant of God, have been poured out on us, because we have sinned against you. <sup>12</sup> You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. <sup>13</sup> Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth. <sup>14</sup> The LORD did not hesitate to bring the disaster upon us, for the LORD our God is righteous in everything he does; yet we have not obeyed him. <sup>15</sup> “Now, O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. <sup>16</sup> O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us. <sup>17</sup> “Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary. <sup>18</sup> Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name (note that desolate primarily is referring to the fact that Zion is not inhabited by her children. This was initially caused by her destruction, but the lament is for the entire period where her children are absent). **We do not make requests of you because we are righteous, but because of your great mercy.** <sup>19</sup> O

Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name." (NIV Dan. 9:1-16)

### C. Daniel 9 Prophetic Timeline

<sup>20</sup> While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill— <sup>21</sup> while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. <sup>22</sup> He instructed me and said to me, "Daniel, I have now come to give you insight and understanding. <sup>23</sup> As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision: <sup>24</sup> "Seventy 'sevens'" (NIV note/most other translations – "weeks"; weeks of years<sup>10</sup>; 7 heptads of years=1 Jubilee Cycle) are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy (cf. 1 Cor. 13:8, 12) and to anoint the most holy. <sup>25</sup> "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem (under Cyrus<sup>11</sup> Is. 44:28) until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

- <sup>18</sup> " 'If after all this you will not listen to me, I will punish you for your sins seven times over. <sup>19</sup> I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze. <sup>20</sup> Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land yield their fruit. <sup>21</sup> " 'If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve. <sup>22</sup> I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted. <sup>23</sup> " 'If in spite of these things you do not accept my correction but continue to be hostile toward me, <sup>24</sup> I myself will be hostile toward you and will afflict you for your sins seven times over. <sup>25</sup> And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands. (NIV Lev. 26:18-25)
- <sup>8</sup> " 'Count off seven sabbaths of years—seven times seven years—so that the seven sabbaths of years amount to a period of forty-nine years. <sup>9</sup> Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. <sup>10</sup> Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. <sup>11</sup>

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šhabuwa`, shabua`, shābu`ah /shaw·boo·ah/] n m. Properly, pass part of 7650 as a denom. [שבוע, שבועה 7620] of 7651; TWOT 2318d; GK 8651 and 8652; 20 occurrences; AV translates as "week" 19 times, and "seven" once. 1 seven, period of seven (days or years), heptad, week. 1a period of seven days, a week. 1a1 Feast of Weeks. 1b heptad, seven (of years). Strong, J. (1996). The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.) (H7620). Ontario: Woodside Bible Fellowship

<sup>11</sup> See Tim Warner, "Daniel's 70 Weeks On Second Thought," <<http://www.oasischristianchurch.org/air/70weeks.pdf>>

**The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. ...<sup>13</sup> “In this Year of Jubilee everyone is to return to his own property. ...<sup>39</sup> “If one of your countrymen becomes poor among you and sells himself to you, do not make him work as a slave. <sup>40</sup> He is to be treated as a hired worker or a temporary resident among you; he is to work for you until the Year of Jubilee. <sup>41</sup> Then he and his children are to be released, and he will go back to his own clan and to the property of his forefathers. <sup>42</sup> Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves. (NIV Lev. 25:8-11, 13, 39)**

D. Daniel 9:26-27 Masoretic Text and the Septuagint (LXX)

“The Sopherim (from Hebrew meaning “scribes”) were the Jewish scholars and custodians of the Old Testament text between the fifth and the third centuries b.c. whose responsibility it was to standardize and preserve it. They were followed by the Zugoth (“pairs” of textual scholars) in the second and first centuries b.c. The third group were Tannaim (“repeaters” or “teachers”), whose work extended to a.d. 200. The work of Tannaim can be found in the Midrash (“textual interpretation”), Tosefta (“addition”), and Talmud (“instruction”), which latter is divided into Mishnah (“repetitions”) and Gemara (“the matter to be learned”). The Talmud gradually was written between a.d. 100 and 500. Between a.d. 500 and 950 the Masoretes added the vowel pointings and pronunciation marks to the consonantal Hebrew text received from the Sopherim, on the basis of the Masora (“tradition”) that had been handed down to them. The Masoretes were scribes who codified and wrote down the oral criticisms and remarks on the Hebrew text. There were two major schools or centers of Masoretic activity, each largely independent of the other, the Babylonian and the Palestinian. The most famous Masoretes were the Jewish scholars living in Tiberias in Galilee, Moses ben Asher (with his son Aaron) and Moses ben Naphtali, in the late ninth and tenth centuries a.d. The ben Asher text is the standard text for the Hebrew Bible today as best represented by Codex Leningradensis B 19A (L) and the Aleppo Codex.”<sup>12</sup>

