

THE DAY OF THE LORD

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Introduction

One of the major lines of prophecy running throughout the Old Testament and continuing through the New Testament is the prophetic truth related to the “Day of the Lord.” It is a critical phrase in understanding God’s revelation regarding the future of planet earth, the city of Jerusalem, the nation of Israel as well as the Gentiles.

The writers of the New Testament use this phrase based on their understanding of the Old Testament prophets. This phrase was used by the prophets of Israel in the Old Testament when they were speaking of both near historical as well as future eschatological events. The New Testament writers understood this and applied the phrase to both the judgment which will terminate the tribulation period of Daniel’s Seventieth week as well as the judgment which will bring the creation of the new heavens and the new earth.

The term “Day of the Lord” occurs in the following passages: Isa. 2:12; 13:6, 9; Ezek. 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18 (twice), 20; Obadiah 15; Zeph. 1:7, 14 (twice); Zech. 14:1; Mal. 4:5; Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10.

The phrases “that day” or “the day” or “the great day” also refer to the day of the Lord and appear more than 75 times in the Old Testament.

The term “Day of the Lord” and the phrases “that day” or “the day” or the “great day” are used with reference to Daniel’s Seventieth Week (Isaiah 13:5-6; Ezekiel 30:3; Joel 1:15; 2:1, 11, 29, 31; 38:10-19; 39:11, 22; Obadiah 14-15; Zephaniah 1:14, 18; 2:2-3; Zechariah 12:3-4, 6, 8-9; Malachi 4:5), the Second Advent of Christ (Zechariah 12:11; 14:4, 6, 8), millennium (Ezekiel 45:22; 48:35; Joel 3:18; Zechariah 14:9; Zephaniah 3:11), and the creation of the new heavens and earth (2 Peter 2:10).

Now, if you notice that there are only four passages in the New Testament in which “the day of the Lord” appears (Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10). However, this phrase is used often by the writers of the Old Testament. Thus, Paul and Peter’s understanding of the day of the Lord was based upon their understanding of this use of the phrase in the Old Testament.

Now a survey of the use of the phrase “the day of the Lord” in both the Old and New Testaments reveal that it is used with reference to the contemporary history of the writer (cf. Is. 13:6; Joel 1:15). However, it is also used in relation to the future such Daniel’s Seventieth Week (cf. 2 Thess. 2:2) and the creation of the new heaven and new earth (2 Pet. 3:10).

When the writer uses the phrase with regards to God's judgments, it is often accompanied by a pronouncement of God's blessing (cf. Zech. 14:1-21). This phrase "the day of the Lord" is used of a period of time when God will judge nations (Obad. 15; Zeph 2). Other times it is used with regards to God judging the nation of Israel (Joel 1:15) or Jerusalem (Zeph. 3:1-12).

Interestingly, often this judgment of Israel and Jerusalem is followed by a pronouncement of the restoration of Israel with the Messiah dwelling in her midst as her king (Zeph. 3:14-20).

The following is a list of characteristics of the Day of the Lord: (1) Imminency (Isa. 13:6; Ezek. 30:3; Joel 1:15; 2:1; Obad. 15; 1 Thess. 5:2). (2) Judgment (Obad. 15, Joel 1:15; Isa, 2:11; Jer, 46:10; Amos 5:20; Zeph. 1:7ff; Ezek. 13:5; Mal. 4:1. (3) Terror (Isa. 2:19-21; 13:7-9; Zeph. 1:14-15; Joel 3:16. (4) Repentance (Zeph. 2:2-3; Joel 2:12-17). (5) Restoration (Joel 1:15; 3:9-21; Isa. 1; 11-12; Amos 9:11-15; Hos. 2:18-23; Mic. 4:6-8; Mal. 4:5).

There are certain features with regards to all of these "day of the Lord" prophecies. First, there is God's judgment of sin and His sovereignty over the nations including Israel. There is also the concept of imminency in regards to those prophecies having a near eschatological fulfillment (Joel 1:15; Is. 13:6; Zeph. 1:7; Ezek. 30:3) as well as those having a far eschatological fulfillment (Obad. 15; Joel 3:14; Zeph. 1:14). There was also the idea of God's blessing on the nations and Israel and her future restoration under her Messiah and King.

Chapter One: The Scope of the Day of the Lord

This chapter deals with the scope of the day of the Lord. Have some of these prophecies been fulfilled already in history or all are of them fulfilled at this time? Are some of these prophecies yet to be fulfilled? We will attempt to answer these questions. Answering these questions will allow us to determine the scope of these day of the Lord prophecies.

As we will note, there are many "the day of the Lord" prophecies which have already been fulfilled in history: (1) Assyrian deportation of the northern kingdom of Israel in 722 B.C. (Amos 5:18, 20), (2) locust plague in Joel's day (Joel 1:15), (3) Babylonian exile of Judah between 605-586 B.C. (Zeph. 1:7; Ezek. 13:5), (4) Babylonian defeat of Egypt in 586 B.C. (Ezek. 30:3), (5) destruction of Edom (Obad. 1-14).

There are several "day of the Lord" prophecies which will be fulfilled during the last three and a half years of Daniel's Seventieth Week (Zeph. 1:14; Joel 2:1; 2:11, 31; 3:14; Zechariah 14:1-2; Is. 13:6-16). There are some that will be fulfilled through the Second Advent of Jesus Christ (Zech. 14:3-8) and His subsequent millennial reign (Zech. 14:9-21; Joel 3:17-21).

The phrase “day of the Lord” occurs nineteen times in the Old Testament and occurs only in six minor and two major prophets. It is found in Obadiah 15 where it is used of God’s judgment of Edom which had a near fulfillment through Nebuchadnezzar. This is indicated by the statements in Obadiah 1-14 which address only Edom. However, this phrase also pointed to Obadiah 15 being fulfilled in the far distant future and the establishment of Christ’s millennial kingdom which is indicated by Obadiah 15-21. In verses 15-16 there is an abrupt shift to the prophet addressing all the nations. And thus Edom becomes the pattern for future nations. Also the destruction of the nations in verse 16 is a future event and has not taken place in human history to this point. Furthermore, verses 17-21 speaks of Israel’s restoration which will occur during the millennial reign of Christ. Lastly, verse 21 says that this kingdom will be the Lord’s which is a reference to Jesus Christ’s millennial kingdom.

The phrase “day of the Lord” occurs five times in Joel (1:15; 2:1; 2:11, 31; 3:14). Joel’s prophecy can be described as having a near eschatological fulfillment with the locust plague taking place in Joel’s day. It also can be described as having a far view in that it will be fulfilled during the tribulation period of Daniel’s Seventieth Week and Jesus Christ’s subsequent millennial reign. Joel equates the invading armies during the tribulation with the locust plague that Israel suffered in his day.

Chapter one deals with the locust plague in Joel’s day while chapter two describes the invading armies of Israel during the tribulation period of Daniel’s Seventieth Week. Joel 2:30-32 is referring to Jesus Christ’s Second Advent in which He will deliver Israel from Antichrist and the Tribulational armies. Joel 3:1-16 predicts the future judgment of the nations during the tribulation while Joel 3:17-21 predicts the future restoration of Israel and the millennial reign of Christ.

The phrase “the day of the Lord” also appears twice in the book of Amos (5:18, 20). The prophecy of Amos is directed to the historical situation in his day which is indicated by the fact that he wrote to the ten northern tribes in 7:10 and to King Jeroboam predicting his future exile to Assyria in 5:27, 6:14, 7:19 and 17. Amos was predicting the fall of Samaria which took place in 722 B.C. (2 Kgs. 17).

The prophet emphasizes the inevitability of this destruction in Amos 5:19-20. The prophet also predicts the Lord intervening on Israel’s behalf (9:11-15). So Amos only uses the phrase “the day of the Lord” in a near sense meaning that his use of the phrase is only contained in a prophecy which was exclusive to the historical situation in his day.

The phrase “the day of the Lord” occurs twice in Isaiah (13:6, 9). However, the first reference to “the day of the Lord” appears in Isaiah 2:12. In Isaiah 2:2-4, there is a prophecy regarding the future establishment of God’s kingdom. In verses 5-9 of this chapter there is a reference the sinful state of Israel during Isaiah’s day.

Then, in verses 10-22, he issues a prophecy regarding the far future of judgment. It appears that this prophecy will be fulfilled during the Seventieth Week of Daniel and subsequent millennial reign of Christ rather than God judging Israel through Assyria and Babylon since Isaiah 2:1-2 predicts that Zion will be the world capital and Isaiah 2:2-4 predicts that God will judge between the nations and there will be no more war.

In Isaiah chapter 13 is a prophecy regarding Babylon. Isaiah 13:1-8 addresses God's use of Babylon as His instrument to destroy Israel (13:5-6). The fulfillment of "day of the Lord" with regards to this did not take place for a little over one hundred years. So the reference to "the day of the Lord" in Isaiah 13 speaks of a near eschatological fulfillment which was fulfilled by Babylon under Nebuchadnezzar (605-586 B.C.).

But it does appear that this prophecy speaks of far eschatological fulfillment as indicated by Isaiah 13:9-16 which describes even the stars of the stellar universe being affected by God's judgment of the world for its evil. The description of God's judgment in these verses echoes Matthew 24:29, Revelation 6:12-13 and Joel 2:31 which speak God's judgment of the world during the tribulation portion of the Daniel's Seventieth Week.

"The day of the Lord" is found in Ezekiel twice (13:5; 30:3). Ezekiel wrote his book in the midst of the fulfillment of the near judgment. He was taken captive to Babylon in 597 B.C. He wrote in 592 B.C. six years after the second deportation of Jews to Babylon. In Ezekiel 13, the prophet spoke against false prophets (1-16) and prophetesses (17-23). In this chapter we have a reference to the time from the beginning of Judah's deportation in 605 B.C. to the destruction of Jerusalem in 586 B.C. Thus Ezekiel like Amos is speaking of only a near reference to the day of the Lord in his day.

In Ezekiel 30, the prophet refers to "the day of the Lord" in the context of the destruction of Egypt (29:19-20) which was fulfilled when Nebuchadnezzar defeated Egypt. All the nations who were in alliance with Egypt also were defeated by Babylon. There is thus no far eschatological reference to all the nations.

Zechariah makes a reference to the day of the Lord in chapter 14 of this book. The prophecy in this chapter deals entirely with the far eschatological fulfillment rather than a near one since the Assyrian and Babylonian judgments from God were already history. Zechariah 14:1-2 is a prophecy regarding the last three and a half years of Daniel's Seventieth Week. Zechariah 14:3-8 is a prophecy regarding the Second Advent of Jesus Christ which ends Daniel's Seventieth Week. Zechariah 14:9-21 is a prophecy regarding the subsequent millennial reign of Jesus Christ.

The day of the Lord appears in the book of Zephaniah (1:7, 14). The reference to the day of the Lord in Zephaniah 1:7 had a near eschatological fulfillment since

Zephaniah 1:8-13 describes the situation in this prophet's day in Judah. However, in Zephaniah 1:14, the context would indicate that "the day of the Lord" will have a far eschatological fulfillment since Zephaniah 1:15-18 speaks of God judging the inhabitants of the earth which He will do during the Seventieth Week of Daniel.

The day of the Lord is found in Malachi 4:5 which also will have a far eschatological fulfillment during the tribulation period.

Now, as we noted in our introduction, there are only four passages in the New Testament in which "the day of the Lord" appears (Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10). However, this phrase is used often by the writers of the Old Testament. Thus, Paul and Peter's understanding of the day of the Lord was based upon their understanding of this use of the phrase in the Old Testament.

The day of the Lord in Acts 2:20, 1 Thessalonians 5:2 and 2 Thessalonians 2:2 is speaking of the seventieth week of Daniel and in particular the tribulation portion of the seventieth week which is the last three and a half years of this seven-year period. Second Peter 3:10 is the only day of the Lord prophecy which pertains to the creation of the new heavens and the new earth.

Therefore, we can conclude that "the day of the Lord" prophecies described the immediate future as well as those events taking place during the Seventieth Week of Daniel and Christ's Second Advent and millennial reign. Thus, in far eschatological sense, the "day of the Lord" is "not" a literal twenty-four period but rather, it is an extended period of time. It begins with God's dealing with Israel after the rapture of the church that takes place prior to Daniel's Seventieth Week. It extends through the Second Advent of Jesus Christ and His millennial reign, culminating with the creation of the new heavens and the new earth. However, the day of the Lord could also be a period of time taking place during the prophet's own lifetime or not too long after.

Chapter Two: Seventieth Week of Daniel and the Day of the Lord

As we can see from the previous chapter, there are many day of the Lord prophecies which will be fulfilled during the seventieth week of Daniel (Zeph. 1:14; Joel 2:1; 2:11, 31; 3:14; Zechariah 14:1-2; Is. 13:6-16; Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2).

Most students of the Bible and in particular biblical prophecy know, the prophecy of the seventieth week of Daniel helps to compose the prophecy of the seventy weeks which is recorded in Daniel 9:24-27.

There are three major interpretative approaches with regards to the prophecy of the seventy weeks in Daniel 9:24-27. These different approaches can be classified into two categories: (1) Christological (2) non-Christological.

The “non-Christological” approach is also called the “Liberal interpretation.” This approach does not take Scripture as literal prophecy whereas the Christological view does. The liberal interpretation or “non-Christological” view does not believe Daniel 9:24-27 is a prophecy of the Messiah. They argue that Daniel was written in the second century B.C. which means that they view the book of Daniel as being written after all the historical events prophesied had come to pass. Therefore, they view the entire book of Daniel as representing the author’s (not Daniel) interpretation of past history.

This “non-Christological” group believe the fulfillment of Daniel 9:24-27 is found in the events that led up to the persecution of the Jews by Antiochus Epiphanes IV in the second century B.C. Those who adhere to this view of interpreting Daniel 9:24-27 include John E. Goldingay, R.E. Brown, J.A. Fitmyer, James A. Montgomery, F.F. Bruce and J. H. Walton to name a few.

The “Christological” interpretation is divided into two groups. Both approaches view the first sixty-nine weeks as literal. They both accept Daniel 9:25-26 as a prophecy of the Messiah. However, they differ over the seventieth week. One group views the seventieth week as fulfilled already in history and immediately follows the sixty-ninth week. They interpret the “he” in Daniel 9:27 as a reference to the Messiah or Christ and not the Antichrist. Those who don’t see a gap between these two weeks include Albert Barnes, Joyce Baldwin, John Calvin, John Gill, Matthew Henry, C.F. Keil, F. Delitzsch, E.J. Young and H.C. Leupold. Most of these writers are “amillennial” and thus don’t believe in the one-thousand-year reign of the Messiah on earth.

The other camp in the Christological interpretive school argues that the seventieth week will be fulfilled in the future. Thus, those who contend the seventieth week is yet future believe there is a gap between the sixty-ninth and seventieth week. Thus, they believe there is a postponement of the fulfillment of the seventieth week at this present time in history. Those who view a gap between Daniel 9:26 and 27 include Sir Robert Anderson, Gleason Archer, Donald Campbell, Thomas Constable, Robert Culver, Thomas Ice, H.A. Ironside, William Kelly, Alva McClain, Dwight Pentecost, Randall Price, John Walvoord, John Whitcomb and Leon Wood to name a few. Primarily dispensationalists and premillennialists hold to this view.

Dispensationalists and premillennialists believe that the Second Advent of Christ precedes the millennium and in the literal bodily one-thousand-year reign of the Messiah in planet earth. They believe the Scriptures teach there is a distinction between Israel and the church. They contend that the “he” in Daniel 9:27 is a reference to the Antichrist and not the Messiah. They also believe in the literal, grammatical, historical method of interpretation. They hold to a normal literal interpretation. Those in this school of interpretation usually consider the seventy

weeks as weeks of years and thus 490 prophetic years. They do not consider these seventy weeks as weeks of days. Conservative scholars generally feel the time units are years however those who are amillennial resist this idea since it doesn't conform to their other views.

In the Hebrew text of Daniel 9:24, the phrase “**seventy weeks**” literally reads, “seventy sevens,” which refers to years and “not” days as clearly indicated through a comparison of Scripture with Scripture. First of all, Daniel was reading Jeremiah's prophecy regarding Israel's Babylonian exile, which was to last 70 years (Jeremiah 25:11-12; 29:10-14). Furthermore, 2 Chronicles 36:21 speaks of Jeremiah's prophecy concerning the Babylonian exile and it indicates quite clearly that the exile would last 70 years.

These 70 weeks in Daniel 9:24 cannot possibly be 70 weeks in the ordinary, literal sense or 490 days for the number has an obvious relation to the 70 years of Jeremiah's prophecy in Jeremiah 25:11 and 2 Chronicles 36:21.

Finally, the context clearly indicates that Daniel is referring to years and not days since Daniel 9:2 indicates that Jeremiah's prophecy of Israel's Babylonian captivity would be 70 years.

The 70 years of captivity were the specific penalty for violating 70 sabbatic years, which would be 70 sevens, a total of 70 years. Seven days are in one week and every seventh year was a Sabbath rest and seventy sevens brought them to the year of Jubilee which is noted in Leviticus 25:8-12. The provisions for the land's Sabbath rest are recorded in detail in Leviticus 25:2-4, 26:32-35, 43 but in those 490 years, Israel had violated exactly 70 sabbatic years so they would go into captivity for 70 years to make amends.

The 490 could not designate days (about 1 1/3 years) for that would not be enough time for the events prophesied by Daniel 9:24-27 to occur and the same is true of 490 weeks of seven days each (i.e. 3,430 days, about 9 1/2 years). Also if days were intended one would expect Daniel to have added the phrase “**of days**” after “70 sevens” for in Daniel 10:2-3 he wrote literally, “three sevens of days”.

Also, it is important to understand that the length of a prophetic year was “not” 365 days but rather 360 days since the solar year, which we live by, of 365.25 days was unknown to the nations in the Old Testament but the Jewish year of biblical times was lunar-solar and had only 360 days. This is borne out in Revelation in John's vision of the Great Tribulation period since it describes the last 3 1/2 years as precisely 1260 days (Rev. 12:6) and “**forty-two months**” of 30 days each (13:5). The “**time, times and half a time**” in Daniel 7:25 corresponds to these two passages in Revelation. Therefore, the “seventy weeks of Daniel” refer to 490 prophetic years of 360 days.

The prophecy of the seventy weeks in Daniel 9:24-27 constitutes the key to all prophetic interpretation and thus is the backbone of biblical prophecy and outlines

the future of the nation of Israel. The prophecy of the seventy weeks is extremely important because it affirms the literal, grammatical, and historical method of interpreting of prophecy. It also clearly demonstrates the truth of the Scriptures. It also supports the idea that the church is a mystery meaning she was not known to Old Testament prophets like Daniel.

The prophecy makes clear that this prophecy is directly related to the nation of Israel and its future. It also makes clear that Israel has a future and refutes replacement theology which contends the church has replaced Israel. Furthermore, the prophecy of the seventy weeks presents the chronology of prophecy.

The prophecy of the seventy weeks in Daniel 9:24-27 also refutes the attempt of liberal scholars to question the date of writing for Daniel's prophecies. Liberal scholars have assigned a second century B.C. date for the book of Daniel since they don't believe in predictive prophecy. They say Daniel wrote after the events recorded in the book that bears his name.

The prophecy of the seventy weeks in Daniel 9:24-27 further supports the biblical doctrine that God is sovereign. It also demonstrates that God is omnipotent in that He can bring to pass that which He declares will take place in history. It also demonstrates the fact that He is omniscient and knows what will take place in history before it happens.

There are several important factors regarding this prophecy. First of all, it is directly related to the nation of Israel and not the church. It also has to do with the city of Jerusalem. Secondly, there are two different princes mentioned in the prophecy. They are distinct from each other and should not be taken as referring to the same individual. In verse 25, the first prince is mentioned who is called "Messiah the prince." The second appears in verse 26 and he is called the "prince who is to come." Thirdly, the prophecy has a specific time period, namely 70 weeks or in other words 490 prophetic years.

Another important factor regarding the prophecy of the seventy weeks is that it is divided into three parts. The first contains 7 weeks or 49 prophetic years. The second is 62 weeks or 434 prophetic years. The third is one week or 7 prophetic years. The seventy weeks begins at a specific point in history, namely **"from the issuing of a decree to restore and rebuild Jerusalem"** (verse 25). At the end of the 69 weeks or 483 prophetic years the Messiah is said to appear (verse 25). After the 69th week, the Messiah is said to be "cut off" and Jerusalem and the temple will once again be destroyed but this time by the people of the prince who is to come.

The seventieth week also has a fixed point. It begins with the prince who is to come forging a seven-year treaty with the nation of Israel. In the middle of this seven-year period, this prince of the people who destroyed Jerusalem and the temple will put a stop to sacrifice and grain offering in the temple.

There is disagreement among scholars as to whether or not there is a gap of an indefinite period of time between the completion of the sixty-ninth week and the seventieth. Also, as we have pointed out, dispensationalism in contrast to other interpretive approaches views Israel's rejection of her Messiah and His death as taking place after the sixty-ninth week and the completion of the six divine objectives mentioned in verse 24 are left for the seventieth week.

Those who argue that the seventieth week follows immediately after the sixty-ninth week historically apply the divine objectives in verse 24 to the church, which they then view as the new Israel. However, adherents to dispensationalism which strictly adheres to the literal method of interpreting prophecy recognize a distinction between God's program for the church and His program for Israel. Thus, dispensationalists view the fulfillment of the seventieth week is yet future.

There are several major factors which support the view that there is a time gap between the fulfillment of the sixty-ninth week and the seventieth. First, the six divine objectives which appear in Daniel 9:24 must be fulfilled within the seventy weeks. However, these have emphatically not been fulfilled historically.

For instance, the objective of anointing the most holy place has not taken place within the 490 years. The holy place was destroyed in Daniel 9:26 but then in Daniel 9:27 we see it rebuilt since sacrifices were allowed under the "firm covenant." However, this temple does not presently exist. Therefore, one must see a future fulfillment during the seventieth week in Daniel 9:27, which thus necessitates a time gap, which corresponds to the church age as we noted.

A second major factor supporting a time gap is that Daniel 9:26 says that the Messiah will be cut off after the sixty-nine weeks and not during the seventieth week. Thirdly, the "he" in Daniel 9:27 refers to "the prince who is to come" in Daniel 9:26, if one follows the rules of grammar which would support the view that the nearest antecedent for the "he" in verse 27 is "the prince who is to come" in Daniel 9:26.

Connected to this third point, is that if the "he" in Daniel 9:27 is the Messiah, then one cannot reconcile the fact that the temple sacrifices continued until 70 A.D. over thirty years after the crucifixion of Christ. Furthermore, the "he" in Daniel 9:27 breaks the covenant. At what point did Christ make a covenant with the Jews and then break it? There is nothing in the New Testament which would even suggest this.

Another major factor which supports the time gap is that the events mentioned in the last three and a half years of Daniel 9:27 fit perfectly with the events described in the book of Revelation. Furthermore, if the first sixty-nine weeks have been literally fulfilled in history, then we would expect the seventieth week to be as well. Of course we have not seen a literal fulfillment in history of the seventieth week. We have not seen a Roman dictator make a seven-year treaty with Israel and

then break it in the middle of this seven-year period. Nor, have we seen in history a Roman dictator put a stop to the sacrifices in the temple. In fact, no temple is standing in Israel today.

However, Christ's first advent and presentation of Himself to the nation of Israel as her king has taken place literally in history as recorded in the gospels and thus fulfilling literally Daniel 9:25.

We have also seen the fulfillment of Daniel 9:26 and the cutting off of the Messiah after this presentation, which is recorded in the gospels. Jerusalem and the temple were destroyed by the Romans as predicted in Daniel 9:26. Thus, it follows that if Daniel 9:25-26 were fulfilled literally in history, then we can expect the same for Daniel 9:27.

Historical Setting of the Seventy Weeks Prophecy

As we will note, this prophecy in Daniel 9:24-27 refers to four hundred ninety prophetic years of Israel's history. Sixty-nine of these seventy weeks, four hundred eighty-three prophetic years, has been fulfilled in human history. However, the seventieth week has not but will take place after the rapture of the church and will begin with Antichrist's peace treaty with Israel and will last seven years and will end with the Second Advent of Christ.

This prophecy of Daniel's took place in the first year of the reign of Darius the Mede, in 538 B.C., when Daniel was between 85 and 90 years of age, 66 years after he had been exiled to Babylon under Nebuchadnezzar in 606 B.C. As a result of his prophetic abilities, Daniel was elevated from the position of a captive slave to ultimately becoming the prime minister of the Babylonian empire, which at that time, ruled the world. However, the Babylonian empire was overthrown by Medo-Persian Empire, which paved the way for the liberation of the Jewish captives who had been in exile since Nebuchadnezzar's first invasion of Jerusalem in 606 B.C.

Medo-Persian Empire under Darius honored Daniel who served Darius' successor Cyrus, which takes us to the days that Daniel received the prophecy regarding the 70 prophetic weeks regarding the future of the nation of Israel and Her Messiah. Daniel has now seen a new great world power emerge and is wondering about the future and especially the future of his own people who are in exile in Babylon.

Daniel 9:1 During Darius' first year, Ahasuerus' son, who was from Median descent, who was made king over the Chaldeans' kingdom. (Author's translation)

Daniel 9:1 tells the reader when Daniel received his third great prophetic revelation. It was during the first year of Darius the Mede's reign who was the son of Ahasuerus. Then, he informs the reader that Darius was made king over the

Babylonian kingdom. This would be 538-539 B.C. immediately after the Medo-Persian Empire conquered and absorbed the Babylon Empire.

Darius was installed as king by Cyrus the Persian. Daniel 6:28 (6:29) records that Daniel prospered during the reign of Cyrus the Persian. In 539 B.C. Cyrus overthrew Babylon and established the Medo-Persian Empire. This was Cyrus' first year in control of Babylon. His policy was to restore displaced peoples to their lands, which included the Jews. He issued a decree in 538 B.C. that permitted Jews to return to Jerusalem if they wanted to (2 Chronicles 36:22-23; Ezra 1:1-4). Fifty thousand Jewish exiles returned and began to rebuild the temple, which was an answer to Daniel's prayer (Daniel 9:4-19). The temple was completed in 515 B.C. (Ezra 6:15). Seventy years had elapsed from the first deportation of Jews in 605 B.C. to the rebuilt foundation of the temple in 536 B.C. This fulfilled Jeremiah's prophecy as well (Jeremiah 25:11-12).

The Darius mentioned here in Daniel 9:1 is the same one mentioned in Daniel 5:31, which in the Aramaic is actually Daniel 6:1. Darius is the same as Gubaru, who was the governor appointed over Babylon by Cyrus. This interpretation is strongly supported by the biblical text because Daniel 5:31 (6:1) and Daniel 9:1 make clear that Darius the Mede was appointed king over Babylon. This interpretation is also supported by the Nabonidus-Cyrus Chronicle where Gubaru (Gobryas) is called Cyrus' governor.

Darius the Mede must not be confused with Darius I who began to rule in 522 B.C. since the latter was about twenty-eight by 522 B.C. having been born in approximately 550 B.C. whereas the former was sixty-two when he began to rule according to Daniel 5:31 (6:1). Furthermore, Darius I was of a Persian royal line because his father, Hystaspes, was of the Achaemenid dynasty whereas the father Darius the Mede was Ahasuerus who was of Median descent according to Daniel 9:1. Darius I took the throne by a coup d'état whereas Cyrus appointed Darius the Mede to be king over Babylon according to Daniel 9:1.

Darius I is mentioned in Ezra 4:5, 24; 5:5-7; 6:1, 12, 15 as well as Haggai 1:1; 2:10; Zechariah 1:1, 7; 7:1 whereas Darius the Mede is only mentioned in the book of Daniel (6:1, 6, 9, 25, 28; 9:1; 11:1). The royal houses of the kingdoms of Media and Persia were closely related by marriage, which the Median king, Astyages, had arranged. He wed his daughter, Mandane to Cambyses, King of Anshan. This union produced Cyrus the Great who later became king of Persia. Astyages had a son as well, namely Darius Cyaxares (pronounced *sigh AKS uh reez*) II who is none other than Darius the Mede and uncle of Cyrus the Great. The latter spent little time in Babylon after its capture. Thus, he left Babylon in Darius' hands, his uncle. Cyrus eventually married the daughter of Darius. Then approximately two years later, upon the death of Darius, Cyrus united the kingdoms of Media and Persia and assumed the title King of Persia. Daniel's statement here in Daniel 5:31

(6:1) that Darius the Mede received the Babylonian kingdom from Cyrus agrees with Xenophon who identifies Darius the Mede as Cyaxares II (Cyropaedia, 8.5, 19).

Nehemiah 12:22 mentions a Darius the Persian, who is not the same Darius mentioned in Daniel chapter six since the latter of course was a Mede according to Daniel 6:1. This Darius was known as Darius Codomannus or Darius III. He was the last king of Persia. His empire was destroyed by Alexander the Great.

Daniel 9:2 During the first year of his reign, I myself, Daniel understood by means of the scrolls the specific number of years which the word of the Lord communicated to Jeremiah the prophet for completing devastating Jerusalem-seventy years. (Author's translation)

Daniel informs the reader that during the first year of Darius the Mede's reign as king over Babylon, he was studying the scrolls which constituted the Old Testament Scriptures in the sixth century B.C. He was specifically studying prophecies by a contemporary of his, namely the prophet Jeremiah. The specific prophecy Daniel was studying was that Jerusalem would lie in ruins for seventy years as a result of disobeying the Lord's command to give the land a Sabbath rest every seven years. This prophecy is recorded in Jeremiah 25:11-12 and 29:10-14. 2 Chronicles 36:21 speaks of Jeremiah's prophecy concerning the Babylonian exile and it indicates quite clearly that the exile would last 70 years.

The seventy years of captivity were the specific penalty for violating seventy sabbatic years, which would be seventy sevens, a total of seventy years. Seven days are in one week and every seventh year was a Sabbath rest and seventy sevens brought them to the year of Jubilee which is noted in Leviticus 25:8-12. The provisions for the land's Sabbath rest are recorded in detail in Leviticus 25:2-4, 26:32-35, 43 but in those 490 years, Israel had violated exactly seventy sabbatic years so they would go into captivity for seventy years to make amends (cf. Exodus 23:10-13).

These seventy years of discipline from God began in 605 B.C. with Nebuchadnezzar's first of three invasions of Israel. The end of this discipline would be in 535 B.C. The beginning of this discipline also marked the Times of the Gentiles as we have noted in previous studies in the book of Daniel.

God discipline the nation in order to rid her of her idolatry. Many false prophets in Israel said that Israel would return in a year or two but as the years passed it was quite evident to the surviving Jews that they were wrong and that Jeremiah was right. The Jews like Daniel began studying the writings of Jeremiah.

So in Daniel 9:2, Daniel tells the reader that he was studying the prophecy of Jeremiah in which the prophet predicts that the Jews would return from Babylon to the land of Israel after seventy years of discipline. It appears that the Medo-Persian victory over the Babylonian Empire meant the termination of this seventy-year

exile in Babylon. Furthermore, Daniel knew that Cyrus had a policy of allowing exiles to return to their homeland. He knew that in two short years the seventy years would be over and that a remnant would return to the land from Babylon.

Daniel knew firsthand the starting time for this prophecy. It began in 605 B.C. when Nebuchadnezzar deported him as well as some of the royal family in Israel and some of the nobles. Therefore, by knowing when the seventy years began and knowing that Jeremiah prophesied of a seventy-year exile, Daniel could simply count the years and know the exact year when the Jewish exiles would return to Israel. When Daniel received this vision, he says it was in the first year of Darius the Mede's reign over Babylon which would be 538 or 539 B.C. The seventy years was to be completed by 535 B.C. Thus, Daniel knew there were only a few short years left of the exile in Babylon.

Daniel's Prayer

Daniel 9:3 Therefore, I devoted my full attention to my Lord, the one and only God by repeatedly presenting prayer request in the form of pleas for mercy while fasting with sackcloth as well as ashes. (Author's translation)

Daniel presents the result of understanding Jeremiah's prophecy recorded in Jeremiah 25:11-12 and 29:10-14, which made clear that Jerusalem, would lie desolate and abandoned for seventy years and then God would bring back the Jewish exiles to the land of Israel. So as a result of understanding this prophecy Daniel tells the reader that he devoted his full attention to his Lord whom he describes as the one and only God. He does this by repeatedly presenting prayer request in the form of pleas for mercy while fasting and wearing sackcloth and ashes. Daniel 9:4-19 make clear that Daniel's prayer was on behalf of the Jewish exiles in Babylon.

So what Daniel is telling the reader is that as a result of understanding that the seventy years for the desolation of Jerusalem was almost complete, he devoted his attention to his God by repeatedly offering up an intercessory prayer request for the Jewish exiles in Babylon. He understood that the reason why God delivered the Jews over to Nebuchadnezzar and allowed this king to destroy Jerusalem and send the surviving Jews into exile was that God was disciplining the nation of Israel for their apostasy.

Daniel knows that the majority of the Jewish exiles have not turned back to God by learning and obeying His Word. Even though the book of Daniel up to this point has made clear that Daniel was not involved in this apostasy, he identifies with the nation so as to intercede on their behalf. Daniel was faithful and yet he prays for those who are unfaithful in Israel that they would repent by returning to learning and obeying the Word of God. This demonstrates the love of God in Daniel's life in that he intercedes for others and specifically those who have

rebelled against God. God desired the Jewish exiles to repent and Daniel knew that God wanted this, thus Daniel prays for them. His prayer request was a plea for mercy for these apostate Jewish exiles. Daniel confesses the sins of the Jewish people and acknowledging to God that He was right to discipline the nation severely for their apostasy. He appeals to God's merciful character to forgive the nation for its sin since the nation he acknowledges as no merit with God whatsoever.

The wearing of sackcloth and ashes by Daniel and his fasting while offering up this intercessory prayer for the Jewish people was on behalf of the Jewish people. They should have been in sackcloth and ashes and fasting to demonstrate humility before God and repentance. Yet Daniel does this for them.

Also, Daniel is obeying the Word of God. In fact, he is applying 1 Kings 8:33-36 to his situation with the Jewish people. Daniel is doing exactly what Solomon spoke to God at the dedication of the temple he built.

Israel was defeated by Babylon because they sinned against their God. However, Daniel seeks to intercede with the nation by confessing their sin and praying on behalf of the nation. Solomon requested that God would forgive them and restore them to the land if they did these things. Thus, we see Daniel claiming the promises of God.

The prophecy of Jeremiah 25:11-12 and 29:10-14 prompted Daniel to pray in the first place for the Jewish exiles in Babylon. This is another great example for Christians to follow during the church age. The study of prophecy should prompt believers to intercede in prayer on behalf of those in apostasy in the church as well as to intercede in prayer on behalf of the unsaved. Prophecy should thus produce a humble attitude in us which leads to confession and prayer for oneself and others.

Notice, that Daniel tells the reader that he devoted his full attention to intercessory prayer on behalf of the Jewish exiles in Babylon. We know from chapter six, he prayed three times a day. Thus, Daniel's pray was not a casual nod to God but rather he was concentrating upon what he was saying to God. There was a sense of urgency in his prayer and intensity. His prayer was characterized by concentration. Fasting and the wearing sackcloth and ashes were employed by Daniel as a means to aid in his devotion to God in prayer. They were expressions of his humility before God in that he was recognized that he had no merit with God and was placing himself at the mercy of God. He was fasting because he was seeking forgiveness for the Jewish exiles and that God would intervene by restoring the exiles to Jerusalem.

Daniel 9:4 Indeed, I caused myself to enter into prayer to the Lord my God. Specifically, I caused myself to enter into confession and said, "O my Lord, the one and only God, the Great One yes the Awesome One, who is faithful to His covenant because of His unconditional love on behalf of those

who love Him, namely on behalf of those who conscientiously observe His commands.” (Author’s translation)

In Daniel 9:4, Daniel tells the reader that he caused himself to enter into prayer with his God. He then specifies a particular aspect of prayer he began with, namely confession on behalf of the nation Israel which constituted an intercessory prayer for the nation.

Before he begins to tell the reader that he confessed the sins of Israel to his God, he describes his God. When addressing his God, Daniel describes the God of Israel as His Lord, which describes Daniel’s covenant relationship with the God of Israel. He then describes the God of Israel as “the one and only God” which refers to the fact that the God of Israel is superior to the gods of the heathen and is distinguished from the heathen gods as the true and living, the Creator. Daniel then describes His God as “the Great One,” which describes Daniel’s God as superior to the gods worshipped by the heathen. It too emphasizes that Daniel’s God is distinguished from these heathen gods. Then, Daniel describes his God as “the Awesome One,” which means that his God inspires awe in people. This has been demonstrated in the book of Daniel with God delivering Shadrach, Meshach and Abednego from Nebuchadnezzar’s power. It was also demonstrated by God delivering Daniel from the mouths of the lions as well as deposing Nebuchadnezzar from power for seven years and then restoring him to power after his repentance. The God of Israel is also worthy of this title “the Awesome One” because of the discipline He administered to the nation of Israel because of their unrepentant rebellion against Him. Nebuchadnezzar’s destruction of Israel was awe inspiring and the God of Israel raised up this wicked king to carry out this destruction.

Daniel continues to describe his God as being “faithful to His covenant” which is expressing the fact that the God of Israel demonstrates unswerving adherence to His covenant promises with His people, Israel, which inextricably unite Him with Israel. The word denotes that He always upholds His covenant promises. The covenant in view here is the Mosaic covenant, which is indicated in Daniel 9:11 and 13 which refers to God disciplining the nation of Israel for disobeying the law of Moses.

Daniel then tells the reader the reason why God is faithful to His covenant, namely because of His unconditional love, which describes God as loyal or faithful to His covenants with men and characterizes how God acts towards His covenant people Israel. God is characterized as remaining faithful to His covenant promises even though His people fail Him because He is unconditional love. Even though Israel fails Him, He remains faithful and continues to love them because He is unconditional love.

Then, the reader is told what specific group of individuals who are the beneficiaries of God's faithfulness which is based on His attribute of love, namely those who love Him. Daniel then defines what he means by the phrase "those who love" God by telling the reader that it refers to those who conscientiously obey His commands. Thus, Daniel is telling the reader that the conscientious observance of God's commands constitutes loving God in the sense of honoring and respecting Him.

So Daniel 9:4 reveals that Daniel began his intercessory prayer on behalf of the Jewish exiles by praising the character and nature of the God of Israel who he possessed a covenant relationship with through faith in the God of Israel. He praised God in the sense of acknowledging and esteeming His excellence. Daniel acknowledged and esteemed the excellence of his God's character with emphasis upon His mercy, which is based upon His attribute of love. He acknowledged and esteemed or expressed a high regard for the excellence of God's mercy, omnipotence and sovereignty. God's merciful love was demonstrated toward the nation of Israel in that He did not destroy the nation for her rebellion against Him. It was demonstrated toward Daniel and his three friends when God protected, prospered and delivered them from every adversity.

Daniel's intercessory prayer reveals that he was claiming the promises which appear in Leviticus 26:40-42.

Daniel begins this intercessory prayer on behalf of the Jewish exiles by praising the God of Israel's character and in particular His covenant faithfulness which is based upon His attribute of love since he is going to appeal to this love in order to cause God to act and restore the Jewish exiles to the land of Israel and Jerusalem. It also an acknowledgement that God has kept His side of the covenant and Israel has not. It makes clear that God has no responsibility for the collapse of the relationship between Himself and Israel. So the beginning of Daniel's prayer is an acknowledgement that God is in the right and verses 5-16 will make clear that Israel was clearly in the wrong and totally and completely at fault for the collapse of the relationship between herself and God.

The fact that God answered Daniel's prayer was an answer to Solomon's prayer at the dedication of the temple which he built for the worship of God (1 Kings 8:46-53).

Daniel 9:5 "We have sinned, thus we have done wrong so that we have been condemned as guilty because we have rebelled. Specifically, we have deviated from Your commands, that is, from Your laws." (Author's translation)

After beginning his prayer by addressing God while acknowledging His holy character and nature and faithfulness to His covenant with Israel because of His attribute of love, Daniel begins to confess the sins of his fellow countrymen. Throughout this confession, Daniel uses the first person plural in order to identify

with his people Israel as though he were personally responsible for sinning against God, which he was not. He was one of the few people in Israel who conscientiously observed the commands and prohibitions of the Mosaic Law as demonstrated in Daniel chapter one. If you recall, he refused to eat the food and drink prescribed by Nebuchadnezzar because this food and wine would have made him ceremonially unclean according to the dietary regulations of the Law.