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<sup>12</sup> Geisler, N. L., & Nix, W. E. (1996, c1986). A general introduction to the Bible. Includes indexes. Includes a short-title checklist of English translations of the Bible (chronologically arranged). (Rev. and expanded.) (371). Chicago: Moody Press.

Daniel 9:26-27 – English Translations Based on the Masoretic Text			
NIV	ESV	KJV	NASB
<p><b>26 After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing</b> (NIV note. – Or off and will have no one; or off, but not for himself). <b>The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.</b></p>	<p><b>26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its</b> (ESV note – Or his) <b>end shall come with a flood, and to the end there shall be war. Desolations are decreed.</b></p>	<p><b>26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.</b></p>	<p><b>26 "Then after the sixty-two weeks the Messiah will be cut off and have nothing</b> (NASB note - or no one), <b>and the people of the prince who is to come will destroy the city and the sanctuary. And its</b> (NASB note – or his) <b>end will come with a flood; even to the end there will be war</b> (NASB note – Or war will be decreed for desolations); <b>desolations are determined.</b></p>

Daniel 9:26-27 – English Translations Based on the Masoretic Text			
NIV	ESV	KJV	NASB
<p><b>27 He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him (NIV note - Or it)” (NIV alternative in note - Or And one who causes desolation will come upon the pinnacle of the abominable temple, until the end that is decreed is poured out on the desolated city.)</b></p>	<p><b>27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”</b></p>	<p><b>27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.</b></p>	<p><b>27 “And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations (NASB note – Or detestable things) will come one who makes desolate (NASB note – Or causes horror), even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” (NASB note – Or causes horror)</b></p>

E. Daniel 9:26-27 LXX (Theodotion and Old Greek)

“The lxx translations are valuable for four major reasons among others: (1) they are a witness to the influence of Hellenism on Judaism both in the Diaspora and in Palestine; (2) they form a linguistic bridgehead between the theological vocabulary of the OT and that of the NT; (3) they were the translations in which the church Fathers read their OT in the centuries when they were building their formal theologies; (4) they are an important part of the evidence for the reconstruction of the history of the text of the Heb. OT. The translators undoubtedly sometimes had before them a Heb. text superior to the MT; and the NT itself sometimes (e.g. in Heb. 11:21 follows the lxx rather than the MT. Moreover the Dead Sea Scrolls have shown us that the Lxx’s disagreements with the MT are more often based on non-MT-type Heb. Mss than some scholars had previously thought. On the other hand the fact that some ancient Heb. ms agrees with the lxx against the MT, does not necessarily mean that ms automatically represents the original better than the MT does. The matter still has to be decided by the ordinary canons of textual criticism.”<sup>13</sup>

<sup>13</sup> Wood, D. R. W., & Marshall, I. H. (1996). New Bible dictionary (3rd ed.) (1172). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

“Theodotion (Θεοδοτίων, gen.: Θεοδοτίωνος; d. ca. AD 200) was a Hellenistic Jewish scholar, perhaps working in Ephesus, who in ca. AD 150 translated the Hebrew Bible into Greek. Whether he was revising the Septuagint, or was working from Hebrew manuscripts that represented a parallel tradition that has not survived, is debated. In the 2nd century Theodotion's text was quoted in the Shepherd of Hermas and in the Christian apologist Justin Martyr's Trypho. His finished version, which filled some lacunae in the Septuagint version of the Book of Jeremiah and Book of Job, formed one column in Origen of Alexandria's Hexapla, ca. AD 240. (The Hexapla, now only extant in fragments, presented six Hebrew and Greek texts side-by-side: two Greek versions, by Aquila and Symmachus, preceding the Septuagint, and Theodotion's version following it, apparently reflecting a contemporary understanding of their historical sequence.) Theodotion's translation was so widely copied in the Early Christian church that its version of the Book of Daniel virtually superseded the Septuagint's. Jerome (in his preface to Daniel, AD 407) records the rejection of the Septuagint's version of that book in Christian usage. Jerome's preface also mentions that the Hexapla had notations in it, indicating several major differences in content between the Theodotion Daniel and the earlier versions in Greek and Hebrew. However, Theodotion's Daniel is closer to the modern Hebrew Masoretic Text version (the Hebrew text said to have been finalized ca. AD 130), that is the basis for most modern translations. Theodotion's Daniel is also the one embodied in the authorised edition of the Septuagint published by Sixtus V in 1587.”<sup>14</sup>