“We have sinned” refers to the nation of Israel sinning against God in the sense that they were guilty of disobeying the various commands and prohibitions in the law which were given to Moses on Mount Sinai. Daniel is acknowledging to God that Israel has been guilty of moral wrongdoing in the sense that they disobeyed the various commands and prohibitions which appear in the Mosaic Law. It refers to the corporate sin of the nation of Israel in the sense that they were guilty as a corporate unit of disobeying the various commands and prohibitions in the Mosaic Law, which constituted sin against God and violating His perfect holy standards. The acknowledgement of the corporate sin of Israel by an individual interceding for the nation appears in several passages in the Old Testament (cf. Numbers 14:40; 21:7; Judges 10:10; 1 Samuel 7:6; 12:10; Jeremiah 3:25; 8:14; 14:7, 20; Nehemiah 1:6).

“We have done wrong” presents the result of or the implication of Israel’s corporate sin against God in the sense that Israel acted contrary to God’s holy standards, which are reflected in its various commands and prohibitions which appear in the Mosaic Law.

“We have been condemned as guilty” presents the result of the previous two acknowledgements. It tells the reader that because of Israel’s sinning which constituted wrongdoing against God, the nation was justly chargeable with a crime or responsible for a crime and deserving of punishment. It summarizes all of Israel’s disobedience against God. These sinful actions caused Israel to be condemned as wicked or guilty by God so that they deserved to be punished. Israel’s sinful behavior was morally reprehensible in the sight of God who is holy so that they were condemned as wicked and guilty by God and deserving of punishment from Him.

“Because we have rebelled” presents the reason why condemned Israel as guilty and describes Israel’s sinning which constituted doing wrong against God as disobeying, opposing and resisting God’s authority. It describes sinning against God as in fact rebellion against God’s authority.

“Specifically we have deviated from Your commands” identifies specifically how rebelled against God’s authority and conveys the idea of apostasy. This exegetical clause describes Israel as turning away from the authoritative directives of the God of Israel which were communicated to His subordinate Moses who in turn put them down in writing and communicating them to the

nation of Israel. They deviated from God's laws in the sense that they separated themselves from God or severed their relationship with Him by their disobedience to His law.

“That is, from Your laws” defines specifically the meaning of **“from Your commands.”** It refers to the various rules of conduct in the Mosaic Law which are prescribed by God for the nation of Israel and are binding and enforced by God who is the sovereign authority over the nation. It speaks of the entire body of rules and regulations or commands and prohibitions in the Mosaic Law.

Daniel 9:6 “Furthermore, to our own detriment, we never paid attention to Your servants, the prophets who spoke by Your authority to and for the benefit of our kings as well as our leaders and in addition our ancestors, yes, to and for the benefit of all the people belonging to the land.” (Author's translation)

Daniel continues to intercede for his fellow countrymen by confessing to God that the nation of Israel never paid attention to His servants, the prophets who spoke by His authority for the benefit of Israel's kings, leaders, ancestors and in fact all the people of the land. Notice that Daniel tells the reader that every aspect or every class in Israelite society rejected the prophets God sent to them.

These prophets were sent to Israel as an expression of God's grace, which flows from His attribute of love. God sent these prophets to Israel to rebuke the nation and call them to repentance. However, in response to this, Israel rejected these prophets and in fact killed many of them. So not only did Israel reject the Mosaic Law by disobeying its various commands and prohibitions but also they rejected the prophets by disobeying their message from God to repent. Therefore, because of the rejection of His prophets, God finally severely disciplined the nation of Israel by sending Nebuchadnezzar to destroy Jerusalem and exile the people to Babylon.

God the Holy Spirit through the prophet Jeremiah who was a contemporary of Daniel also communicated to Israel that she had rejected the prophets (cf. Jeremiah 26:1-6; 29:1-19; 35:12-15; 44:1-5). 2 Chronicles 36:16 tells us that Israel scoffed at God's prophets, despising the very words God gave the prophets to communicate to Israel.

The prophets of God who were sent to Israel were in effect covenant enforcers in the sense that they called the people to repent by confessing their sins to God to be restored to fellowship with God. They also exhorted them to obedience to God to maintain that fellowship with God. By rejecting this message, Israel put themselves under divine discipline. The fact that God sent the prophets to warn Israel reveals that God did not want to judge the nation and in fact loved the nation.

Daniel 9:7 “You are righteous my Lord but we are publicly disgraced as is the case this very day. To the detriment of the Judean people as well as to the

detriment of Jerusalem's inhabitants likewise to the detriment of all Israel, those nearby as well as those far away in all the countries where You have driven them because of their unfaithfulness which they perpetrated against You.” (Author's translation)

Daniel continues his intercessory prayer to the God of Israel on behalf of Israel by acknowledging that God is righteous which refers to God's perfect integrity in that His character is upright, honest, perfectly whole, undiminished, sound, unimpaired and in perfect condition. It signifies that He is inherently perfect virtue in that His character is perfect moral excellence, goodness, and their conduct is conformed perfectly to His own perfect holy standards and what they have promised to men or group of people like Israel and the church. So by acknowledging that God is righteous, Daniel is clearing God of any guilt with regards to His relationship with Israel. He is acknowledging that God has been faithful since He always did right by the Israelites. He always kept His covenantal obligations in His relationship with Israel.

In contrast to God, Daniel acknowledges Israel's unfaithfulness with regards to their covenantal obligations with God. Daniel says that Israel is publicly disgraced during the time he offered up this prayer to God for Israel. This public disgrace refers to the Assyrian exile of the northern kingdom in 721 B.C. as well as the Babylonian exile of the southern kingdom in 605, 597 and 586 B.C.

Daniel defines who the “we” is in the phrase “we are publicly disgraced as is the case this very day.” The first group he identifies is the southern kingdom, which includes the Judean people and Jerusalem's inhabitants. Then he mentions the northern kingdom by the phrase “all Israel.” The northern kingdom was exiled to Assyria and the southern kingdom was exiled to Babylon.

So we can see that in verse 5, Daniel indicts Israel according to their status in society or position in society whereas here in verse 7, he indicts them according to the geographical region they lived in before they were exiled.

Daniel then identifies covenantal unfaithfulness as the reason why both the northern and kingdom's were disgraced when he offered up this intercessory prayer to God for Israel. They had been habitually disobedient to the various prohibitions and commands in the Mosaic Law.

Undoubtedly when Daniel was offering up his prayer to God he was thinking about Leviticus 26:14-39 and Deuteronomy 28:15-58. In the latter, God gives Israel two options, namely blessing for obedience and cursing for disobedience.

Daniel 9:8 “We are publicly disgraced Lord, to the detriment of our kings, to the detriment of our leaders as well as to the detriment of our ancestors because we have sinned against You.” (Author's translation)

From Daniel 9:5, Daniel here in verse 8 repeats the verb *ḥā-ṭā'* (חָטָא) (*khaw-taw*), “**we have sinned.**” Also, from Daniel 9:7, here in verse 8 he repeats the

phrase *hă pā-nîm' bō'-šēṭ* (בְּשֵׁט הַפְּנִימִי), “**we are publicly disgraced.**” Furthermore, from Daniel 9:6, Daniel repeats the words the noun *mē-lēk* (מֶלֶךְ) (meh-lek), “**kings**” which is modified by *’ānāḥ-nû* (אֲנָחְנוּ) (*an-akh'-noo*), “**our**” and the noun *śār* (שָׂר) (sar), “**princes**” which is modified by *’ānāḥ-nû* (אֲנָחְנוּ) (*an-akh'-noo*), “**our**” and noun *’āb* (אָב) (*awb*), “**fathers**” which is also modified by *’ānāḥ-nû* (אֲנָחְנוּ) (*an-akh'-noo*), “**our.**” The repetition emphasizes with the reader and God that every aspect of Israelite society including the aristocracy deserved the disciplined they received from God because they all unrepentantly sinned against God. They were publicly disgraced by being exiled to Assyria and Babylon because they unrepentantly sinned against God. In other words, they were volitionally responsible. They were exiled because of their own rebellion and apostasy. They were to blame for their mess they were in and not God who by sending the prophets was attempting to prevent this calamity from happening to them. Therefore, we can see that here in Daniel 9:5-8, Daniel is vindicated God and his indicting and charging his fellow countrymen with a crime of being adulterous in their relationship with the Lord. God was completely justified in severely disciplining both the northern and southern kingdoms of Israel by sending them all into exile in Assyria and Babylon.

Daniel 9:9 “My Lord, our God is merciful as well as forgiving even though we have rebelled against Him.” (Author’s translation)

After listing the charges and in the indictment against Israel in Daniel 9:5-8, here in verse 9 Daniel says to God that He is merciful and forgiving even though Israel rebelled against Him. God is merciful and forgiving with Israel because of His attribute of love. Those in Israel who repent by confessing their sins will receive forgiveness of sins and mercy in the sense that God will withhold judgment and discipline in order to restore the repentant sinner to fellowship with Himself.

Daniel knew this about God because he was a student of the Scriptures. He could see from the book of Exodus that as to His nature, God is forgiving and merciful. The exodus generation under Moses rebelled against Moses’ authority and God’s authority many times, yet God did not destroy completely the nation. Instead in response to Moses’ intercession, God forgave Israel and withheld judgment by not wiping out the nation completely (cf. Exodus 32-34).

Daniel 9:10 “Specifically, to our own detriment, we never paid attention to the Lord, our God’s voice by living by means of His laws which He gave in our presence through His servants, the prophets.” (Author’s translation)

Verse 10 continues the thought from verse 9 which records Daniel addressing God and acknowledging that He is merciful as well as forgiving even though Israel rebelled against Him. Now, here in verse 10, Daniel identifies specifically how Israel rebelled against God. They rebelled by never paying attention to the Lord, their God’s voice by living by means of His laws, which He gave in their presence

through His servants, the prophets. So disobedience to the laws of the Lord, their God was the means by which Israel rebelled against God.

“**His laws**” is a reference to the Mosaic Law which is indicated in verses 11-13. Thus, “**which He gave in our presence through His servants, the prophets**” is a reference specifically to Moses receiving the Law from God on Mount Sinai in the presence of the Israelites. Moses is the only one of the prophets who received from God the 613 laws on Mount Sinai, which regulated the lifestyle of the nation of Israel. The prophets which followed Moses were used often to give new revelation and to call the Israelites back to repentance. Specifically, the prophets after Moses would call the apostate Israel back to obedience to the Mosaic Law.

Daniel 9:10 echoes Daniel 9:5. Daniel 9:10 parallels Daniel 9:5 since in both verses, Daniel mentions Israel rebelling against the Lord, their God. Also, in both verses he employs an epexegetical clause which defines specifically how Israel rebelled against God. In each verse, Daniel tells the reader that Israel rejected His laws, which is again a reference to the Mosaic Law.

God sought to govern the conduct of the Israelites by means of His laws, which He communicated in the presence of Israel at Mount Sinai. However, Israel rebelled against God’s authority over them by disobeying these laws. This was not sporadic sinning on the part of the majority in Israel but rather this was a lifestyle of disobedience. What angered God concerning Israel, was that the majority in Israel were unrepentant of their lifestyle of disobedience to Him.

Daniel 9:11 “Indeed, all Israel has transgressed Your law. In other words, they deviated to their own detriment by never paying attention to Your voice. Consequently, the sworn judgment was poured out against us, which was written in the law given to Moses, the servant of the one and only God because we have sinned against Him.” (Author’s translation)

Daniel affirms his previous statement in verse 10 to God that to their own detriment, Israel never paid attention, i.e. obeyed the Lord, their God’s voice by living by means of His laws, which He gave in Israel’s presence through His servants, the prophets. Here in verse 11, Daniel affirms this statement in verse 10 and in fact advances upon it and intensifies it by acknowledging to God that all Israel had transgressed God’s law.

Now, we need to clarify something in that when Daniel says “all” in Israel was guilty of disobeying God’s law, he does not mean every single person including himself. Daniel’s use of *kōl* is much like we would say in America that “the whole country watched the events of 911 transpire on television!” Of course not each and every person would have done so but the idea behind the statement is that a good majority in the country did watch the events of 911. Thus, Daniel is acknowledging that the majority of Israel was disobedient to God’s law and not every single person. In fact, Daniel was one of the few who conscientiously observed the

commands and prohibitions of the Mosaic Law as demonstrated in Daniel chapter one. If you recall, he refused to eat the food and drink prescribed by Nebuchadnezzar because this food and wine would have made him ceremonially unclean according to the dietary regulations of the Law. Daniel also refused to obey Darius' edict in chapter six which prohibited Daniel from praying to his God. Daniel chose instead to die than not to pray to his God.

Then, Daniel explains specifically what he means by acknowledging to God that the majority in Israel had unrepentantly transgressed His law by saying that Israel deviated from God's law by never paying attention to His voice, which was heard through the prophets He sent Israel. By never paying attention, Daniel means that they never obeyed God.

Daniel presents the result of the majority in Israel unrepentantly disobeying God's laws, namely, God's sworn judgment was executed against the nation of Israel. Daniel says that this sworn judgment was "poured out" in Israel in the sense that God's judgment overwhelmed the nation. Like a tremendous flood, the Assyrian and Babylonian armies were used by God to carry away the entire nation to death and exile.

This sworn judgment appeared in the Mosaic Law. It was given to Moses who put this sworn judgment in writing to be a witness against the nation when it sinned unrepentantly against God. Daniel 9:11 concludes with Daniel stating that Israel's unrepentant sinning against God was the reason why God's sworn judgment was executed against the nation.

The sworn judgment which Daniel speaks of is recorded in Leviticus 26:14-35 and Deuteronomy 28:15-68. God had given Israel a choice between obeying Him resulting in blessing or cursing for disobedience (cf. Deuteronomy 11:26ff.). The majority chose disobedience which resulted in God judging the nation by sending Assyria to destroy the northern kingdom and Babylon under Nebuchadnezzar to destroy the southern kingdom.

Daniel 9:12 "Specifically, He carried out His words which He spoke against us as well as against our rulers who ruled us by causing a great disaster to take place against us, which has never taken place under all heaven like what has taken place against Jerusalem." (Author's translation)

Daniel elaborates on his statement in verse 11 that God's sworn judgment which was written in the Mosaic Law was poured out against Israel because they sinned against God. Here in verse 12, he explains what He means by this statement in verse 11 by saying that God carried out His words, which He spoke against Israel and her rulers by causing a great disaster to take place against the nation. God judged the nation just as He said He would if they unrepentantly disobeyed His laws. This sworn judgment which Daniel speaks of is recorded in Leviticus 26:14-35 and Deuteronomy 28:15-68. God had given Israel a choice between

obeying Him resulting in blessing or cursing for disobedience (cf. Deuteronomy 11:26ff.). The majority chose disobedience which resulted in God judging the nation by sending Assyria to destroy the northern kingdom and Babylon under Nebuchadnezzar to destroy the southern kingdom.

Now, the great disaster Daniel speaks of the three Babylonian invasions of Jerusalem which was the capital of the southern kingdom. Thus, the mention of the city of Jerusalem here in verse 12 indicates that Daniel is referring to the Babylonian invasions rather than the Assyrian invasion because Jerusalem was the southern kingdom's religious and political capital.

Daniel then describes in verse 12 this great disaster was unparalleled in the history of the world up to that point. Never in history had caused such a disaster to take place against a nation as the one He caused to take place against Israel in the sixth century B.C. Up to that point in history, many nations had been destroyed and by Israel. Many nations after Israel's destruction were destroyed by war. However, no other nation up to that point in history had suffered like Israel. The three invasions of Nebuchadnezzar of Jerusalem and the magnitude of the suffering inflicted on Israel by these invasions was unparalleled in history up to that point in the sixth century B.C. The destruction and suffering was unparalleled up to that point in history.

Daniel 9:13 “As what is written in the law given to Moses, all this disaster has taken place against us. However, we never sought the Lord's favor, our God by turning from our iniquity followed by giving heed to His truth.” (Author's translation)

Daniel continues his intercessory prayer on behalf of the Jewish exiles in Babylon by acknowledging to God that the three Babylonian invasions in 605, 597 and 587 B.C. and the subsequent deportations of the Jews to Babylon, which he describes as a “disaster” took place in accordance with the Mosaic Law. These invasions and their subsequent deportations were the direct result of God acting in accordance with His warning to Israel which was recorded by Moses in writing. In other words, Daniel is acknowledging to God that He judged the nation just as He said He would if Israel unrepentantly disobeyed His laws. **“What is written in the law given to Moses”** is referring to Leviticus 26:14-35 and Deuteronomy 28:15-68. This mention of the Mosaic Law in the emphatic position of the sentence here in verse 13 emphasizes the faithfulness of God. It stresses that God is faithful in keeping His Word in the sense that He fulfills His promise to judge for unrepentant disobedience as well as His promise to bless for obedience.

Then, Daniel acknowledges something shocking to God in light of the disaster which struck Israel, namely that the Jewish exiles never sought the Lord's favor, their God by turning from their iniquity followed by the giving heed to the Law, which he describes as God's truth. The Jewish exiles never attempted during their

stay in Babylon to turn from their iniquity followed by giving heed to the Law so as to gain the Lord's favor or reconciled with Him.

Daniel 9:14 “Therefore, the Lord was vigilant concerning this promised disaster in order to cause it take place against us because the Lord, our God is righteous with regards to all His actions, which He has performed. However, to our own detriment, we never paid attention to His voice.” (Author’s translation)

Daniel continues his intercessory prayer on behalf of the Jewish exiles in Babylon by acknowledging that God was righteous in judging the nation of Israel for her unrepentant disobedience. As a result of never repenting of their disobedience to His laws, Daniel says that the Lord was vigilant concerning the promise to bring disaster against Israel in order to cause this disaster to take place. The Lord was vigilant over Israel in order to fulfill His promise in the Mosaic Law to bring disaster upon the nation for her unrepentant disobedience to His laws.

Daniel acknowledges to God that He is righteous with regards to all His actions which He has performed. Of course this would include the judgment of Israel for her unrepentant disobedience to His laws. In contrast to God's righteousness, Daniel confesses that Israel was unrighteous as demonstrated by her disobedience to God's laws. God fulfilled His covenantal responsibilities whereas Israel did not. God was righteous and not Israel. Again Daniel is placing the blame for the Babylonian invasions and deportations at the feet of the nation of Israel and not God. This teaches us an eternal spiritual principle, namely that what God promises and warns, whether judgment or blessing, will surely come to pass. Daniel is acknowledging that God is faithful to His promises, whether to bless for obedience or discipline for unrepentant disobedience.

A comparison of Daniel 9:13 with Daniel 9:14 reveal that God's judgment of Israel was the direct result of Israel's unwillingness to repent from their disobedience to God's laws. For those who were believers, this repentance would involve confession of sin to be restored to fellowship and obedience to God's laws in order to maintain that fellowship. For those who were non-believers, repentance would involve exercising faith in the Lord for eternal salvation.

Daniel 9:15 “Indeed, now my Lord, our God who caused Your people to be brought out from Egypt by means of great power so that You made a name for Yourself as to this day, we have sinned, we have acted wickedly.” (Author’s translation)

Daniel continues his intercessory prayer to God on behalf of the Jewish exiles in Babylon by advancing upon and intensifying his previous statement in verse 14 that Israel never paid attention to God's voice, which was heard through Moses and the Prophets. The statements “**we have sinned, we have acted wickedly**” in verse 15 are connected to this last statement in verse 14. These statements are not

connected to the relative pronoun clause “**who caused Your people to be brought out from Egypt by means of great power so that You made a name for Yourself as to this day.**” Therefore, the advancement and intensification is that Daniel goes from acknowledging to God that Israel never paid attention to His voice to presenting the implication of this acknowledgement, namely that Israel sinned and acted wickedly by never paying attention to His voice.

Daniel describes his God, who is the God of Israel as causing His people Israel to be brought out from Egypt by means of great power so that He made a name for Himself which endured up to the time Daniel offered up this intercessory prayer for the Jewish exiles. The reason for this relative pronoun clause is that he is appealing to God to once again demonstrate His great power by causing the Jewish exiles in Babylon to be brought back to the land, which He promised to their forefathers, Abraham, Isaac and Jacob.

In fact, the prepositional phrase “**by means of great power**” *b ḥ^āzā-qā(h)' yād'* (בְּחֹזֶק יָד) in Daniel 9:15 also appears in Exodus 3:19, 13:9, Deuteronomy 5:15, 6:21, 7:8, 9:26 and 26:8 where it is used of the exercise of God’s omnipotence in bringing the Israelites out from Egypt. It also appears in Ezekiel 20:33-34 for the exercise of God’s omnipotence in bringing the Israelites to the land of Israel from the various nations in which they were scattered because of God’s judgment of the nation. Thus Daniel is thinking of these passages in Exodus and Deuteronomy when speaking with God. He is appealing to God to demonstrate this very same power which delivered the Israelites from Egypt by delivering the Jewish exiles from Babylon and bringing them back to the land promised to their forefathers.

By making this request of God, Daniel is requesting that God would glorify Himself once again. In the same way God was glorified by delivering the Israelites out from Egypt, so Daniel is requesting that God do this again by delivering the Jewish exiles from Babylon and bringing back to the land of Israel. In other words, Daniel appeals to God’s deliverance from Egypt in the past as a backdrop for the future restoration of the Jewish exiles in Babylon to the land of Israel.

Daniel 9:16 “O Lord in keeping with all Your righteous acts, please, I beg of You, turn away Your anger, yes, Your righteous indignation from Your city, Jerusalem, Your holy mountain. For by means of our sins as well as by means of our ancestors’ iniquities, Jerusalem as well as Your people are a disgrace among all those around us.” (Author’s translation)

After confessing the sins of the Jewish exiles as well as their leaders and ancestors and acknowledging to God that He was righteous in disciplining the Israelites for their unrepentant disobedience to His laws, Daniel presents his request to God. Daniel begs that God would no longer exercise His righteous indignation against Jerusalem, which would be in keeping with His righteous acts. He then tells God the reason why he is making this request, namely that Jerusalem

as well as His people were a disgrace among all those around them. Daniel acknowledges to God that it was by means of the sins of the Israelites as well as the iniquities of their ancestors, which brought about this disgrace among the surrounding nations. So notice that Daniel attributes the Jewish exiles present status in Babylon to her past sin when he makes reference to the iniquities of their ancestors.

Daniel's statement in verse 15 makes clear that the righteous acts Daniel has in mind were the miracles He performed on behalf of the Exodus generation under Moses when He delivered them from Pharaoh and the Egyptian army with the exercise of His great power. He is appealing to the Lord on behalf of the Jewish exiles in Babylon that He would deliver them from Babylon with His great power as He delivered the Exodus generation from Egypt with His great power.

"Your city" and **"Your holy mountain"** indicates that Daniel is appealing to God's reputation among the nations since Jerusalem was set apart exclusively to be the place where He could be worshipped by men. Thus, Daniel wants God to restore the Jewish exiles to Jerusalem and the land which He promised their forefathers, Abraham, Isaac and Jacob since Jerusalem is the city in which He chose to rule from and Israel is the only nation which He chose to rule through. **"Your people"** expresses the covenant relationship which God established with the Israelites.

Each of these expressions **"Your city," "Your holy mountain"** and **"Your people"** emphasize that Jerusalem and the Jewish exiles in Babylon were God's possession. They indicate that Daniel is appealing to God's mercy and compassion which flows from His attribute of love. He is appealing to God to be merciful and compassionate with Israel by restoring the nation to the land of promise in accordance with the word which He spoke through Jeremiah the prophet. They also express the fact that Daniel is attempting to view the situation with the Israelites and Jerusalem from God's perspective. He is concerned about God being honored among the nations of the earth when he uses these two expressions.

So Daniel presents his request to God that He would restore the Jewish exiles to land of promise as well as the city of Jerusalem because he is concerned for God's honor and glory. He also makes this request so that God would manifest His righteousness again by delivering the Jewish exiles from Babylon so as to vindicate Himself before the Gentile nations. The sins of the Jews caused the Gentile nations to blaspheme God (Isaiah 52:1-5; Romans 2:24). The Babylonian exile of the Jews and the city of Jerusalem lying in ruins gave God a bad reputation among the Gentile nations of the earth since God chose Jerusalem as the city where He would be worshipped and the Israelites as the people who represent Him.

Daniel's request in Daniel 9:16 makes clear that he wants the Gentiles to stop blaspheming God because of the sins of the Jews by God restoring the Jews to the

land of promise as well as rebuilding Jerusalem so that she once again becomes the city in which He is worshipped by the Jewish people. God is disgrace when His people are disgrace. So Daniel is making this request of God here in Daniel 9:16 that He act because of His reputation among the nations of the earth and not because of any merit on the part of the Jewish exiles. This echoes Moses when interceding for the Exodus generation (Exodus 33:11-14).

Also, the pagan mind in Daniel's day believed that the God of the Jews was not strong as the gods of the Babylonians and other nations since they believed that when one nation defeated another, the god of the conquering nation was stronger than the god of the nation which was defeated in battle. Daniel wants this thought to end among the Gentiles by God restoring the Jews to their homeland which would demonstrate His great power.

If you notice, Daniel is again contrasting God's righteous acts on behalf of Israel with Israel's sin. This again expresses the fact that Daniel is placing the blame for the Babylonian exile and the destruction of Jerusalem at the feet of the Jewish exiles and their ancestors. God was never at fault at any time.

Daniel 9:17 “Therefore, at this moment, our God, please respond favorably to Your servant’s prayer request, yes, favorably to his pleas for mercy. Indeed please cause Your face to shine upon Your sanctuary for the sake of my Lord.” (Author’s translation)

Daniel continues his intercessory prayer request to God on behalf of the Jewish exiles and the city of Jerusalem by asking God to respond favorably to his prayer request, which he describes as pleas for mercy.

Daniel's “**prayer request**” and his “**pleas for mercy**” is a reference to his statement in verse 16 that in keeping with His righteous acts, God would turn away His anger, i.e. His righteous indignation from His city, Jerusalem, His holy mountain.

“**At this moment**” expresses the urgency of Daniel's request in light of the prophecy God gave to Jeremiah, which stated that the Jewish exiles would return from Babylon to Jerusalem after seventy years.

This request in Daniel 9:17 is the direct result of his previous request in verse 16 that God would refrain from exercising His righteous indignation against Jerusalem because the Israelites were a disgrace among all the nations which surrounded them. Therefore, Daniel's request in verse 17 indicates that he wants God to fulfill his request that He refrain from exercising His righteous indignation against Jerusalem as a result of Jerusalem and the Israelites being a disgrace among the nations surrounding them.

Daniel wants God to fulfill this request because he wants the Gentiles to stop blaspheming God because of the sins of the Jews. By God restoring the Jews to the land of promise as well as rebuilding Jerusalem, she once again becomes the city in

which He is worshipped by the Jewish people. God is disgraced when His people are disgraced. So Daniel is making this request of God because of His reputation among the nations of the earth and not because of any merit on the part of the Jewish exiles.

Also, by responding favorably to Daniel's request to refrain from exercising His righteous indignation against Jerusalem, God would be fulfilling the prophecy He gave to Jeremiah recorded in Jeremiah 25:11-12 and 29:10-14. Thus Daniel is asking God to fulfill His Word to Jeremiah. Therefore, we can see that Daniel is claiming the promises of God. By praying that God would fulfill His promise to Israel through Jeremiah, Daniel is exercising faith in God's Word.

In Daniel 9:17, Daniel advances upon his request that God respond favorably to his prayer request in the form of pleas for mercy for Jerusalem and the Jewish exiles by asking God to show favor to Jerusalem for His own sake. He wants God to fulfill his prayer request for His own sake or reputation or glory.

The request **"cause Your face to shine upon Your sanctuary for the sake of my Lord"** is an idiom expressing the idea of God showing favor to Solomon's temple in Jerusalem which was destroyed by the Babylonian armies in 586 B.C. Thus, this request is a plea to rebuild the temple and thus restore the worship of Yahweh in Jerusalem. This of course was fulfilled. This request takes up an element of Aaron's blessing in Numbers 6:26, which becomes a prayer in Psalms 31:16; 67:1; 80:3, 7, 19; 119:135.

The implication of meeting this request is that Israel would be restored to the place of bearing witness to the one and only God to the Gentile nations surrounding her. The location of Israel geographically makes her the perfect spot to fulfill this role since she is the land bridge between three continents. God's plan was that the travelers from these surrounding nations could observe how God was worshipped by the Jews and their godly character which was the result of obeying God's laws He gave to Israel through Moses.

By God fulfilling Daniel's request to restore the Jewish exiles to Jerusalem and restore the temple worship in that city, God would be acting for His own sake since by responding favorably to Daniel's request, He would be fulfilling His Word through Jeremiah and stopping the Gentiles from blaspheming Him.

Daniel 9:18 "Please incline Your ear O my God! Indeed, please respond! Please open Your eyes! Yes, please see our desolate ruins, namely the city which bears Your name because we are by no means repeatedly presenting our pleas for mercy in Your presence on behalf of it on the basis of our righteous acts but rather on the basis of Your great merciful acts!" (Author's translation)

Daniel continues his emotional appeal to God to fulfill his request to bring to an end the Jewish exile in Babylon and to rebuild Jerusalem and its temple. He does

this while ascribing to God human body parts which He does not possess since He is spirit. Daniel ascribes eyes and ears to God for the sake of his own human frame of reference when addressing God. He requests that God incline His ear and respond as well as that He would open His eyes and see the desolate ruins of Jerusalem. All of which echo his request in verse 17 that God would respond favorably to his request for mercy for this city which is presented in verse 16.

Daniel describes Jerusalem as bearing God's name which means that this city is God's possession since it is the place in which He established the worship of Himself. The destruction of this city has caused the Gentiles to blaspheme the name of God. Thus, Daniel wants God to fulfill his request because he wants the Gentiles to stop blaspheming God because of the sins of the Jews. So Daniel is making this request of God because of His reputation among the nations and not because of any merit on the part of the Jewish exiles.

Also, by responding favorably to Daniel's request to refrain from exercising His righteous indignation against Jerusalem, God would be fulfilling the prophecy He gave to Jeremiah recorded in Jeremiah 25:11-12 and 29:10-14. Thus Daniel is asking God to fulfill His Word to Jeremiah. Therefore, we can see that Daniel is claiming the promises of God. By praying that God would fulfill His promise to Israel through Jeremiah, Daniel is exercising faith in God's Word.

The reason why Daniel asks the Lord to see this city's desolate ruins is that he is by no means appealing to Him on the basis of the righteous acts of the Jewish exiles but rather on the basis of His merciful acts. The exiles had no merit with God since they were disciplined by God for their unrepentant disobedience to the Mosaic Law. They would have to depend upon God's attribute of love in this sense that they would have to appeal to His merciful acts which flow from this attribute of love. If the Jewish exiles attempted to appeal to God based upon their own righteous acts, if they had any, they would never return to the land of promise and the city of Jerusalem would never be rebuilt because they were unrepentantly disobedient to God. So Daniel is relying upon God's unconditional love for His people and the city of David.

Again, Daniel is requesting that God act upon His promise which He communicated to the prophet Jeremiah that He would return the Jewish exiles to the land of promise and rebuild Jerusalem and the temple. So he is asking God for what God wants and not what he wants, which is what the Lord Jesus taught (Luke 11:2). However, Daniel wants what God wants because he is obedient to the will of God and he is obedient because he loves God.

Daniel 9:16-18 reveals that Daniel is asking God for three things. In verse 17, he asks God to restore Jerusalem. In verse 16, he asks God to rebuild the temple and in verse 16 as well he asks God to bring the Jewish exiles back to the land. If God turns away from exercising His righteous indignation against Jerusalem, it

will result in the restoration of the city. If God resolves the problem of the Jewish exiles being a disgrace to those surrounding them, this would imply their return to the land of promise and the city of Jerusalem.

By returning the Jewish exiles to the land promise to Abraham, Isaac and Jacob, God would remember His covenant which He made with these three men to give them and their descendants the land of Canaan (Genesis 12:1-3, 7). Daniel's prayer in Daniel chapter nine reveals that he is claiming the promises which appear in Leviticus 26:40-45. He refers to the covenant God made with Abraham, Isaac and Jacob to give them and their descendants the land of Canaan. So Daniel is appealing to the covenant promises. This promise of land is called by some as the Palestinian covenant or Abrahamic covenant.

Daniel's prayer is in accordance with what Solomon prayed at the dedication of the temple (2 Chronicles 6:36-39). Solomon asked God to respond to the prayer of His people when they are in exile because of their unrepentant disobedience. He asked the Lord to respond to His people after they have repented by confessing their sins and then obeying Him and reinstate them in their land. Daniel did exactly what Solomon prescribed.

Daniel 9:19 “O my Lord, please hear! O my Lord, please forgive! O my Lord, please pay attention and then act! Please do not delay O my God for Your own sake because for the benefit of Your city as well as for the benefit of Your people, they are called by Your name!” (Author's translation)

Daniel brings his intercessory prayer on behalf of Jerusalem and the Jewish exiles in Babylon and around the world by making five more requests of his God, the God of Israel. He is in effect requesting that God restore the Jewish exiles to the city of Jerusalem because His reputation is at stake since the Jewish people and the city of Jerusalem represent Him before the Gentile nations. By rebuilding Jerusalem and restoring the Jews to the Promised Land and the city of Jerusalem in response to Daniel's request, God would be bringing glory to Himself in the sense that He would have to demonstrate His attributes of sovereignty and omnipotence. God would have to exercise these attributes in order to rebuild Jerusalem and to restore the Jewish people to the Promised Land and the city of Jerusalem.

Daniel is concerned about God's reputation among the nations of the earth and thus wants God to have Jerusalem rebuilt and the Jewish people restored to this city and the land promised to Abraham, Isaac and Jacob. By rebuilding Jerusalem and restoring the Jews to this city and the land of promise, God would enhance His reputation among the Gentile nations since nothing like this had ever taken place in history up to that time. God would manifest Himself to these nations by having Jerusalem rebuilt and the Jews returned to the land and this city since it would require Him to exercise His sovereignty and omnipotence for this to all take place.

The destruction of this city and the deportation of the Jews to Babylon has caused the Gentiles to blaspheme the name of God. Thus, Daniel wants God to fulfill his request because he wants the Gentiles to stop blaspheming God because of the sins of the Jews. So Daniel is making this request of God because of His reputation among the nations and not because of any merit on the part of the Jewish exiles.

The heathen mind in Daniel's day believed that the God of the Jews was not strong as the gods of the Babylonians and other nations since they believed that when one nation defeated another, the god of the conquering nation was stronger than the god of the nation which was defeated in battle. Daniel wants this thought to end among the Gentiles by God rebuilding Jerusalem and restoring the Jews to their homeland which would demonstrate His great power and sovereignty.

Daniel 9:20 Now, I myself was still speaking specifically praying, namely confessing my sin as well as my people's sin, Israel and in addition presenting my request for mercy in the Lord, my God's presence on behalf of my God's holy mountain. (Author's translation)

Verse 20 marks a transition from Daniel's account of his intercessory prayer to the Lord, his God on behalf of the Jewish exiles in Babylon and throughout the world as well as the city of Jerusalem to the account of God sending Gabriel to Daniel to give him an answer to this prayer. The purpose of this statement in verse 20 is to identify for the reader what Daniel was doing when Gabriel arrived at his geographical location to give him an answer to his prayer. It also reiterates what Daniel has told the reader in verses 3-19. It thus serves to summarize this pericope.

In Daniel 9:3, Daniel tells the reader that he devoted his full attention to his Lord, the one and only God by repeatedly presenting prayer request in the form of pleas for mercy while fasting with sackcloth and ashes. In verse 4, he says that he caused himself to enter into confession but before doing so he praises the character and nature of the God of Israel. Then, in verses 5-16, he enumerates the sins of Israel which caused God to discipline the nation by sending Nebuchadnezzar to destroy Jerusalem and Judah and to exile a small remnant to Babylon.

In verse 17, Daniel tells the reader that he asked God to respond favorably to his prayer request, yes to his pleas for mercy by doing so God's face would shine upon His sanctuary, the temple. He tells God in verse 18 that when he is presenting these requests, he is doing so on the basis of His merciful acts rather than Israel's righteous acts. Lastly, in verse 19, he implores the Lord to forgive Israel and restore Jerusalem for His own sake since the Gentile nations were blaspheming His name because they erroneously believed that the Babylonian gods defeated Israel's God. Thus, for the sake of God's name, Daniel presents his request to restore Israel to the land promised to Abraham, Isaac and Jacob and rebuild Jerusalem so that it

could again be the center of the worship of the true and living God, which would bring glory to God since it would manifest His omnipotence and sovereignty.

We can see from Daniel's prayer that confession of sin is an essential element of a productive prayer life. He confesses not only Israel's sin, which he mentions in verses 3-19 but also his own. He could not expect God to listen or answer his prayer for Israel if he himself did not confess his own sins. He had to confess his own sins first before God would answer his prayer for the nation of Israel and Jerusalem. So he confessed his own sins and then he confessed the sin of his people.

Daniel 9:21 As I myself was still speaking during this prayer request, then that man, Gabriel, whom I had seen during the previous vision, touched me as I was faint in a state of weariness about the time of the evening offering. (Author's translation)

Daniel continues his description from verse 20 of what he was doing when the elect angel Gabriel arrived from the throne room of God in the third heaven to provide Daniel an answer to his intercessory prayer request for the Jewish exiles in Babylon. Here in verse 21, he informs the reader that he was still speaking to God during his intercessory prayer request for his fellow Jewish countrymen exiled in Babylon when Gabriel touched him. He describes Gabriel as the one he had seen during the previous vision he received from God during the third year of Belshazzar's reign in Babylon, which is recorded in chapter eight. He then tells the reader that when Gabriel touched him, he was faint in a state of weariness, which undoubtedly was the direct result of spending all day in prayer. The text says that this weariness was attributed to Daniel praying all day rather than coming into contact with Gabriel.

Daniel informs the reader that Gabriel appeared to him approximately the time of the evening offering. This sacrifice usually began about 3 p.m. and ended approximately 6 p.m. It consisted of a perfect yearling lamb offered as a whole burnt offering accompanied by a meal and drink offerings, which typified the cross of Jesus Christ. The time of the evening offering was also a time of worshipping God in prayer. Even though Solomon's temple was destroyed by Nebuchadnezzar in 586 B.C. so that the daily sacrifices could not be offered for 66 years, Daniel was still observing this particular time of the day as an appointed time of worship. More than likely, the period of the evening offering was one of the three times he prayed daily (cf. Daniel 6:10).

Daniel 9:22 Then, he spoke with me, yes he provided instruction and said, "O Daniel, I have now come forth in order to impart to you understanding." (Author's translation)

After touching Daniel, the elect angel Gabriel then proceeded to speak with him. Specifically, Gabriel gave him instruction. This angel informs Daniel that he

came forth from the throne room of God in order to impart understanding to him. The prophecy of the seventy weeks recorded in Daniel 9:24-27 makes clear that what Gabriel came to impart to Daniel was understanding with regards to God's program for the nation of Israel since this prophecy pertains to just that. This prophecy of the seventy weeks would not only be an answer to Daniel's intercessory prayer for the Jewish exiles in Babylon in 539 B.C. but would go beyond that since it provides Daniel information with regards to God's program for the nation of Israel. From Daniel's perspective in the sixth century B.C. this prophecy provided him with information regarding God's future program for the nation of Israel.

Remember, Daniel was interceding for the Jewish exiles in Babylon because of Jeremiah's prophecy recorded in Jeremiah 25:11-12 and 29:10-14. This prophecy states that the Jews would remain in Babylon seventy years because of failing to keep the Sabbath rest for the land seventy times but after which time they would be restored to the land. Daniel was praying that God's will for Israel as revealed in Jeremiah's prophecy would be accomplished. Daniel's prayer for the Jewish exiles as recorded in Daniel 9:3-19 makes clear that this is what Daniel was praying for. However, Gabriel provides him more information with regards to the future of the nation of Israel than he asked for, which fulfills the principle taught by Paul in Ephesians 3:20 that God is able to do far more abundantly beyond all that we ask or think.

Therefore, the prophecy of the seventy weeks not only answered Daniel's prayer that the Jewish exiles would return from Babylon to their homeland after seventy years but also provided Daniel a comprehensive understanding of God's program for the nation of Israel. The prophecy not only made clear that Jerusalem would be rebuilt but that her Messiah would appear but would be rejected. She would be disciplined again for rejecting her Messiah and Jerusalem would once again be destroyed. The nation would also be deceived into entering into an agreement with someone who will stop the sacrifices in the temple but would be destroyed in the end by God. So the prophecy tells Daniel informs him that Israel would continue to rebel against God and would thus again be disciplined by Him severely. However, this corporate apostasy would come to an end. Her corporate sin would be dealt with, which we know was dealt with through the cross of Jesus Christ. Everlasting righteousness would be experienced in Israel. All that God predicted with regards to the nation of Israel would come to pass.

Daniel 9:23 "At the beginning of your pleas for mercy, a message went forth so that I myself have come in order to reveal it because you are considered precious. Therefore, consider carefully this message. Indeed, you are to understand this revelation." (Author's translation)

After appearing to Daniel and then informing him that he came forth from God in order to impart understanding to him, Gabriel tells him that at the beginning of his intercessory prayer for his fellow Jewish countrymen a message went forth from God so that he Gabriel had come forth to reveal this message to him. The reason why Gabriel was sent by God to reveal this message to him was that Daniel was greatly respected by God. He considered Daniel as precious in His sight, which would have greatly encouraged Daniel. Speaking by the authority delegated to him by God, Gabriel orders Daniel to consider carefully this message from God. Then he advances upon this order by issuing another order to understand this revelation.

The book of Daniel reveals there were many reasons why God considered Daniel precious in His sight. First of all, he was obedient to His Word even to the point of death. In chapter one, he refused to eat Nebuchadnezzar's food and drink his wine since this would have made him ceremonially unclean. In other words, if he ate this food he would be disobeying the dietary regulations of the Mosaic Law for the nation of Israel. In chapter six, he was devoted to God in prayer to the point of self-sacrifice. He refused to obey the king's edict which prohibited the people in his kingdom from praying to their god for a month. Daniel continued to pray three times a day as was his custom despite this edict. He suffered the death penalty but was delivered by God. Connected to this is that those who conspired against Daniel and manipulated Darius to issue this edict could find no fault in Daniel with regards to his position in the government. Thus he had personal integrity.

Daniel was also dependent upon God as evidenced by the fact that he and his three friends turned to God in prayer when they were under the sentence of death because Nebuchadnezzar ordered the death of all the wise men since they could not tell him the content of his dream. This dependence demonstrated his humility.

In chapter nine, Daniel demonstrates his great love for his fellow Jewish countrymen by interceding in prayer for them to God. The content of his prayer demonstrated that his soul was saturated with the Word of God. Thus, chapter nine again reveals that he was a man of prayer and the Word.

Daniel's prayer was prompted by the revelation God gave Jeremiah, which said that after seventy years in Babylon, God would return the Jews to the land of promise. Daniel immediately entered into prayer that this would take place. Thus, he was praying according to the will of God and was desiring what God wanted. This too is another reason why God considered Daniel precious in His sight.

Daniel's prayer in chapter nine also reveals that he was greatly concerned about God's reputation among the heathen. The destruction of this city and the deportation of the Jews to Babylon has caused the Gentiles to blaspheme the name of God. Thus, Daniel wants God to fulfill his request because he wants the Gentiles to stop blaspheming God because of the sins of the Jews. So Daniel is making this

request of God in chapter nine because of His reputation among the nations and not because of any merit on the part of the Jewish exiles. The heathen mind in Daniel's day believed that the God of the Jews was not strong as the gods of the Babylonians and other nations since they believed that when one nation defeated another, the god of the conquering nation was stronger than the god of the nation which was defeated in battle. Daniel wants this thought to end among the Gentiles by God rebuilding Jerusalem and restoring the Jews to their homeland which would demonstrate His great power and sovereignty. By rebuilding Jerusalem and restoring the Jews to this city and the land of promise, God would enhance His reputation among the Gentile nations since nothing like this had ever taken place in history up to that time. God would manifest Himself to these nations by having Jerusalem rebuilt and the Jews returned to the land and this city since it would require Him to exercise His sovereignty and omnipotence for this to all take place.

Daniel's godly character prompted God to immediately send Gabriel to him and give him not only the answer to his prayer but also much more than he asked for. God considered Daniel precious, He loved Daniel because of Daniel's great love for Him as demonstrated by his obedience to His law. God loved Daniel because of Daniel's great love for his people as demonstrated by his prayer for them. Thus, God's great respect for Daniel assured His willingness to answer not only Daniel's prayer but to provide him with more than he asked for.

If you recall, Daniel was interceding for the Jewish exiles in Babylon because of Jeremiah's prophecy recorded in Jeremiah 25:11-12 and 29:10-14. Daniel was praying that God's will for Israel as revealed in Jeremiah's prophecy would be accomplished. Daniel's prayer for the Jewish exiles as recorded in Daniel 9:3-19 makes clear that this is what Daniel was praying for. However, Gabriel provides him more information with regards to the future of the nation of Israel than he asked for, which fulfills the principle taught by Paul in Ephesians 3:20 that God is able to do far more abundantly beyond all that we ask or think. Therefore, the prophecy of the seventy weeks not only answered Daniel's prayer that the Jewish exiles would return from Babylon to their homeland after seventy years but also provided Daniel a comprehensive understanding of God's program for the nation of Israel. The prophecy not only made clear that Jerusalem would be rebuilt but that her Messiah would appear but would be rejected. She would be disciplined again for rejecting her Messiah and Jerusalem would once again be destroyed. The nation would also be deceived into entering into an agreement with someone who will stop the sacrifices in the temple but would be destroyed in the end by God. So the prophecy tells Daniel informs him that Israel would continue to rebel against God and would thus again be disciplined by Him severely. However, this corporate apostasy would come to an end. Her corporate sin would be dealt with, which we know was dealt with through the cross of Jesus Christ. Everlasting righteousness

would be experienced in Israel. All that God predicted with regards to the nation of Israel would come to pass.

So through the prophecy of the seventy weeks, which Gabriel communicated to Daniel, God was providing Daniel with more information than he could ever dream of. God was presenting him with a comprehensive outline of the future of Israel. Thus, when Gabriel says to Daniel that he had come forth in order to impart understanding to him, he means understanding with regards to God's program for the nation of Israel.

Notice, in verse 23, that Gabriel tells Daniel that at the beginning of his prayer, God sent forth a message for him. Daniel was still praying and hadn't closed the prayer when Gabriel appears to him. Thus, revealing the tremendous supernatural speed in which Gabriel arrived from the third heaven to planet earth. Some believe that heaven is not located billions of miles from planet earth since they believe the world to be three dimensions-height, width and length.¹

Daniel 9:24: The Six-Fold Purpose for the Seventy Weeks

Daniel 9:24 “Seventy units of seven years have been decreed for the benefit of your people as well as for the benefit of your holy city in order to put an end to the rebellion and in addition to bring sin to an end as well as to atone for iniquity likewise to bring about everlasting righteousness as well as to seal up prophetic vision and in addition to anoint the most holy place.” (Author's translation)

The angel Gabriel begins to give Daniel an answer to his prayer, which ultimately is above and beyond what Daniel asked for. Remember, Daniel was interceding for the Jewish exiles in Babylon because of Jeremiah's prophecy recorded in Jeremiah 25:11-12 and 29:10-14. He was praying that God's will for Israel, as revealed in Jeremiah's prophecy would be accomplished. Daniel's prayer for the Jewish exiles as recorded in Daniel 9:3-19 makes clear that this is what Daniel was praying for. However, Daniel 9:24-27 makes clear that Gabriel provides him with more information with regards to the future of the nation of Israel than he asked for. Therefore, the prophecy of the seventy weeks not only answered Daniel's prayer that the Jewish exiles would return from Babylon to their homeland after seventy years but also provided Daniel a comprehensive understanding of God's program for the nation of Israel. The prophecy not only made clear that Jerusalem would be rebuilt but that her Messiah would appear but would be rejected. She would be disciplined again for rejecting her Messiah and Jerusalem would once again be destroyed. The nation would also be deceived into

¹ Karmelich, page 11

entering into an agreement with a Roman dictator who will stop the sacrifices in the temple but would be destroyed in the end by God.

So the prophecy of the seventy weeks tells Daniel that Israel would continue to rebel against God and would thus again be disciplined by Him severely. However, this corporate apostasy would come to an end. Her corporate sin would be dealt with, which we know was dealt with through the cross of Jesus Christ. Everlasting righteousness would be experienced in Israel. All that God predicted with regards to the nation of Israel would come to pass.

Gabriel begins by telling Daniel that seventy sevens have been decreed for his people as well as his holy city. The first challenge we have is the meaning of the seventy weeks. Is it referring to weeks of days or years? There are several factors which support the interpretation that the seventy weeks are years and not days. First of all, Daniel was reading Jeremiah's prophecy regarding Israel's Babylonian exile, which was to last 70 years. Furthermore, 2 Chronicles 36:21 speaks of Jeremiah's prophecy concerning the Babylonian exile and it indicates quite clearly that the exile would last 70 years. Thus we can see that these 70 weeks in Daniel 9:24 cannot possibly be 70 weeks in the ordinary, literal sense or 490 days for the number has an obvious relation to the 70 years of Jeremiah's prophecy in Jeremiah 25:11 and 2 Chronicles 36:21. The context clearly indicates that Daniel is referring to years and not days since Daniel 9:2 indicates that Jeremiah's prophecy of Israel's Babylonian captivity would be 70 years.

The 70 years of captivity were the specific penalty for violating 70 sabbatic years, which would be 70 sevens, a total of 70 years. Seven days are in one week and every seventh year was a Sabbath rest and seventy sevens brought them to the year of Jubilee which is noted in Leviticus 25:8-12. The provisions for the land's Sabbath rest are recorded in detail in Leviticus 25:2-4, 26:32-35, 43 but in those 490 years, Israel had violated exactly 70 sabbatic years so they would go into captivity for 70 years to make amends.

The 490 could not designate days (about 1 1/3 years) for that would not be enough time for the events prophesied by Daniel 9:24-27 to occur and the same is true of 490 weeks of seven days each (i.e. 3,430 days, about 9 1/2 years). Also if days were intended one would expect Daniel to have added the phrase **"of days"** after "70 sevens" for in Daniel 10:2-3 he wrote literally, "three sevens of days".

It is also important to understand that the length of a prophetic year was "not" 365 days but rather 360 days since the solar year, which we live by, of 365.25 days was unknown to the nations in the Old Testament but the Jewish year of biblical times was lunar-solar and had only 360 days. This is borne out in Revelation in John's vision of the Great Tribulation period since it describes the last 3 1/2 years as precisely 1260 days (Rev. 12:6) and **"forty-two months"** of 30 days each (13:5). The **"time, times and half a time"** in Daniel 7:25 corresponds to these two

passages in Revelation. Therefore, the “seventy weeks of Daniel” refer to 490 prophetic years of 360 days.

Notice that Gabriel informs Daniel in Daniel 9:24 that this decree of seventy weeks of years or 490 prophetic years was for the benefit of Daniel’s people and his holy city. Daniel’s people is an obvious reference to the nation of Israel, and not the church since the church was unknown to Daniel and were simply not his people. The church age was unknown to the Old Testament prophets since it was mystery revealed only through the Lord Jesus Christ and His apostles. Daniel’s holy city is a reference to Jerusalem of course. Therefore, this prophecy has no relation to the church whatsoever.

Gabriel proceeds to describe for Daniel the six-fold objectives of the seventy sevens or seventy units of seven years (490 prophetic years). The first three deal with the corporate sin of the nation of Israel, which will be brought to an end at the Second Advent of Jesus Christ since at that time there will be a national regeneration of Israel as a result of the majority in Israel exercising faith in Jesus Christ as their Savior. This faith appropriates the finished work of Jesus Christ on the cross. Thus, the basis for the first three is the substitutionary spiritual and physical deaths of Jesus Christ on the cross. The first three objectives will take place on the Day of Atonement which takes place at the Second Advent of Jesus Christ. The last three deal with the millennial kingdom, which will be established at the Second Advent of Jesus Christ.

“To put an end to the rebellion” speaks of the corporate rebellion of the nation of Israel against God being brought to an end on the Day of Atonement which will occur at the Second Advent of Jesus Christ. This phrase does not refer to the cross of Jesus Christ since the nation of Israel continued to rebel against God after the cross. However, the cross of Christ is the basis for this rebellion being brought to an end. Rather it refers to the Day of Atonement which will occur at the Second Advent since at that time the rebellion against God by the nation of Israel will come to an end since at that time there will be a national regeneration in Israel.

“To bring sin to an end” also speaks of the corporate sin of the nation of Israel being brought to an end on the Day of Atonement which again will occur at the Second Advent of Jesus Christ. This phrase does not refer to the cross of Jesus Christ since the nation of Israel continued to sin and rebel against God after the cross. However, the cross of Christ is the basis for Israel’s sin being brought to an end. Rather it refers to the Day of Atonement occurring at the Second Advent since at that time the corporate sin of Israel will be brought to an end since at that time there will be a national regeneration in Israel. At the Second Advent the majority in Israel will exercise faith in Jesus Christ for eternal salvation and will be regenerated and receive the forgiveness of their sins. So at the Second Advent the corporate sin of Israel will be brought to an end.

“To atone for iniquity” is again another reference to the corporate sin of the nation of Israel but this time being atoned for on the Day of Atonement which again will occur at the Second Advent of Jesus Christ. This phrase does not refer to the cross of Jesus Christ since the nation of Israel continued to sin and rebel against God after the cross. However, the cross of Christ is the basis for Israel’s sin being atoned for. Therefore, this third objective refers to the Day of Atonement which will take place at the Second Advent. At that time the corporate sin of Israel will be atoned for in the sense that the majority in Israel will exercise faith in Jesus Christ which appropriates the finished work of Jesus Christ on the cross.

Therefore, we can see that the first three objectives for the seventy sevens or weeks (490 prophetic years) refers to the corporate or national sin of the nation of Israel being brought to an end on the Day of Atonement which will take place at the Second Advent of Jesus Christ. At that time the majority in the nation of Israel will exercise faith in Jesus Christ so as to appropriate His finished work on the cross which He accomplished during His first advent (Jeremiah 31:33-34; Ezekiel 37; Zechariah 12; Romans 11:25-27). Thus, the sacrifice of Christ on the cross affects the national regeneration and restoration of the nation of Israel.

The implication of these first three objectives is that the seventieth week has yet to take place in history and is still yet future since these three objectives and the last three are all to be fulfilled within the seventy weeks. At this time in history, the nation of Israel is still in rejection of Jesus Christ and the Second Advent of Jesus Christ has yet to take place.

Another implication which would be obvious to Daniel based upon his knowledge of the Mosaic Law is that God would provide a future sacrifice, which would satisfy the demands of His holiness that sin and sinners be judged. This sacrifice would be future from Daniel’s perspective in the sixth century B.C. and would deal with the corporate sin of his people. The sin of his people could never come to an end without a sacrifice to satisfy God’s holiness. In other words, these first three objectives mentioned by Gabriel in Daniel 9:24 could never be accomplished or fulfilled without a sacrifice which would completely satisfy the demands of God’s holiness. The blood of the animal sacrifices stipulated in the Mosaic Law could not satisfy but only the blood of Christ.

“To bring in everlasting righteousness” refers to the righteousness which will be manifested by regenerate Israel during the millennial reign of Jesus Christ. The millennial kingdom will be characterized by righteousness.

“To seal up prophetic vision” denotes that all that God communicated to Israel through the prophets regarding her future and the future of planet earth will come to pass or in others words, will be completely fulfilled. This has not been fulfilled yet because much prophecy has yet to be fulfilled. For example, Daniel’s the rapture of the church, the Seventieth Week, the Second Advent of Christ, the

resurrection of Old Testament Israel, the national regeneration of Israel, and Christ's millennial reign on earth have yet to be fulfilled. We have yet to see fulfilled in history the Gog/Magog rebellion, the destruction of the present heavens and earth, the Great White Throne Judgment and the creation of the new heavens and earth have yet to come to pass.

"To anoint the most holy place" refers to the millennial temple being anointed as a symbolic act of dedicating this temple to the worship of the Lord. This is yet future since we have yet to see the millennial reign of Christ take place in history. In fact, there is no temple standing in Israel today. This sixth and final infinitive clause refers to all the prophetic, supernatural revelations from God, which was communicated to Israel through the prophets like Daniel. It speaks of all the revelation which Israel had communicated to her by the prophets and which revelation was inspired by the God the Holy Spirit and revealed the Father's will for the nation of Israel and planet earth.

To summarize the first three divine objectives for the seventy sevens or weeks (490 prophetic years) deal with the Day of Atonement which will take place at the Second Advent of Christ. The last three deal with our Lord's literal one-thousand-year bodily reign as King over all the earth in which He will rule from Jerusalem over the nations. Notice the order in that the Second Advent precedes the millennial kingdom. Thus, Daniel is premillennial.

Also, each of these objectives has yet to be fulfilled in history and is thus awaiting fulfillment in the future. The Second Advent of Christ has not taken place and neither has His subsequent millennial reign on the earth which are being referred to by these six objectives.

Daniel 9:25: The Beginning of the Seventy Weeks and End of Sixty-Ninth Week

Daniel 9:25 "Therefore, please know, yes please carefully consider: From the issuing of the command to restore, yes to rebuild Jerusalem until an anointed one, a prince, there will be seven units of seven years and sixty-two units of seven years. It will be restored, yes it will be rebuilt with a public square as well as a defensive trench even during distressful times." (Author's translation)

Gabriel desires that Daniel know and carefully consider the exact time when these seventy units of seven years or 490 prophetic years would begin and when the sixty-ninth week would end as a result of these seventy units of seven years being decreed for Israel and Jerusalem.

"From the issuing of the command to restore, yes to rebuild Jerusalem" was the fourth of four decrees made by Persian rulers in reference to the Jews: (1) Cyrus' decree in 538 B.C. (2 Chronicles 36:22-23; Ezra 1:1-4; 5:13). (2) Darius' I

decree in 520 B.C. (Ezra 6:1; 6-12). (3) Artaxerxes Longimanus' decree in 458 B.C. (Ezra 7:11-26). (4) Artaxerxes Longimanus' decree in 444 B.C. (Nehemiah 2:1-8).

The first three decrees say nothing about the rebuilding of the city of Jerusalem itself since the first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple but the fourth decree granted the Jews permission to rebuild Jerusalem's city walls.

“From the issuing of the command to restore, yes to rebuild Jerusalem” informs Daniel as to when the seventy weeks or seventy units of seven years (490 prophetic years) begin. It will begin with the restoration and rebuilding of the city of Jerusalem.

The decree of Artaxerxes to Nehemiah in 444 B.C. to rebuild the city of Jerusalem (Nehemiah 2:1-8) is the decree being referred to in Daniel 9:25, which marks the beginning of the seventy weeks or the seventy units of seven years (490 prophetic years). This is indicated by the fact that this decree makes a direct reference to the restoration of the city of Jerusalem (2:3, 5) and of the city gates and walls (2:3, 8).

Also, Artaxerxes wrote a letter to Asaph to give materials to be used specifically for the walls (2:8). Furthermore, the book of Nehemiah and Ezra 4:7-23 indicate that the restoration of the walls of Jerusalem was done during tremendous adversity just as Gabriel predicted to Daniel here in Daniel 9:25. Therefore, the only decree that adequately fits the criteria listed in Daniel 9:25 is the decree of Artaxerxes in 444 B.C. which is mentioned in the book of Nehemiah. This decree marks the beginning of the seventy weeks.

“It will be restored, yes it will be rebuilt with a public square as well as a defensive trench even during distressful times” tells Daniel that Jerusalem will be built during times of great adversity. This was fulfilled during the days of Nehemiah as recorded in the book which bears his name.

“Until an anointed one, a prince, there will be seven units of seven years and sixty-two units of seven years” marks the end of sixty-nine units of seven years or sixty-nine weeks which is 483 prophetic years and was fulfilled in history when the Lord Jesus Christ presented Himself to Israel as her Messiah (Luke 19:28-44).

The **“anointed one, a prince”** is reference to the Lord Jesus Christ. The “seven units of seven years” or “seven weeks” is 49 years, which refers to the rebuilding of Jerusalem (Nehemiah 2:12-15). The “sixty-two weeks” or “sixty-two units of seven years” is 434 years. The “seven weeks” is to be added to the “sixty-two weeks,” which equals 483 years.

So we can see that the first seven weeks and the sixty-two weeks that followed it ran consecutively with no time between them and totaled 483 years. This has

been fulfilled in history in that it extended from March 5, 444 B.C to March 30, 33 A.D. This would be 173,800 days and remember a year is 360 days.

In order to understand how 444 B.C. to A.D. 33 can equal 483 years, we must understand that the Jewish calendar had 360 days per year, thus 483 years times 360 days equals 173,880 days. The Gregorian Calendar contains 365 days a year and under this 444 B.C. to A.D. 33 would be 476 years since only one year expired between 1 B.C. and A.D. 1.

A total of 476 years divided by four (a leap year every four years) gives 119 additional days but three days must be subtracted from 119 because centennial years are not leap years, though every 400 years is a leap year. Thus, 476 years times 365 days equals 173,740 days and if we add 116 days in leap years and 24 days (March 5-30), we have 173,880 days.

If we multiply the sixty-nine weeks by seven years for each week by 360 days, would give us a total of 173,800 days. There are 476 solar years between 444 B.C. and 33 A.D. Now, if we multiply 476 by 365.24219879 or by 365 days, 5 hours, 48 minutes, 45.975 seconds as Hoehner suggests one arrives at the number 173,855 days, 6 hours, 52 minutes, 44 seconds or 173,855 days. There are 25 days to be accounted for between 444 B.C. and 33 A.D. If we add 25 days to March 5, 444 B.C., we arrive at March 30, 33 A.D., which was amazingly Nisan 10, 33 A.D. This was the day of the Lord Jesus' triumphal or tearful entry into Jerusalem to present Himself to Israel as her king.

Luke 19:44 records the Lord Jesus Christ telling the Jews in His day that the city of Jerusalem would be destroyed because they did not recognize the day of their visitation meaning they did not recognize Him as their Messiah on the day He presented Himself as Israel's king. If the Jews studied the prophecy in Daniel 9:25, they would have been able to calculate the exact day when their Messiah arrive. Thus, they would have recognized Jesus of Nazareth as their king since He presented Himself on the last day of the 483 year! From a literal understanding of this prophecy in Daniel 9:25, they would have seen that Jesus fulfilled this prophecy to the exact day.

Daniel 9:26: The Events Between the Sixty-Ninth and Seventieth Week

Daniel 9:26 “Then, after the sixty two-units of seven years, the Messiah will be executed so that He possesses nothing. Next, the people of the coming leader will destroy the city as well as the sanctuary. Indeed, its end will take place with a flood. Yes, there will be war up to the end. Desolations have been decreed.”

Gabriel now proceeds to inform Daniel of events which will transpire after the four hundred eighty-third prophetic year. The first event that will take place is the

execution of the Messiah so that He possesses nothing. This was fulfilled in history by Jesus of Nazareth when He was executed as a criminal by Rome through crucifixion. The fact that the Messiah would possess nothing as a result of this execution was also fulfilled by Jesus of Nazareth since it denotes that He did not establish in bodily form His millennial kingdom on the earth. The millennial reign of Christ did not take place as a result of Israel rejecting Jesus of Nazareth as their Messiah and King (John 1:11). Thus, Gabriel's statement here in Daniel 9:26 makes crystal clear there is a time gap between the sixty-ninth and seventieth week.

Remember the sixty-two weeks are sixty-two units of seven years or four hundred thirty-four prophetic years. They immediately follow the first seven weeks which are seven units of seven years or forty-nine prophetic years. There is no time gap in between the seven units of seven years or first seven weeks and the sixty-two units of seven years or four hundred and thirty-four prophetic years. They are to be added together in this prophecy and thus constitute sixty-nine weeks which are sixty-nine units of seven years or four hundred eighty-three prophetic years.

Here in Daniel 9:26, Gabriel informs Daniel that the execution of the Messiah will take place "after" the sixty-two weeks, i.e. the sixty-two units of seven years or four hundred thirty-four prophetic years. Thus, the execution is "after" the sixty-nine weeks, i.e. the sixty-nine units of seven years which are four hundred eighty-three prophetic years.

The seventieth week does not begin until the treaty between the prince who is to come and Israel is established. The execution of the Messiah comes before this treaty. Therefore, those interpreters who argue there is no time gap between the sixty-ninth and seventieth week are in error. Consequently, the seventieth week is still yet future.

There are several major factors which support the view that there is a time gap between the fulfillment of the sixty-ninth week and the seventieth. First, the six divine objectives which appear in Daniel 9:24 must be fulfilled within the seventy weeks. However, these have emphatically not been fulfilled historically.

For instance, the objective of anointing the most holy place has not taken place within the 490 years. The holy place was destroyed in Daniel 9:26 but then in Daniel 9:27 we see it rebuilt since sacrifices were allowed under the "firm covenant." However, this temple does not presently exist. Therefore, one must see a future fulfillment during the seventieth week in Daniel 9:27, which thus necessitates a time gap, which corresponds to the church age as we noted.

Another major factor supporting a time gap is that the "he" in Daniel 9:27 refers to "the prince who is to come" since in Daniel 9:26, if one follows the rules of grammar which would support the view that the nearest antecedent for the "he" in verse 27 is "the prince who is to come" in Daniel 9:26.

Connected to this third point, is that if the “he” in Daniel 9:27 is the Messiah, then one cannot reconcile the fact that the temple sacrifices continued until 70 A.D. over thirty years after the crucifixion of Christ. Furthermore, the “he” in Daniel 9:27 breaks the covenant. At what point did Christ make a covenant with the Jews and then break it? There is nothing in the New Testament which would even suggest this.

Another major factor which supports the time gap is that the events mentioned in the last three and a half years of Daniel 9:27 fit perfectly with the events described in the book of Revelation. Furthermore, if the first sixty-nine weeks have been literally fulfilled in history, then we would expect the seventieth week to be as well. Of course we have not seen a literal fulfillment in history of the seventieth week. We have not seen a Roman dictator make a seven-year treaty with Israel and then break it in the middle of this seven-year period. Nor, have we seen in history a Roman dictator put a stop to the sacrifices in the temple. In fact, no temple is standing in Israel today.

However, Christ’s first advent and presentation of Himself to the nation of Israel as her king has taken place literally in history as recorded in the gospels and thus fulfilling literally Daniel 9:25. We have also seen the fulfillment of Daniel 9:26 and the cutting off of the Messiah after this presentation, which is recorded in the gospels. Jerusalem and the temple were destroyed by the Romans as predicted in Daniel 9:26. Thus, it follows that if Daniel 9:25-26 were fulfilled literally in history, then we can expect the same for Daniel 9:27.

So in Daniel 9:26, the first event that will take place after the four hundred eighty-third prophetic year, which ended with Jesus Christ presenting Himself to Israel as their king, is that the Messiah will be executed so that He possesses nothing. Gabriel then proceeds to tell Daniel that there will also be a second event following the execution of the Messiah, namely the people of the coming leader will destroy the city as well as the sanctuary.

Gabriel then advances upon this statement by informing him that Jerusalem’s end will take place with a flood, which is a metaphor for sudden destruction by war. Like the first event, this second event has been fulfilled in history as well. In 70 A.D. the Roman armies under Titus laid siege to Jerusalem and destroyed this city as well as Herod’s temple. This destruction was not only in fulfillment of the prophecy here in Daniel 9:26 but fulfilled the Lord Jesus Christ’s prophecy of the destruction of this city (Luke 19:43-44) and temple (Matthew 24:2; Luke 21:6).

In A.D. 70 less than 40 years after Christ’s prophecy, the Roman legions of Titus besieged Jerusalem, killing more than one million of her inhabitants, and totally fulfilling Christ’s prophecy in Luke 19:44. The bloodthirsty cry of the people in Matthew 27:23, “Let Him be crucified” and in Matthew 27:25, “let His blood be on us, and on our children” had its tragic fulfillment for 40 years later the

Roman legions led by Titus sacked Jerusalem and destroyed the Herodian Temple and slaughtered the citizens of Jerusalem.

Notice, in Daniel 9:26 that Gabriel informs Daniel that it will be the people and not the coming leader who will destroy Jerusalem and the temple. Remember Antichrist does not destroy Jerusalem or the Temple according to the book of Revelation. Zechariah 12 and 14 teach that Jerusalem will be under attack but some Jews will continue to fight in the city until the Second Advent of Christ.

The coming leader is a reference to Antichrist. It is not a reference to Jesus Christ since He is not a Roman. Furthermore, the Messiah is said to be executed in the first statement in verse 26. So this coming leader comes after the execution of the Messiah.

The coming leader is also not a reference to the Roman general Titus who led the siege against Jerusalem in 70 A.D. since the emphasis in the passage is upon “the people.” It is stated this way because this prophecy would link the Roman destruction with the event which took place in 70 A.D. while simultaneously setting up Antichrist to be linked to the first “he” in Daniel 9:27 and the seventieth week. The coming leader also cannot be Antiochus Epiphanes IV since he did not destroy Jerusalem or the temple.

Therefore, this second event mentioned in Daniel 9:26 makes clear that the people and the coming leader will not appear on the pages of history at the same time. Daniel 9:27 also make it crystal clear that the coming leader is the future persecutor of the nation of Israel during the seventieth week or seventieth unit of seven years.

So the phrase “**the people of the coming leader**” simply means that this coming leader will originate from the people who destroyed Jerusalem and the Herodian temple in 70 A.D.

Now, we know from the prophecies in Daniel chapter seven that Antichrist will be a Roman. This is indicated by the fact that “the little horn” in this chapter comes from the fourth beast, which history makes clear is a reference to the Roman Empire. In Daniel 7:19-26, the little horn is described as waging war against God’s people up to the time of the Second Advent of Christ, which corresponds to the depiction of the Antichrist in Revelation (Daniel 7:11, 20-26; 8:25; Revelation 13:1-10; 19:20).

The description of the little horn in Daniel 7:8 and 20 indicates that the Antichrist will start off as an insignificant world ruler among ten other rulers of kingdoms but will defeat three of these ten kingdoms and emerge as a world ruler. The eyes of the little horn speak of the faculty of careful observation implying that the Antichrist will be extremely intelligent. The boastful speaking indicates that the Antichrist will be a great speaker who in the judgment of God is arrogant in his words. In Daniel 7:25, the interpreter tells Daniel that the little horn will speak out

against God Himself so when Daniel says that the little horn was speaking boastfully in Daniel 7:8 and 20, it is in relation to God.

The Scriptures give the Antichrist many titles and names: (1) **“The beast”** (Revelation 13:1-2) (2) **“The prince that will come”** (Daniel 9:26-27) (3) The **“man of lawlessness”** (2 Thessalonians 2:3-10) (4) The **“scarlet beast”** (Revelation 17:3) (5) The willful king (Daniel 11:36-40) (6) **“The man of sin”** (2 Thessalonians 2:3), (7) **“The son of perdition”** (2 Thessalonians 2:3) (8) The Desolater (Daniel 9:27). He will not appear until the Day of the Lord has begun (2 Thessalonians 2:2) and his manifestation is being hindered by the Restrainer (2 Thessalonians 2:6-7) and this appearance will be preceded by the rapture of the church (2 Thessalonians 2:3).

Antichrist will be a Gentile since he arises from the sea according to Revelation 13:1 and since the sea depicts the Gentile nations according to Revelation 17:15, he must be of Gentile origin. He will arise from the Roman Empire, since he is a ruler of the people who destroyed Jerusalem (Dan. 9:26). Antichrist is the head of the last form of Gentile world dominion, for he is like a leopard, a bear, and a lion (Revelation 13:1; compare Daniel 7:7-8, 20, 24; Revelation 17:9-11) and as such he is a political leader.

Daniel 7:21-22 reveals the following regarding the little horn: (1) He will persecute the saints of the Most High and is thus a person and Daniel 7:24 says that he is a king. (2) He will overcome the nation of Israel and will bring that nation under his authority (Revelation 12:13-17; 17:7). (3) He will be judged by God (Revelation 19:19-20) and Israel will thus enter into her millennial reign.

Daniel 7:23 reveals that the little horn will have a world-wide kingdom (Compare Revelation 13:7) and it will be an overwhelming conquest, which anticipates a coming one-world government under a worldwide dictator.

Daniel 7:25 corresponds to Revelation 13:1-10 and gives us three more additional facts about the little horn: (1) He will oppose God’s authority as indicated by the phrase **“He will speak out against the Most High”** (Compare Revelation 13:6). (2) He will oppress born-again Israel as indicated by the statement **“wear down the saints of the Highest One”**. (3) He will introduce an entirely new era in which he will abandon all previous laws and institute his own system as indicated by the statement **“he will intend to make alterations in times in law”** (Compare Daniel 11:36-37; 2 Thessalonians 2:4).

Daniel 9:27 says that Antichrist will pretend to be Israel’s benefactor and make a treaty with her but will turn against her in the mid-way point of Daniel’s Seventieth Week and will persecute Israel and occupy Jerusalem for three and a half years. He will make a seven-year treaty with the leaders of Israel, which will begin the final seven prophetic years called the seventieth week and during the middle of this seventieth week after three and a half years, he will break the treaty

and stop the sacrifices in the rebuilt temple in Jerusalem and declare himself God. Nothing in history corresponds to the events described during this seventieth week. The Second Advent of Christ has yet to take place.

Daniel 7:26 refers to the Supreme Court of Heaven, (God the Father) passing down the decision to remove the little horn's power, which will take place at the Second Advent of Christ, which terminates Daniel's Seventieth Week (See Revelation 19:11-20:6).

The Antichrist will seek to prevent Christ's rule on the earth by attempting to destroy God's covenant people Israel but his reign will be short, only three and a half years and will be terminated with the Second Advent of Jesus Christ who at that time will establish His millennial reign on earth in fulfillment of God's covenant promises to Israel. The prophecy in Daniel chapter seven concerning the little horn will take place in the future since no such ruler has attained world-wide rulership over a one-world government, no such ruler has subdued three of ten kings who were ruling at once and no such ruler has persecuted Israel for three and a half years and no such ruler has been destroyed by the return of Jesus Christ!

Thus, history has made clear that the first two events which are prophesied to take place after the sixty-ninth week or four hundred eighty-third prophetic year have been fulfilled in history. The sixty-ninth week ended with Jesus Christ presenting Himself to Israel as her king. They rejected him as recorded in the gospels. Then Gabriel predicts that between the sixty-ninth and seventieth week the Messiah would be executed. This too was fulfilled by Jesus Christ when He was crucified as a criminal by the Romans at the instigation of the Jewish leaders. The second event predicted to take place by Gabriel between the sixty-ninth and seventieth week is the destruction of the city of Jerusalem and the temple by a nation. This too was fulfilled in 70 A.D by the Romans in fulfillment of the prophecies communicated by Jesus Christ to His disciples.

Daniel 9:26 comes to an end with an emphatic clause. Gabriel advances upon his statement that Jerusalem's end will come with a flood and intensifies it by informing Daniel that there will be war up to the end of the seventieth week for the city of Jerusalem. Then very solemnly he tells him that desolations have been decreed by God for Jerusalem. Therefore, the elect angel is informing Daniel that Israel and her capital city will continue to suffer terribly right up to the end of the seventieth week. Gabriel is telling us here in the church age that Israel and its capital city will suffer terribly from the Roman invasion in 70 A.D. right up to the Second Advent of Jesus Christ, which terminates the seventieth week and the time of the Gentiles.

The Times of the Gentiles will come to an end upon the completion of these four hundred ninety prophetic years. The times of the Gentiles refers to an extended period of time when the Gentiles are the dominant world powers and

Israel is subject to those powers. It extends from the Babylonian capture of Jerusalem under Nebuchadnezzar in 605 B.C. and continues through the Tribulation (Revelation 11:2) and ends with the Second Advent of Jesus Christ.

This period of history includes the destruction of Jerusalem in A.D. 70 and the church age and the Tribulation period. This phrase does not rule out temporary Jewish control of Jerusalem as has occurred in the past during the Maccabean era (164-63 B.C), the first Jewish revolt against Rome (A.D. 66-70), the second Jewish revolt (A.D. 132-135) and now since 1967 and the Six-Day War. However, this control is only temporary because Revelation 11:1-2 predicts at least another three-and-one-half years of Gentile domination during the last half of Daniel's Seventieth Week, also known as the Tribulation. Therefore, any Jewish takeover of the city of David before the Second Advent of Christ must be therefore viewed as a temporary one and does not mean that "the times of the Gentiles" has ended since it can only end with the Second Advent of Jesus Christ, which will forever stop Gentile powers waging war against Israel.

In Luke 21:24, the Lord Jesus Christ makes mention of "the times of the Gentiles" in relation to the Tribulation period in His Olivet Discourse. There are two great prophecies that appear in Daniel chapter two and chapter seven, which present to us the prophetic outline of the Gentiles during the Times of the Gentiles. The prophecy that appears in Daniel chapter two, views the Times of the Gentiles from the perspective of man whereas the prophecy in Daniel chapter seven, views it from God's perspective. These two prophecies also reveal that there will be a revived form of the Roman Empire during the Tribulation period under Antichrist, which will be destroyed by the Second Advent of Jesus Christ.

The expression "**the fullness of the Gentiles**" in Romans 11:26 is not the same as the expression used by our Lord in Luke 21:24, namely, "**the times of the Gentiles.**"

The apostle Paul in Romans 11:26 cites Isaiah 59:20 to support his assertion that there will be a national regeneration of Israel and to teach that it will take place at Christ's Second Advent.

Romans 11:26 And then, in the following way, all Israel will be delivered just as it stands written for all of eternity, "The Deliverer will arrive out from Zion. He will remove totally and completely the godless ones from Jacob." (Author's translation)

Romans 11:26 teaches that at the Second Advent of Christ and immediately after the full number of Gentiles that have been elected by the Father in eternity past have been saved there will be a national regeneration of Israel.

Therefore, in Romans 11:26, the apostle Paul cites Isaiah 59:20 to support his assertion that immediately after the full number of Gentiles that have been elected

by the Father in eternity past have been saved there will be a national regeneration of Israel at Christ's Second Advent.

So **“the fullness of the Gentiles”** in Romans 11:25 and the **“times of the Gentiles”** in Luke 21:24 both end with the Second Advent of Christ. However, the former deals with the number of Gentiles who will be saved whereas as the latter is political dealing with the political control of Jerusalem.

Gabriel is thus teaching with these last two statements in Daniel 9:26 that from the destruction of the city of Jerusalem in 70 A.D by the Romans up to the end of the seventieth week, war and desolation will characterize the experience of the Jews and their capital city. The Jews revolted against the Romans in 135 A.D. but this was put down decisively. From this time on Israel ceased to exist as a political entity. The Muslims exercised control over Palestine from 1100 to 1291. By 1517, it has fallen to the Ottoman Turks. The first Zionist settlement in Palestine was established in 1882. The Balfour Declaration of 1917 stated Britain's support of a national Jewish homeland in Palestine. The British occupied Palestine in 1918.

Hitler's persecution of the Jews in Europe increased Jewish migration to Palestine during the 1930's and 40's. Relations between Arabs and Jews deteriorated during this time. After World War II, the United States supported the Zionist state. The United Nations voted in 1947 to partition Palestine. On May 14, 1948, the State of Israel was proclaimed and war broke out between Israel and Egypt, Transjordan (later Jordan), Syria, Lebanon and Iraq. Israel however was victorious. Israel was attacked again in 1967 and 1973 and in each instance, they were victorious. The State of Israel has not been attacked since 1973. However, Israel's relation to her neighbors continues to be strained.

So we can see that Gabriel's last two statements in Daniel 9:26 have come to pass in history. The Jewish people ceased to exist in Jerusalem and Palestine from 70 A.D. until recently when in 1948 they became a nation again and from the time they were reinstated in the land, they have suffered through several wars.

In Daniel 9:26, Gabriel makes clear that there is a time gap between the end of the sixty-ninth week and the seventieth week since he informs Daniel that there will be three major events taking place between these two weeks before the seventieth week begins. The seventieth week begins with Antichrist's treaty with Israel. The first event will be the execution of the Messiah which was fulfilled by Jesus Christ's crucifixion. The second event will be the destruction of the city of Jerusalem and the temple by the people of the coming leader. This was fulfilled in 70 A.D when the Romans destroyed Jerusalem and the temple. The last event is that there will be war up to the end of the seventieth week for the Jewish people and their capital city. Desolations have been decreed by God for Jerusalem. This too has been fulfilled in history.

The Event Marking the Beginning of the Seventieth Week

Daniel 9:27 “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 *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” (NASB95)

“And he will make a firm covenant with the many for one week” is composed of the conjunction *wa* (ו) (*waw*), “and,” which is followed by the third person masculine singular hiphil active perfect form of the verb *gā·bār* (גָּבַר) (*gaw-bar*), “**he will make**” and then we have the feminine singular form of the noun *b^erît* (בְּרִית) (*ber-eeth*), “**a covenant**” which is followed by the preposition *lē* (לֵ) (*leh*) “**of**” and its object is the articular masculine plural form of the adjective *rāb* (רַב) (*rab*), “**the many**” and then we have the masculine singular noun *šā·bū^a* (שָׁבוּעַ) (*shaw-boo'-ah*), “**week**” which is modified by the singular cardinal number *’ē·hād* (אֶחָד) (*ekh-aw*), “**one**.”

The conjunction *wa* means “then” since it is introducing a statement that marks the next event that will take place after the three events recorded in Daniel 9:26 which will take place after the sixty-ninth week. The conjunction *wa* introduces a statement which says that the coming leader from the people who will destroy Jerusalem and the temple will establish a covenant with the leaders of the nation of Israel for one week, which is seven years. Therefore, this conjunction is marking this event as taking place sometime after the three events mentioned in verse 26.

The verb *gā·bār* and the other derivatives of the same root are associated with might and strength and often in the context of war. It is usually translated “to be strong, to prevail,” or “to have strength.” In the *qal*, the word usually means “to be superior to” or “to prevail” (cf. Exodus 17:11; Lamentations 1:16).