Charles Thomson's English Translation (1808) (Theodotion)	Brenton's English Translation (1851)(Theodotion)	NETS (Theodotion)
<p><b>26 and these times shall be emptied out, and after the sixty two weeks, the Messiah shall be cut off, though there is no crime in him; and he, with the ruler who is coming, will destroy the city and the sanctuary. They shall be destroyed with a deluge, and even to the end of the war determined on in course, with</b></p>	<p><b>26 And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations.</b></p>	<p><b>26And after the sixty-two weeks, an anointing will be destroyed, and there is not judgment in it. And it (or he) will destroy the city and the sanctuary along with the leader who is to come. And they will be cut off by a flood, and there will be annihilations to the finish of a shortened war.</b></p>

<sup>14</sup> <<http://en.wikipedia.org/wiki/Theodotion>>

Charles Thomson's English Translation (1808) (Theodotion)	Brenton's English Translation (1851)(Theodotion)	NETS (Theodotion)
27desolations. Now one week shall confirm a covenant for many and in the half of that week my sacrifice and libation shall be taken away. And upon the temple shall be an abomination of the desolations, and at the end of a time, an end shall be put to that desolation.	27And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation.	27And it (or he) will strengthen a covenant with many, one week, and by half of the week sacrifice and libation will cease, and in the temple there will be an abomination of desolations even until a consummation, and a consummation will be given for the desolation."

F. Daniel 9:26 Hebrew Interlinear<sup>15</sup>

After the fall of Jerusalem (70), Tiberias became one of the chief residences of the Jews in Palestine. It was for more than three hundred years their metropolis. From about 150 the Sanhedrin settled here, and established rabbinical schools, which rose to great celebrity. Here the Jerusalem (or Palestinian) Talmud was compiled about the beginning of the fifth century. To this same rabbinical school also we are indebted for the Masora, a "body of traditions which transmitted the readings of the Hebrew text of the Old Testament, and preserved, by means of the vowel-system, the pronunciation of the Hebrew." In its original form, and in all manuscripts, the Hebrew is written without vowels; hence, when it ceased to be a spoken language, the importance of knowing what vowels to insert between the consonants. This is supplied by the Masora, and hence these vowels are called the "Masoretic vowel-points."<sup>16</sup>

Daniel 9:26

26	ואחר	השבעים	ששים	ושנים	יכרה	משיח	ואין	לו	והעיר	והקדש
	uschri	eshboim	shshim	ushnin	ikoth	mshich	uain	lu	ueoir	ueqdsh
	and-after	the-sevens	sixty	and-two	he-shall-be-cut-off	anointed-one	and-there-is-no	to-him	and-the-city	and-the-holy-place
	ישחית	עם	נגיד	הבא	וקצו	בשטף	קץ	ועד	מלחמה	נחרצה
	ishchith	on	ngid	eba	uqtzu	bshtph	uod	qtz	nichme	nchrtzth
	he-shall-ruin	people-of	governor	the-one-coming	and-end-of-him	in-overflow	and-till	end-of	war	being-decided
										שממות
										shmmuth
										desolations

Daniel 8:25

25	ועל	שכלו	והצליח	מרמה	בידו	ובלבבו	יגדיל	ובשלוה
	uol	shklu	uetzlich	mrme	bidu	ublbbu	igdil	ubshlue
	and-on	intelligence-of-him	and-he-causes-to-prosper	deceit	in-hand-of-him	and-in-heart-of-him	he-is-magnifying-himself	and-in-ease
	ישחית	רבים	ועל	שר	שרים	יעמד	ובאפס	ישבר
	ishchith	rbim	uol	shr	shrim	iomd	utaphs	id
	he-shall-ruin	many-ones	and-on	chief-of	chiefs	he-shall-stand	and-in-limit-of	hand
								he-shall-be-broken

<sup>15</sup> For more, see "Alternate Transliteration of Daniel 9:26," <<http://shalach.org/Rapture/Daniel%209-26.htm>>.