This verb can also be used to denote the strength of something (cf. Job 21:7; Genesis 7:18ff., 24). It occasionally is used in the comparative with the preposition *min* and can “to be stronger.” The preposition *’āl* sometimes follows *gā·bār* to mean “to prevail over” (cf. 2 Samuel 11:23).

In the *piel* stem, the verb has a causative meaning in the sense of causing someone to become strong. It is used in the *hithpael* stem in Isaiah 42:13 when the Lord demonstrates Himself to be mighty against His enemies.

The verb *gā·bār* occurs only once in the *hiphil* stem, namely here in Daniel 9:27 where it means “to establish a strong or firm relationship with a particular group of people.” Here it refers to the prince who comes from the people who will destroy Jerusalem and the temple “establishing a strong or firm relationship with” the nation of Israel during the seventieth week. The verb means that these two parties will enter into a strong relationship with each other which is bound by a treaty.

The third person masculine singular form of the verb *gā-bār* refers to the coming leader mentioned in Daniel 9:26 who will be from the people who will destroy Jerusalem and the temple. The rules of grammar would support the view that the nearest antecedent for the “he” in verse 27 is “the prince who is to come” in Daniel 9:26.

The hiphil stem of the verb *gā-bār* is factitive meaning that the subject of this verb causes its direct object to enter the state described by the same verb in the qal. The subject of this verb is coming leader who comes from the people who destroyed Jerusalem and the temple who history tells us were the Romans. Daniel 7 and Revelation teach us that the coming leader is the Antichrist. The leadership of Israel is the direct object.

Therefore, this stem indicates that the Antichrist as the subject will cause the leadership of Israel to enter into a firm or strong covenant with him for seven years. This would imply that he will convince the leadership of Israel that it would be in their best interests to enter into a treaty with him.

The perfect conjugation of this verb is a future perfect expressing a future state resulting from an action that will have been completed by that time. The future state is the covenant relationship between the coming leader from Rome who will be the Antichrist and the nation of Israel. This will result from these two parties agreeing to have a strong or firm relationship with each other, which will mark the beginning of the seventieth week.

The noun *b^erît* is used most often in the Old Testament to express the covenant concept. Here in Daniel 9:27, it denotes a compact or agreement between two parties binding them mutually to undertakings on each other’s behalf. Here of course one party is the coming leader from the people who will destroy Jerusalem and the temple who Daniel 7 and Revelation reveal will be the Antichrist. The second party is the nation of Israel.

Here in Daniel 9:27 the noun *b^erît* refers to a treaty between the future Roman dictator of the final stage of the Roman Empire who we know is the Antichrist and the leadership of Israel at that time. This word means that there will be an alliance of friendship between the ten-nation European Confederacy and the nation of Israel.

The articular masculine plural form of the adjective *rāb* functions as a substantive as indicated by its articular construction which is a substantiver converting this adjective into a noun. Thus, the word literally means “the great ones” but the idea here in Daniel 9:27 would be “the leaders, the commanders” referring to the individuals in Israel who will constitute the highest authorities or in other words, the political and military leadership in the Israeli government.

This word *rāb* is also the object of the preposition *lē* which is marking this word as the direct object of the verb *gā-bār*. It could also be interpreted as a marker of

disadvantage meaning that it was to the detriment of Israel that her leadership during the seventieth week will enter into a treaty with the Antichrist.

The masculine singular noun *šā·ḥū^a* means “a unit of seven years” and is modified this time by the singular form of the cardinal number *’ē·ḥāḏ*, which means “one” in contrast to more than one.

Therefore, these two words mean “one unit of seven years” or seven prophetic years with a year being 360 days according to the Jewish calendar. These two words are exegetical meaning that they identify for the reader the exact length of the treaty.

The Coming Leader Will Break the Treaty in the Middle of the Week

“**But in the middle of the week he will put a stop to sacrifice and grain offering**” is composed of the conjunction *wa* (ו) (waw), “**but,**” which is followed by the masculine singular construct form of the noun *ḥ^aṣî* (חֹצִי) (*khay-tsee*), “**the middle of**” and then we have the articular masculine singular noun *šā·ḥū^a* (שָׁבוּעַ) (*shaw-boo’-ah*), “**week**” which is followed by the third person masculine singular hiphil active imperfect form of the verb *šā·ḥāṭ* (שָׁחַת) (*shaw-bath*), “**he will put a stop to**” and then we have the masculine singular noun *zē·ḥāḥ* (זֶבַח) (*zeh’-bakh*), “**sacrifice**” which is followed by the conjunction *wa* (ו) (waw), “**and**” which is followed by the feminine singular form of the noun *min·ḥā(h)* (מִן־חָה) (*min-khaw*), “**grain offering.**”

This time the conjunction *wa* means “but” since it is used in an adversative sense meaning that it is introducing a statement which stands in direct contrast to Gabriel’s previous statement to Daniel that the coming ruler mentioned in Daniel 9:26 who will come from the people who will destroy Jerusalem and the temple in war will establish a firm seven-year treaty with the leaders of Israel. Therefore, *wa* is marking a contrast between this coming leader establishing this treaty with Israel and breaking this treaty. The clear implication is between war and peace. The breaking of the treaty results in the Armageddon campaign which will begin with the breaking of this treaty and will end with the Second Advent of Jesus Christ. That war is the result of the breaking of this treaty is indicated by the statement to follow “**and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.**” This war will last for three and a half years. So the contrast is between Israel experiencing false peace under this treaty with the coming ruler and experiencing war as a result of this ruler breaking it.

The verb *šā·ḥāṭ* means “to put an end to something, to stop” something from taking place. Here it is used of the coming leader who comes from the people who will destroy Jerusalem and the temple putting an end to the sacrifices and grain

offering in the temple. The third person masculine singular form of the verb *šā·bāt* refers once again to the coming leader mentioned in Daniel 9:26 who will be from the people who will destroy Jerusalem and the temple. The rules of grammar would support the view that the nearest antecedent for the “he” in verse 27 is “the coming leader” in Daniel 9:26.

The hiphil stem of the verb is factitive meaning that the subject of this verb causes its direct object to enter the state described by the same verb in the qal. The subject of this verb is coming leader who comes from the people who destroyed Jerusalem and the temple. History tells us the people were the Romans and Daniel chapter seven and the book of Revelation tells us the coming leader is the Antichrist. The sacrifices and grain offerings in the temple are the direct object. Therefore, this stem indicates that the Antichrist as the subject will cause the sacrifices and grain offerings in the temple to enter into a state of being stopped.

The imperfect conjugation refers to a completed action as part of a temporal sequence. It is expressing this event of the Antichrist stopping the sacrifices and grain offerings to be performed in the rebuilt temple in Jerusalem as taking place in the future from the perspective of Daniel in the sixth century B.C.

The noun *zē·bāh* means “sacrifice” referring to an animal being killed as an act of worship and to propitiate deity. These sacrifices made clear to the Israelites that they could only approach God who is holy to worship Him and have fellowship with Him by means of a blood animal sacrifice. This word refers to the various sacrifices mentioned in the book of Exodus and Leviticus.

The noun *min·hā(h)* means “offering” refers to a gift usually in the form of sacrifice offered to God with the intent of propitiating Him. It refers to the various sacrifices mentioned in the book of Exodus and Leviticus which were offered to God.

The conjunction *wa* is used to join the nouns *zē·bāh* and *min·hā(h)* in order to communicate one idea, which is called “hendiadys.” This figure takes place when two nouns or verbs are used to express one idea or concept and it literally means “one by means of two” and takes place when the author uses two words but only one idea is intended. The two words are of the same parts of speech, i.e., two nouns or verbs, and are always joined together by the conjunction “and” and are also always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic. Here Daniel 9:27, the noun *min·hā(h)* intensifies the meaning of the noun *zē·bāh*. The latter speaks of the sacrifices mentioned in the Mosaic Law whereas the former describes these sacrifices as offerings to God. Thus, these two words speak of one item and not two. Therefore, these two words express one idea, namely that of a sacrificial offering.

The noun $\dot{h}^{\dot{a}}\dot{s}\dot{i}$ means “in the middle of” referring to the halfway point of a period of time. The construct state of this word means that it is governing the word which follows it and expresses a genitive relation with this word, which is the masculine singular noun $\dot{s}\dot{a}\cdot\dot{b}\dot{u}^a$ which means “a unit of seven years.” The genitive relation is an enumerated genitive which occurs when the construct term is a number or unit of measure and the genitive specifies what is counted or measured by the construct term. The construct term $\dot{h}^{\dot{a}}\dot{s}\dot{i}$ is a unit of measure and $\dot{s}\dot{a}\cdot\dot{b}\dot{u}^a$ specifies what is being counted or measured by the former. The articular construction of $\dot{s}\dot{a}\cdot\dot{b}\dot{u}^a$ is anaphoric meaning that it was used in the previous statement and is retaining the same referent and meaning here in this clause. Therefore, these two words mean “in the middle of a unit of seven years” or “in the middle of a week” which constitutes three and a half years of 360 days according to the Jewish calendar.

On the Wing of Abominations, the Coming Leader Will Destroy

“**And on the wing of abominations will come one who makes desolate**” is composed of the conjunction *wa* (ו) (waw), “**and**,” which is followed by the preposition $\dot{a}l$ (ל) (al), “**on**” and its object is the feminine singular construct form of the noun $k\bar{a}\cdot n\bar{a}p$ (כנף) (*kaw-nawf*), “**the wing of**” which is followed by the masculine plural form of the noun $\dot{s}iq\cdot\dot{q}\dot{u}s$ (שׂיקוּס) (*shik-koots*), “**abominations**” and then we have the masculine singular piel active participle form of the verb $\dot{s}\dot{a}\cdot m\bar{e}m$ (שׂאֵם) (*shaw-mame*), “**one who makes desolate.**”

The conjunction *wa* means “while” since it is functioning as a temporal marker meaning it is introducing a statement which records an event taking place roughly simultaneously with another point of time. The word is introducing a statement which says that the coming leader, from the people who destroyed Jerusalem and the temple, which history records as Rome, will on the wing of abomination cause desolation or destruction. Therefore, the conjunction indicates that this event will occur roughly simultaneously with this coming leader causing the sacrificial offering to stop in the middle of the seventieth week.

The noun $\dot{s}iq\cdot\dot{q}\dot{u}s$ appears 28 times in the Old Testament and is only used in connection with idolatrous practices. Sometimes the word refers to idols in general as “abominable” or “detestable” things in God’s sight (2 Chronicles 15:8; Jeremiah 16:18; Ezekiel 5:11). Other times it can refer to specific pagan deities such as Milcom, Ashtoreth, Chemosh and Molech (1 Kings 11:5, 7; 2 Kings 23:13).

Antiochus Epiphanes IV in the second century B.C. fulfilled the prophecy found in Daniel 11:31 regarding the abomination that causes desolation. The Antichrist during the seventieth week will fulfill the prophecy of Daniel 9:27 and 12:11 of the abomination which causes desolation by setting up a statue of himself

in the temple and demanding that it be worshipped. Revelation 13:14-15 teaches that the false prophet will set up an image of the Antichrist and will compel the whole world to worship it.

This abomination of desolation also involves the Antichrist taking his seat in the temple and displaying himself as being God according to what Paul taught the Thessalonians in 2 Thessalonians 2:4. The noun *šiq-qûs* is in the plural in Daniel 9:27 and thus means “abominations.” Thus, the actions of the Antichrist demanding the world worship an image of himself and sitting in the temple and displaying oneself as being God constitutes these abominations.

The noun *kā-nāp* refers to “a wing.” Wings portray covering, protection and care. The word is used in a figurative sense of the believer under the wings of God, i.e. His care and protection (Psalm 36:7; 57:1). Wings are also used to describe armies (Isaiah 8:8). It is used in poetic phrases for birds (Proverbs 1:17; Ecclesiastes 10:20). It is used in other poetic senses such as the wings of the wind (Psalm 18:10; 104:3) and wings of the morning (Psalm 139:9). The noun *kā-nāp* can also mean “edge” or “extremity” such as the edge of a garment (1 Samuel 15:27; Zechariah 8:23). It can also be used for the extremity of the earth (Isaiah 24:16).

In Daniel 9:27, the noun *kā-nāp* is clearly related to the “abominations of desolation.” It more than likely describes the place where it will occur in relation to the temple standing during the seventieth week.

This word in Daniel 9:27 has been the source of controversy for centuries since it has produced a large list of different interpretations both among Jewish and Christian expositors of this verse. The Jewish commentator Abarbanel translated the word “because” and applying abominations to the sins of the Jewish nation meaning “because” of the abominations of the Jews, the city and the temple were desolate. Rabbi Avraham bar Chiya argued that the cause of the abomination and desolation were the Gentile nations and rendered the clause “to the corners of the world the nations will spread abomination and desolation. Radak renders the word “spread” after the imagery of wings. He said that “the abominations will cause people to be astonished.”

There is also no consensus among Christian expositors of *kā-nāp* in Daniel 9:27. It has been rendered “in its place,” “on their base,” “lord of wing,” or “winged one.” Some have translated the word “rapid flight” viewing it as figurative of an image of an eagle which was placed above. The KJV Bible renders the noun “overspreading” whereas some translate it “pinnacle of [the temple]” or “horns [of the altar]” or “winged [statue or solar disk].”

In Daniel 9:27, the noun *kā-nāp* is a dual noun indicating that though the word is in the singular, two things are being referenced. This use of the noun appears in Exodus 25:20 where it is used of the wings of the cherubim on the Ark of the

Covenant. Here in Daniel 9:27, it is a reference to the wings of the cherubim which overshadow the Mercy Seat of the Ark of the Covenant. It signifies the place in which this abomination of desolation will take place. This is suggested by Paul in 2 Thessalonians 2:4 in that he teaches the Thessalonians that the Antichrist will take his seat in the temple of God, displaying himself as being God. This would seem to indicate that Antichrist will sit on the Mercy Seat of the Ark of the Covenant since the divine presence in the Old Testament was said to be seated on the Mercy Seat between the cherubim overshadowing the Mercy Seat. This act would certainly constitute an abomination in the judgment of God.

Furthermore, the previous clause refers to the Antichrist stopping the sacrificial offerings in the temple. This is followed by a temporal clause that signifies that this stopping of the sacrifices by Antichrist will take place about the same time he takes his seat on the Mercy Seat between the cherubim and declares himself as God. So the reference to the sacrifices and abominations which are related to Antichrist desecrating the temple would seem to suggest that the noun *kā-nāp* has some reference to the temple as well.

As we noted earlier, seating himself between the cherubim and displaying himself as God would constitute one form of abomination. The other is setting up of an image of himself in the Holy of Holies to be worshipped by the world. Revelation 13:14-15 teaches that the false prophet will set up an image of the Antichrist and will compel the whole world to worship it.

In Daniel 9:27, the noun *kā-nāp* is the object of the preposition *‘āl*, which means “between” referring to the spatial position determined by the location of related objects around it with an emphasis that this position is in the middle of these objects. The objects in view are the wings of the cherubim on the Ark of the Covenant. The position of the coming leader who is the Antichrist, and the little horn in Daniel chapter seven will be “between” these wings.

The construct state of the noun *kā-nāp* means that it is governing the word which follows it and expresses a genitive relation to this word, which is the noun *šiq-qûš*, “**abominations**.” The genitive relation is a genitive of result meaning that *šiq-qûš* presents the result of the construct term *kā-nāp* indicating that between the wings, which results in abominations.

The verb *šā-mēm* refers to the desolation or desecration of the temple during the middle of the seventieth week as the result of the Antichrist sitting between the cherubim on the Ark of the Covenant and declaring himself as God. It refers to the sinful actions of the Antichrist making desolate the holy place since these actions defiled and made it ceremonially unclean.

This verb is in the polel stem is a factitive polel which indicates that the Antichrist will cause the temple to enter into the state of being desecrated in the

sense that the sinful actions of the Antichrist will defile the temple and make it ceremonially unclean.

The participle form of this verb functions as a predicate adjective meaning that it is making the assertion that this coming leader who we know is the Antichrist will cause the desecration of the temple as causing its desecration.

The End of the Coming Leader is Decreed

“Even until a complete destruction, one that is decreed, is poured out on the one who makes desolate” is composed of the conjunction *wa* (ו) (*waw*), **“even,”** which is followed by the preposition *‘ăd* (עד) (*ad*), **“until”** and its object is the feminine singular form of the noun *kā-lā(h)* (כָּלֹה) (*kaw-law*), **“a complete destruction”** which is followed by the conjunction *wa* (ו) (*waw*), which is not translated and followed by the feminine singular niph'al passive participle form of the verb *hā-rāṣ* (חָרַץ) (*khaw-rats*), **“one that is decreed”** and then we have the third person feminine singular qal active imperfect form of the verb *nā-tāk* (נָתַק) (*naw-thak*), **“is poured out”** which is followed by the preposition *‘āl* (עַל) (*al*), **“on”** and its object is the masculine singular qal active participle form of the verb *šā-mēm* (שָׂמַם) (*shaw-mame*), **“the one who makes desolate.”**

This time the conjunction *wa* means “in fact, indeed” since it is emphatic meaning that it is advancing upon and intensifying the previous temporal clause that between the wings of the cherubim on the Mercy Seat of the Ark of the Covenant, the Antichrist will cause the temple to be desecrated or desolate. This conjunction is introducing a statement which says that this will continue until the decreed end is poured out on the Antichrist. The advancement and the intensification is that Antichrist will not only desecrate the Temple by displaying himself as God but will do so for three and a half years until the seventieth week is ended by the Second Advent of Jesus Christ.

The noun *kā-lā(h)* means “complete destruction” in the sense of a full end or consummation, the ultimate end. The word refers to the complete destruction of the Antichrist whose end will consummate or finish not only Daniel’s seventieth week but also the Times of the Gentiles. His end will be brought about by the Second Advent of Jesus Christ.

The noun *kā-lā(h)* is also the object of the preposition *‘ăd*, which is a temporal marker indicating that something occurs up to the time indicated by its object or sometimes during the time indicated by its object. Therefore, this prepositional phrase indicates that Antichrist will continue to desecrate the Temple by displaying himself as God between the cherubim “until” his complete destruction by the Second Advent of Jesus Christ.

The verb *ḥā-rāṣ* means “to be decreed” referring to the fact that the Antichrist’s desecration of the temple during the last three and a half years of the seventieth week has been decreed by God in eternity past to take place. The niphal stem expresses the fact that the Antichrist’s complete destruction at the Second Advent of Jesus Christ has been acted upon by God decreeing for it to take place. The participle conjugation of this verb is functioning as a substantive participle.

The conjunction *wa* is used to join the noun *kā-lā(h)* and the substantive participle form of the verb *ḥā-rāṣ* in order to communicate one idea, which is called “hendiadys.” This figure takes place when two nouns or verbs are used to express one idea or concept and it literally means “one by means of two” and takes place when the author uses two words but only one idea is intended. The two words are of the same parts of speech, i.e., two nouns or verbs, and are always joined together by the conjunction “and” and are also always in the same case. One of the two words expresses the thing, and the other intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic. Here Daniel 9:27, the substantive participle form of the verb *ḥā-rāṣ* intensifies the meaning of the noun *kā-lā(h)*. Therefore, these two words express one idea, namely a decreed complete destruction of the Antichrist.

The verb *nā-tāḳ* means “to pour out” but is used in a figurative sense of the causing of an event to take place as a figurative extension of pouring out a mass or liquid, implying the event will have a degree of intensity. Here it refers to God pouring out judgment against the Antichrist in the sense of causing him to receive judgment which will take place at the Second Advent of Jesus Christ.

The qal stem of the verb is fientive expressing the action of God judging the Antichrist for his rebellion against Him. The imperfect conjugation refers to a completed action as part of a temporal sequence. The imperfect conjugation of the verb describes this event of God judging the Antichrist as a result of being decreed by God in eternity past. It describes this event as taking place in the future from the writer’s perspective. It is expressing this event as taking place in the future from the perspective of Daniel in the sixth century B.C.

The verb *šā-mēm* refers to the desolation or desecration of the temple as the result of the Antichrist sitting between the cherubim on the Ark of the Covenant and declaring himself as God. It refers to the sinful actions of the Antichrist making desolate the holy place since these actions defiled and made it ceremonially unclean.

This time the verb means “the desolater” since it functions as a substantive participle. It is also in the qal stem this time which is stative meaning that the Antichrist will exist in the state of being a desolater when he is brought to his demise at the Second Advent of Jesus Christ.

This word is also the object of the preposition *‘āl*, which is functioning as a marker of opposition meaning that this decreed complete destruction of the Antichrist will be poured out “against” this desolater or desecrater at the Second Advent of Jesus Christ.

The Antichrist’s Treaty with the Leadership of Israel

Daniel 9:27 “Then, he will establish a firm covenant with the leaders, which will be one unit of seven years. However, he will cause the sacrificial offering to stop in the middle of this unit of seven years while between the wings which results in abominations, he will cause desecration. Indeed until a decreed complete destruction is poured out against the desecrater.” (Author’s translation)

Daniel 9:27 presents to the reader the next prophetic event that will take place after the three events recorded in Daniel 9:26, which will take place after the sixty-ninth week or in other words after the four hundred and eighty-third prophetic year. In Daniel 9:26, we read that Gabriel informed Daniel that the first event which will take place after the sixty-ninth week will be the execution of the Messiah. Consequently, the Messiah will possess nothing. This was fulfilled in history with the crucifixion of Jesus Christ. He did not establish His kingdom on earth at that time because He was rejected by the nation of Israel. The second event is that the people of the coming leader will destroy the city of Jerusalem as well as the temple by waging war. This was also fulfilled in history when the Roman armies destroyed Jerusalem and the Herodian temple in 70 A.D. Then Gabriel tells Daniel that there will be war up to the end of the seventieth week. Desolations have been decreed by God for Israel and its capital city which has been fulfilled in history as well. Now, here in verse 27 Gabriel says that the coming leader from the people who will destroy Jerusalem and the temple will establish a covenant or treaty with the leaders of the nation of Israel for one week, which is seven years.

This treaty mentioned in Daniel 9:27 will mark the beginning of the seventieth week. Therefore, Daniel 9:27 teaches that the seventieth week comes sometime after the rapture but does “not” begin with the rapture. So, while the rapture will precede the seventieth week, it does “not” begin the seventieth week but rather the signing of the peace treaty between Antichrist and the leadership in Israel will begin it.

The third person masculine singular form of the verb *gā·bār* has sparked controversy among interpreters of Daniel 9:27. The nearest antecedent is the prince who will come from the people who will destroy Jerusalem and the temple by waging war. It does not refer to Jesus Christ. The rules of grammar would support the view that the nearest antecedent for the “he” in verse 27 is “the prince who is to

come” in Daniel 9:26. If one interprets the “he” in Daniel 9:27 as the Messiah, then one cannot reconcile the fact that the temple sacrifices continued until 70 A.D. over thirty years after the crucifixion of Christ. Furthermore, the “he” in Daniel 9:27 breaks the covenant. At what point did Christ make a covenant with the Jews and then break it? There is nothing in the New Testament which would even suggest this. Would Christ break a covenant He has made? Thus the individual establishing the covenant with Israel is not a reference to Christ but to a prince who is yet to come, who we know is the Antichrist.

So the coming leader mentioned in Daniel 9:26 and here in Daniel 9:27 with the third person masculine singular form of the verb *gā·bār* is a reference to Antichrist. It is not a reference to Jesus Christ since Jesus Christ was not a Roman. Furthermore, the Messiah is said to be executed in the first statement in verse 26. So this coming leader comes after the execution of the Messiah.

The coming leader is also not a reference to the Roman general Titus who led the siege against Jerusalem in 70 A.D. since the emphasis in Daniel 9:26 is upon “the people.” It is stated this way because this prophecy would link the Roman destruction with the event which took place in 70 A.D. while simultaneously setting up Antichrist to be linked to the first “he” in Daniel 9:27 and the seventieth week. The coming leader also cannot be Antiochus Epiphanes IV since he did not destroy Jerusalem or the temple.

Therefore, Daniel 9:26 makes clear that the people and the coming leader will not appear on the pages of history at the same time. Daniel 9:27 also makes it crystal clear that the coming leader is the future persecutor of the nation of Israel during the seventieth week or seventieth unit of seven years.

The phrase “**the people of the coming leader**” in Daniel 9:26 simply means that this coming leader will originate from the people who destroyed Jerusalem and the Herodian temple in 70 A.D. The coming leader is the nearest antecedent to the third person masculine singular form of the verb *gā·bār* in Daniel 9:27. Thus, the latter is speaking of this coming leader who will come from the people who destroyed Jerusalem and the temple. History tells us that the Romans destroyed Jerusalem and the temple in 70 A.D. Thus, the Antichrist will be a Roman dictator.

Daniel 9:27 says that Antichrist will pretend to be Israel’s benefactor and make a treaty with her but will turn against her in the mid-way point of Daniel’s Seventieth Week and will persecute Israel and occupy Jerusalem for three and a half years. He will make a seven-year treaty with the leaders of Israel, which will begin the final seven prophetic years called the seventieth week and during the middle of this seventieth week after three and a half years, he will break the treaty and stop the sacrifices in the rebuilt temple in Jerusalem and declare himself God. Nothing in history corresponds to the events described during this seventieth week. The Second Advent of Christ has yet to take place.

Daniel 7:26 refers to the Supreme Court of Heaven, (God the Father) passing down the decision to remove the little horn's power, which will take place at the Second Advent of Christ, which terminates Daniel's Seventieth Week (See Revelation 19:11-20:6).

So the Antichrist will start off as an insignificant world ruler among ten other rulers of kingdom but will defeat three of these ten kingdoms and emerge as a world ruler. The eyes of the little horn speak of the faculty of careful observation implying that the Antichrist will be extremely intelligent. The boastful speaking indicates that the Antichrist will be a great speaker who in the judgment of God is arrogant in his words.

The Antichrist will seek to prevent Christ's rule on the earth by attempting to destroy God's covenant people Israel but his reign will be short, only three and a half years and will be terminated with the Second Advent of Jesus Christ who at that time will establish His millennial reign on earth in fulfillment of God's covenant promises to Israel. The prophecy in Daniel chapter seven concerning the little horn and the prophecy in Daniel 9:27 will take place in the future since no such Roman ruler has attained world-wide rulership over a one-world government, no such Roman ruler has subdued three of ten kings who were ruling at once and no such ruler has persecuted Israel for three and a half years and no such ruler has been destroyed by the return of Jesus Christ!

The Antichrist Suspends the Worship of the God of Israel

Daniel 9:27 "Then, he will establish a firm covenant with the leaders, which will be one unit of seven years. However, he will cause the sacrificial offering to stop in the middle of this unit of seven years while between the wings which results in abominations, he will cause desecration. Indeed, until a decreed complete destruction is poured out against the desecrater." (Author's translation)

In Daniel 9:27, Gabriel informs Daniel that after the coming leader mentioned in Daniel 9:26 establishes a seven-year treaty with the leadership of Israel which marks the beginning of the seventieth week or seventieth unit of seven years, he will cause the sacrificial offering to stop in the middle of this seventieth week. This means that three and a half years into this treaty, the Antichrist will cause the sacrificial offering in the temple to stop. This implies that the temple will be rebuilt in Jerusalem and the Levitical sacrifices will be reestablished.

The coming ruler who breaks this treaty with Israel during the seventieth week could not be Antiochus Epiphanes IV since nowhere in history or the Old Testament is he said to establish a seven-year treaty with Israel and then break this treaty after three and a half years. In fact, Paul teaches in 2 Thessalonians 2 that it

will be the Antichrist who does this. The apostle John also teaches this in the book of Revelation. Antiochus Epiphanes IV put a stop to the sacrifices in the temple in Jerusalem in the second century B.C. as predicted by Daniel chapter eight. However, nowhere is he said to have established a seven-year treaty with Israel and then break it after three and a half years. Antiochus' actions though do typify or foreshadow the actions of Antichrist during the seventieth week.

The coming ruler who establishes this treaty with Israel and then after three and a half years breaks is by no means Jesus Christ since our Lord's ministry did not last seven years. Also His death on the cross did not bring a stop to the sacrifices in the temple. Furthermore, he never set up an abomination that causes desolation in the temple.

In His Olivet Discourse, the Lord Jesus Christ makes mention of this event.

Matthew 24:15, "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains." (NASB95)

The apostle Paul also refers to the Antichrist's desecrating the temple and declaring himself God and demanding the worship of the world.

2 Thessalonians 2:1 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. 3 Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. 5 Do you not remember that while I was still with you, I was telling you these things? 6 And you know what restrains him now, so that in his time he will be revealed. 7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. 8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; 9 that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, 10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. 11 For this reason God will send upon them a deluding influence so that they will believe what is false, 12 in order that they all may be judged who did not believe the truth, but took pleasure in wickedness. 13 But we should always give thanks to God for you, brethren beloved by the

Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. (NASB95)

Paul's statement in 2 Thessalonians 2:4 that Antichrist will **"take his seat in the temple of God, displaying himself as God"** is a reference to the statement in Daniel 9:27, **"on the wing of abominations will come one who makes desolate."**

Revelation 13:14-15 also mentions Antichrist exalting himself as God and receiving the worship of the world as such.

Paul's statement that the Antichrist **"opposes and exalts himself above every so-called god or object of worship"** means that he ranks himself superior to all the supreme beings worshiped by the various religions of the world, which will be a fulfillment of Daniel 11:36.

Daniel 7:25 makes mention of the Antichrist putting an end to the sacrificial offering during the final three and a half years of the seventieth week. Daniel 7:7-8 mentions the Antichrist, identifying him as "the little horn." Daniel 7:23-25 interprets Daniel 7:7-8.

Daniel 7:7 "After this, I was continuing to stare in a trance like state because of these night visions as behold, a fourth beast, intimidating, yes even terrifying as well as extremely powerful, possessing two large rows of iron teeth. It devoured as well as crushed. Specifically, it violently crushed the rest with its feet. Indeed, it was characterized as different from all the beasts which were before it in the sense of possessing ten horns. 8 I was contemplating in a trance like state because of these horns as behold, another little horn emerged out from among them. Then, the first three originating from the horns was torn out by being in the presence of it. In fact, behold, on this horn, were eyes like a human being's eyes as well as a mouth speaking boastfully." (Author's translation)

Daniel 7:23 "Thus, he said, 'The fourth beast will be a fourth kingdom on the earth, which will be different from all these kingdoms in the sense that it will devour the entire earth. Specifically, it will trample it down so that it crushes it.' 24 Also, the ten horns are ten kings who will arise from this kingdom. Then, another will arise after them. However, he will be different in comparison to the previous ones. Specifically, he will conquer three kings. 25 Furthermore, he will issue statements against the Most High. Also, he will make it his habit of persecuting the Most High's saints as well as attempting to change the times, yes even the Law. Indeed, they will be given into his power for a period of a time, times and a half a time.'" (Author's translation)

In Daniel 7:23-25, the unidentified interpreter who is more than likely the elect angel Gabriel continues to provide Daniel the interpretation of the vision he received from God. In verse 24, the angel informed Daniel that the little horn will ascend to power after the ten kings represented by the ten horns ascend to power.

Then, he tells him that in contrast to these ten, this king will be different in comparison to them. He becomes more specific telling Daniel that he will conquer three of these ten kings. Now, in verse 25, the angel continues to describe this king and specifically what he will do in relation to God and His people.

First of all, Gabriel informs Daniel that this king will issue statements against the Most High. This interprets the statement in Daniel 7:8 and 20 that the little horn spoke boastfully. The angel then tells Daniel that this king will make it his habit of persecuting the saints of the Most High. This interprets the statement in Daniel 7:21 that the little horn was continually waging war against the saints.

Then, Gabriel informs Daniel that this king will attempt to change the times, yes even the Law. This does not appear to interpret anything from Daniel's vision but is additional information which will be further developed in Daniel 9:27. Some interpret this attempt to change times and law as an attempt to change moral and natural law of the universe. However, there is nothing in the context of chapter seven or the book of Daniel which would seem to indicate this as the case. There are others who think that this statement means that the Antichrist will "impose a new legal system on all his subjects, doubtless based on totalitarian principles in which the service of the government or the state will be substituted for the absolute standards of God's moral law."² Some speculate the Antichrist will attempt to adjust the time schedule so that there will no longer be a twenty-four-hour day or attack the moral foundations of society.

However, it is better to interpret this statement that the Antichrist will attempt to change times and law as a reference to abolishing the various Levitical sacrifices which are related to the worship of Yahweh and replacing them with those pertaining to the worship of the Antichrist. It would also indicate that he will attempt to abolish the observance of the seven great feasts of Israel: (1) Passover (2) Unleavened bread (3) First-fruits (4) Pentecost (5) Trumpets (6) Day of Atonement (7) Tabernacles. This is supported by the fact that this statement does not interpret anything in Daniel's vision in chapter seven but is an addition which is developed further by Daniel 9:27, which says that Antichrist will put an end to these sacrifices.

In Daniel 7:25, the noun *dāt* means "law" referring to the Mosaic Law and specifically to the Levitical laws concerning sacrifices since Daniel 9:27, 2 Thessalonians 2:1-4 and Revelation 13:1-8 indicate that Antichrist will put an end to the Levitical sacrifices in order to establish the worship of himself during Daniel's Seventieth Week.

The angelic interpreter's last statement in Daniel 7:25 is emphatic informing Daniel that the saints of the Most High will be given into the power of this king

² Gaebelein, F, Editor: Expositor's Bible Commentary OT 7 Volume Set: Books: Zondervan Publishing

represented by the little horn, who we know as the Antichrist. This interprets the statement in Daniel 7:21 that the little horn will overpower the saints. This refers to God's people being killed by the Antichrist. Then, Daniel is told that this will take place for three and a half years which is a reference to the last three and a half years of Daniel's Seventieth Week, which constitutes the tribulation portion of this seven-year period. These three and a half years correspond with the **"for a time (one year), times (two years), and a half time (six months)"** in Daniel 7:25 and the **"one thousand two hundred and sixty days"** in Revelation 12:6 and the **"forty-two months"** in Revelation 11:2.

This three-and-a-half-year period is also not an interpretation of anything in Daniel's vision in chapter seven but is added by the angel. It is looking ahead to Daniel 9:27, which is a reference to the Seventieth Week of Daniel in which these future events described by the angel in Daniel 7:23-25 will take place. This three-and-a-half-year period thus corresponds to the Antichrist putting an end to the sacrificial offering in the middle of the seventieth week.

The Antichrist will abolish the Levitical offerings in the temple in the middle of the seventieth week because he will establish a world-wide worship of himself. Revelation 13:14-15 mentions Antichrist exalting himself as God and receiving the worship of the world as such.

Revelation 13:1 And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. (NASB95)

The **"dragon"** refers to Satan according to Revelation 12:9. In Revelation 13:1-4, the **"beast"** refers to the Revived Form of the Revived Roman Empire under Antichrist since it is compared to previous Gentile world powers in Revelation 13:3 and it has **"ten horns,"** which signifies the Revived Roman Empire in Daniel 7:7, 20, 24, Revelation 17:3, 7, 12 and 16.

Now, when approaching Revelation 13, we must understand that the ancient Orientals regarded kings and kingdoms synonymously. Therefore, the **"beast"** in Revelation 13 will refer at times to the Revived Roman Empire and at times to the Antichrist who is the leader of it with the context determining which one is view.

The **"sea"** refers to the Gentile nations according to Revelation 17:15 indicating that this beast is a Gentile kingdom and the **"ten horns"** refers to the ten nation European Confederacy according to Daniel 7:7, which is the revived form of the Roman Empire. This beast represents the Revived Form of the Roman Empire because it corresponds to both the feet of iron and clay in the image that appeared in Nebuchadnezzar's dream in Daniel 2:40-43. It also corresponds to the ten horns in Daniel's vision recorded in Daniel 7:7, both of which as we noted represented the Roman Empire

The “**seven heads**” refers to six great Gentile nations throughout history and the one to come in the future: (1) Egypt (2) Assyria (3) Babylon (4) Medo-Persia (5) Greece (6) Rome (7) Revived Roman Empire of the Tribulation.

The “**ten diadems**” signifies that there will be ten independent nations in this European Confederacy, led by Antichrist, each with a ruler of its own and the “**blasphemous names**” represents the anti-Christ character of this confederacy.

Revelation 13:2 And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. (NASB95)

The statement that the beast was like a “**leopard**” is a reference to Daniel’s prophecy about Greece in Daniel 7:6 and refers to the fact that like the Grecian Empire under Alexander the Great and his generals, the Revived Roman Empire under Antichrist will sum up the brilliancy and speed of Greece.

The statement that the beast’s feet were like those of a “**bear**” is a reference to Daniel’s prophecy about the Medo-Persian Empire in Daniel 7:5 and refers to the fact that like the Medo-Persian Empire, the Revived Roman Empire under Antichrist will sum up the massive power of Medo-Persia.

The statement that the beast’s mouth was like the mouth of a “**lion**” is a reference to Daniel’s prophecy about the Babylonian Empire in Daniel 7:4 and refers to the fact that like the Babylonian Empire, the Revived Roman Empire under Antichrist will sum up the absolute autocratic dominion of Babylon.

Revelation 13:3 I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast. (NASB95)

This statement refers to the restoration of the Roman Empire and not the Antichrist since John is speaking in the context of the ten horns that represent the Revived Roman Empire.

Revelation 13:4 They worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?” (NASB95)

Revelation 13:5-9 refers to the Antichrist since the passage emphasizes a personality who speaks arrogant words and receives the worship of men.

Revelation 13:5 There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. (NASB95)

The “**forty-two months**” refers to the last three and a half years of Daniel’s Seventieth Week and corresponds with the “**for a time** (one year), **times** (two years), and **a half time** (six months)” in Daniel 7:25 and the “**one thousand two hundred and sixty days**” in Revelation 12:6 and the “**forty-two months**” in Revelation 11:2.

Revelation 13:6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. (NASB95)

Revelation 13:5-6 corresponds with Daniel 7:8 and 11.

Revelation 13:7 It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. (NASB95)

This statement corresponds with Daniel 7:23, which reveals that the little horn will have a world-wide kingdom and it will be an overwhelming conquest, which anticipates a coming one-world government under a worldwide dictator.

Revelation 13:8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. 9 If anyone has an ear, let him hear. 10 If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints. (NASB95)

Daniel 7:25 corresponds to Revelation 13:1-10.

Revelation 13:11 Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon. 12 He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. (NASB95)

This second beast is called in Revelation 16:13, 19:20 and 20:10 “**the false prophet**” and will be a religious leader as indicated in that he is depicted as a lamb with two horns. The horns speak of power and the lamb is a religious symbol, a symbol of sacrifice, so this beast is a religious figure and as a lamb is also symbolical of a mild, lamb-like manner, so this second beast will adopt a mild lamb-like appearance, but he will be a wolf in sheep’s clothing. (Maybe the Pope)

Revelation 13:13 He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. 14 And he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life. (NASB95)

This passage teaches that the second beast, i.e. the false prophet will promote the worship of the first beast, which refers to the Antichrist and not the Revived Roman Empire since first beast is said to have “**had a wound of the sword and has come to life,**” which refers to surviving a fatal wound from an act of violence.

Rome was never destroyed by the sword, i.e. militarily but rather disintegrated from division and deterioration from within, thus indicating that Antichrist will survive an assassination attempt.

Revelation 13:15 And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed. 16 And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead. 17 And he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name. 18 Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six. (NASB95)

To enforce the worship of the beast and to make life impossible without his worship, men cannot buy or sell without the mark of the beast. Consequently, millions of believers will be killed because they do not have the mark and refuse to receive it or because they starve to death since they cannot buy or sell.

Some will survive, however, by living off the land or because other believers who have food share with those who do not (cf. Matt. 24:15-25 and 25:31-40). To receive the mark of the beast is tantamount to the worship of the beast, and rejection of Jesus Christ (cf. 13:8; 17:8; 14:9-12; 15:2; 16:2; 19:20; 20:4).

Revelation 13:17 say that the mark is his number, which is defined in verse 18 as 666 and is one of the options for the mark, either his name or his number and will be the means by which believers in the Tribulation period will identify the beast. This will not be just a number or identification mark on a plastic card but rather it will be on the person himself and symbolic of the fact that he is only a man and not God as he claims to be. It is interesting that within the identification numbers of various agencies, the IRS and others, the number 666 is beginning to pop up more and more.

The Antichrist Desecrates the Temple by Deifying Himself

Daniel 9:27 “Then, he will establish a firm covenant with the leaders, which will be one unit of seven years. However, he will cause the sacrificial offering to stop in the middle of this unit of seven years while between the wings which results in abominations, he will cause desecration. Indeed, until a decreed complete destruction is poured out against the desecrater.” (Author’s translation)

In Daniel 9:27, Gabriel informs Daniel that the coming leader who is the little horn in chapter seven and the Antichrist in Revelation, will cause the temple to

enter into the state of desecration in the sense that his sinful actions will defile the temple and make it ceremonially unclean. He will defile the temple between the wings of the cherubim on the Mercy Seat of the Ark of the Covenant which results in abominations. This act constitutes making oneself God. This corresponds to Paul's statement in 2 Thessalonians 2:4 that the Antichrist will take his seat in the temple of God and display himself as being God. Amazingly, he will sit between the wings of the cherubim. This event will also take place roughly simultaneously with the Antichrist putting a stop to the sacrificial offering in the temple.

That these two events occur simultaneously is indicated by the fact that they both occur in the midway point of the seventieth week. In the previous statement here in Daniel 9:27 Gabriel informed Daniel that the coming leader will put a stop to the sacrificial offering in the middle of the seventieth week. We know that on the wing of abomination, the Antichrist will cause the desecration of the temple in the middle of the seventieth week as well as indicated by the Lord Jesus' statement in Matthew 24:15-21. The Lord taught the generation living during the seventieth week that when they see the abomination of desolation standing in the holy place, they must flee to the mountains because there will be great tribulation which has never occurred up to that point in history. So the abomination of desolation marks the last three and a half years of the seventieth week. Therefore, just as the stopping of the sacrifices in the temple will take place in the middle of the seventieth week so the abomination of desolation standing in the holy place will take place in the middle of the seventieth week. The Lord taught that this event marks the beginning of the great tribulation, which will take place during the last three and a half years of the seventieth week.

“Between the wings” is in the emphatic position of this temporal clause emphasizing the terrible actions of the Antichrist in sitting on the Mercy Seat between the cherubim. This prepositional phrase refers to the location in which the Antichrist will sit and display himself as being God. The **“wings”** are a reference to the wings of the cherubim overshadowing the Mercy Seat on the Ark of the Covenant. This prepositional phrase in Daniel 9:27 coupled with Paul's statement in 2 Thessalonians suggests that the Antichrist will sit on the Mercy Seat of the Ark of the Covenant since the divine presence in the Old Testament was said to be seated on the Mercy Seat between the cherubim overshadowing the Mercy Seat. This act would certainly constitute an abomination in the judgment of God.

“Abominations” speaks of two events. The first is the Antichrist taking his seat in the temple and sitting on the Mercy Seat of the Ark of the Covenant between the cherubim while displaying himself as being God. The second is mentioned in Revelation 13:14-15, which teaches that the false prophet will set up an image of the Antichrist and will compel the whole world to worship it.

So this temporal clause in Daniel 9:27 indicates that by sitting on the Mercy Seat of the Ark of the Covenant between the cherubim will result in these two abominations. In other words, these two abominations will be the result of Antichrist sitting on the Ark of the Covenant between the cherubim. By sitting between the cherubim, he will declare himself as God which results in another abomination, namely the false prophet erecting an image of the Antichrist and demanding the world to worship this image. One leads to the other but the first, namely sitting on the Mercy Seat between the cherubim and declaring himself to be God will result in the erection of the image of himself. This first abomination produces destruction since it results in God's judgment. The Lord Jesus said this much in Matthew 24:15.

Matthew 24:15 “Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand).” (NASB95)

“**The abomination of desolation**” is composed of the following: (1) articular accusative neuter singular form of the noun *bdelygma* (βδέλυγμα), “**the abomination**” (2) articular genitive feminine singular form of the noun *erēmōsis* (ἐρήμωσις), “**of desolation**.”

The *erēmōsis* functions as a genitive of product meaning that it is the product of the noun *bdelygma* indicating that this abomination “produces” desolation. This echoes Daniel 9:27 since Gabriel informs Daniel that the Antichrist will cause desolation or destruction by sitting on the Mercy Seat between the cherubim on the Ark of the Covenant. In other words, Gabriel is telling him that this abomination of sitting on the Mercy Seat and thus displaying himself as God will produce destruction since it will result in God's judgment upon the Antichrist and those who worship his image.

Preterists interpret the “abomination of desolation” (as they do most prophetic events) in Daniel and the Olivet Discourse as having its ultimate fulfillment in the events surrounding the destruction of the Temple in A.D. 70. However, history has proven this is not the case. First of all, none of the actions of Roman officials during the first revolt against Rome by the Jews in 70 A.D. match the details given to us by the Scriptures in which this phrase “abomination of desolation” occurs. Also, the entrance of the Roman general Titus took place only after the Temple was already in flames and had been largely ruined and after the Jewish sacrifices had ceased. This is critical to see since the “abomination of desolation” which Gabriel informs Daniel about and to which the Lord Jesus Christ alludes, speak only of the cessation of sacrifice in the Temple, not of its destruction.

Interestingly, Daniel's seventieth week, and especially its signal event of the “abomination of desolation,” seems to have influenced the literary structure of the Olivet Discourse in the Synoptic gospels and the judgment section of the Book of

Revelation (chapters 6-19). The Lord Jesus Christ's interpretation of the order of the events of the seventieth week in the context of prophetic history appears to confirm an eschatological interpretation for Daniel 9:27. In Matthew 24:7-14 it is predicted that persecution, suffering, and wars would continue to the end of the age, climaxing in a time of great tribulation unparalleled in history to that point, verses 21-22. He only makes a reference to Daniel 9:27 after these events with regards to the pivotal event of the tribulation, namely "the desolating abomination." Therefore, if the seventy weeks were to run sequentially, without interruption, then why does the Lord place this intervening period before the fulfillment of the events of the seventieth week? Matthew reveals that the Lord's prediction of the future was to answer His disciple's questions concerning His Second Advent and the end of the age (Matthew 24:3). He explains why His coming is necessary (divine intervention and national repentance, verses 27-31; cf. Zechariah 12:9-10) and when it will occur ("after the Tribulation of those days", verse 29). If we listen to Matthew, we can see that the events described in this period prior to the Messianic advent could not have been fulfilled in A.D. 70 with the destruction of Jerusalem for the simple reason that these events usher in and terminate with the coming of Messiah.

Gabriel completes his communication of the prophecy of the seventy units of seven or seventy weeks, four hundred ninety prophetic years by informing Daniel that the coming leader who we know is the Antichrist will continue to desecrate the temple until a decreed complete destruction has been poured out against him. Throughout the last three and a half years of the seventieth week, Antichrist will continue to desecrate the temple by sitting on the Mercy Seat of the Ark of the Covenant between the cherubim and displaying himself as God. He will be completely destroyed by God through the Second Advent of Jesus Christ. The demise of the Antichrist was decreed by God in eternity past to take place in human history.

Daniel 11:36-39: Character and Actions of the Antichrist

Daniel 11:36-39 presents a description of the character and actions of the Antichrist during the last three and a half years of the seventieth week.

Daniel 11:36 "Then, a unique king will do according to his desire. Consequently, he will exalt himself so that he will magnify himself above every deity. He will also issue extraordinary statements against the true God. However, despite this, he will succeed until the righteous indignation related to the end is completed because that which has been decreed must take place." (Author's translation)

The elect angel continues to communicate to Daniel this prophetic revelation from God regarding His prophetic program for Israel during the Times of the Gentiles. Here in verse 36, the angel's first prophetic statement is that a unique king will do according to his desire. This language was used to describe Alexander the Great in Daniel 11:3 and Antiochus Epiphanes IV in Daniel 11:16. In each instance, it refers to the absolute political and military power of these two individuals. Here in Daniel 11:36, this first prophetic statement speaks of the absolute political and military power of this unique king. The character and actions of this king described in Daniel 11:36-45 do not correspond to any king in history but rather corresponds to the descriptions of the character and actions of Antichrist during the seventieth week which are recorded in Daniel 7, Matthew 24-25, 2 Thessalonians 2 and Revelation 13. In other words, the description of the character and actions of this king in Daniel 11:36-45 correspond to the prophecies of the Antichrist in Daniel 7, Matthew 24-25, 2 Thessalonians 2 and Revelation 13.

“The king” in Daniel 11:36 does not refer to Antiochus Epiphanes IV. Those who believe that this king in Daniel 11:36 is a reference to Antiochus Epiphanes IV in the second century B.C. argue that by stopping the sacrifices and offering a pagan sacrifice Antiochus fulfilled the prophecy in Daniel 11:36 that this king will magnify himself above every god and speak monstrous things against the god of gods. Some argue that when Antiochus gave himself the title “God Manifest” he fulfilled this prophecy in Daniel 11:36. However, Antiochus did not set up an image of himself to be worshipped or demand the world worship him as will be the case with Antichrist according to Revelation 13. Antiochus simply set up an image of Zeus.

The prophecy in Daniel 11:37 that **“he will show no regard for the gods of his fathers”** was not fulfilled by Antiochus Epiphanes IV since his policy was to compel the Jews to worship the god of his fathers or be executed. The prophecy in Daniel 11:38 that **“he will honor a god of fortresses, a god whom his fathers did not know”** was not fulfilled by Antiochus since he was devoted to the god of his country Zeus who was the god of his fathers.

Furthermore, the king mentioned in Daniel 11:36 is clearly distinguished from the king of the north who is mentioned in Daniel 11:40 and we know from history that Antiochus Epiphanes IV in Daniel 11:21-35 is the despicable king of the north.

In Daniel 11:36, the angel communicates a second prophetic statement which presents the result of this unique king achieving absolute military and political power. The angel declares that this unique king will exalt himself so that he will magnify himself above every deity. Therefore, he will become arrogant as a result of achieving this power. Also, he will deify himself as a result of becoming arrogant as a result of achieving this power. In other words, the angel is telling

Daniel that this unique king will become arrogant as a result of possessing such enormous power which will lead him to deify himself.

This second prophetic statement in Daniel 11:36 corresponds to the prophetic statements in Daniel 9:27, 2 Thessalonians 2:4 and Revelation 13:14-15 that the Antichrist will deify himself. So this second prophetic statement is actually the second time that the book of Daniel prophesies that the Antichrist will deify himself.

The third prophetic statement in Daniel 11:36 continues to describe the character and actions of the unique king. The first prophetic statement reveals that this unique king will achieve absolute power for himself militarily and politically. The second reveals that as a result of this power he will exalt himself so that he will magnify himself above every deity. Based upon a comparison of the prophetic statements recorded in Daniel 7, Matthew 24-25, 2 Thessalonians 2 and Revelation 13, we can conclude that the first prophetic statement in Daniel 11:36 that **“a unique king will do according to his desire”** is a prophecy of Antichrist’s absolute power over the world during the last three and a half years of the seventieth week. The second prophetic statement corresponds to the prophetic statements in Daniel 9:27, 2 Thessalonians 2:4 and Revelation 13:14-15 that the Antichrist will deify himself.

The third prophetic statement in Daniel 11:36 corresponds to the prophetic statements recorded in Daniel 7:8, 20, 25 and Revelation 13:5-6 since these passages reveal that the Antichrist will issue statements against God.

The fourth and final prophetic statement reveals that this wicked king who will oppose God will succeed until the righteous indignation related to the end is completed because that which has been decreed by God must take place in history. Since we have already determined that this wicked king is the Antichrist, we can conclude that this righteous indignation related to the end is referring to the last three and a half years of the seventieth week. This corresponds to the prophecy in Daniel 7:25 which also prophesies that the Antichrist will issue statements against God and will persecute God’s people for three and a half years.

This righteous indignation refers to the exercise of God’s legitimate holy anger toward the inhabitants of planet earth for rejecting His Son Jesus Christ as Savior. Righteousness indignation speaks of God’s wrath, which is an expression of His holiness. The difference between righteous indignation and anger is that the former is based upon concern for the holiness of God whereas the latter is emotional, selfish, self-centered, vindictive and intent on harming another. God’s righteous indignation is the legitimate anger towards evil and sin since both are contrary to His holiness or perfect character and nature. In fact, God’s righteous indignation expresses His holiness. The completion of this righteous indignation will take place at the Second Advent of Jesus Christ.

Daniel 11:37 “Also, he will have absolutely no respect for the gods of his ancestors as well as the one desired by women, likewise he will have absolutely no respect for each and every god because he will magnify himself above all.” (Author’s translation)

The elect angel of God continues to communicate to Daniel prophecies regarding the character and actions of the Antichrist during the seventieth week. In this verse, the angelic being communicates four prophecies. The first is that the Antichrist will have absolutely no regard for the gods of his ancestors. The second is that the Antichrist will have absolutely no regard for the one desired by women. The third is that he will have absolutely no respect for each and every pagan god. The fourth and final one is that he will magnify himself above every god worshipped by unregenerate humanity. The fourth serves as the reason for the previous three indicating that Antichrist will reject every object of worship because he will deify himself.

In regards to the first prophetic statement some interpret the noun ^עלֹהִים meaning “God” referring to the God of Israel who is identified in the New Testament as the Father, Son and Holy Spirit rather than “gods” referring to pagan gods. This is a common use of the word ^עלֹהִים in Daniel and throughout the Old Testament. The implication is that this unique king is Jewish. This would indicate that this unique king will have absolutely no regard for the God of his ancestors, i.e. he will have absolutely no regard for the God of Israel. However, the Scriptures make clear that the Antichrist is emphatically not a Jew but will be a Gentile and specifically a Roman.

The “little horn” in Daniel chapter 7 is from the four and final beast which represents the Roman Empire. This “little horn” is a reference to the Antichrist. Thus, he will be a Roman. The Antichrist is the first beast in Revelation 13 who is described as arising from the sea and since the sea depicts the Gentile nations according to Revelation 17:15, he must be of Gentile origin. Antichrist is the head of the last form of Gentile world dominion, for he is like a leopard, a bear, and a lion (Revelation 13:1; compare Daniel 7:7-8, 20, 24; Revelation 17:9-11) and as such he is a political leader. Furthermore, in Daniel 9:26 the phrase “the people of the prince who is to come” teaches that the Antichrist will arise from the people who destroyed Jerusalem and the temple in this city. Of course, history records that the Roman’s fulfilled this prophecy in Daniel 9:26. The idea that he could be a Jewish Roman falls apart since Revelation 13 makes clear that he will be from the Gentile race.

There are many problems with regards to the second prophetic statement in Daniel 11:37. As we noted the noun *הֶעָמָד*(*h*) refers to a “desirable object” and is in the construct state meaning it is governing the word which follows it and is

expressing a genitive relation with this word, which is the noun *'iš·šā(h)*, “women.”

Now, most English translations interpret the genitive relation as a subjective genitive which specifies the agent who performs or is characterized by the concept that is implied by the construct term. Therefore, we could translate this expression “the one loved by women, the one beloved by women” (ESV, NLT, NRSV) or “the god loved by women” (NET), or “the one desired by women” (NIV, TNIV).

Another interpretation arising from the subjective interpretation is that this expression is a reference to the natural desire of Jewish women to become the mother of the Messiah which would thus make the expression a symbol of the Messianic hope in general. The implication of this interpretation is obvious, namely that the Antichrist will have absolutely no respect for the Son of God.

Both interpretations arising from this subjective genitive interpretation have the advantage that this expression is sandwiched between two descriptions of the Antichrist rejecting the gods of ancestors and his magnifying himself above every deity worshipped by unregenerate humanity on the earth. The interpretation that Tammuz is in view is unlikely since the Antichrist did not live in the days of Daniel or in the ancient world when women worshipped this god. He will live during the seventieth week. It is possible Tammuz will be worshipped then but it is more likely that Tammuz will not be worshipped then but some other will be worshipped.

The interpretation that this expression is a reference to the desire to be the mother of the Messiah has problems since the reference to “women” in this expression is ambiguous. Is it a reference to Jewish or Gentile women or both? If the reference to “women” in this expression was Jewish women we would expect the angel to add the phrase “your people” which would indicate that the one desired by women of “your people.” However, the angel does not. But one could justifiably object and say that the angel could be speaking to Daniel’s frame of reference. In other words, when the angel speaks of the object desired by women, both he and Daniel would understand it as being the Messiah who is desired by every Jewish woman.

The genitive relation of this expression could also be interpreted as an objective meaning that the noun *'iš·šā(h)* is receiving the action implied by the noun *ḥēm·dā(h)*. Therefore, the translation of this expression would “the desire for women.” The interpretation that arises from this translation is that the Antichrist will have absolutely no regard for the desire for women. Both Young, Keil and Constable hold to this interpretation. The implication of this interpretation is that the Antichrist would not have a love or desire for women which is natural to men. In other words, he will not have a natural affection for women.

The implication of this interpretation is that the Antichrist would be a homosexual. However, not having a desire for women does not always necessarily mean that a man is a homosexual. With this interpretation, it is better to understand the idea as being the Antichrist will not marry or seek to be married and start a family because he will be obsessed with ruling the world and having the world worshipped him. So this interpretation indicates that not only will the Antichrist be indifferent to religion but also to women. Some interpret that the Antichrist will be abusive to women but this is nothing but mere speculation rather than sound exegesis.

The interpretation which best fits the context is that the Antichrist will have absolutely no regard for the one desired by women, namely the Jewish Messiah since this description would be sandwiched between the description that he will reject the gods of ancestors, and for any other deity and deify himself. In other words, the Antichrist will reject the gods of his ancestors, and every other object of worship, as well as the Messiah and will deify himself. The interpretation that the Antichrist will have no desire for women would seem out of place whereas the Antichrist rejecting the Messiah fits perfectly.

There are no problems with the interpretation of the third and fourth prophetic statements in Daniel 11:37. The third prophetic statement reveals that the Antichrist will have absolutely no regard for each and every object of worship. Thus, he will be against organized religion. The fourth prophetic statement presents the reason for the previous three and echoes the second prophetic statement recorded in Daniel 11:36 since it reveals that the Antichrist will magnify himself above every object of worship. Thus, he will deify himself.

Thus, this fourth prophetic statement in Daniel 11:37 corresponds to the second prophetic statement in Daniel 11:36. It also corresponds to the prophetic statements in Daniel 9:27, 2 Thessalonians 2:4 and Revelation 13:14-15 that the Antichrist will deify himself. So this fourth prophetic statement recorded in Daniel 11:37 is actually the third time that the book of Daniel prophesies that the Antichrist will deify himself.

Daniel 11:38 “But instead of this, he will be characterized as honoring a god, which is the capturing of fortresses, which is a god his ancestors never had knowledge of. He will be characterized as honoring this god with gold, with silver, with the precious stone as well as valuable commodities.” (Author’s translation)

The angel presents a contrast with the previous prophetic statement at the end of Daniel 11:37 that the Antichrist will have absolutely no respect for any god because he will magnify himself above every deity. Here in verse 38 the angel reveals that instead of worshipping any deity or pagan god, the Antichrist will be

characterized as honoring a god, which is the capturing of fortresses which is an expression which personifies waging war.

This god which is the capturing of fortresses is in fact no god or deity at all but rather it is an expression for the personification of waging war. Therefore, the Antichrist will be characterized as honoring in the sense of esteeming the practice of waging war or in other words, he will idolize military power. So we can see that the contrast is between the Antichrist not worshipping any deity but honoring the power to make war. He will not honor any god but only war.

The angel then reveals to Daniel that the ancestors of the Antichrist never had knowledge of this god of waging war. Remember he will be a Roman (cf. Daniel 9:26) and they worshipped a pantheon of gods but they never worshipped the god of waging war, though they waged war. The Roman emperors and generals of the Roman Empire all worshipped pagan deities whom they honored when celebrating their military victories. However, unlike these men, the Antichrist will never worship any pagan deities but rather will magnify himself above every god worshipped by unregenerate humanity. The Roman Emperors deified themselves but never above all other deities like the Antichrist will do. The Antichrist will idolize military power because it is a means to an end, which is to have the world worship him. He will view military power as the means by which he can accomplish his goals.

In fact, the angel also reveals to Daniel that the Antichrist will also be characterized as honoring this god of waging war with gold, silver, the precious stone as well as valuable commodities. This means that his defense budget or budget for the military will be very generous. In other words, he will be the best friend to the military industrial complex. This prophetic statement means that the Antichrist will pour vast amounts of money and materials into waging war since waging war will enable him to accomplish his goal of conquering the world and having the world worship Him as God. This last prophetic statement also reveals that the Antichrist will be a materialist.

Daniel 11:39 “Furthermore, he will take action against the strongest fortified cities with the help of a foreign god. To those who cause him to receive recognition, he will cause honor to be increased so that he will cause them to rule the masses. Also, he will distribute land for a price.” (Author’s translation)

The angelic being continues to communicate to Daniel here in verse 39 prophecies pertaining to the character and actions of the Antichrist during the seventieth week. The first prophetic statement in this verse reveals that the Antichrist will take military action against the strongest fortified cities with the help of a foreign god during the seventieth week.

The reference to the foreign god is best interpreted by the adversative clause, which is that appears in Daniel 11:38, “But instead of this, he will be characterized as honoring a god, which is the capturing of fortresses, which is a god his ancestors never had knowledge of.” As we noted, the expression “a god, which is the capturing of fortresses” is a personification of waging war.

Thus, the Antichrist will be characterized as honoring in the sense of esteeming the practice of waging war or in other words, he will idolize military power. Therefore, the reference to the foreign god here in Daniel 11:39 is a reference to the Antichrist’s idolization of waging war or his obsession with military power which will help him rule the world. Therefore, the angel is telling Daniel that the Antichrist will take military action against the strongest fortified cities with the help of his military industrial complex or in other words his military power.

The second prophetic statement in Daniel 11:39 reveals that the Antichrist will cause honor to be increased to those individuals who cause him to receive recognition. He will honor these individuals in the sense that he will bestow upon them money, power, authority resulting in a higher status in society. So in other words, if someone scratches his back, he’ll scratch theirs.

Undoubtedly, those who are being referred to as causing him to receive recognition would be of course those in the media. It will be extremely important to have these individuals in his camp since they have the power to propagate his lies and deception and program for planet earth. Satan is the prince of the power of the atmosphere (Ephesians 2:2) and thus the media is a tool that the devil uses to spread his lies and propaganda against Christianity, the Bible and Jesus Christ. Those in government will be helpful to the Antichrist since they will the power to advance his political agenda throughout the various governments on planet earth. One of the ways the Antichrist will honor those who cause him to receive recognition is that of delegated political authority over groups of people. Thus, those who cause him to receive recognition, he will delegate authority to rule over the masses.

The third prophetic statement in Daniel 11:39 reveals that the Antichrist will distribute land for a price meaning if you give him a large sum of money, he will give you land, which implies that he will already have land in his possession to distribute to others who pay him. Of course, he will have this land because of his military conquests of various nations.

Therefore, these three prophetic statements in Daniel 11:39 reveal that the Antichrist will be a politician and a corrupt one at that whereas Daniel 11:38 indicates he will be military man. He will be a warmonger or a man of war. These two verses also reveal he will be the greatest materialist in history. These verses both reveal that he will love money since money allows him to accomplish his lofty goals of ruling the world. He will use money to get what he wants.

Daniel 11:36 and 37 reveal that the Antichrist will be an absolute world ruler during the last three and a half years of the seventieth week. These verses reveal he will deify himself which will demonstrate the fact that he is totally and completely arrogant and full of himself. He will be the greatest megalomaniac and egomaniac in all of human history. He will also be against the organized religions of the world as a result of his desire to be worshipped as God by the entire world. Thus, these verses reveal he will totally oppose God which will manifest itself in his public statements.

This character sketch of the Antichrist in Daniel 11:36-39 reveals that he will reflect the character of his father the devil. This world today reflects the standards of Satan and what he values. This world is marked by war, materialism, the love of money, selfish, self-centeredness, greed, corruption of all types, hypocrisy, and egomania. Antichrist will perfectly embody the character and standards of Satan and his cosmic system.

The Events of Daniel's Seventieth Week

The events that will take place during Daniel's Seventieth Week are staggering and mind boggling.

The following is a list of events that will take place during the first of the Tribulation: (1) The Rise of the Ten Nation Confederacy called the Revived Roman Empire at the beginning of Daniel's Seventieth Week (Dan. 2; 7). (2) Antichrist rises to power as the King of the Western Confederacy in Europe (Dan. 7:20, 24; 9:27; Rev. 13:1-10). (3) The formulation of a false religious system under the false prophet at the beginning of Daniel's Seventieth Week (Rev. 13:11-18). (4) Antichrist makes a 7-year covenant with Israel to protect her (Dan. 9:24-27; 1st seal Rev. 6:1-2). (5) Israel living in peace in the land (Ezek. 38:8). (6) Temple rebuilt in Jerusalem and sacrifices instituted (Rev. 11:1-2; 2 Th. 2:4). (7) World-wide apostate church dominates (Rev. 17). (8) The pouring out of the judgments under the seals (Rev. 6). (9) 144,000 Born-again Jews evangelize Israel and the world (Rev. 7:1-8).

The following is a list of events in the middle of the Tribulation: (1) Satan is expelled from heaven by Michael and the elect angels and cast down to earth (Rev. 12:1-17). (2) Gog and her allies invade Israel from the north (Joel 2:20; Ezek. 38-39). (3) Gog and her allies are destroyed by God (Ezek. 38:17-23).

The following are the events during the second half of Tribulation: (1) Antichrist breaks his covenant with Israel and puts an end to sacrifices in temple and declares himself as God (Dan. 9:27; 2 Thess. 2:4). (2) Antichrist becomes world ruler as a result of the power vacuum in the world caused by the destruction of Russia's military (Rev. 6:1-2; 13:5, 7; 17:12-13). (3) War, famine and death

(2nd, 3rd and 4th seals, Rev. 6:3-8). (4) Martyrdom of both Jewish and Gentile believers who don't receive mark of the Beast (5th seal, Rev. 6:9-11; 7:9-14; Mt. 24:9). (5) Jerusalem overrun by Gentile armies (Rev. 11:2; Lk. 21:24). (6) 2 Witnesses (Moses and Elijah) killed and raised from the dead (Rev. 11). (7) Image of Antichrist worshipped by the world (Dan. 9:27; Mt. 24:15; 2 Th. 2:4; Rev. 13:14-15). (8) Worldwide deception by false prophets and Antichrist (Mt. 24:11; 2 Th. 2:9-11). (9) Gospel proclaimed worldwide (Mt. 24:14). (10) Worldwide disasters from divine wrath (6th seal, Rev. 6:12-17). (11) Worldwide persecution of Israel (Jer. 30:5-7; Dan. 12:1; Mt. 24:21-22). (12) Trumpet Judgments (Rev. 8-9, 11). (13) Bowl Judgments (Rev. 16). (14) Antichrist destroys the worldwide apostate church (Rev. 17:16-18).

The following are the events concluding the Tribulation: (1) Signs appear in the earth and sky (Isa. 13:10; Joel 2:10; Mt. 24:29). (2) Christ returns to deliver Israel (Rev. 19:11-19; Mt. 24:27-31). (3) World's armies unite to fight Christ at Armageddon and are destroyed (Joel 3:9-11; Rev. 16:16; 19:17-19). (4) Antichrist and False Prophet are thrown into Lake of Fire (Rev. 19:20). (5) Satan imprisoned for 1000 years (Rev. 20:1-3). (6) Judgment of Israel (Ezek. 20:33-38). (7) Judgment Gentile nations (Mt. 25:31-46). (8) Resurrection of Old Testament and Tribulational martyrs (Dan. 12:1-3; Rev. 20:4-6). (9) Marriage supper of the Lamb (Rev. 19:7-9). (10) Millennial reign begins (Rev. 20:4).

Revelation 12:7-17-Satan is Driven Out of Heaven by Michael in the Middle of Daniel's Seventieth Week

Now, in the middle of Daniel's seventieth week, the cold war will become a hot war and overflow to planet earth. The event that will mark this is Michael the archangel and his legions of elect-angels expelling Satan and his legions from heaven (Rev. 12:7). Satan and the fallen angels defeat in heaven and permanent expulsion from heaven commences the worst period in all of human history and the war to end all wars. Satan will then move the Antichrist to sit down on the Mercy Seat between the cherubim and declare himself as God.

Revelation 12:1 A great sign appeared in heaven: a woman (Nation of Israel) **clothed with the sun** (Represents Jacob), **and the moon** (Represents Rachel and Leah) **under her feet, and on her head a crown of twelve stars** (Represents 12 Sons of Jacob) **2 and she was with child** (Represents Jesus Christ); **and she cried out, being in labor and in pain to give birth. 3 Then another sign appeared in heaven: and behold, a great red dragon** (Represents Satan) **having seven heads** (Represents 7 great Gentile world empires: (1) Egypt (2) Assyria (3) Babylon (4) Medo-Persia (5) Graeco-Macedonia (6) Rome (7) Future Revived Roman Empire) **and ten horns** (10 Ten European Confederacy, i.e. Revived

Roman Empire), and on his heads were seven diadems. 4 And his tail swept away a third of the stars of heaven (Represents fallen angels) and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. 5 And she gave birth to a son, a male child (Jesus Christ), who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne (Ascension and Session of Jesus Christ). 6 Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days (Last 3 ½ years of Daniel's Seventieth Week). 7 And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for them in heaven. (NASB95)

Michael and the elect angels who number two-thirds of the angels that were created overwhelm Satan and his angels who number one-third of the angels created by the Lord because of a simple spiritual principle: Victory or defeat in angelic warfare is gained by the application of power and the withdrawal of the inferior force.³

Now, there were originally nine divisions in the angelic order of battle and in eternity past, Satan possessed the highest rank among the angels as the guardian cherub. He was adorned with nine jewels according to Ezekiel 28:13, which are comparable to the twelve jewels found on the breastplate of the high priest of Israel, where each jewel represented one of the twelve tribes liable for military service (Exodus 28:15-21).

Satan in eternity past before his rebellion was the high priest of God ruling over these nine divisions or tribes of angels just as the high priest in Israel presided over the twelve tribes of Israel (Ezekiel 28:14). Revelation 12:4 says that one-third of the angels fell, that means three angelic divisions in the Lord's military rebelled. These three angelic divisions are arranged in rank, thus mimicking God.

So like God, Satan has a military that is organized in ranks. This is suggested by the fact that Michael is called the Archangel or chief angel (Jude 9) and in Daniel 10:13 he is called one of the chief princes.

Ephesians 6:12 presents the Satanic "order of battle," which is a military term generally used to denote the force structure of a particular combatant in any given military campaign.

Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. (NASB95)

³ Invisible War, Barnhouse

“**Rulers**” is the noun *arche* and refers to the highest rank of angels in the Satanic order of battle and hold positions of authority (“**thrones**”) in the Satanic kingdom and are subordinate to only Satan himself.

The Lord Jesus Christ created these “**rulers**” (Col. 1:16) and He has defeated them through His death (Col. 2:15).

“**Powers**” is the Greek noun *exousia*, which refers to the rank of fallen angels who have been given by Satan “**dominions**” and are subordinate only to the *arche*, “**rulers**” and Satan himself.

“**World-forces**” is the noun *kosmokrator*, “world-ruler” and expresses the power or authority, which the fallen angels exercise over the cosmic system.

These angels are subordinate directly to the *exousia*, “**authorities**” and carry out their orders and are more than likely they are behind the miracles and other satanic demonstrations of power (cf. Rev. 13:13).

“**Spiritual forces**” refers to the rank and file angels in Satan’s military.

These rank and file angels are also known in Scripture by a variety of names such as: (1) “**Demons**” (Lev. 17:7; Mt. 9:34). (2) “**Evil spirits**” (Lk. 7:21; Acts 19:13). (3) “**Unclean spirits**” (Mt. 10:1; Mk. 1:27). (4) “**Devils**” (Jn. 6:70).

“**In the heavenly places**” designates the “location” of the base of operations and activities of these rank and file angels.

Compare Ephesians 6:12 with Colossians 1:16.

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him. (NASB95)

“**Thrones**” is the noun *thronos*, which does not refer to a particular rank of angels but rather simply to a “position of authority” that the *arche*, “**rulers**” possess.

“**Dominions**” is the noun *kuriotes*, which refers to the “dominion or jurisdiction” exercised by one who is in a ruling position, namely, the *exousia*, “**powers**” and does not refer to a particular rank of angels.

“**Rulers**” is the noun *arche* and refers to the highest rank of angels in the Satanic order of battle and hold positions of authority (“**thrones**”) in the Satanic kingdom and are subordinate to only Satan himself.

The fact that the noun *arche* means, “one who possesses the highest ranking authority” eliminates the idea that the nouns *thronos*, “**dominions**” and *kuriotes*, “**dominions**” in Colossians 1:16 are referring to a higher rank of angels than the group designated by the name *arche*, “**rulers**.”

“**Authorities**” is the noun *exousia* and refers to the rank of fallen angels who have been given by Satan “**dominions**” and are subordinate only to the *arche*, “**rulers**” and Satan himself.

So Satan has governmental organization or hierarchy patterned after God since he mimics God and he has a military. Although Satan had instigated revolution against God in heaven, he recognizes the importance of discipline and order. Patterned after the divine system, Satan divided his demons into officer personnel all the way down to the rank and file. Much of what the Bible has to say about angels, holy and fallen, is couched in military language and terminology.

Among the military terms used to describe angelic groupings are the words “**hosts**” (1 Kng.22:19; Neh.9:6; Ps.103:21; 148:2; Dan.8:10; cf. Lk.2:13), “**army**” (Lk.2:13; Rev.19:9), “**legion**” (Matt.26:53; Mk.5:9; Lk.8:30), and “**band**” (Ps.78:49).

The base of operations of the fallen angels and their activities take place in the earth’s atmosphere as well as the stellar universe.

We noted this in our study of Genesis 1:6-8 where after the second day of restoration, the Lord did “not” designate the restoration of the earth’s atmosphere as *tov*, “good,” or more accurately, “perfect.”

The reason for this omission is that Satan and the fallen angels inhabit the earth’s atmosphere (Ephesians 2:1-2). Fallen angels also have access to the third heaven where the Supreme Court of heaven resides and is convened 24/7 according to a comparison of Scripture with Scripture.

Satan has access to heaven and accuses believers before the throne of God (Zechariah 3:1-7; Job 1-2) but the Lord Jesus Christ sits at the right hand of the Father as the believer’s advocate with the Father (1 John 2:1).

So the Bible teaches that during the midway point of Daniel’s seventieth week that Michael and the elect angels of God and defeat Satan and his armies and throw them out of heaven. Thus, the fallen angels must have access to the third heaven in order to be thrown out of it.

Revelation 12:7 And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for them in heaven. (NASB95)

The name “**Michael**” means “who is like God?” and poses a rhetorical and negative question, one demanding a negative answer meaning “who is like the Lord? No one! This is significant for this angel’s very name and presence stands as a rebuke and refutation to Satan’s boast in Isaiah 14:14b, “**I will make myself like the most High,**” i.e., “I will be like God.”

In Daniel 12:1 he is called the great prince and in Jude 9 he is “**the archangel,**” i.e., first or chief of the angels. Here, in Revelation, we read of “**Michael and his angels,**” those under his authority, thus, it appears that Michael became the chief commander and leader of the holy angels after Satan’s fall.

Michael, the archangel, is the guardian of the nation of Israel (Dan. 10:13, 21; 12:1; Jude 9). Until this point in the Tribulation, Michael never lays a hand on Satan. But at this point in the Tribulation, however, Michael gets to do what he undoubtedly has longed to do for millenniums; he gets to boot Satan out of heaven.

The Lord foresaw the defeat of Satan in heaven.

Luke 10:18 And He said to them, “I was watching Satan fall from heaven like lightning.” (NASB95)

This event was also prophesied by the prophet Daniel in Daniel 12:1.

Daniel 12:1 “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.” (NASB95)

Revelation 12:9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. (NASB95)

The “**great dragon**” and “**serpent of old**” is identified as “**Satan**,” which is the noun *Satanas*, a legal term meaning “adversary” and “**Devil**,” which is the noun *Diabolos*, also a legal term meaning “slanderer, false accuser.”

“**The great dragon**” emphasizes Satan’s vicious and cruel character and emphasizes his end time activity and behavior.

“**The serpent of old**” draws our attention to Satan’s crafty character and reminds us of the Garden of Eden, the fall of man, his usurpation of man’s rule on earth, and his constant activity of temptation and deception.

Revelation 12:10 Then I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. 11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. 12 For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time.” 13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 But the earth

helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. 17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. (NASB95)

The believer has three great enemies according to the Scriptures: (1) Satan, our chief adversary, the devil: (1 Pet. 5:8-9; Eph. 6:12; John 16:11; Col. 2:15; but note 1 John 2:13-14). (2) The world, a system and arrangement of the affairs of men and government under the control of the evil one and opposed to God and His purposes for man: (John 16:33; 1 John 5:4; Eph. 2:2). (3) Indwelling Adamic sin nature or the flesh and all its corrupting power and life-dominating patterns: (Rom. 7:15; 8:4-8, 13; Gal. 5:16-26).

The intelligence apparatus of a nation plays a vital part in modern warfare. Unless, we know who our enemy is, where he is, and what he can do, we will have a difficult time defeating him. The leader of the church's great invisible enemy is of course Satan whose name means, "adversary" because he is the enemy of God. He is also called the "**tempter**" (Mt. 4:3), the murderer (Jn. 8:44). He is compared to a "**lion**" in 1 Peter 5:8, a serpent (Gen. 3:1; Rev. 12:9), an angel of light (2 Cor. 11:13-15), the "**god of this age**" (2 Cor. 4:4). The Christian is not to be ignorant of his schemes and devices (2 Cor. 2:11).

Satan is a created being. The Lord Jesus Christ created angels who are moral rational creatures like mankind and the greatest of these was angels was Satan.

Therefore, Satan is a creature (cf. John 1:1 with Psa. 148:1-5; Col. 1:16; Ezek. 28:13). He is also a spirit being. Hebrews 1:14 describes angels as spirits and demons are called unclean spirits (Matt. 8:16; 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; Rev. 16:14).

Furthermore, the fact we are told that "**we do not wrestle with flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in heavenly places**" (Eph. 6:12) also suggest that Satan and his demons are spirit beings.

Finally, the fact that Paul describes them as invisible also shows they are spirit beings (Col. 1:16).

Satan is not omniscient, omnipotent or omnipresent like God but rather he has limitations. He simply cannot be everywhere at once. Nor, can he read your mind.

Angels, though spirit beings and very powerful, are not omnipotent, omniscient, or omnipresent. They cannot be everywhere at once and this is true of Satan. However, as the chief of his demon forces or as the "**prince of the power of the air**" (Eph 2:2), he is chief of a vast host of demons who are so numerous as to make Satan's power and presence seem to be practically ubiquitous or everywhere at once (cf. Mark 5:9).

Therefore, because of this limitation, many references to Satan or the devil include his whole kingdom. The person of Satan does not personally tempt each of us for he simply cannot do that. He is only able to do so through his world system and demon hosts.

In his appearance when the sons of God came to present themselves before the Lord (Job 1:6), in the temptation of Christ (Matt. 4:10f), and the entrance into Judas (Luke 22:3) we surely have clear references to the person of Satan himself, but in many other passages, Satan or the devil seems to stand for Satan's kingdom (see Mark 3:23; 4:15; Luke 13:16; 1 Pet. 5:8-9; Jam. 4:7).

It is also comforting to know that Satan is limited. The promise of Scripture is that **“greater is He who is in us, than he who is in the world”** (1 John 4:4). For all his power and hatred against God and man, he could do nothing against Job that God did not expressly allow. Therefore, he can be resisted and made to flee (Jam. 4:7), but only by the strength of God made available to believers in Christ (Eph. 6:10-18).

Satan is a person. The Scripture state that he possesses the traits of personality. He shows intelligence (2 Cor. 11:3). He exhibits emotions (Rev. 12:17, anger; Luke 22:31, desire). He demonstrates that he has a will (Isa. 14:12-14; 2 Tim. 2:26).

Satan is referred to as a person in both Old and New Testaments (Job 1; Matt. 4:1-12). If Satan were merely a personification that people have devised to express their ideas of evil, then such a personification could scarcely be held morally responsible for his actions, since, in reality, there is no being who can be held accountable. But Satan is held accountable by the Lord (Matt. 25:41), and this passage reminds us that to deny the reality of Satan requires denying the veracity of Christ's words.

We must learn from the devil's failure. If angels like Satan who were so close to God gave way to the pride of seeking to be independent of God and fell in sin, we certainly should learn from this that we might be more careful **“to take heed lest we fall”** (cf. 1 Cor. 10:12 with 1 Tim. 3:6-7). We should know full well, as with the temptation of Eve, Satan will seek to reduplicate his sin in us by seeking to get us to attempt to live life independently of God as though we were gods ourselves.

Let's go back to the original angelic Eden, to a time before Satan had rebelled from God and had fallen from his privileged status. What we know about Satan in his perfect state comes mainly from the testimony of Isaiah (chapter fourteen) and Ezekiel (chapter twenty-eight). It must be remembered that in eternity past, Satan held a 3-fold office, which is now belongs to the incarnate Son of God, the Lord Jesus Christ.

Satan was a prophet, priest and a king in eternity past prior to his rebellion against his Creator. The devil was the preeminent creature in the universe before his fall, and each of the various characteristics described below call attention to specific aspects of this preeminence.