<sup>16</sup> Easton, M. (1996, c1897). Easton's Bible dictionary. Oak Harbor, WA: Logos Research Systems, Inc.

### Daniel 9:26

26	ואחרי	השבעים	ששים	ושנים	יכרה	משיח	ואין	לו	והעיר	והקדש
	uachri	eshboim	shshim	ushnin	lath	mshich	uain	lu	ueoir	ueqdsh
	and-after	the-sevens	sixty	and-two	he-shall-be-cut-off	anointed-one	and-there-is-no	to-him	and-the-city	and-the-holy-place
	ישחיה	עם	נגיד	חבא	וקצו	בשטף	קץ	ועד	מלחמה	נחרצת
	ishchith	on	ngid	eba	uatzu	bshthp	uod	qtz	nichme	nchrtzth
	he-shall-ruin	people-of	governor	the-one-coming	and-end-of-him	in-overflow	and-till	end-of	war	being-decided
										desolations

### Genesis 31:32

32	עם	אשר	תמצא	את	אלהיך -	לא	יחיה	נגד	אחינו	לך -	הכר	מה	עמדי
	on	ashr	thmtza	ath	aleik	la	ichie	ngd	achinu	ekr	lk	me	ordli
	with whom	you-are-finding	>	Elohim-of-you	not	he-shall-live	in-front-of	brothers-of-us	identity!	for-yourself	what	with-me	
	וקח	לך -	ולא	ידע -	ידע -	כי יעקב	רחל	כי יעקב	רחל	כי יעקב	רחל	כי יעקב	רחל
	uach	lk	ula	ido	ido	ki	rchl	ki	rchl	ki	rchl	ki	rchl
	and-take!	to-you	and-not	he-knew	Jacob	that	Rachel	she-stole-them					

**26 And after the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing . And the city and the holy place he will destroy with the ruler who will come. The end will come like a flood: War will continue until the end, and desolations have been decreed (Author Dan. 9:26, cf. LXX Brenton ,Thomson, NETS)**

G. Daniel 9 LXX with commentary

**And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment (condemnation; Thomson “no crime”) in him: and he (the anointed one or Messiah, sovereign over kingdoms) shall destroy the city and the sanctuary with the prince (through the instrumentality of a Gentile army, cf. De 28:49-52; 2Ki 24:2; 2Ch 36:6,17; Jer 1:15,16, 4:6,8 5:15, 6:22,23, 21:4, 25:9, Hab. 1) that is coming: they (the city and the temple) shall be cut off with a flood, and to the end of the war which is rapidly completed (Gk. “soontemno” - 1 to cut in pieces. 2 to cut short<sup>17</sup> cf. NETS “to the finish of a shortened war”; cf. Mat. 24:22) he (the Messiah) shall appoint the city to desolations. And one week (7 years) shall establish the covenant (the everlasting covenant; at end of first 3.5 betrothal, at end of second 3.5 consummation; or “he will establish”) with many (nations, cf. Is. 53; Rom. 5:12-20, Rom. 11:25-26): and in the midst of the week (first 3.5, Jesus’ ministry) my sacrifice and drink-offering shall be taken away (Messiah crucified, cf. Heb. 8-10): and on the temple (Gk. hieros - the holy; holy people? holy land? holy temple?) shall be the abomination of desolations (after the crucifixion, the armies of vs. 26 would surround Jerusalem, cf. Lk. 19:43, 21:20); and at the end of time (when the “times of the Gentiles” are complete and the fullness of the Gentile harvest has come in, cfl Lk. 21:24, Rom. 11:25-26) an end shall be put to the desolation (of Jerusalem, cf. Lk. 21:24) (Brenton LXX Dan. 9:26-27, cf. NIV note, KJV, and Interlinear translation above).**

<sup>17</sup> Strongs Concordance – “4932 συντέμνω [suntemno /soon·tem·no/] v. From 4862 and the base of 5114; GK 5335; Two occurrences; AV translates as “cut short” once, and “short” once. 1 to cut in pieces. 2 to cut short. 3 metaph. 3a to dispatch briefly, execute or finish quickly. 3b to hasten. 3c a short word i.e. an expedited prophecy or decree.” Strong, J. (1996). The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.) (G4932). Ontario: Woodside Bible Fellowship.