Ezekiel 28:11 Again the word of the LORD came to me saying, 12 “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD, “You had the seal of perfection, full of wisdom and perfect in beauty.” (NASB95)

“**Seal of Perfection**” is the Hebrew *chatham*, “a seal of proportion, a sealer of symmetry, one sealing perfection, which are literal renderings from the Hebrew and can be expanded to the meaning “the one who puts his seal on harmonious-proportion” or, better, the “touchstone of symmetry” (that is, norms and standards of all kinds as seen from the divine point of view).

Satan, in his un-fallen state, could be looked to as one who upheld, embodied and represented perfect divine standards. It is a tragic irony that he is now the prime example of all that is wicked, wrong and anti-God. In contrast to Satan, our Lord Jesus Christ is the One who died to satisfy the Father's righteous standard regarding our sin (2 Cor.5:21; 1 Pet.2:24).

“**Full of wisdom**” is composed of the Hebrew adjective *male*, “full,” and the noun *chokhmah*, “wisdom.”

The adjective *male* is used figuratively here in Ezekiel 28:12 indicating a high degree of wisdom by which Satan in eternity past, before his fall was characterized. This word indicates that Satan did not reject God out of ignorance. To the contrary, he was the wisest of God's creatures until he perverted that wisdom (Ezek.28:17).

It is a tragic irony that Satan corrupted this wisdom and so became the “**father of lies**”, the adversary of God's wisdom and truth (Jn.8:44). In contrast to Satan, our Lord Jesus Christ is the very wisdom of God (1Cor.1:24).

Ezekiel 28:12 “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD, “You had the seal of perfection, full of wisdom and perfect in beauty.” (NASB95)

“**Perfect in beauty**” is composed of the Hebrew adjective *kalil*, “perfect,” and the noun *yophi*, “beauty.” Satan before his fall in eternity past was the epitome of beauty.

Ezekiel 28:13 “You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise and the emerald; And the gold, the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared.” (NASB95)

This “**Eden**” in Ezekiel 28:13 refers to the original garden of Eden on the original planet earth before the earth’s renovation in Genesis 1:3 and following. Though he was the premier creature in a utopian setting, Satan was not content. It is a tragic irony that through his rebellion he has exchanged a perfect environment for eternal place in the lake of fire, and is leading his followers to share his fate (Matt.25:41). In contrast to Satan, our Lord Jesus Christ has prepared a place for us (Jn.14:1-4), a place whose wonders will outstrip even those of that first Eden (Rev.2:7).

The precious stones mentioned in this verse are indeed additional manifestations of Satan's beauty, but it is likely that they also mark him out as the one who represented the angels before God. The nine stones mentioned in this context bear a striking similarity to those placed on the high priest's breastplate (Ex.28:17-21; 39:10-14).

In the Exodus context, each of the stones represented one of the twelve tribes of Israel and bore its name inscribed on the gem. Exodus 28:29 states that Aaron (i.e., the high priest) shall wear the breastplate with the stones inscribed with the twelve tribes “over his heart” whenever he enters the Holy Place “**as a continual memorial before the Lord**”; the verse also calls the breastplate so equipped “**the breastplate of judgment**”.

Each of Israel's tribes is thus a precious jewel in God's sight, and was represented before Him in this fashion whenever the high priest entered into the presence of God.

Furthermore, the breastplate also served the practical function of acting as a means of communication from the Lord in designating specific tribes for specific tasks. What we see in Ezekiel's representation of a very similar apparatus on Satan, therefore, should be seen as fulfilling a similar function.

As the “**anointed cherub who covers**”, Satan would have been continually in the presence of the Lord as the prime representative of angelic kind in the same way that our Lord Jesus Christ (symbolically represented by Israel's high priest) has been continually in His presence as the “**last Adam**” (1Cor.15:45) and “the Son of Man” (e.g., Jn.9:35) since His ascension.

It is a tragic irony that Satan, who used to represent his angelic brethren before the Lord would go on to corrupt many of them, thus leading them to eternal punishment (Matt.25:41). In contrast to Satan, our Lord Jesus Christ is our guide to eternal life (Heb.2:10; 12:2).

Ezekiel 28:14 “You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire.” (NASB95)

“**Anointed**” is the Hebrew adjective *mimshach*, whose cognate verb is *mashach*, “to anoint,” and the noun *mashiach*, “Anointed One, Messiah.” The

Greek noun *Christos*, “**Christ**” translates the Hebrew noun for Messiah, which is *mashiach*.

The Hebrew verb *mashach* means “to rub, anoint,” or “spread” a liquid. This word was used of anointing of people for special service or office such as priest (Ex. 29:7; Lev. 4:5, 16; 6:22; 21:10), prophet (1 Kings 19:16), and king (1 Sam. 2:10; 12:3; 16:6; 24:6; 2 Sam. 12:7; 19:21). The person who experienced such anointing was often called “the Lord’s anointed” (1 Sam. 26:9; 2 Sam. 23:1).

In the OT 2 office bearers are expressly described as *mashiach* i.e. as anointed with oil: (a) High priest (b) King. The most reference in the OT is to the anointing of the King. The rite of anointing was performed on the high priest in the post-exilic community in Judah. The anointing never became a rite of initiation into the prophetic office. The prophet is discharged a specific task assigned to him by Yahweh Himself. He is anointed for this. Thus the act of anointing confers power.

So the *mashach*’s Hebrew cognate adjective *mimshach* in Ezekiel 28:13 describes Satan as one who God conferred divine power to in order to carry out his duties. This anointing marked Satan out as God’s number one man!

“**Cherub**” is the Hebrew noun *keruv*. Cherubs take the lead in worshiping God (Is.6; Rev.4:8b; 5:8,14; 7:11-12; 19:4), act as intermediaries for God in His royal manifestations (Rev.6:1-7; 15:7), and, perhaps most significantly, control access into His presence and fellowship (a duty most strikingly evident from their guarding of the “way to the tree of life” after Man’s expulsion from the garden: Gen.3:24).

“**Who covers**” refers to the fact that Satan’s original position can thus be described as that of the ultimate “imperial guard”, charged with warding off all that is profane from the perfect holiness of God. It is a tragic irony that Satan’s position as a bulwark against the profane has been altered by his own rebellion into that of a promoter of all that is detestable to God’s holiness. In contrast to Satan, Christ kept Himself experientially pure from sin, so that in fulfillment of the Father’s plan He might “become sin for us, that we might be made the righteousness of God in Him” (2 Cor.5:21).

Ezekiel 28:15 “You were blameless in your ways from the day you were created until unrighteousness was found in you. 16 By the abundance of your trade you were internally filled with violence, and you sinned; Therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire. 17 Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. 18 By the multitude of your iniquities, in the unrighteousness of your trade you profaned your sanctuaries. Therefore, I have brought fire from the midst of you; It has consumed you, and I have turned you to ashes on

the earth in the eyes of all who see you. 19 All who know you among the peoples are appalled at you; You have become terrified and you will cease to be forever.” (NASB95)

As we noted earlier, in the beginning the most exalted of all the angels was the anointed cherub, whom the Bible calls Satan or the devil, the son of the morning (Isa. 14:12). He was entrusted with responsibilities and was granted privileges beyond those of any other angel, but he abused his freedom through arrogance and rebellion against God (Ezek. 28:12-19). He was the anointed cherub who guarded the throne of God, he was said to be created perfect in wisdom and beauty and he was blessed with the title of *Hallel Ben Shechar*, “**morning star, son of the dawn**” (Is. 14:12). But the Scriptures teach that he led the angels in rebellion against God (Is. 14:12-14). Instead of being one will in the universe, now there was two...God’s and Satan’s. Satan had the audacity to oppose God.

Now, according to Matthew 25:41 Satan was sentenced to the Lake of Fire for his rebellion but he appealed the sentence. This sentence has not been executed since the Scriptures states that Satan is the “**prince of the power of air**” (Eph. 2:3), and the ruler of this world.

We can accurately infer that Satan’s argument for appealing his sentence was that, “How could a loving God cast some of His creatures into the Lake of Fire forever and ever?” Thus God granted Satan his appeal. This appeal provides God an opportunity to demonstrate His incomparable love for all His creatures, both men and angels and thus vindicate His perfect character and integrity that was impugned by Satan.

Therefore, God convened a trial to consider the evidence and pronounce judgment. In the prehistoric trial God was the judge and the prosecution. Satan was the defense. God considered all the evidence and pronounced a guilty verdict and He sentenced Satan and all the fallen angels to "eternal fire" (Matt. 25:41). So “eternal fire has been prepared for the devil and his angels” (Matt. 25:41), but because the sentence was not immediately executed-and, in fact, will not be carried out until the end of human history (Rev. 20:10)-we can accurately infer that Satan appealed the sentence.

The elapse of time between the sentence and its execution indicates that human history is part of this momentous trial, the appeal trial of Satan. Human history is the appeal trial of Satan.

Further biblical evidence for the prehistoric trial of the fallen angels is found in Satan's titles. Human history was designed to resolve this conflict between God and Satan. The words “**devil**” and “**Satan**” are not names but titles, both of which mean “accuser” or “adversary” as an attorney accuses someone in court.

The Greek New Testament terms *Satanas*, “**Satan**” and *Diabolos*, “**devil**” are legal terms. The term *Satanas* means “adversary,” and *diabolos* means “slanderer, false accuser.”

He is called the devil and Satan because he was the defense attorney who represented himself and the fallen angels at the prehistoric trial and because he continues to act as an attorney now that the trial has entered its appeal phase during human history (Job 1:6-12; 2:1-5; Zech. 3:1-2).

Isaiah 14:12-14 gives us further insight into Satan’s rebellion.

Isaiah 14:12 “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!” (NASB95)

“**Star of the morning, son of the dawn**” (English transliteration from the Hebrew: *Helel Ben-Shachar*). This title speaks of Satan's role in reflecting the glory of God (cf. Job 38:7, where all the elect angels are described as “stars of the morning”).

“**Star of the morning**” (*helel*) literally means, “shining one” is translated in the LXX as “light bearer” and by the Latin Vulgate as “Lucifer.”

“**Son of the dawn**” (*Ben-Shachar*) is an apt rendering of this title, for it denotes a heavenly body so brilliant that it can be seen even in daylight.

As the prime creature of the original Eden, a place without darkness (for darkness did not exist before Satan's fall), Satan was the foremost representative of God's splendor, reflecting, for all angelic kind to behold, the brilliant glory of their Creator. It is a tragic irony that through his own choice he has now become the ruler of the domain of darkness (Eph.6:12; Col.1:13).

Far from reflecting God's glory, he now opposes it in every way, but his ultimate destiny is to have his light extinguished forever (Jude 6, 13). In contrast to Satan, our Lord Jesus Christ, the new Morning Star (2 Pet.1:19; Rev.2:28; 22:16; cf. Num.24:17; Is.9:1-2; 42:6; 49:6; Matt.2:2; 2:9; 4:16; Lk.2:30-32; Jn.1:4-5; 8:12; 9:5), is the perfect reflection of the Father's glory (Heb.1:3).

Isaiah 14:13 “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14 I will ascend above the heights of the clouds; I will make myself like the Most High.’ 15 “Nevertheless you will be thrust down to Sheol, To the recesses of the pit. 16 Those who see you will gaze at you, they will ponder over you, saying, ‘Is this the man who made the earth tremble, who shook kingdoms, who made the world like a wilderness and overthrew its cities, who did not allow his prisoners to go home?’” (NASB95)

So we can conclude from a study of Ezekiel 28 and Isaiah 14 that Satan was the most talented, attractive and personable creature to come from the hand of God

(Ezek. 28:12; 2 Cor. 11:14). His force of persuasion is as compelling today as when he convinced one third of all the angels to join his prehistoric revolution against God (Rev. 12:4a).

Satan's fall and his leadership of myriad angels in revolt started the prehistoric warfare called the angelic conflict which continues today and will be concluded only with the final judgment at the end of human history.

The Armageddon Campaign in Daniel 11:40-45

Daniel 11:40 “Now, during the end time, the king ruling the south will cause himself to go to war against him. Also, the king ruling the north will cause himself to storm against him with a military chariot group, with a cavalry as well as with a large armada of ships. However, despite this, he will wage attacks against countries so that he will overflow, yes, pass through like a flood.” (Author's translation)

After providing Daniel with an extensive description of a king in Daniel 11:36-39 who will be an absolute world ruler and oppose God and deify himself, the angel informs Daniel that during the end time the king ruling the south will go to war against this king. Also, he tells Daniel that the king ruling the north will attack him as well during the end time with a military chariot group, a cavalry as well as a large armada of ships. This prophecy will take place during the last three and a half years of the seventieth week. This is indicated by the expression “**the end time**” which refers to the last three and a half years of the seventieth week. The Antichrist will be a world ruler at this time from the final stage of the Roman Empire according to a comparison of Daniel 7:23-25, Daniel 9:26-27, 2 Thessalonians 2 and Revelation 13. Since the king of the south throughout chapter eleven has been a reference to Egypt and the king of the north the Seleucid Empire in Syria, this two-pronged attack against Antichrist will come from both Egypt and Syria during the last three and a half years of the seventieth week. The angel informs Daniel that the Antichrist will wage attacks against countries and conquer them. These nations are identified later by the angel in Daniel 11:41-43.

The prophetic statements in Daniel 11:40b-45 would indicate that the Antichrist will be in Israel when Egypt and Syria and their allies attack him. This is indicated by two major factors. The first is obvious in that Egypt is located to the immediate south of Israel and Syria to the immediate north of Israel. Though, its possible, it is highly unlikely that these two nations would attack the Antichrist and his revived form of the Roman Empire in Europe. It is more likely they attack him while he is occupying Israel since this occupation would give these two nations a sounder motive to attack him. The second major factor indicating that Egypt and Syria will attack Antichrist while he is occupying Israel is that Daniel 11:41 says that he will

wage an attack against the Beautiful Land which is Israel and then in Daniel 11:42, he exercises his military might against Egypt. In fact, Daniel 11:43 says that he will gain control of Egypt economically. Therefore, it would appear that Egypt and Syria will attack the Antichrist while he is occupying Israel since chronologically Egypt is defeated by him after he attacks Israel.

Interestingly, Daniel 11:44 says that rumors from the East and North will disturb him. The rumors from the North in Daniel 11:40 is Syria and her allies since we have already determined from the context of chapter eleven that the king of the north is a reference to Syria and not a reference to the northern king who attacks Israel as prophesied in Ezekiel 38-39. The army from the east is more than likely the same army mentioned in Revelation 16 which comes over the dried up Euphrates River to attack the Antichrist. Therefore, it appears that the first two prophetic statements in Daniel 11:40 that the kings of the north and south will attack the Antichrist is a summary statement which is developed later in Daniel 11:41-45. Thus, when the angel says in Daniel 11:44 that rumors from the north will disturb the Antichrist he is referring back to his prophetic statements in Daniel 11:40 that the king of the north, who is Syria, will attack him.

Now, the third prophetic statement contained in Daniel 11:40 reveals that the king described in Daniel 11:36-39 will wage attacks against countries so that he will overflow these countries, yes, pass through like a flood despite the fact that he will be attacked by the kings of the north and south. Therefore, this third prophetic statement reveals that despite being attacked by Egypt and Syria and their allies the Antichrist will wage attacks against various countries so that his armies pass through them like a great flood overwhelms a particular geographical region. Thus, the Antichrist will gain a huge military victory despite being attacked by Egypt and Syria and their allies.

Now, the question arises as to who are these countries who are conquered by the Antichrist? The first is Israel since Daniel 11:41 reveals that the Antichrist will wage an attack against Israel. The second is Egypt since Daniel 11:42-43 reveals that the Antichrist will conquer this nation and plunder its wealth. Daniel 11:43 also reveals that Libya and Ethiopia will also be conquered by the Antichrist. Daniel 11:41 also reveals that Edom, Moab and the Ammonite leadership will not be conquered by him. Syria is not described in Daniel 11:40-45 as being conquered by the Antichrist. However, Daniel 11:44 says that rumors of an attack from the armies of Syria and the Far East like China will disturb the Antichrist so that he will attack these armies in a tremendous rage to destroy and wipe them out.

Now, some argue that Egypt, Syria and their Arab allies will attack Israel during the seventieth week and that Antichrist will come to Israel's aid since he entered into an agreement with the nation of Israel, which was presumably to offer her protection from her enemies. In other words, they argue that the Antichrist will

view this attack of Israel by Egypt and Syria as an attack on him. He will use this attack of Israel by Egypt and Syria as a pretext to move his armies in Europe into the Middle East. This would also mean that this attack by Egypt and Syria will take place before Antichrist desecrates the temple and deifies himself since he comes to Israel to honor his agreement with her to protect her. He doesn't become Israel's enemy until after desecrating the temple by deifying himself and then demanding the world to worship him.

The problem with this scenario is that the text of Daniel 11:40 says that Egypt and Syria will attack the Antichrist and not Israel. Furthermore, the text of Daniel 11:40 also says that this attack of the Antichrist by Egypt and Syria will be during the end time which is a reference to the last three and a half years of the seventieth week. If this is the case, then it is hard to reconcile Antichrist coming to the aid of Israel since the last three and a half years of the seventieth week begin with the Antichrist deifying himself and desecrating the temple which will result in the persecution of the Jewish people. In other words, he does not go to war with Israel until after desecrating the temple by deifying himself and then demanding the world to worship him as God. The war like character of the Antichrist is not manifested during the first three and a half years of the seventieth week but during the last three and a half years of this period. He does not go to war until after he deifies himself and desecrates the temple. Prior to this event, he will pose as a peace maker and an ally of Israel. Therefore, to interpret Daniel 11:40-45 as describing Antichrist coming to the aid of Israel after she is attacked by Egypt and Syria is untenable.

It is more likely that the events described in Daniel 11:40-45 all take place after the Antichrist desecrates the temple and deifies himself thus implying that the Antichrist is already in Israel when he is attacked by Egypt and Syria. It is better to interpret these verses as indicating that Egypt and Syria will attack Antichrist as a result of Antichrist deifying himself and demanding the world to worship him.

Now, if Daniel 11:40-45 is describing events taking place during the last three and a half years of the seventieth week with the Antichrist already in the Middle East, then the question arises as to what causes him to enter the Middle East so that his army is attacked by Egypt and Syria? This is easy to answer since Daniel 9:27 tell us that the Antichrist will enter into an agreement with the leadership of Israel which will begin the seventieth week. From this a likely scenario is that upon reaching this agreement and in accordance with this agreement, the armies of the Antichrist move into the Middle East in order to offer protection to Israel from her enemies. When the Antichrist desecrates the temple by deifying himself and then compels the world to worship him, Egypt and Syria and eventually China attack him. These nations will find repulsive the presence of the Western armies of Antichrist in Israel and the Middle East much like many Arab countries today in

the twenty-first century find repulsive the presence of America and her European allies in the Middle East. But more than this, they would find totally repulsive his demand to be worshipped and his claim to be God. Daniel 11:41 reveals that the Antichrist will also turn on Israel and wage an attack against her. Based upon Daniel 9:27, this attack and occupation of Israel immediately follows his desecration of the temple as a result of deifying himself.

Therefore, upon reaching an agreement with Israel, Antichrist will move his armies into the Middle East in accordance with this agreement. Then, during the middle of this seven-year agreement with Israel, Antichrist will break this agreement. He will desecrate the temple by deifying himself. He will then attack Israel and occupy her land (cf. Daniel 11:45). He will demand the world to worship him. This will then prompt Egypt and Syria to attack him since they find his presence in the Middle East to be a threat to their interests and they will find repulsive his claims of being God. They will be repulsed by his decree that the world must worship him. Antichrist will consequently retaliate and attack these nations.

Daniel 11:41 “He will even wage an attack against the beautiful land. Indeed, many will be defeated. However, these will for their own benefit escape from his power: Edom as well as Moab and in addition the leadership of the citizens of Ammon.” (Author’s translation)

Daniel 11:41 reveals that the Antichrist will also turn on Israel and wage an attack against her. Based upon Daniel 9:27, this attack and occupation of Israel immediately follows his desecration of the temple as a result of deifying himself. Upon reaching an agreement with Israel, Antichrist will move his armies into the Middle East in accordance with this agreement. Then, during the middle of this seven-year agreement with Israel, Antichrist will break this agreement. He will desecrate the temple by deifying himself. He will then attack Israel and occupy her land (cf. Daniel 11:45). He will demand the world to worship him. This will then prompt Egypt and Syria to attack him since they find his presence in the Middle East to be a threat to their interests and they will find repulsive his claims of being God. They will be repulsed by his decree that the world must worship him. Antichrist will consequently retaliate and attack these nations.

When the angel says in Daniel 11:41 that the wicked king described in Daniel 11:36-40 will wage an attack against Israel, he is prophesying that the Antichrist will attack Israel after he breaks the treaty with her and desecrates the temple by deifying himself and demanding the world to worship him as God. In other words, this attack is the direct result of the actions of Antichrist in the temple in deifying himself and demanding the world to worship him. Therefore, the three prophetic events recorded in Daniel 11:40 and the first in Daniel 11:41 will all take place after the Antichrist desecrates the temple by deifying himself and demanding the

world to worship him. Thus these prophetic events will take place after and as a direct result of the second and third prophetic events recorded in Daniel 9:27.

Now, after informing Daniel that the wicked king described in Daniel 11:36-39 will wage an attack against Israel, the elect angel of God advances upon and intensifies the prophetic statement in Daniel 11:40 that despite being attacked by the kings of the north and south, the king described in Daniel 11:36-39 will wage attacks against countries so that he will overflow, yes, pass through like a flood. Although many countries will be conquered by this king described in Daniel 11:36-39 who will be attacked by the kings of the north and south during the end time, Edom, Moab and the Ammonite leadership will not be captured by this king. Today, in the twenty-first century, the ancient nations of Edom, Moab and Ammon would all be included in the present kingdom of Jordan. Thus, the historical enemies of Israel will not be overthrown by the armies of the Antichrist during the last three and a half years of the seventieth week.

Daniel 11:42 “Yes, he will exercise his power against countries with the Egyptian people by no means being able to escape.” (Author’s translation)

The angel issues another prophetic statement, revealing to Daniel that this wicked king described in Daniel 11:36-39 will exercise his power against countries with the Egyptian people by no means being able to escape this military might of this wicked king. The angel reiterates in Daniel 11:42 the prophecy in Daniel 11:40 that the king described in Daniel 11:36-39 will wage attacks against countries and conquer them. Therefore, Daniel 11:42 is a prophecy of the Antichrist conquering other nations with the exercise of his military power during the last three and a half years of the seventieth after he desecrates the temple in Jerusalem by deifying himself. The countries mentioned in Daniel 11:41-42 appear to be Libya and Ethiopia as indicated by the angel’s prophetic statements in Daniel 11:43 since these nations are said to capitulate to the Antichrist.

If you recall, Daniel 11:40 teaches that Egypt (“the king ruling the south”) will attack the Antichrist during the last three and a half years of the seventieth week in response to the Antichrist deifying himself and demanding that the entire world worship him. Here in Daniel 11:42, the angel reveals that this attack by Egypt will fail since they are said to be conquered by the Antichrist.

Daniel 11:43 “He will even be in control over hidden treasures, namely their gold as well as their silver, indeed, over all Egypt’s valuable commodities. Also, the Libyans as well as the Cushites will be under his control.” (Author’s translation)

This prophetic statement indicates that when the Antichrist conquers Egypt by the exercise his military power, he will find something extraordinary and unexpected, namely he will control the hidden treasures of gold and silver in Egypt. He will in fact control all of her wealth as a result of his military victory

over Egypt. This is fascinating since today Egypt is a poor country based on western culture's living standards. However, in reality Egypt is very rich and the world's leaders all know this. The archaeological work performed in Egypt over the last hundred years has revealed that Egypt has a wealth of gold. But it has not taken advantage of this vast possession of gold for other resources or modern conveniences. Thus most of Egyptians live in poverty. These vast gold resources are hidden from public view today.

The book of Revelation makes clear that the Antichrist will control the world's economy during the seventieth week of Daniel and in particular the last three and a half years of it. Here Daniel 11:43 reveals one of the reasons why he will control the world's economy, namely because he will have acquired vast gold reserves to support his new world economy.

Then, as an addition the angel tells Daniel that both the Libyans and the Cushites will be under the control of this wicked king. This prophetic statement thus reveals that Antichrist will control Libya and Sudan and possibly Ethiopia as well.

Daniel 11:44 “However, reports from the east as well as the north will alarm him. Consequently, he will march out in a great rage in order to kill, yes, annihilate many.” (Author's translation)

Since we have already established that this king is the Antichrist, this prophetic statement teaches that intelligence reports from the east and the north will alarm him but who are these armies from the east and the north? First of all, the army from the east would appear to be the armies from the Far East such as China and Japan which is supported by the prophecies in Revelation 16 which teaches that a massive army of 200 million men will march across the dried up Euphrates River to oppose the Antichrist. This attack against the Antichrist by the armies from the east is the direct result of the sixth bowl judgment mentioned in the book of Revelation. Therefore, in Daniel 11:44, the army from the east which will oppose the Antichrist during the last three and a half years of the seventieth week is the direct result of the sixth bowl judgment. It will be composed by China, Japan, India, Persia, and Afghanistan. This massive army from the east will oppose Antichrist because of his actions in conquering militarily the Middle East and demanded that the world worship him.

The army from the north is more than likely Syria and her allies since in Ezekiel 38-39 no invasion from Egypt is mentioned as is the case in Daniel 11:40. Also, the army invading Israel in Ezekiel 38-39 comes from the remotest parts of the north of Israel whereas in Daniel 11:40 the Antichrist is attacked by an army from the north with no mention as to how far north as was the case in Ezekiel 38-39. This would suggest that the king of the north in Daniel 11:40 is not the same as the northern ruler who attacks Israel in Ezekiel 38-39.

Now, as we noted the king of the north throughout Daniel chapter eleven is referring to the Seleucid Empire which was located to the immediate north of Israel, which was Syria as it is today. Why is it that expositors consistently identify the king of the north in Daniel 11:5-35 as being a reference to Syria but then in Daniel 11:40 they interpret the king of the north as Russia? This is not a consistent hermeneutic. It is hermeneutically inconsistent to interpret the king of the north this way. In fact, many of these expositors who argue that the king of the north in Daniel 11:40 is Russia, also say that the king of the south in Daniel 11:40 is Egypt since Egypt has been referred to throughout chapter eleven as the king of the south. Why does this reasoning not apply to the king of the north? What is consistent is to identify the king of the north as Syria since this is how the king of the north was used throughout Daniel 11:5-35. Therefore, the identity of the king of the north in Daniel 11:40 should be determined in light of the Seleucid Empire or in others in light of the fact that throughout Daniel 11:5-35, the king of the north is a reference to this empire which was located to the immediate north of Israel, which today would be Syria.

We must also keep in mind that the Seleucid Empire was composed of more than present day Syria since it originally extended from European Thrace east to the borders of India. When Rome defeated her, the authority of the Seleucid Empire was confined to Syria and Cilicia. At times, the Seleucid Empire included not only Syria but also areas of Babylonia, Mesopotamia, Parthia, Bactria, Arachosia and much of Anatolia. Today the national boundaries of the Seleucid Empire would include Syria, Turkey, Iraq, Iran and Afghanistan as well as parts of Pakistan. Therefore, we should interpret the king of the north in Daniel 11:40 as a confederation of nations located geographically to the immediate north of Israel. Thus, during the last three and a half years of the seventieth week, both Egypt and her allies in her region as well as Syria and her allies will attack the Antichrist.

If you notice in Daniel 11:40-45, the angel does not say if the army from the north will be defeated by the Antichrist. He does say that the army from the south will be defeated which we noted is a reference to Egypt. The reason for this could be that Syria and her allies will join forces with the armies from the Far East to fight Antichrist during the Armageddon campaign until the Second Advent of Jesus Christ. In other words, the armies of the final stage of the Roman Empire under Antichrist will be at war with the armies of Syria and the Far East until Jesus Christ's Second Advent which will end this war. So Antichrist would be fighting on two fronts during this war of Armageddon.

Now, we also must remember that the attack from the south and the north against the Antichrist mentioned in Daniel 11:40 will not be a simultaneous attack since the prophetic statements in this verse summarize Daniel 11:41-45. The army from the north in Syria will along with the armies from the East oppose Antichrist

after the Antichrist has conquered Israel and Egypt and other countries in the Middle East. The chronology in Daniel 11:41-45 indicates that this since this passage reveals that the armies from the east and north oppose Antichrist after he has captured Israel and Egypt.

Revelation 16 and Daniel 11:40-45 do not mention Antichrist defeating these armies from Syria and her allies and the armies from the Far East led by China which would suggest that the armies of Antichrist, the Far East and Syria and her allies will fight each other up to the Second Advent of Jesus Christ. Our Lord's statements in Matthew 24:22 that His Second Advent will prevent the extinction of the human race indicates that this final war during the last three and a half years would result in the extinction of the human race if it were not for Jesus Christ returning to end this war. Revelation 19:19 reveals that the armies during the Armageddon campaign will turn their weapons from facing each other and turn them against Jesus Christ when He returns at His Second Advent. He will exterminate these armies and have Antichrist and the False Prophet thrown alive into the Lake of Fire (Revelation 19:20-21). Also, Satan will be imprisoned at this time for a thousand years (Revelation 20:1-6).

Daniel 11:45 “He will even pitch his royal tents between the seas on the beautiful, holy Mountain. However, despite this, he will come to his end with absolutely no one will help him.”

Daniel 11:45 brings to an end the prophecy regarding the character and actions of the Antichrist during the last three and a half years of the seventieth week. This verse contains two prophetic statements. The first is that the Antichrist will pitch his royal tents between the seas on the beautiful holy mountain. “**The seas**” is a reference to the Mediterranean and Dead Seas with the former located to the west of Jerusalem and the latter located to the east of this city. “**The beautiful holy Mountain**” is a reference to the temple mount area in Jerusalem. Though in Daniel's day it was destroyed by war, it was still called beautiful by Daniel since it is the place in which the Messiah would be crucified and would die as a substitute for all of sinful humanity. It is also the place in which He will reign over all the earth for a thousand years. This first prophetic statement in Daniel 11:45 is an ascensive clause meaning that this statement is shocking to the angel and repulsive to him since God who has chosen this city to be the capital city of Israel and place from which His Son will rule during His millennial reign.

When the Antichrist is occupying Jerusalem he will be displaying himself as God by sitting on the Ark of the Covenant between the cherubs in the rebuilt temple in Jerusalem which Gabriel prophesied about in Daniel 9:27. Also the false prophet will lead the world in worshipping the image of the Antichrist during the last three and a half years of the seventieth week.

The apostle Paul also refers to the Antichrist's desecrating the temple and declaring himself God and demanding the worship of the world. Paul's statement in 2 Thessalonians 2:4 that Antichrist will **"take his seat in the temple of God, displaying himself as God"** is a reference to the statement in Daniel 9:27, **"on the wing of abominations will come one who makes desolate."** The statement in 2 Thessalonians 2:4 also corresponds to the second prophetic statement in Daniel 11:36 that a unique will exalt and magnify himself above every god.

Revelation 13:14-15 also mentions Antichrist exalting himself as God and receiving the worship of the world as such while occupying Jerusalem.

Revelation 13:1 And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. (NASB95)

The **"dragon"** refers to Satan according to Revelation 12:9. In Revelation 13:1-4, the **"beast"** refers to the Revived Form of the Revived Roman Empire under Antichrist since it is compared to previous Gentile world powers in Revelation 13:3 and it has **"ten horns,"** which signifies the Revived Roman Empire in Daniel 7:7, 20, 24, Revelation 17:3, 7, 12 and 16.

Now, when approaching Revelation 13, we must understand that the ancient Orientals regarded kings and kingdoms synonymously. Therefore, the **"beast"** in Revelation 13 will refer at times to the Revived Roman Empire and at times to the Antichrist who is the leader of it with the context determining which one is view.

The **"sea"** refers to the Gentile nations according to Revelation 17:15 indicating that this beast is a Gentile kingdom and the **"ten horns"** refers to the ten nation European Confederacy according to Daniel 7:7, which is the revived form of the Roman Empire. This beast represents the Revived Form of the Roman Empire because it corresponds to both the feet of iron and clay in the image that appeared in Nebuchadnezzar's dream in Daniel 2:40-43. It also corresponds to the ten horns in Daniel's vision recorded in Daniel 7:7, both of which as we noted represented the Roman Empire

The **"seven heads"** refers to six great Gentile nations throughout history and the one to come in the future: (1) Egypt (2) Assyria (3) Babylon (4) Medo-Persia (5) Greece (6) Rome (7) Revived Roman Empire of the Tribulation.

The **"ten diadems"** signifies that there will be ten independent nations in this European Confederacy, led by Antichrist, each with a ruler of its own and the **"blasphemous names"** represents the anti-Christ character of this confederacy.

Revelation 13:2 And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. (NASB95)

The statement that the beast was like a “**leopard**” is a reference to Daniel’s prophecy about Greece in Daniel 7:6 and refers to the fact that like the Grecian Empire under Alexander the Great and his generals, the Revived Roman Empire under Antichrist will sum up the brilliancy and speed of Greece.

The statement that the beast’s feet were like those of a “**bear**” is a reference to Daniel’s prophecy about the Medo-Persian Empire in Daniel 7:5 and refers to the fact that like the Medo-Persian Empire, the Revived Roman Empire under Antichrist will sum up the massive power of Medo-Persia.

The statement that the beast’s mouth was like the mouth of a “**lion**” is a reference to Daniel’s prophecy about the Babylonian Empire in Daniel 7:4 and refers to the fact that like the Babylonian Empire, the Revived Roman Empire under Antichrist will sum up the absolute autocratic dominion of Babylon.

Revelation 13:3 I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast. (NASB95)

This statement refers to the restoration of the Roman Empire and not the Antichrist since John is speaking in the context of the ten horns that represent the Revived Roman Empire.

Revelation 13:4 They worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?” (NASB95)

Revelation 13:5-9 refers to the Antichrist since the passage emphasizes a personality who speaks arrogant words and receives the worship of men.

Revelation 13:5 There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. (NASB95)

The “**forty-two months**” refers to the last three and a half years of Daniel’s Seventieth Week and corresponds with the “**for a time** (one year), **times** (two years), and a **half time** (six months)” in Daniel 7:25 and the “**one thousand two hundred and sixty days**” in Revelation 12:6 and the “**forty-two months**” in Revelation 11:2.

Revelation 13:6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. (NASB95)

Revelation 13:5-6 corresponds with Daniel 7:8 and 11.

Revelation 13:7 It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. (NASB95)

This statement corresponds with Daniel 7:23, which reveals that the little horn will have a world-wide kingdom and it will be an overwhelming conquest, which anticipates a coming one-world government under a worldwide dictator.

Revelation 13:8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. 9 If anyone has an ear, let him hear. 10 If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints. (NASB95)

Daniel 7:25 corresponds to Revelation 13:1-10.

Revelation 13:11 Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon. 12 He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. (NASB95)

This second beast is called in Revelation 16:13, 19:20 and 20:10 “**the false prophet**” and will be a religious leader as indicated in that he is depicted as a lamb with two horns. The horns speak of power and the lamb is a religious symbol, a symbol of sacrifice, so this beast is a religious figure and as a lamb is also symbolical of a mild, lamb-like manner, so this second beast will adopt a mild lamb-like appearance, but he will be a wolf in sheep’s clothing. (Maybe the Pope)

Revelation 13:13 He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. 14 And he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life. (NASB95)

This passage teaches that the second beast, i.e. the false prophet will promote the worship of the first beast, which refers to the Antichrist and not the Revived Roman Empire since first beast is said to have “**had a wound of the sword and has come to life,**” which refers to surviving a fatal wound from an act of violence.

Rome was never destroyed by the sword, i.e. militarily but rather disintegrated from division and deterioration from within, thus indicating that Antichrist will survive an assassination attempt.

Revelation 13:15 And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed. 16 And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead. 17 And he provides that no one will be able to buy or to sell, except the one who has the

mark, either the name of the beast or the number of his name. 18 Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six. (NASB95)

To enforce the worship of the beast and to make life impossible without his worship, men cannot buy or sell without the mark of the beast. Consequently, millions of believers will be killed because they do not have the mark and refuse to receive it or because they starve to death since they cannot buy or sell.

Some will survive, however, by living off the land or because other believers who have food share with those who do not (cf. Matt. 24:15-25 and 25:31-40). To receive the mark of the beast is tantamount to the worship of the beast, and rejection of Jesus Christ (cf. 13:8; 17:8; 14:9-12; 15:2; 16:2; 19:20; 20:4).

Revelation 13:17 say that the mark is his number, which is defined in verse 18 as 666 and is one of the options for the mark, either his name or his number and will be the means by which believers in the Tribulation period will identify the beast. This will not be just a number or identification mark on a plastic card but rather it will be on the person himself and symbolic of the fact that he is only a man and not God as he claims to be. It is interesting that within the identification numbers of various agencies, the IRS and others, the number 666 is beginning to pop up more and more.

Now, the second prophetic statement contained in Daniel 11:45 is a concessive clause meaning that despite the Antichrist occupying Jerusalem and the temple where he displays himself as God, he will meet his demise with absolutely no one to help him. The Word of God teaches that Jesus Christ at His Second Advent will kill the Antichrist and have him thrown alive into the Lake of Fire after his death. So therefore, this concessive clause makes clear that Antichrist will die in Jerusalem which would rule out Antiochus Epiphanes IV fulfilling Daniel 11:36-45 since he did not die in Jerusalem but in Persia after an unsuccessful raid on Elymais.

The Seven Seal Judgments

In Revelation chapter five, the apostle John under the inspiration of the Holy Spirit records for us the events in heaven that immediately precede the great judgments executed against the inhabitants of planet earth during Daniel's Seventieth Week. In this chapter, John has a vision of the Lamb of God, Jesus Christ taking from the Father a seven-sealed book that contains the prophecy of events to be unfolded during Daniel's Seventieth Week.

Revelation 5:1 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. (NASB95)

The one who is sitting on the throne is God the Father and not the Lord Jesus Christ since the latter takes the seven sealed scroll from the hand of the Father according to Revelation 5:7. “Seven” is the number of perfection or completeness. Therefore, the number in relation to the seals expresses the perfection with which the hidden counsels of God are securely hidden until they are disclosed by God Himself as here.

This seven sealed document is actually the title deed to planet earth. Genesis 1:26-30, Psalm 8 and Hebrews 2:7-8 teach that mankind was designed to rule over the works of God’s creation.

Genesis 1:26 Next, God decreed let Us model man in Our image, according to Our likeness. Consequently, they will rule over the fish in the various bodies of water and over the birds in the earth’s atmosphere and over the animal kingdom and over the entire earth and over each and every creeper-crawler, those which crawl upon the earth. (Author’s translation)

So Adam was created and designed in the image and likeness of God in order that he might exercise sovereign authority over all creation (Psalm 8). The rulership of the creation was lost by Adam and the Woman in the Garden of Eden when they disobeyed the Lord’s prohibition to not eat from the tree of the knowledge of good and evil (Genesis 3). Satan usurped the rulership of the first Adam over the earth when he deceived the woman into disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil and getting Adam to do so as well. However, the Last Adam, the God-Man, the Lord Jesus Christ has regained that rulership over the earth with His obedience to the Father’s will in going to the Cross in order to die a substitutionary spiritual death in the place of all of sinful humanity (Hebrews 2:6-9).

That Satan is the temporary authority over the earth is indicated in that 2 Corinthians 4:4 says that he is the “**god of this world.**” The Lord Jesus Christ’s death on the Cross gained the rulership of the earth back for mankind according to Philippians 2:5-11 and Hebrews 2:9.

In Hebrews 2:6-8a, we have the record of God’s purpose for mankind decreed whereas in Hebrews 2:8, we have this purpose delayed due to the Fall and in Hebrews 2:9, 14 and 17 we have this purpose accomplished through the Lord Jesus Christ. Therefore, this scene in heaven recorded in Revelation chapter five is the presentation of the title deed to planet earth to the Lord Jesus Christ.

J. Hampton Keathley III makes the following insightful comment regarding these seals, he writes, “The Roman Custom: The Roman custom of making a will included a ceremony involving a testator and seven witnesses. For each of the seven witnesses there was a seal. In addition, a very reliable friend was selected who would, for a coin, purchase the property for the family. In this way the property would become the property of the reliable friend, however, upon the death

of the testator, the very reliable friend would return the property to the rightful heirs. For such a document, a long scroll of parchment was used. The writer of the document would begin writing and after a period, he would stop, roll up the parchment enough to cover his words, and then seal the scroll with wax. He would then resume writing, stop, seal another portion, and so on until the entire scroll was sealed with seven seals. In this way, the scroll would read a section at a time after each seal was broken. In the analogy, the Lord Jesus is the reliable Friend who has purchased our redemption and is here seen opening the seals which provide us with our inheritance. In this case, He is reclaiming that which was lost by Adam. Further, this procedure was used to keep unauthorized persons from opening the seven-sealed scroll. Only a “worthy” person, the one with the right credentials, could open the seals, read the inheritance, and give it to the inheritors. The Jewish Custom: Criswell points out that if a Jewish family were to lose its property or possessions by some kind of misfortune or distress, their property could not be permanently taken from them (the Old Testament law of jubilee and the kinsman redeemer protected them against this). However, their losses were listed in a scroll and sealed seven times. Then the conditions necessary to purchase back the land and their possessions were written on the outside of the scroll. When a qualified redeemer could be found, who could meet the requirements of reclamation (a kinsman like Boaz as in the story of Ruth), the one who had taken the property was required to return it to the original owner.⁴

Revelation 5:2 And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to break its seals?” 3 And no one in heaven or on the earth or under the earth was able to open the book or to look into it. 4 Then I began to weep greatly because no one was found worthy to open the book or to look into it 5 and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.” (NASB95)

The “**Lion that is from the tribe of Judah**” is a reference to the Lord Jesus Christ and is a reference to Israel’s prophecy regarding Judah’s descendants recorded in Genesis 49:8-10.

Genesis 49:8 “Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you.” (NASB95)

“**Judah**” is the proper name *y^ehudhah* who was the fourth child that Leah bore to Jacob and his name means, “I will praise the Lord” and his birth is recorded in Genesis 29:35. Both King David and the Lord Jesus Christ descended from the tribe of Judah (Hebrews 7:14).

⁴ Studies in Revelation-Christ’s Victory Over The Forces Of Darkness, page 98; Biblical Studies Press; www.bible.org; 1997

Genesis 49:9 “Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, and as a lion, who dares rouse him up?” (NASB95)

“**Lion's whelp**” is composed of the noun *gur*, “young lion” and the noun *`aryeh*, “mature lion” and so therefore, this expression literally reads, “a young lion of a mature lion.” This expression does “not” refer to a young cub but rather a young lion that has finally mature and is able to capture prey for itself.

In the ancient world, the lion was a proverbial symbol of courage, strength and kingship because of its majestic appearance with its mane and swift, powerful movements and prowess as a fearless predator. The lion was used as a figure in Israel for the Messiah and was applied by the Holy Spirit to the Lord Jesus Christ who is called “**the Lion that is from the tribe of Judah**” in Revelation 5:5. Therefore, in Genesis 49:9, the phrase “**Judah is a lion's whelp**” is a prediction meaning that the tribe of Judah would have a lion-like nature, which refers to its military prowess. This was fulfilled in a near sense when the tribe of Judah became the leader of the other tribes militarily (See Numbers 2:1-3; Judges 1:1-2; 3:9; 20:18) and it was fulfilled through the military successes of King David. In a far sense it will be fulfilled through the lion of Judah, the Lord Jesus Christ at His Second Advent when He will destroy Israel's enemies including antichrist and the Tribulational armies (See Revelation 19:11-21; Zechariah 12 and 14).

Genesis 49:10 “The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.” (NASB95)

The “**scepter**” in the ancient world was a symbol of authority, sovereignty and kingship (See Numbers 24:17) and “**the ruler's staff**” refers to the one who establishes laws and decrees.

The expression “**from between his feet**” is a reference to kings who were seated on their throne with a ruler staff between their feet.

“**Until**” is the preposition *`adh*, which does “not” mean that the kingship in Israel will change from the tribe of Judah “until” the Messiah has arrived but rather indicates that kings would arise from the tribe of Judah right “up to” the arrival of the Messiah.

“**Shiloh comes**”: (1) Conjunction *ki*, “**when**” (2) third person masculine singular qal imperfect form of the verb *bo*, “**He comes**” (3) Relative particle *`asher*, “**which belongs**” (4) Preposition *le*, “**to**” (5) third person masculine singular pronominal suffix, “**him.**”

The proper noun *Shiloh* refers to a Canaanite city captured by the Israelites but in Genesis 49:10, the reference is to a person since the context is speaking of the rulership or kingship in Israel coming from the tribe of Judah.

“**Peoples**” is the noun *`am*, which is used to denote all the inhabitants of the earth.

The conjunction *ki* is used in a temporal sense meaning “when” referring to the moment the Messiah, the Lord Jesus Christ assumes the Davidic throne at His Second Advent to establish His millennial reign. Therefore, the preposition *`adh* when coupled with the conjunction *ki* means, “up to the moment when.”

The relative particle *`asher* means “which belongs” referring to possession of the scepter and ruler’s staff mentioned in the previous clause, which must be inserted into the translation in order for it to make sense in the English.

Genesis 49:10 “The scepter shall not depart from Judah nor the ruler’s staff from between his feet up to the moment when He (the Messiah) comes, which to him belongs the scepter and ruler’s staff and to him the obedience of all the inhabitants of the earth.” (Author’s translation)

In Genesis 49:10, Israel is prophesying that the kingship in Israel shall come out of the tribe of Judah and this will continue up to the time that the Messiah arrives. This prophecy has been fulfilled once the tribe of Judah under David assumed the leadership over the nation, the kingship in Israel has never departed from Judah up to time of our Lord and Savior Jesus Christ’s First Advent who will establish His millennial reign at His Second Advent.

The inhabitants of all the earth will be subjugated to the Lord Jesus Christ during His millennial reign since God the Father bestowed upon Him the rulership of the entire earth because He obeyed the Father’s will in going to the Cross and dying for the sins of the entire world (See Philippians 2:5-11; Ephesians 1:20-23; Colossians 1:18; Psalm 89:27; Zechariah 14:9).

Israel’s prophecy in Genesis 49:10 is a reference to the “Davidic” covenant, which was an unconditional covenant and deals with the dynasty that will rule the nation of Israel as indicated in 2 Samuel 7:16 where God promised David that a descendant of his would sit on his throne forever.

The “Davidic” covenant is reconfirmed throughout the Old Testament (Psalm 89:24-27; Isaiah 9:6-7; Jeremiah 23:5-6; 30:8-9; 33:14-17, 20-21; Ezekiel 37:24-25; Daniel 7:13-14; Hosea 3:4-5; Amos 9:11; Zechariah 14:4, 9) and the Lord Jesus Christ will literally fulfill this covenant during His millennial reign.

The description of the Lord Jesus Christ as a “lion” refers to His Second Advent since the lion in the ancient world spoke of majesty whereas as the description of Him as a “lamb” is a reference to His First Advent since the lamb spoke of meekness. The description of the Lord Jesus Christ as a “lion” emphasizes His sovereign authority and His role as Judge of the earth and speaks of His theocratic government. The description of Him as a “lamb” emphasizes His Saviorhood and that He was judge by the Father as a substitute for sinful humanity and it speaks of the grace of God.

Revelation 5:5 and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.” (NASB95)

“**The Root of David**” is another title for the Lord Jesus Christ and is a reference to the prophecy of Isaiah 11:1, 10.

Revelation 5:6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. (NASB95)

The “**seven horns**” represent the perfection of the Lord Jesus Christ’s omnipotence and authority since the number seven represents spiritual perfection and the horn in the ancient world was used to symbolize power and governmental authority.

The “**seven eyes**” denotes the spiritual perfection of the Lord Jesus Christ’s knowledge and wisdom and speaks of His omniscience since again the number seven speaks of spiritual perfection and the eyes in the ancient spoke of knowledge of events.

The Lord Jesus Christ is omnipotence and omniscient is expressed through the Holy Spirit whom He sent into the world according to the statement “**which are the seven Spirits of God, sent out into all the earth.**”

Revelation 5:7 And He came and took the book out of the right hand of Him who sat on the throne. (NASB95)

The act of the Lord Jesus Christ taking the book out of the Father’s right hand indicates that all power, authority and judgment have been given to Him. Daniel speaks of this event in Revelation 5:1-7.

Daniel 7:13, “I kept looking in the night visions, and behold, with the clouds of heaven (Reference to the revelation of Christ’s deity; Exodus 13:21-22; 19:9; 1 Kings 8:10-11; Isaiah 19:1; Matthew 24:30; Mark 13:26) one like a Son of Man (Title for human nature of Jesus Christ; Matthew 24:30; Mark 26:64; Luke 5:24; 6:5; John 1:51) was coming, and He came up to the Ancient of Days and was presented before Him.”

The expression “**one like a Son of Man was coming and He came up to the Ancient of Days**” is a reference to the Lord Jesus Christ’s ascension (Acts 1:9-11; Ephesians 4:10; Hebrews 4:14; 9:24) and session (Ephesians 1:20; Hebrews 1:3) at the right hand of the Father 40 days after His resurrection.

Revelation 5:8-14 record all the elect angels and redeemed men in heaven worshipping the Lord Jesus Christ. Worship is adoring contemplation of God as He has been revealed by the Holy Spirit in the Person of Christ and in the Scriptures and is also the loving ascription of praise to God for what He is, both in Himself

and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him.

Revelation 6:1-8:6 records of the seven seal judgments that will take place during the final prophetic week of Israel's history called "Daniel's Seventieth Week."

The First Seal

Revelation 6:1-2 records the Lord Jesus Christ in heaven breaking the first of the seven seal judgments, which results in the appearance of the Antichrist on the stage of history as a peace maker and who is depicted as riding on a white horse.

The rise to prominence of the Antichrist as a man of peace is the result of the breaking of the first seal judgment recorded in Revelation 6:1-2.

Revelation 6:1 Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come." 2 I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. (NASB95)

The rider in this passage is not the Lord Jesus Christ since this occurs too early in Daniel's Seventieth Week since at this time Christ is in heaven rewarding His bride while at the same time pouring out wrath from the throne mentioned in Revelation 4:2. Christ's coming on a white horse is at the end and is the culmination of the Tribulation.

Also, Revelation 6:16 records the Lamb as still in heaven. Furthermore, the white horse rider is not Christ since the other three horses are instruments of judgment with each rider an instrument of evil and judgment on the world. The Lord Jesus Christ is also the one who opens the seals allowing the riders to go forth and would not be one of the riders. He also puts an end to the Tribulation judgments. Here, in Revelation 6:1-2, the judgments of the entire Tribulation have yet to take place.

Lastly, the crown this first rider is wearing is the *stephanos* crown, a single crown and a victor's crown, not the *diadem* crown of a sovereign. Revelation 19, the white horse rider wears many crowns, and they are the *diadem* crowns or in other words, the crowns of sovereignty. That the rider sat on a white horse is significant since white is a symbol of peace, thus the symbolism is that Antichrist will come as a peacemaker. Daniel 9:27 teaches that the Antichrist will establish a peace treaty with the leadership of Israel, which begins Daniel's Seventieth Week. One of Antichrist's first accomplishments will be to find a solution to the Arab-Israeli conflict with a peace treaty with Israel according to Daniel 9:26-27, which begins Daniel's 70th week, the unprecedented time of Jacob's distress (Jer. 30:7).

Notice in Revelation 6:1-2 that the rider's weapon is a bow, yet no arrows are mentioned. The bow is a symbol of distant victory and since no arrows are mentioned it seems to indicate that he gains his victory by bloodless tactics. That all this is true is indicated further by the fact that peace isn't taken from the earth until the second seal. Antichrist will have a hidden agenda since his purpose is not world peace, but rather world domination since Revelation 6 goes on to say that he goes out conquering and to conquer. This covenant between Antichrist and Israel is a peace treaty, which will guarantee Israel's safety in the land and suggests that Israel will be in her land but will seek support that she had previously.

The Second Seal

Revelation 6:3-4 records the second seal judgment.

Revelation 6:3 When He broke the second seal, I heard the second living creature saying, "Come." 4 And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another; and a great sword was given to him. (NASB95)

This second seal judgment will begin the last three and a half years of Daniel's Seventieth Week. This judgment says that red horse rider will take peace from the earth. While the white horse was symbolic of a victorious conqueror and one who primarily gained his power by cold war and bloodless peace maneuvers, red is a clear symbol of bloodshed or warfare and the rest of the verse clearly shows this to be the case (Rev. 12:3; Isa. 63:2f).

The events of Ezekiel 38:1-39:24 coincide with second seal judgment recorded in Revelation 6:3-4 and record the Russian led invasion of Israel that precedes Antichrist breaking his treaty with Israel and proceeds after Satan's expulsion from heaven. At the time of this invasion, it must be remembered that Michael and the elect angels have just cast Satan and the fallen angels out of heaven. The first thing that Satan and his legions do once cast to the earth is that they influence Gog, the prince of Russia to invade Israel.

Satan wants Israel destroyed in order that Christ will not be able to fulfill the unconditional covenants to Israel (Abrahamic, Palestinian, Davidic and New), and thus by doing so, he can accuse God of not keeping His promises. Satan knows his time is short and that Christ's Second Advent and His subsequent millennial reign and his incarceration for a thousand years are imminent.

Remember, the Tribulation period is divided into two three and a half year sections: (1) Cold war (2) Hot war. This invasion of Russia touches off the hot war period, which is known as the Armageddon campaign.

The Lord Jesus Christ's prophecy in His Olivet Discourse of world war during the last three and a half years of Daniel's Seventieth Week recorded in Matthew 24:6 parallels the second seal judgment recorded in Revelation 6:3-4.

The Third Seal

Revelation 6:5-6 records the third seal judgment.

Revelation 6:5 When He broke the third seal, I heard the third living creature saying, "Come." I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand. 6 And I heard something like a voice in the center of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage the oil and the wine." (NASB95)

The third seal judgment brings famine to the world as the result of the second seal judgment, which brought world war to the earth. The "**black horse**" speaks of suffering and death and the "**balances**" of the careful rationing of food because of its scarcity.

The Lord Jesus Christ's prophecy in His Olivet Discourse of world-wide famine during the last three and a half years of Daniel's Seventieth Week recorded in Matthew 24:7 parallels the third seal judgment recorded in Revelation 6:5-6.

The Fourth Seal

Revelation 6:7-8 records the fourth seal judgment.

Revelation 6:7 When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, "Come." 8 I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth. (NASB95)

The color of this horse is ashen, a pale or yellowish green since the word for "**ashen**" in the original Greek text of Revelation 6:8 is the word *chloros* which denotes a yellowish green, the light green of a plant, or the paleness of a person who is critically ill.

We are told the name of this horse is death and that Hades follows. This is the aftermath of war, famine and death. "**Death**" refers to physical death and "**Hades**" refers to the prison and temporary quarters of the souls of unbelievers between their death and the time of the Great White Throne Judgment. This is the compartment called "**torments**" in Luke 16:23.

“**Hades**” is the name given in the New Testament for the temporary quarters for the souls of unbelievers and “**Sheol**” is the name given in the Old Testament. This place contains four compartments: (1) Paradise: the place of the departed souls of believers before the resurrection of Christ (Lk. 23:39-43; Eph. 4:8-9) who were transferred to heaven after the resurrection and ascension of Christ (Eph. 4:10). (2) Torments: the temporary fire for the souls of unbelievers from all dispensations (Lk. 16:19-31) who will be transferred to the Great White Throne Judgment that concludes human history and from there will be cast in the Lake of Fire forever (Rev. 20:11-15). (3) Tartarus: the abode of the fallen angels of Genesis 6 who had sex with woman in order to corrupt the human race and prevent the incarnation of the Son of God (1 Peter 3:18-22; 2 Peter 4; Jude 6). (4) The Abyss: the place of imprisonment for the demons who violated certain rules for angelic creation and will be released during the Tribulation (Lk. 8:30-31; Rom. 10:7; Rev. 20:1-3).

Prior to the resurrection, ascension and session of the Lord Jesus Christ, Old Testament saints when they died did not go to the third heaven but rather to Paradise. These Old Testament saints such as Abraham ascended with Jesus Christ into heaven as part of our Lord’s triumphal procession as victor in the angelic conflict and were part of the booty from our Lord’s victory that was accomplished through His death and resurrection (Ephesians 4:8). In Ephesians 4:8, the statement “**He led host a host of captives**” refers to Old Testament saints that were temporarily residing in the second compartment of Hades called Paradise (Lk. 16; 23:43).

“**Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth**” is an amazing statement since it tells us that nearly a billion people by today’s population figures, will be killed by these means mentioned by John. According to present figures and estimations this is about 800,000,000, a staggering figure. In Revelation 6:8, John records four means by which nearly a billion people will be killed.

The first is “**the sword**,” which refers to death by war and perhaps by the cruelty of the beast and his godless system under the domination of the Red Dragon, Satan. The second is “**famine**,” which of course, anticipates death on an even greater scale by starvation. The third is “**pestilence**,” which speaks of death by disease and plagues. The fourth is “**wild beasts**,” perhaps, as an aftermath of the above, anticipates the fact that people will be weak, unprotected and easy prey for wild animals.

These first four seal judgments are a unit and a general description of the last three and a half years of Daniel’s Seventieth Week.

The Lord Jesus Christ’s prophecy in His Olivet Discourse of the massive loss of human life during the last three and a half years of Daniel’s Seventieth Week

recorded in Matthew 24:7-9 parallels the fourth seal judgment recorded in Revelation 6:7-8.

The Fifth Seal

Next, we come to the fifth seal judgment, which is recorded in Revelation 6:9-11.

Revelation 6:9 When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained 10 and they cried out with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?” 11 And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also. (NASB95)

The fifth seal judgment concerns itself with the martyrdom of both Jewish and Gentile believers during the last three and a half years of Daniel’s Seventieth Week. The souls underneath the altar are not Old Testament martyrs but rather those who were martyred during the Tribulation since their persecutors are still alive on the earth. They were killed “**because of the Word of God**” meaning that anyone who believes the Bible during the last three and a half years of Daniel’s Seventieth Week and proclaims its message of faith alone in Christ alone will persecuted and killed.

These believers will witness for Christ by their life as they hold fast to the Word of God in the midst of a degenerate world, but they will also witness for Christ by their death. John sees these martyrs very much alive. Men may destroy our bodies, but they cannot kill the soul or the person who indwells the body, the house for the person.

At death, the soul or the person goes to be with the Lord (Phil. 1:21-22; 2 Cor. 5:6-8). The body “sleeps” but the soul or the person is conscious, awake.

“**Slain**” is the Greek *sphrazo*, which was a sacrificial term used for the slaughtering of the animals for sacrifice. The emphasis seems to be on the fact they were not just killed, but slaughtered. These martyred saints are in heaven, with no sinful natures and in God’s presence. They are seen crying out for justice but this is not a cry for revenge, but for God’s justice and righteousness to prevail on earth against the sin and the atrocities of man in rebellion to God. As in the disciples’ prayer, “**Your kingdom come,**” they are praying for the Second Advent which ushers in millennial reign of Christ.

The martyrs are each given a “**white robe**” to symbolize their fully redeemed state and the gift of righteousness by Jesus Christ.

The Lord Jesus Christ’s prophecy in His Olivet Discourse of the martyrdom of believers during the last three and a half years of Daniel’s Seventieth Week recorded in Matthew 24:9-10 and 16-22 parallels the fifth seal judgment recorded in Revelation 6:9-11.

The Sixth Seal

The sixth seal judgment is recorded in Revelation 6:12-17.

Revelation 6:12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood 13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. 14 The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. 15 Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains 16 and they said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb 17 for the great day of their wrath has come, and who is able to stand?” (NASB95)

The breaking of the sixth seal judgment results in a tremendous earthquake that will rock the entire world (Compare Luke 21:11). It will also result in the darkening of the sun (Compare Isaiah 13:10; Ezekiel 32:7-8; Joel 2:10, 31; Amos 8:9; Matthew 24:29; Mark 13:24-25; Luke 21:25). The moon will also turn red (Compare Joel 2:31; Acts 2:20) and there will be an enormous disturbance in the stellar universe so that there will great meteor showers.

The sixth seal results in the direct intervention of the Creator upsetting the normal order of His creation. The Lord used human agencies in the first five judgments but with the sixth, He intervenes Himself.

The nature and effect of this judgment is such that it causes all of mankind from kings to slaves to recognize that God the Creator is acting in human history in righteous indignation. This enormous cosmic disturbance that is the result of the breaking of the sixth seal is a direct intervention of God in history.

Revelation 6:12-17 emphasizes that men see it as the direct hand and action of God. When the sixth seal occurs God shakes the universe like a rag doll and all the world will know without a doubt not only that there is a God, but that He is acting catastrophically in righteous indignation against man’s rebellion.

This judgment affects the creation, which from the beginning of time has manifested God's divine nature and is evidence of His existence. However, mankind has rejected creation as evidence of God's existence and has attributed creation to evolution (Rom. 1:19-22). The Lord Jesus Christ's prophecy in His Olivet Discourse of great disturbances in the stellar universe during the last three and a half years of Daniel's Seventieth Week recorded in Matthew 24:29 parallels the sixth seal judgment recorded in Revelation 6:12-14. Our Lord's prophecy in His Olivet Discourse of God's judgment upon the inhabitants of the earth at the end of Daniel's Seventieth Week recorded in Matthew 24:32-25:26 parallels the sixth seal judgment recorded in Revelation 6:15-17. The sixth seal is now over on earth and silence in heaven follows for about a half an hour according to Revelation 8:1. However, then suddenly a new wave of judgments will begin to be poured out on the earth, which are called the "seven trumpet" judgments (8:1f).

The Seventh Seal

Revelation chapter seven is parenthetical and does not carry the chronological sequence forward, but adds some important details regarding the saved of the Tribulation, many of whom are martyred. Revelation 8:2-5 records the Lamb of God, the Lord Jesus Christ breaking the seventh seal, which results in silence in heaven for about half an hour and the introduction of the seven trumpets judgments.

Revelation 8:1 When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. 2 And I saw the seven angels who stand before God, and seven trumpets were given to them. 3 Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. 5 Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake. (NASB95)

Trumpets play a major role in God's dealings with His people (cf. Exod. 19:16; 20:18; Isa. 27:13; Jer. 4:5; Joel 2:1; Zeph. 1:16; Matt. 24:31; 1 Cor. 15:51-52; 1 Thess. 4:16). The blowing of the trumpet was significant in Israel. They were part of her ceremonial processions (e.g., Josh. 6:4, 13-16; 1 Kings 1:34, 39; 1 Chron. 15:24).

Trumpets were used to assemble the Israelites for war, journeys, and special feasts (e.g., Num. 10:9-10). They also warned of the coming day of the Lord (e.g.,

Joel 2:1), and they announced the new year in Israel (e.g., Num. 29:1). Here they announce divine judgment in the day of the Lord (cf. Zech. 1:14-16).

The seven trumpets mentioned in Revelation chapter 8 are all related to the nation of Israel during Daniel's Seventieth Week. Trumpets are never used in Scripture in relation to the church but rather Israel. The trumpet mentioned in 1 Thessalonians 4:16 is used to sound the alarm to Israel that the worst period of her history, the Great Tribulation period is about to begin.

The apostle Paul indicates that at the rapture of the church, the trumpet will blow marking the beginning of God's dealing once again with the nation of Israel and in particular giving to Daniel's Seventieth Week. These seven trumpet judgments are administered by seven elect-angels.

The breaking the seventh seal results in the introduction of the seven trumpet judgments, which will take place during the last three and a half years of Daniel's Seventieth Week, which are recorded in Revelation 8:2-9:21, 11:15-19. With the breaking of the seven seals, we have the first portion of God's judgment program with the sounding of the seven trumpet judgments we have the second portion of this program.

In Revelation 8:2, the trumpets are used to announce divine judgment, which signify the judgments of the day of the Lord and precede the Second Advent of Christ and the establishment of His millennial reign (cf. Zech. 1:14-16).

Revelation 8:1-5 indicates quite clearly that the seven trumpet judgments proceed out of the seventh seal judgment.

The word for "**trumpet**" in Revelation 8:2 is the noun *salpinx*. The origin of the trumpet seems to be Oriental based on drawings found on the Mari Temple, which date to 2700 B.C. The trumpet was made from a number of materials including bone, shell, bronze, iron or copper. Its limited range in that had only two or three notes, suggests it was not used as a musical instrument or in conjunction with other instruments. Rather its use was limited to that of signals such as military signals or as a signal to call a civic or religious assembly or to call sheep (Friedrich, "*salpinx*" Kittel's Theological Dictionary of the New Testament volume 7, pages 73-76).

The Hebrews used two major kinds of trumpets. The *shophar*, made originally from a curved ram's horn, was blown at Sinai to signal Israel to approach the Lord (Exodus 19:16). It also announced the arrival of the new moon and the new year (Psalm 81:3 [LXX Psalm 80:3]) and the enthronement of a new king (1 Kings 1:34 [LXX 2 Kings 1:34]; 2 Kings 9:13 [LXX 4 Kings 9:13]). This trumpet was also sounded in the temple to accompany the expression of worship of the Lord (Psalm 98:6 [LXX Psalm 97:6]). It was used in a military sense in signaling Israel to war (Judges 3:27; 2 Samuel 20:1 [LXX 2 Kings 20:1]) and was instrumental in

Joshua's victory at Jericho (Joshua 6) and in Gideon's victory over the Midianites (Judges 7).

Shophar was used in a figurative sense for the prophet of God since he was God's instrument to signal Israel to worship and warn of danger (Ezekiel 33:3-6; Isaiah 58:1; Jeremiah 6:17). Then, the Hebrews used the *chatsotsrah*, which was a tube of straight narrow bore, often made of metal (2 Kings 11:14 [LXX 2 Kings 11:4]; 2 Chronicles 23:13; 2 Samuel 6:15 [LXX 2 Kings 6:15]; 1 Chronicles 13:8). It produced two or three pitches and was used primarily for religious purposes. Then, there was the *yovel*, which means, "ram" and gave its name to both an instrument and to a year whose beginning it signaled, Jubilee.

Trumpets were used by Israel on all their national occasions: for assembly to battle, public assembly, to signal important events of the calendar year and almost any important occasion. Numbers 10 gives us information regarding the sounding of trumpets in Israel.

In Revelation 8 and 9 and 11:15-19, the seven trumpets blown by elect angels symbolize the announcement of judgment and the number seven signifies the completeness or perfect accomplishment of these judgments.

In Revelation 8, an elect angel is an instrument used by the God to execute judgments (Rev. 7:1; 8:2). The seven trumpets mentioned in Revelation chapters 8 and 9 and 11:15-19 are all related to the nation of Israel during Daniel's Seventieth Week and have no connection whatsoever to the church.

Some expositors have tried to associate the "**trumpet of God**" in 1 Thessalonians 4:16 and the "**last trumpet**" in 1 Corinthians 15:52 with the last or seventh trumpet of the Tribulation and with the trumpet of Matthew 24:31. By doing this, they attempt to put the rapture either in the Tribulation or at its end, when the Lord returns to earth. In both of these passages, this trumpet is followed by the resurrection of the church, i.e. the rapture. There are obvious differences that exist between the "**trumpet of God**" in 1 Thessalonians 4:16 and the "**last trumpet**" in 1 Corinthians 15:52 and the last or seventh trumpet of the Tribulation in Revelation 8:7f. and with the "**great trumpet**" of Matthew 24:31.

The trumpet in 1 Thessalonians 4:16 and 1 Corinthians 15:22 should not be equated with Joel 2:1 or with Revelation 8:7f since there are many differences between them. In 1 Corinthians 15:22 the trumpeter is not stated whereas the trumpet in Matthew 24:31 and the trumpets of Revelation 8 are blown by angels. In 1 Thessalonians 4:16 the trumpeter is Christ whereas the trumpet in Joel is a human being, an Israelite.

The purpose of the "**great trumpet**" in Matthew 24:31 is to have the elect angels gather the living elect on the earth whereas the purpose of 1 Corinthians 15:52 is to gather the living church age believers. With the blowing of the trumpet in 1 Thessalonians 4:16, Christ Himself and not the elect angels gather living

church age believers to Himself whereas in Revelation purpose of the blowing of the trumpet by angels to execute judgment during the last three and a half years of Daniel's Seventieth Week.

The purpose of the trumpet in Joel 2:1 to assemble Israel and warn them against danger. The trumpet in Joel is an alarm to the nation of Israel that signals that the day of the Lord has begun. In Joel 2, the armies of Israel and her people are being warned of an impending attack.

The result of the blowing of the "**great trumpet**" in Matthew 24:31 results in entrance into the kingdom or millennial kingdom of Christ whereas the result of the blowing of the trumpet in 1 Corinthians 15:52 is the resurrection of church age believers.

The result of the blowing of the trumpet of God in 1 Thessalonians 4:16 is also the resurrection of church age believers whereas the result of the blowing of the trumpets by elect angels in Revelation 8 is the execution of judgments during the last three and a half years of Daniel's Seventieth Week.

The result of the blowing of the trumpet in Joel 2 is war and an invasion from an enemy.

Therefore, because of these obvious differences between these trumpets, the trumpets of Revelation 8 and the "**great trumpet**" in Matthew 24:31 and the trumpet of Joel 2:1 do not take place at the same time as the trumpets mentioned by Paul in 1 Corinthians 15:52 and 1 Thessalonians 4:16.

The "**last trumpet**" of 1 Corinthians 15:52 is thought by some expositors of the Bible to be associated with the trumpet judgments that appear in Revelation 8. Consequently, they place the rapture at the end of the Tribulation period, i.e. Daniel's Seventieth Week. However, a comparison of the differences between the various trumpets mentioned in Revelation 8, Joel 2:1, Matthew 24:31, 1 Corinthians 15:52 and 1 Thessalonians 4:16, indicates quite clearly that the "**last trumpet**" in 1 Corinthians 15:52 is the very voice of the Lord Jesus Christ calling out the church in resurrection.

The "**last trumpet**" of 1 Corinthians 15:52 and the "**trumpet of God**" in 1 Thessalonians 4:16 both result in the resurrection of the church and the purpose of both are to gather the church to Christ and they are not blown by elect angels. Whereas, the trumpet judgments of Revelation 8 and the "**great trumpet**" in Matthew 24:31 are blown by elect angels and the result of the former is the execution of judgments during the Tribulation whereas the result of the latter is entrance into Christ's millennial kingdom.

Now, the blowing of the seven trumpets by elect angels are to be taken literally and the signal literal judgments from God that will be executed upon the unsaved inhabitants of planet earth. They are literal just like the judgments upon Egypt were literal.

Dr. Thomas L. Constable commenting on the seven trumpet judgments, writes, “These are the judgments that the angel ascending from the rising of the sun held back until the bond-servants of God were sealed on their foreheads (7:3). Therefore, they are more severe than the first six seal judgments. Their object is to lead hostile unbelievers to repentance, but few will repent (9:20-21).”⁵

The first four trumpet judgments are separated from the last three in that the latter are specifically called “woe” judgments.

First Trumpet Judgment

Revelation 8:6-7 records the first of the seven trumpet judgments and is directed at the earth and results in a third of the inhabitants of planet earth are killed.

Revelation 8:6 And the seven angels who had the seven trumpets prepared themselves to sound them. 7 The first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up. (NASB95)

The blowing of the first trumpet results in hail and fire being cast to the earth mingled with blood. Consequently, a third of the earth is burned up meaning that the trees and the grass are burned up as well as various crops of the earth like wheat, barley, rice, and corn. The destruction of pasture land would also devastate the meat and milk industries. Of course, this would result in a devastating world-wide famine. This first trumpet judgment reminds us of the seventh plague that God sent against Egypt (Exodus 9:18-26). The prophet Joel also predicted that “**blood and fire**” would take place during the day of the Lord (Joel 2:30).

The Second Trumpet Judgment

Revelation 8:8-9 records the second of the seven trumpet judgments and is directed at the sea and results in a third of the sea becoming blood and a third of aquatic life dying and a third of the ships being destroyed.

Revelation 8:8 The second angel sounded, and something like a great mountain burning with fire was thrown into the sea; 9 and a third of the sea became blood, and a third of the creatures which were in the sea and had life, died; and a third of the ships were destroyed. (NASB95)

The statement “**something like a great mountain with fire was thrown into the sea**” refers to an asteroid hitting one of the oceans on the earth since an asteroid is literally a huge mountain hurling through space and when it hits the

⁵ Notes on Revelation, page 84

earth's atmosphere it would burn. This would result in tremendous earthquakes and tsunamis bringing tremendous devastation to the earth.

Evidently sea life is killed by the change in the water and the ships are destroyed by the impact of the burning object, probably by both the shock waves and tidal waves, whatever the cause.

The Third Trumpet Judgment

Revelation 8:10-11 records the third of the seven trumpet judgments, which involves a large star called "**Wormwood**" falling upon the rivers and springs of water making them bitter.

Revelation 8:10 The third angel sounded, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters. 11 The name of the star is called Wormwood; and a third of the waters became wormwood, and many men died from the waters, because they were made bitter. (NASB95)

This star enters the earth's atmosphere and begins to burn and break up affecting a very large area of land and especially the lakes, rivers and streams. This will cause a chemical change making the waters bitter.

The star is called "**wormwood**." The Bible teaches that God numbers His stars and gives them names.

Isaiah 40:26, "Lift up your eyes on high and see who has created these stars, the One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, not one of them is missing." (NASB95)

"**Wormwood**" was a type of wood growing in Palestine that had a very strong and bitter taste. It is mentioned only seven times in the Old Testament where it represents sorrow and bitter judgment (Deuteronomy 29:18; Proverbs 5:4; Jeremiah 9:15; 23:15; Lamentations 3:15, 19; Amos 5:7).

In Revelation 8:11, the star is called "**wormwood**" because of the affect the star has on the water. It makes the water like wormwood, i.e., bitter, but it appears that while the wormwood in Palestine is not poisonous, this star will poison the water because those who drink this water die. Thus one-third of the fresh water supply of the Earth is made unfit for human consumption.

If ecologists are worried today about water pollution, what will they think when this trumpet judgment takes place? Not only would people be affected by this in that they would die if they drank the water but also fish and other creatures that live in these waters will be adversely affected, not to mention the vegetation by these rivers.

The Fourth Trumpet Judgment

Revelation 8:12-13 records the fourth of the seven trumpet judgments that is directed at the sun, moon and stars of the stellar universe, which results in a third of them being darkened so that the day would not shine for a third of it and the night in the same way.

Revelation 8:12 The fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were struck, so that a third of them would be darkened and the day would not shine for a third of it, and the night in the same way. 13 Then I looked, and I heard an eagle flying in midheaven, saying with a loud voice, “Woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!” (NASB95)

The first three trumpet judgments affected only a third part of the land and various bodies of water on the earth. However, the fourth judgment will affect the entire earth because this judgment is directed at the source of the earth’s life and energy, namely, the sun. With one third less sunlight on the earth, there will be obviously one third less energy available to support life systems of man and nature.

This judgment parallels the ninth plague executed against Egypt (Exodus 10:21-23), which lasted three days.

In Revelation 8:13, the triple “**woe**” announcement by the eagle indicates that the remaining trumpet judgments will be far more severe in character than the previous four. As the ass spoke to Balaam, so this eagle, by the power of God, will speak from heaven as it flies about the earth like a flying sound-truck giving warning of the coming last three trumpets.

The first four trumpets seem to serve not only as judgments, but as warnings of the last three trumpets since they are far worse. This is supported by the effects of the fourth on the heavens which the Lord referred to as “**great signs in the heavens**” (Luke 21:11), and by the warning of the eagle flying in heaven. Then, by the cry of the eagle, “**Woe, woe, woe,**” these last three trumpets are designated as woes because of their severity. As bad as the first four will be, these last three will be even worse. It’s as if the eagle is saying, “you think the last four judgments were rough, wait to go through the last three!”

The Fifth Trumpet Judgment

Revelation 9:1-12 records the fifth of the seven trumpet judgments, which is the first woe, and results in the release from prison of fallen angels who look like locusts and are energized by Satan and are not permitted to kill men but only to torment them.

Revelation 9:1 Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. 2 He opened the bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power. 4 They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. 5 And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man. 6 And in those days men will seek death and will not find it; they will long to die, and death flees from them. 7 The appearance of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men. 8 They had hair like the hair of women, and their teeth were like the teeth of lions. 9 They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle. 10 They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. 11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon. 12 The first woe is past; behold, two woes are still coming after these things. (NASB95)

In Revelation 9:1-2, John describes Satan as a fallen star who has been given by God the key to the Abyss, which is a prison for fallen angels.

The **“star from heaven which had fallen to the earth”** is a symbolic reference to Satan. There are several reasons that substantiate this interpretation.

First of all, the perfect tense of the verb *pipto*, **“had fallen”** is an “intensive” perfect, which emphasizes the present state produced by a past action. It emphasizes the present state of Satan that is the result of the past action of rebelling against God (Ezekiel 28:12-19; Isaiah 14:12-14) and his being expelled from heaven by Michael and the elect angels, which is recorded in Revelation 12.

That this star in Revelation 9:1 is not literal but symbolic for person is indicated in that the star is called a **“him,”** which is the intensive personal pronoun *autos*. It is correctly translated since it is describing a person.

Also, that this star is not a literal one but symbolic for a person is indicated in that the star is seen performing the actions of personality. For example, he opens the abyss (verse 2) which would indicate that the star is in charge of these creatures of the abyss and somehow related to them. Also, the star is given the ascriptions and appellatives of a person as seen in verse 11, which describes the star’s specific relationship to the demonic creatures of the abyss. This star is not a literal one but symbolic for a person because this star is spoken of not only as a person but also as

a king. Specifically, he is called the “**angel of the Abyss**,” and he is given the names, “**Abaddon**” and “**Apollyon**.”

That the star of verse 1 is the king and angel of verse 11 seems clearly indicated in that the mention of this fallen star in verse one would be meaningless unless he is the personage who opens the pit. Unless this is the case, why call attention to a fallen star.

Furthermore, the fact the star was given the key and authority to open the pit in order to bring destruction on the world also fits with the names given to this angel of the abyss.

Both names, “**Abaddon**” and “**Apollyon**,” mean “destruction,” which is supported by the fact that, in Scripture, angels are called “**stars**” (Job 38:7). In fact, Satan is specifically referred to as a star (cf. Isa. 14:12 with Luke 10:18). Other Scriptures teach us that Satan is the ruler or king of the fallen angels since they are viewed as under his authority (Matt. 12:24, 26; Eph. 2:2; Rev. 12:4, 7).

The locusts mentioned in connection with this fifth trumpet judgment are not literal locusts but rather demons as indicated in that many of the fallen angels are incarcerated at this point in history in the “**bottomless pit**” (translates the Greek expression *to phrear tes abussou*, which means literally, “pit of the abyss”) according to a comparison of Luke 8:31; Revelation 9:11, 11:7, 17:8, 20:1 and 3.

In fact, Satan during the millennial reign of Christ will be imprisoned in the abyss according to Revelation 20:1 and 3.

The “Abyss” or “bottomless pit” is one of four compartments of Hades, which is located underneath the earth: (1) Paradise: the place of the departed souls of believers before the resurrection of Christ (Lk. 23:39-43; Eph. 4:8-9) who were transferred to heaven after the resurrection of Christ (Eph. 4:10). (2) Torments: the temporary fire for the souls of unbelievers from all dispensations (Lk. 16:19-31). (3) Tartarus: the abode of the fallen angels of Genesis 6 who had sex with woman in order to corrupt the human race and prevent the incarnation of the Son of God (1 Peter 3:18-22; 2 Peter 4; Jude 6). (4) The Abyss: the place of imprisonment for the demons who violated certain rules for angelic creation and will be released during the Tribulation (Lk. 8:30-31; Rom. 10:7; Rev. 20:1-3).

The fact that these locusts are not literal locusts but rather fallen angels is indicated in that locusts do not have scorpionlike stings in their tails. Also, locusts do not have a leader according to Proverbs 30:27 whereas in Revelation 9:11, John describes these locusts as having a leader.

Furthermore, real locusts are destroyers but this army in Revelation 9:1-12 only tortures those who are unbelievers. Also, notice that these demons are not called scorpions, nor are we told that they look like scorpions, just that they have the power (vs. 3), and torment (vs. 5) of a scorpion. This means they have the power to cause tremendous pain, short of death, but extending for five months.

In Revelation 9:3-6, John records these demon armies attacking human beings but they cannot kill anyone but only torment people. In Revelation 9:7-10, John describes the characteristics of this demon army. In Revelation 9:11, John writes that these demons have a king over them and in verse 12, there is the announcement of two more woes.

The Sixth Trumpet Judgment

Revelation 9:13-21 records the sixth of the seven trumpet judgments, which is the second woe.

Revelation 9:13 Then the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 one saying to the sixth angel who had the trumpet, ‘Release the four angels who are bound at the great river Euphrates.’ 15 And the four angels, who had been prepared for the hour and day and month and year, were released, so that they would kill a third of mankind. 16 The number of the armies of the horsemen was two hundred million; I heard the number of them. 17 And this is how I saw in the vision the horses and those who sat on them: the riders had breastplates the color of fire and of hyacinth and of brimstone; and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and brimstone. 18 A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone which proceeded out of their mouths. 19 For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm. 20 The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; 21 and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts. (NASB95)

This judgment results in the release of four fallen angels bound under the Euphrates river, which is located in southern Mesopotamia and rises in the mountains of Armenia Major and flows through Assyria, Syria, Mesopotamia, and the city of Babylon, from 1,700 to 1,800 miles into the Persian Gulf. It is by far the longest and most important river of western Asia and was the natural boundary separating the nations of the east from Palestine. That these angels are non-elect is indicated in that elect angels are never bound. John is describing a demon army numbered at 200 hundred million, which is indicated in that they are led by four fallen angels who are bound at the Euphrates River.