- <sup>31</sup> At that time some Pharisees came to Jesus and said to him, “Leave this place and go somewhere else. Herod wants to kill you.” <sup>32</sup> He replied, “Go tell that fox, ‘I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal.’” <sup>33</sup> In any case, I must keep going today and tomorrow and the next day—for surely no prophet can die outside Jerusalem! <sup>34</sup> “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>35</sup> Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’” (NIVLk. 13:31-35)
- <sup>41</sup> As he approached Jerusalem and saw the city, he wept over it <sup>42</sup> and said, “If you, even you, had only known on this day what would bring you peace (the death or “cutting off” of the Messiah)—but now it is hidden from your eyes. <sup>43</sup> The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. <sup>44</sup> They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you (the cause of Jerusalem’s destruction in 70AD was their rejection of Jesus as Messiah).” (NIVLk. 19:41-44).
- <sup>1</sup> Jesus spoke to them again in parables, saying: <sup>2</sup> “The kingdom of heaven is like a king who prepared a wedding banquet for his son. <sup>3</sup> He sent his servants to those who had been invited to the banquet (Israel) to tell them to come, but they refused to come. <sup>4</sup> “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’” <sup>5</sup> “But they paid no attention and went off—one to his field, another to his business. <sup>6</sup> The rest seized his servants, mistreated them and killed them. <sup>7</sup> The king was enraged. He sent his army and destroyed those murderers and burned their city. <sup>8</sup> “Then he said to his servants (the apostles and his other disciples in Israel), ‘The wedding banquet is ready, but those I invited did not deserve to come. <sup>9</sup> Go to the street corners and invite to the banquet anyone you find.’ (the Gentiles – the “covenant with many”) <sup>10</sup> So the servants went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests. <sup>11</sup> “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes (i.e. robes not washed in the blood of the Lamb, cf. Rev. 7:14). <sup>12</sup> ‘Friend,’ he asked, ‘how did you get in here without wedding clothes?’ The man was speechless. <sup>13</sup> “Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’” <sup>14</sup> “For many are invited, but few are chosen.” (NIVMt. 22:1-14)
- <sup>30</sup> I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me (cf. Dan. 9:26 – “no judgment in him,” no condemnation, no crime; He was spotless). <sup>31</sup> But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. (NKJV Jn. 14:30-31)
- <sup>33</sup> “You snakes! You brood of vipers! How will you escape being condemned to hell? <sup>34</sup> Therefore I am sending you prophets and wise men and teachers. Some of them

you will kill and crucify; others you will flog in your synagogues and pursue from town to town. <sup>35</sup> And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. <sup>36</sup> I tell you the truth, all this will come upon this generation. <sup>37</sup> “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. <sup>38</sup> Look, your house is left to you desolate. <sup>39</sup> For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’” (NIV Mt. 23:33-39)

- <sup>26</sup> As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. <sup>27</sup> A large number of people followed him, including women who mourned and wailed for him. <sup>28</sup> Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. <sup>29</sup> For the time will come when you will say, ‘Blessed are the barren women, the wombs that never bore and the breasts that never nursed!’ <sup>30</sup> Then “ ‘they will say to the mountains, “Fall on us!” and to the hills, “Cover us!”’ (Hos. 10:8)<sup>31</sup> For if men do these things when the tree is green (time of abundance and fruitfulness, i.e. Jesus’ ministry), what will happen when it is dry?” (i.e. when the crisis comes) (NIV Lk. 23:26-31)
- <sup>25</sup> I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. <sup>26</sup> And so all Israel will be saved, as it is written: “The deliverer will come from Zion; he will turn godlessness away from Jacob. <sup>27</sup> And this is my covenant with them when I take away their sins.” (NIV Rom. 11:25-27)
- <sup>11</sup> After the suffering of his soul, he will see the light of life and be satisfied (NIV note - Or (with Masoretic Text) He will see the result of the suffering of his soul / and be satisfied); by his knowledge (NIV note – Or by knowledge of him) my righteous servant will justify many (nations, cf. Rom. 5), and he will bear their iniquities. <sup>12</sup> Therefore I will give him a portion (portion=inheritance, cf. e.g. Deut. 32:9, Josh. 17:14, 19:9, 1 Chron. 16:18, Is. 61:7) among the great (NIV note – Or many; Heb. rab – many; i.e. I will give Him an inheritance among the many nations, cf. Eph. 1:18) and he will divide (i.e. share) the spoils with the strong (NIV note – Or numerous), because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many (Heb. rab), and made intercession for the transgressors (NIV Is. 53:11-12).
- <sup>18</sup> I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints (NIV Eph. 1:18)
- <sup>17</sup> Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory (NIV Rom. 8:16-17)
- <sup>13</sup> And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised

**Holy Spirit, <sup>14</sup> who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory. (NIV Eph. 1:13-14)**

- **<sup>12</sup> Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men (i.e. both Jew and Gentile), because all sinned—<sup>13</sup> for before the law was given, sin was in the world (sin a universal problem, so all nations need to be redeemed). But sin is not taken into account when there is no law (therefore, God gave Israel the Law). <sup>14</sup> Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. <sup>15</sup> But the gift is not like the trespass. For if the many (nations) died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many (nations)! (NIV Rom. 15:12-15)**

H. What about the last 3.5 years? – Daniel 12

**<sup>1</sup>“At that time Michael, the great prince who protects your people, will arise (Heb. “amad (763c); a prim. root; to take one's stand, stand”<sup>18</sup>). There will be a time of distress such as has not happened from the beginning of nations until then. But (NKJV/NASB/KJV – “and”) at that time your people—everyone whose name is found written in the book—will be delivered (cf. Rev. 10, 12). <sup>2</sup> Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. <sup>3</sup> Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. <sup>4</sup> But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.” <sup>5</sup> Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. <sup>6</sup> One of them said to the man clothed in linen, who was above the waters of the river, “How long will it be before these astonishing things (vv. 1-3) are fulfilled?” <sup>7</sup> The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven (cf. Rev. 10), and I heard him swear by him who lives forever, saying, “It will be for a time, times and half a time (NIV note – Or a year, two years, and half a year). When the power of the holy people has been finally broken, all these things will be completed.” <sup>8</sup> I heard, but I did not understand. So I asked, “My lord, what will the outcome of all this be?” <sup>9</sup> He replied, “Go your way, Daniel, because the words are closed up and sealed until the time of the end. <sup>10</sup> Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand. <sup>11</sup> “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up (Heb. nawthan – alternate translations – “given,” “appointed,” “placed”<sup>19</sup>; YLT – “the giving out of the desolating abomination”), there will be 1,290 days. <sup>12</sup> Blessed is the one who waits for and reaches the end of the 1,335 days. <sup>13</sup> “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.” (NIV Dan. 12:1-13)**

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prim. root; to take one's stand, stand”prim. root; prim. primary, primitive

<sup>18</sup> Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition (H5975). Anaheim: Foundation Publications, Inc.

<sup>19</sup> Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.) (DBLH 5989, #7). Oak Harbor: Logos Research Systems, Inc.

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**<sup>5</sup> And she gave birth to a male son, who is to “shepherd” all the nations “with a rod of iron.” And her child was taken up to God and His throne. <sup>6</sup> And the woman escaped into the wilderness where she has a place there, having been prepared from God, so that they (a – see Warner note a below) may be nourishing her there a thousand two hundred sixty days.<sup>7</sup> And there was war in heaven. Michael and his messengers fought the dragon, and the dragon fought and his messengers...(Tim Warner Rev. 12:5-6).**

Tim Warner commentary – (a) “The context seems to imply a connection to Michael and his angels in verse 7. Psalm 78:24-25 refers to the manna in the wilderness as “angel’s food.” Psalm 91, which is a prophecy about this event, says God will “give his angels charge over you.” Daniel 12:1 refers to the “time of trouble,” and says that Michael will “stand up” and God’s people will be “delivered.” Finally, Hebrews 1 refers to Christ’s Kingdom, and says the angels are “ministering spirits sent forth to minister for those who are about to inherit salvation” (Heb.1:14). Therefore, the protection and provision of the redeemed during the 1260 days will be the responsibility of Michael and his angels.”<sup>20</sup>

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<sup>20</sup> Tim Warner, translation of Revelation, <[http://www.oasischristianchurch.org/air/LGV\\_Revelation.pdf](http://www.oasischristianchurch.org/air/LGV_Revelation.pdf)>