Many commentators believe that this massive army is a reference to the Chinese because the Chinese claim that they can put an army of this size in the

field for battle. However, the description of this army makes clear that it is not that of a human army or men who are Chinese. Furthermore, they are led by four fallen angels. This army is completely different than the army led by the “**kings of the east**” mentioned in Revelation 16:12-16 since this army is related to the sixth bowl judgment whereas the army of 200 million of Revelation 9:16 is connected to the sixth trumpet judgment.

The fourth seal (Revelation 6:7-8) resulted in a fourth of the earth’s inhabitants being killed whereas the sixth trumpet judgment results in a third of the remainder being put to death. This means the earth’s total population is reduced by one-half by these two judgments alone and these judgments do not account for all the deaths that will occur. The other judgments also will result in widespread destruction of human life. Revelation 9:17-19 describes this massive army and its tactics or method of warfare, which indicate that this army is demonic rather than human. This passage clearly indicates these are not ordinary horsemen or horses since this refers to a demonic army. Revelation 10-11:14 is parenthetical providing additional information as a background to the seal, trumpet and bowl judgments.

The Seventh Trumpet Judgment

Revelation 11:15-19 records the seventh and final trumpet judgment, which is the third woe and results in the Second Advent of Christ.

Revelation 11:15 Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.’ 16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 17 saying, “We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. 18 And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.” 19 And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm. (NASB95)

The Seven Bowl Judgments

Following the trumpet judgments are the bowl judgments, which are recorded in Revelation 16 and like the seven seal judgments and seven trumpet judgments will take place during the last three and a half years of Daniel’s Seventieth Week.

Chronologically, these seven bowl judgments follow the seven trumpet judgments that are recorded in Revelation 8:1-9:21 and 11:15-19 and which will follow the seven seal judgments that we noted last month in Revelation 6:1-17 and 8:1-5. These seven bowl judgments complete the third and final portion of God's program to exercise His wrath, i.e. righteous indignation during the last three and a half years of Daniel's Seventieth, which is also called by students of prophecy as the "Great Tribulation."

The Scriptures plainly teach that the wrath poured out during the Great Tribulation period originates with God and is therefore a time of God's wrath upon a Christ rejecting a world that is deceived by the devil (See Isaiah 34:1-2; Joel 1:15; Obadiah 15; Revelation 15:1, 7; 16:1; Revelation 19:11-21).

The trumpet judgments are very similar to the bowl judgments. For example, in both, the first series deals with the earth (cf. 8:7 with 16:2). The second series deals with the sea (cf. 8:8-9 with 16:3) while the third series deals with the rivers and fountains of water (cf. 8:10-11 with 16:4). The fourth series deals with the sun (cf. 8:12 with 16:8) while the fifth series deals with darkness (cf. 8:12 with 16:10). The sixth series deals with the Euphrates (cf. 9:13-14 with 16:12), and the seventh series deals with lightnings, thunders, and earthquakes (cf. 11:19b with 16:17-21). However, there are major differences between the two. For example, the first four trumpets deal with only one-third of the earth while the bowl judgments are universal in scope. Secondly, the bowl judgments are also much greater in intensity as well as in degree of coverage and effect. They fall quickly as a liquid poured out of a bowl and in rapid succession just like trip hammer blows. It is best, therefore, to see the bowls as different from the trumpets judgments.

The seven bowl judgments cause the further hardening of the hearts of men instead of humbling them. They have the same result on the world as the plagues of Egypt had on Pharaoh. These plagues will reveal the total rebellion and independence of the creature to his Creator. These judgments will result in anger and blasphemy from the heart and mouths of unregenerate men rather than respect, reverence and trust in Christ as Savior. They are hardening plagues which God uses to His own glory (See Revelation 16:9, 11, 21). However, they will crush man's rebellion and remove the rebellious from the earth. The completion of this will be accomplished by the return of Christ with His armies (Ezek. 20:38; Joel 3:2-17; Matt. 13:40-43; Rev. 19:11-21).

The seven bowl judgments will perfectly accomplish God's righteous purposes for the Seventieth Week of Daniel. The seven bowl judgments like the seven sealed judgments and seven trumpet judgments are designed to vindicate the holiness of God and are by no means vindictive, rather they are vindictive. They demonstrate the wrath of God or in other words, His righteous indignation towards sin and rebellion.

God's wrath is an expression of His holiness. "Wrath" in the Greek New Testament is the noun *orge*, which refers to God's attitude of "righteous indignation" in response to any thought, word, or action of His moral rational creatures, whether mankind and angels, that is opposed to His holiness and manifests itself in actions that judge and punish the guilty.

Every unbeliever will experience the righteous indignation of God forever in the eternal Lake of Fire. In Romans 1:18, Paul teaches that the wrath of God is being revealed "at the present time" in human history but in Romans 2:5, he declares that the wrath of God is "eschatological" meaning that it is "yet future." This speaks of the Great White Throne Judgment of every unbeliever in history that will take place at the end of human history and is the judgment of all unregenerate humanity in human history for their rejection of Jesus Christ as Savior (Rev. 20:11-15).

Unbelievers will "not" be judged according to their sins at the Great White Throne Judgment since Jesus Christ died for all men, Jew and Gentile and for every sin that they have committed-past, present and future.

The unbeliever will be judged according to their self-righteous human good works, which do not measure up to the perfect work of the impeccable Christ on the Cross (Rev. 20:11-15). The unbeliever goes to the lake of fire because of his rejection of Christ as his Savior since 1 Timothy 2:4 and John 3:16-17 clearly indicates that God desires all men to be saved, thus, He has made provision for all men to be saved through the Person and Work of Jesus Christ on the Cross. Those who reject Jesus Christ as Savior will be thrown into the eternal Lake of Fire forever and ever at the conclusion of human history.

The difference between righteous indignation and anger is that the former is based upon concern for the holiness of God whereas the latter is emotional, selfish, self-centered, vindictive and intent on harming another.

Normally, anger expressed by human beings is emotional and selfish but sometimes human beings manifest righteous indignation as in the case of the Lord Jesus Christ who displayed righteous indignation towards the moneychangers in the Temple whose actions stood in opposition to the holiness of God (Jn. 2:13-17). In fact, in Ephesians 4:26-27, the apostle Paul commands believers to display righteous indignation towards injustice, sin and evil and to reject the emotional, selfish, self-centered, vindictive and revengeful form of human wrath and anger.

God's righteous indignation is the legitimate anger towards evil and sin since both are contrary to His holiness or perfect character and nature. In fact, God's righteous indignation expresses His holiness.

The holiness of God pertains to the absolute perfection of God's character or expressing the purity of His character or moral perfection and excellence and means that God can have nothing to do with sin or sinners. He is totally separate

from sin and sinners unless a way can be found to constitute them holy and that way has been provided based upon the merits of the impeccable Person and Finished Work of the Lord Jesus Christ on the Cross.

The presence of evil, sin and injustice is totally absent in the character of God, thus God does not tolerate evil or sin because it is contrary to His character, i.e. His inherent moral qualities, ethical standards and principles.

God's holiness refers to the absolute perfection of His character, expressing His purity of His character or moral perfection and excellence and intolerance and opposition and rejection of sin and evil, thus God is totally separate from sin and sinners. Thus, God's holiness is related to all of His divine attributes or in other words, it is simply the harmony of all His perfections or attributes. Therefore, God's wrath, which is in reality, righteous indignation is an expression of His holiness, righteousness and love in opposition to sin and evil.

God's wrath or righteous indignation is used of God's settled opposition to and displeasure against sin meaning that God's holiness cannot and will not coexist with sin in any form whatsoever. It is not the momentary, emotional, and often uncontrolled anger to which human beings are prone and does not refer to an explosive outburst but rather it refers to an inner, deep resentment that seethes and smolders, often unnoticed by others as in the case of God's wrath.

God hates sin so much and loves the sinner so much that He judged His Son Jesus Christ for every sin in human history-past, present and future and provided deliverance from sin through faith in His Son Jesus Christ.

The only way to avoid God's righteous indignation is to believe on the Lord Jesus Christ (John 3:36). Also, the seven bowl judgments, like the seven sealed judgments and seven trumpet judgments demonstrate the omnipotence of God.

Now, Revelation chapter 15 is introductory or a prelude, preparing the reader for the execution of the seven bowl judgments described in chapter 16. It is similar to Revelation 8:1 in that it prepares the reader for the next set of judgments, the seven bowls. It prepares for the resumption of the chronological progression of events on earth that ended temporarily in Revelation 11:19 with the seventh trumpet judgment.

In chapter 15, the seven bowl judgments are first described as the seven last plagues and then as seven bowls full of the wrath of God (Revelation 15:7; 16:1). These seven plagues will chronologically bring to an end the ordered events of the judgments during the last three and a half years of Daniel's Seventieth Week in a dramatic crescendo. Remember, the seven plagues and seven bowls used in Revelation 15 refer to the same judgments. The use of different terms is designed to display the different aspects and character of these last judgments. They are plague-like calamities, and each is poured out suddenly, all at once as the contents of a bowl when it is turned over.

Now, chronologically speaking, John under the inspiration of the Holy Spirit gives a graphic description of six seals (6:1-17), but the seventh (8:1) is never described. We are only told that when it is broken, there is silence in heaven (8:1). The implication is that the seven trumpets come out of the seventh seal and actually express the content of the seventh seal (8:1-9:21; 11:15-19).

This seventh trumpet takes us up to the return of Christ and includes within its judgments the events of the seven last plagues or bowls of chapters 15 and 16, which occur rapidly at the end. The final great event is the Second Advent of the Lord Jesus Christ in glory (Revelation 19:11-21).

Also, we must remember that Revelation 10:1-11:4; 13-14; and 17:1-19:10 are interludes or parenthetical in that they do not advance the Tribulation events chronologically. They simply fill in the picture of the Tribulation giving important details about key personages, events and concepts.

Revelation 15:1 Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished. 2 And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. 3 And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! 4 Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED." 5 After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, 6 and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes. 7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. 8 And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished. (NASB95)

Again as was the case with the seven trumpet judgments, elect angels are used to execute the seven bowl judgments. Now, in Revelation 16, the apostle John employs the adjective *megas*, "**great**" eleven times (1, 9, 12, 14, 17, 18 twice, 19 twice, 21 twice). In verse 1, it is used to describe the voice from the temple that issues the orders to the elect angels to execute the seven bowl judgments as "great" or "loud." In verse 9, it is used to describe heat proceeding from the sun after the fourth bowl judgment. In verse 12, it is used in relation to the sixth bowl judgment and to describe the Euphrates River.

The word appears in verse 14 in relation to the sixth bowl judgment and to describe the day of God Almighty and the battle of Armageddon. It is used in relation to the seventh bowl judgment in verse 17 and describes the voice again coming from the temple of God in heaven.

The word appears twice in verse 18 to describe the earthquake that will be the result of the seventh bowl judgment. It again appears twice in verse 19 to describe the city of Babylon and is also used in relation to the seventh bowl. Lastly, the word appears twice in verse 21 to describe the hail that will fall upon the earth as a result of the seventh bowl judgment.

The frequent use of *megas* in Revelation 16 in connection with the seven bowl judgments indicates the unusual severity and intensity of these judgments.

Revelation 16:1 Then I heard a loud voice from the temple, saying to the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.” (NASB95)

The “**loud voice from the temple**” is the Lord Jesus Christ Himself since no one else will be allowed to enter the temple until the bowl judgments have all been executed. Also, the word order emphasizes the power and authority of the voice.

Furthermore, if you recall, in Revelation 5, we saw that the Lamb, the Lord Jesus Christ was the only one in heaven and on earth who was worthy to open the seven sealed scroll, which is the title deed to planet earth. The Lord Jesus Christ was the only one in heaven and earth who was worthy to break the seven sealed scroll, which resulted in the execution of judgments upon the unsaved inhabitants of planet earth.

Now, the seventh seal introduces the seven trumpet judgments and they are followed by the seven bowl judgments. Thus, since these three categories of divine judgment are interconnected with each other and since Christ began the execution of these judgments by breaking the seven sealed scroll, we can infer that Christ’s voice is the one speaking to the seven elect angels in Revelation 16:1.

Furthermore, Revelation 15 records the preparation of the seven bowl judgments and the elect angels singing the praises of the Lamb, who is the Lord Jesus Christ. Thus, we can see that the voice from heaven in Revelation 16:1 speaking to the elect angels and instructing them to execute the seven bowl judgment is the Lord Jesus Christ Himself.

The First Bowl Judgment

The first bowl judgment is recorded in Revelation 16:2 and is directed at those unsaved inhabitants of the earth who received the mark of the beast, i.e. the Antichrist and who worship his image. Therefore, this indicates that the bowl judgments take place during the last half of Daniel’s Seventieth Week since

Antichrist will not order everyone on earth to receive this mark until after he proclaims himself God and demands the worship of the world as world-ruler, which takes place in the middle of Daniel's Seventieth Week (See Revelation 13:11-18).

Revelation 16:2 So the first angel went and poured out his bowl on the earth; and it became a loathsome and malignant sore on the people who had the mark of the beast and who worshiped his image. (NASB95)

This bowl judgment is reminiscent of the sixth plague in Egypt (Exodus 9:8-12; note also Deuteronomy 28:27, 35).

The Second and Third Bowl Judgments

The second bowl judgment is recorded in Revelation 16:3 and is directed at the sea as was the case with the second trumpet judgment in Revelation 8:8.

Revelation 16:3 The second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died. (NASB95)

The third bowl judgment is recorded in Revelation 16:4-6 and is directed at the inland waters such as rivers and fountains.

Revelation 16:4 Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood. (NASB95)

The second and third bowl judgments parallel the first plague in Egypt (Exodus 7:14-25). The second bowl judgment centers upon the oceans while the third focuses upon the rivers of the world turning them into blood.

When the second trumpet judgment took place, a third part of the sea became blood. However, with the second bowl judgment the entire system of seas and oceans will be polluted. The third trumpet makes a third part of the inland waters bitter as wormwood. However, the third bowl judgment will turn all bitter inland waters in the world into blood.

Therefore, since water is essential in order to sustain human life, these two judgments demonstrate that there is no life in following the Devil and Antichrist. The second and third bowl judgments results in a global catastrophe.

Under the second trumpet one-third was affected, but now, in keeping with the nature of this judgment, the rest of the sea and marine life is struck. It will wreck fishing and it is bound to affect ocean navigation, transportation and shipping. The fresh water supply on the earth will be destroyed.

In Revelation 16:5-7, an elect angel proclaims the vindication of these judgments upon a Christ rejecting world.

Revelation 16:5 And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things 6

for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it.” 7 And I heard the altar saying, “Yes, O Lord God, the Almighty, true and righteous are Your judgments.” (NASB95)

The Fourth and Fifth Bowl Judgments

The fourth bowl judgment is recorded in Revelation 16:8-9 and is directed at the sun. The blowing of the fourth trumpet judgment dealt with a third part of the stellar universe resulting in the darkening of a third part of the day and of the night. However, in contrast to this, the fourth bowl judgment is directed only at the sun and increases the sun’s intensity and does not decrease it as was the case with the fourth trumpet judgment.

Revelation 16:8 The fourth angel poured out his bowl upon the sun, and it was given to it to scorch men with fire. 9 Men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory. (NASB95)

The fifth bowl judgment is recorded in Revelation 16:10-11 and like the fifth trumpet judgment, it results in darkness, which is reminiscent of the ninth plague of Egypt (Exodus 10:21-23).

Revelation 16:10 Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain, 11 and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds. (NASB95)

This fifth bowl judgment is executed against the Antichrist’s center of power, which anticipates the destruction of his kingdom. Again, these unregenerate individuals refuse to repent and trust in Jesus Christ as Savior.

The Sixth Bowl Judgment

The sixth bowl judgment is recorded in Revelation 16:12-16 and is directed at the Euphrates river in Iraq and dries it up.

The Euphrates River is located in southern Mesopotamia and rises in the mountains of Armenia Major and flows through Assyria, Syria, Mesopotamia, and the city of Babylon, from 1,700 to 1,800 miles into the Persian Gulf. It is by far the longest and most important river of western Asia and was the natural boundary separating the nations of the east from Palestine.

The Euphrates is mentioned in Revelation 9:14 when the sixth trumpet was sounded resulting in the release of the fourth non-elect angels and a massive demonic army. This river formed the Eastern boundary of ancient Rome and its conquests and it also forms the Eastern boundary of the land as promised to

Abraham (cf. Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4). Both David and Solomon extended their authority to the Euphrates (1 Kings 4:21; 1 Chron. 18:3; 2 Chron. 9:26).

The purpose of this sixth bowl judgment is to prepare the way for the invasion of Israel by the kings from the east to do battle with the armies of the Antichrist so that God might bring them into judgment at Armageddon.

Revelation 16:12 The sixth angel poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east. **13** And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs **14** for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. **15** (“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”) **16** And they gathered them together to the place which in Hebrew is called Har-Magedon. (NASB95)

“The kings from the east” in the original Greek text is literally “the kings from the rising sun.” This is a poetical expression signifying the kings from where the sun rises, as China, Japan, India, Persia, and Afghanistan.

So here we see God’s divine activity; God acting in His sovereignty using the wrath and rebellion of Satan and man to carry out his own purposes. Knowing the mind of Satan and man, the Lord will dry up this natural barrier to an invasion of the land of Palestine.

The word “war” in Revelation 16:14 is the Greek word *polemos*, which signifies a war, an entire campaign and not merely one isolated conflict or battle. This indicates that this conflict described in Revelation 16:14 is a major war as in World War II. Thus, assuming it is the next world war, John is describing World War III, which will extend over the entire last half of Daniel’s Seventieth Week and will involve several phases or invasions of Palestine and conflicts. This will finally culminate in the gathering of all nations at the very end of the Tribulation at Har-Magedon.

Ezekiel 38; Daniel 11:40-45; Zechariah 14:1-3 and Joel 3:1-17 all describe these military events that will culminate in the Second Advent of the Lord Jesus Christ.

“Har-Magedon” is the name *Armageddon*, which is a Greek transliteration of two Hebrew words, *har* and *Megiddo*, “the hill of Megiddo.”

The word *Megiddo* means “place of troops or “place of slaughter.” It is also called the Plain of Esdraelon and the Valley of Jezreel. The area is about fourteen

miles wide and twenty miles long and forms what Napoleon called “the most natural battlefield of the whole earth.”

The battle of Armageddon appears to be the result of the armies of the nations of the earth gathering on their own initiative, which is true. However, this is according to God’s plan from eternity past. Satan, Antichrist and the false prophet, the Satanic trinity, through demonic powers, will influence the nations and cause their rulers to assemble their armies for battle. This assembling of the world’s armies for World War III is designed by God to bring an end to Satan’s rule of planet earth and to establish His Son’s millennial reign.

Zechariah 12 and 14 describes this war from Israel’s perspective. Revelation 19 records the outcome of this war.

The Seventh Bowl Judgment

The seventh and final bowl judgment is recorded in Revelation 16:17-21 and is poured out into the earth’s atmosphere resulting in an unprecedented earthquake, the greatest to ever take place on the earth since man has been on it. As in the case of the final seal judgment and seventh and final trumpet judgment the seventh and final bowl judgment is introduced by the sound of voices, peals of thunder, lightening and a great earthquake. This massive world-wide earthquake will reduce the cities of the Gentiles to rubble and change the topography of the earth and will also result in tremendous tsunamis.

Also, the city of Babylon will be split into three parts as a result of this earthquake. Some interpret this city to be Jerusalem. However, Revelation 16:19 makes clear that this city will be Babylon since the cup of the wine of God’s fierce wrath is poured out on this city. This city of Babylon located on the Euphrates River will be rebuilt and will be the capital of the final world government.

Revelation 16:17 Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, “It is done.” 18 And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. 19 The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. 20 And every island fled away, and the mountains were not found. 21 And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe. (NASB95)

The supernaturally formed huge hailstones that will weigh one hundred pounds each will destroy anything left standing from the earthquake and would no doubt

kill or seriously injure those they hit. Again, instead of this judgment leading to repentance and trust in Jesus Christ as Savior, the unsaved continue to blaspheme the person of God instead.

This seventh bowl judgment is reminiscent of the seventh plague in Egypt (Exodus 9:22-26). Just as Pharaoh and the Egyptian leaders refuse to humble themselves before the Lord and trust in Him, so the unsaved inhabitants of the earth during this seventh bowl judgment will do the same.

This seventh bowl judgment, which results in this unprecedented, massive world-wide earthquake completes God's judgment program for the final three and a half years of Daniel's Seventieth Week and will result in the Second Advent of Christ. Satan's masterpiece, his world-wide system is destroyed, reduced to rubble as a result of these seven bowl judgments.

So at His "Second Advent," the Lord Jesus Christ will bring to an end the Times of the Gentiles and the seventieth week and thus the exercise of God's righteous indignation during the seventieth week. There will also be a national regeneration of the nation of Israel at the Second Advent. He will also destroy the Tribulational armies, have Antichrist and the False Prophet thrown into the Lake of Fire (Rev. 19:11-19), will imprison Satan for a thousand years (Rev. 20:1-3) and will establish His millennial reign on planet earth (Rev. 20:4-6). At that time,

At that time, the Lord and His armies will orbit the earth before landing on the Mount of Olives, which was the site of His Ascension (Acts. 1:9-11). There will be a great earthquake when our Lord's foot touches the Mount of Olives (Zech. 14:1-8) and will be a unique day having neither day nor night (Zech. 14:7). The Lord Jesus Christ describes the Tribulation period in detail and His Second Advent in Matthew 24:29-31 and Luke 21:25-28.

Chapter Three: The Second Advent of Jesus Christ and the Day of the Lord

As we noted in our study of chapter one, there are some "day of the Lord" prophecies which will be fulfilled through the Second Advent of Jesus Christ (Zech. 14:3-8).

At His "Second Advent," the Lord Jesus Christ will terminate the seventieth week and the Times of the Gentiles. He will destroy the Tribulational armies, have Antichrist and the False Prophet thrown into the Lake of Fire (Rev. 19:11-19), will imprison Satan for a thousand years (Rev. 20:1-3) and will establish His millennial reign on planet earth (Rev. 20:4-6).

At that time, the Lord and His armies will orbit the earth before landing on the Mount of Olives, which was the site of His Ascension (Acts. 1:9-11). There will be a great earthquake when our Lord's foot touches the Mount of Olives (Zech. 14:1-8) and will be a unique day having neither day nor night (Zech. 14:7). The Lord

Jesus Christ describes the Tribulation period in detail and His Second Advent in Matthew 24:29-31 and Luke 21:25-28.

The “Second Advent” of Jesus Christ is taught in both the Old and New Testaments (Deuteronomy 30:3; Psalm 2:1-9; 24:7-10; 96:10-13; 110; Isaiah 9:6-7; 63:1-6; Jeremiah 23:1-8; Daniel 2:44-45; 7:18-27; Zechariah 12; 14:1-9; Matthew 19:28; 24:27-31; Mark 13:24-30; Luke 12:35-40; 17:24-37; 18:8; 21:25-28; Acts 1:10-11; 15:16-18; Romans 11:25-27; 2 Thessalonians 1:7-10; 2:8; 2 Peter 3:3-4; Jude 14-15; Revelation 1:7-8; 2:25-28; 16:15; 19:11-21).

The Second Advent of Jesus Christ in Daniel Chapter Two

The Second Advent of Jesus Christ is prophesied about in Daniel chapter two.

Daniel 2:34 “You were in a trance like state staring as a rock cut out but not by human hands struck the statue on its iron and clay feet so that it crushed them.” (Author’s translation)

In Daniel 2:34, the rock or stone refers to Jesus Christ, the God-man. The destruction of the feet by this stone represents His Second Advent, which will bring an end to Daniel’s Seventieth Week, all Gentile rule over Jerusalem and the world and will establish His millennial reign. In Daniel 2:35, the stone becomes a great mountain and fills the earth which refers to the millennial reign of Christ which constitutes God’s kingdom on earth. The stone striking the feet of the statue establishes God’s kingdom on earth forever according to a comparison of Daniel 2:34-35 with Daniel 2:44-45.

The chronology found in Daniel 2:34-35 and 2:44-45 teaches that the Second Advent establishes God’s kingdom on earth. This corresponds to what is taught in Revelation 19:11-20:6 and Zechariah 14:1-11.

That the stone refers to Jesus Christ and the stone destroying the feet of the statue refers to His Second Advent and the stone becoming a great mountain filling the earth coincides with these two passages of Scripture.

Daniel 2:44-45 makes clear that by this stone destroying the feet of the statue which represents the yet future Revived Form of the Roman Empire, God will establish His kingdom on earth, which will never be destroyed.

Secondly, the chronology found in Revelation 19:11-20:6 teaches that at His Second Advent, Jesus Christ will destroy Antichrist and the false prophet, imprison Satan for a thousand years and establish His millennial reign.

Also, the chronology of Zechariah 14:1-11 teaches that Jesus Christ will establish His millennial reign by means of His Second Advent. The first seven verses of Zechariah 14 prophesy of Christ’s Second Advent and verses 9-11, speak of His millennial reign.

Zechariah 14:12-15 parallels Revelation 19:11-21, which both speak of Christ's Second Advent whereas Zechariah 14:16 speaks of the millennial reign of Christ, which parallels Revelation 20:1-6, which does the same.

Therefore, in Daniel 2:34 and 2:44-45, the stone refers to Jesus Christ and the destruction of the feet by this stone represents His Second Advent, which will bring an end to Daniel's Seventieth as well as all Gentile rule over Jerusalem and the world and establish His millennial reign, which constitutes God's kingdom on earth.

The Lord Jesus Christ is referred to in other places of Scripture as the Rock or as a stone. The term "rock" is an Old Testament for God and a Messianic title signifying that God's people can rely on him for absolute protection and salvation.

In Scripture a rock often refers to Jesus Christ, Israel's Messiah (Psalm 118:22; Isaiah 8:14; 28:16; Matthew 21:33-45; 1 Peter 2:4-8). Rock as a title for Israel's God appears in Psalm 78:35, Genesis 49:24, Deuteronomy 32:15, 18, 30, 2 Samuel 23:3, Psalm 42:9, Isaiah 30:29 and Habakkuk 1:12. The Messiah is the rock/stone on which God's living temple stands (Isaiah 8:14; 28:16; cf. Psalm 118:22; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:6-7). The Messiah's kingdom is eternal and immovable like a rock (Daniel 2:34-35; cf. Daniel 2:44-45). There are consequences for rejecting the rock/stone, i.e. the Messiah (Matthew 21:44; cf. Luke 20:18; Romans 9:32-33; 1 Peter 2:4-8)

Romans 9:32b They stumbled over the stumbling stone. (NASB95)

"**The stumbling stone**" is composed of the articular dative masculine singular form of the noun *lithos*, "**the stone**" and the articular genitive neuter singular form of the noun *proskomma*, "**stumbling**."

In the Greek New Testament, the noun is used in a literal sense of "stones" (Luke 17:2; 19:44; John 8:59; 10:31) and "precious stones" (Revelation 17:4; 18:12). It is also used of divine resources (1 Corinthians 3:12) and church age believers (1 Peter 2:4-5). Like the Septuagint, the word is used in a figurative sense for the Messiah of Israel and is thus used of Jesus Christ (Matthew 21:42; Mark 12:10; Luke 20:17f.; Acts 4:11/Psalm 118:22; 1 Peter 2:6-8).

In Romans 9:32, the noun *lithos* is used of the Lord Jesus Christ in relation to His rejection by the nation of Israel during His First Advent. The word is also used in this manner in Matthew 21:42, Mark 12:10, Luke 20:17 and Acts 4:11. The apostle Peter employs *lithos* in the same manner with reference to nation of Israel's rejection of Jesus of Nazareth in 1 Peter 2:8.

Daniel 2:34 tells the reader that this rock was cut out but not by human hands and Daniel 2:45 says that it was cut from a mountain. The mountain refers to God's kingdom. Thus, the rock originates from God's kingdom. Jesus Christ of course belongs to God's kingdom in heaven. In Scripture, a mountain is often a symbol for a kingdom.

Since the ancient Orientals regarded kings and kingdoms synonymously, the rock or stone of Nebuchadnezzar's dream must represent not only the future kingdom of God but also its King who will be the Messiah (Psalm 2:2, 6), the Son of God (Psalm 2:4-12), the Son of Man who comes with the clouds of heaven (Daniel 7:13-14). The Bible teaches that Jesus Christ is that person (Matthew 16:16; 26:63-64). Therefore, the rock or stone represented the future kingdom of God and Jesus Christ Himself. Thus Jesus Christ's millennial reign is an extension of God's kingdom in heaven. Consequently, the prayer of the Lord "thy kingdom come, thy will be done on earth as it is in heaven" will be fulfilled during Christ's millennial reign.

The fact that rock was cut from a mountain but not by human hands signifies divine action and specifically an action accomplished by God the Father. The rock being cut from the mountain but not by human hands refers to the Father's decision in eternity past to rule planet earth through His Son Jesus Christ. This is indicated by the fact that the rock strikes the feet of the statue, which refer to the yet future Revived Form of the Roman Empire under Antichrist. The rock destroys the statue with this action, which refers to the Second Advent of Christ which establishes His millennial reign. The mountain refers to the Father and His kingdom and the rock refers to Jesus Christ and His millennial kingdom. Thus, for this rock to be cut from this mountain signifies the act of the Father choosing His Son to establish His kingdom on earth.

Thus, Daniel 2:34 is teaching that Jesus Christ and His millennial reign are an extension of God's kingdom in heaven since Jesus Christ is the Son of God and His millennial reign constitutes the Father's kingdom on earth. It denotes that the Son and His millennial kingdom originates from the Father and His kingdom in heaven.

The rock striking the iron and clay feet of the statue represents Jesus Christ at His Second Advent striking Antichrist and his revived form of the Roman Empire with the result that it was destroyed. It indicates that Jesus Christ at His Second Advent will employ physical violence to overthrow Antichrist and his empire.

The feet of the statue refer to the yet Revived Form of the Roman Empire which is indicated by several factors. The feet of the statue represent an empire, which has not yet appeared on the pages of history. The Scriptures indicate that it will be an empire, which is connected to the Roman Empire but inferior in character of authority in rulership as well as power or strength. In fact, the Scriptures teach that it will be a Revived Form of the Roman Empire, which will be composed of a ten-nation confederacy which can be described as a United States of Europe. This is all indicated by several factors.

First of all, the feet of the image Nebuchadnezzar saw were composed of a mixture of iron and clay. The iron in the feet indicates that the empire represented

by the feet is related to the lower legs of the statue, which we noted were composed of iron, which represented the Roman Empire. Also, Daniel does not say that the feet represent a fifth empire, which further indicates that the feet represent an empire which is connected to the Roman Empire.

The ten horns mentioned in Daniel 7:24 were ten kingdoms, out of which one horn will arise who will destroy three of the other kingdoms and lead the other seven and persecute believers in Jesus Christ. Daniel 7:26 says that this one horn called the “little horn” will be destroyed by God. Daniel 2:44-45 teaches that this ten nation confederation depicted as ten toes of the feet of the statue will be destroyed by the Second Advent of Christ, which is depicted as a stone cut of the mountain without hands.

Daniel 9:26 indicates that this little horn will be a Roman dictator as indicated by the phrase “the people of the prince who is to come.” “The people” were the Romans who destroyed the temple forty years after the death of Christ. “The prince” refers to the little horn, i.e. the Antichrist indicating that the Antichrist will be a Roman. This verse teaches that he will come to power after 483 prophetic years, which ended with the death of Christ on the cross.

Daniel 9:27 says that he will make a seven-year treaty with the leaders of Israel, which will begin the final seven prophetic years called the seventieth week and during the middle of this seventieth week after three and a half years, he will break the treaty and stop the sacrifices in the rebuilt temple in Jerusalem and declare himself God. Nothing in history corresponds to the events described during this seventieth week. The Second Advent of Christ has yet to take place.

Therefore, a comparison of Daniel 2:44-45 with Daniel 7:24 and 26 as well as Daniel 9:26-27 and Revelation 13 indicates that in the future, the little horn, i.e. the Antichrist will be the head of a ten-nation confederacy since he will be a Roman ruling over other nations which are close in proximity to him. Just as toes on a person’s feet are right beside each other so this ten-nation confederacy will be geographically beside each other.

Some commentators have attempted to find a ten-toe state of the statue in the fifth and sixth centuries A.D. However, the facts of history do not fulfill the ten toes of the statue.

The iron that helped to compose of the feet of the statue describes as possessing the same character of authority in rulership of the Roman Empire, depicted by the lower legs on the statue. Also, the iron describes this yet future empire as possessing some of the power or strength of the Roman Empire. The clay that also helped to compose the feet of the statue describes this yet future empire as not possessing the same character of authority in rulership of the Roman Empire, depicted by the lower legs on the statue. Also, the clay describes this yet future empire as not possessing the same power or strength of the Roman Empire. This

would indicate that the power of this yet future Revived Form of the Roman Empire under Antichrist will possess some of the strength and power of the Roman Empire but will be very fragile. Therefore, the strong yet fragile composition of the feet of the statue indicates that the power and strength of the Revived Form of the Roman Empire is inferior to Rome.

The fact that the rock crushes the feet of the statue as a result of striking it represents Jesus Christ destroying the Revived Form of the Roman Empire under Antichrist at His Second Advent. It indicates that Jesus Christ victory over this empire will total and complete.

Daniel 2:44 “Now during those days of those kings, the God ruling the heavens will establish an eternal kingdom. It will never be destroyed. Therefore, this kingdom will never be left for the benefit of another nation. It will crush so that it will destroy each and every one of these kingdoms. However, it will endure throughout eternity. 45 The great God has made known to the king that which will take place in those days to come because as you saw that the rock was cut out from a mountain but not by human hands and then it crushed into pieces the iron, bronze, clay, silver as well as gold. Because the content of the dream is true therefore, the interpretation is dependable.” (Author’s translation)

The prophetic statement “**it will crush so that it will destroy each and every one of these kingdoms**” refers to God the Father’s eternal kingdom crushing the ten nation confederacy (ten toes in Daniel 2:41, ten horns in Daniel 7:24) which will form the final and future stage of the fourth kingdom. It indicates that Jesus Christ’s victory over this ten nation confederacy will be total and complete. God the Father’s eternal kingdom as manifested through the Second Advent of Jesus Christ will replace completely any reminder of this ten-nation confederacy. Also, it will replace completely any reminder of Nebuchadnezzar’s Babylonian kingdom, the Medo-Persian Empire, as well as the Greek Empire of Alexander the Great and the Roman Empire since remnants of these kingdoms will be found in this ten nation confederacy. This is indicated by the fact that the body of the statue emphasized the continuity and integral relationship of the kingdoms represented in the statue. This means that though one kingdom might pass away, elements of it would be found in the kingdom, which follows it. Furthermore, His millennial government will cause these other forms of government to be totally and completely forgotten.

This prophetic statement also teaches that God’s kingdom as manifested by the Lord Jesus Christ’s Second Advent will cause this ten-nation confederacy which will form the final and future stage of the fourth kingdom under Antichrist to be brought to end or destroyed.

“Each and every one of these kingdoms” refers to the ten-nation confederacy which will compose the final and future form of the fourth kingdom who will reign during Daniel’s Seventieth Week under Antichrist’s authority. This is indicated by the fact that the ten toes in Daniel 2:41-42 and the ten horns in Daniel 7:7, 20, 24 as well as Revelation 12:3, 13:1, 17:3, 7, 12 and 16 correspond to each other. These verses are describing people and events which will take place during Daniel’s Seventieth Week (Daniel 9:24-27). Furthermore, Daniel 2:34-35 teaches that a rock, which refers to Jesus Christ’s Second Advent, struck the feet of the statue and not any other part of the body of the statue, which led to the destruction of the statue, which refers to an empire which has not yet appeared on the pages of history. Also, the iron in the feet indicates that the empire represented by the feet is related to the lower legs of the statue, which we noted were composed of iron, which represented the Roman Empire. In fact, Daniel does not say that the feet represent a fifth empire, which further indicates that the feet represent an empire which is connected to the Roman Empire.

“It will endure throughout eternity” is another prophetic statement which presents the contrast is between the demise of this ten-nation confederacy, the remnants of Babylon, Medo-Persia, Greece and Rome and the eternality of the kingdom of God on earth. This statement emphasizes with the reader that God the Father’s eternal kingdom will stand forever as a result of Jesus Christ’s Second Advent destroying Antichrist’s ten-nation confederacy which will constitute the final stage of the fourth kingdom.

Daniel 2:45a is a comparative clause, which inverts the protasis and the apodasis since the latter is put first followed by the former. This is to emphasize with Nebuchadnezzar and the reader that the vision of the rock destroying the statue was a revelation from God about the future. The protasis says that the great God had made known to the king that which will take place in the days to come. The apodasis says that the rock was cut out from a mountain but not by human hands and then it crushed into pieces the iron, bronze, clay, silver as well as gold. The literal rendering of this comparative clause would be **“Because as you saw that the rock was cut out from a mountain but not by human hands and then it crushed into pieces the iron, bronze, clay, silver as well as gold, the great God has made known to the king that which will take place in those days to come.”** However, it makes better sense in English to render it as **“The great God has made known to the king that which will take place in those days to come because as you saw that the rock was cut out from a mountain but not by human hands and then it crushed into pieces the iron, bronze, clay, silver as well as gold.”**

The apodasis presents the reason why the great God has made known to Nebuchadnezzar what will take place in the future. God made known to the king

what will take place in the future because as he saw a rock was cut from a mountain but not by human hands and then it crushed into pieces the iron, bronze, clay, silver and gold.

“You saw” denotes that Nebuchadnezzar received a prophetic revelation in a dream which concerned itself with the empires of Babylon, Media-Persia, Greece, Rome, the Revived Form of the Roman Empire and the millennial kingdom of Jesus Christ. This was a prophetic revelation the king received regarding God’s plan for the planet earth, namely to install His Son Jesus Christ as King of the earth.

“The rock” refers to Jesus Christ since He is referred to in other places of Scripture as the Rock or as a stone. The term “rock” is an Old Testament for God and a Messianic title signifying that God’s people can rely on him for absolute protection and salvation. In Scripture a rock often refers to Jesus Christ, Israel’s Messiah (Psalm 118:22; Isaiah 8:14; 28:16; Matthew 21:33-45; 1 Peter 2:4-8). Rock as a title for Israel’s God appears in Psalm 78:35, Genesis 49:24, Deuteronomy 32:15, 18, 30, 2 Samuel 23:3, Psalm 42:9, Isaiah 30:29 and Habakkuk 1:12. The Messiah is the rock/stone on which God’s living temple stands (Isaiah 8:14; 28:16; cf. Psalm 118:22; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:6-7). The Messiah’s kingdom is eternal and immovable like a rock (Daniel 2:34-35; cf. Daniel 2:44-45). There are consequences for rejecting the rock/stone, i.e. the Messiah (Matthew 21:44; cf. Luke 20:18; Romans 9:32-33; 1 Peter 2:4-8)

In Daniel 2:45, this stone is said to be cut from a mountain but not by human hands. In Daniel 2:34, this stone is said to strike the statue on its feet and crushes them. In Daniel 2:44-45, this stone is said to destroy the kingdoms represented by the body parts on the statue and will establish God’s kingdom on earth, which will never be destroyed. Both, Daniel 2:34 and Daniel 2:45 say that this stone was cut out of a mountain but not by human hands signifying the divine character of this rock or stone.

The destruction of the feet by this stone represents Jesus Christ’s Second Advent, which will bring an end to Daniel’s Seventieth Week, the times of the Gentiles and establish His millennial reign. The Lord Jesus Christ teaches in Matthew 24:29-31 and Luke 21:25-28 as well as the apostle John in Revelation 19:11-20:6 that the stone refers to Him since these passages teach that He will establish the Father’s kingdom on earth through His Second Advent. In Daniel 2:35, the stone become a great mountain and fills the earth which refers to the millennial reign of Christ which constitutes God’s kingdom on earth. The stone striking the feet of the statue establishes God’s kingdom on earth forever according to a comparison of Daniel 2:34-35 with Daniel 2:44-45. This corresponds to what is taught in Revelation 19:11-20:6 and Zechariah 14:1-11.

“Was cut” represents a divine action and specifically an action accomplished by God, which is indicated by the fact that the rock was cut from a mountain but not by human hands. It denotes that Jesus Christ and His millennial reign are an extension of God’s kingdom in heaven since Jesus Christ is the Son of God and His millennial reign constitutes the Father’s kingdom on earth. This verb denotes that the Son and His millennial kingdom originate from the Father and His kingdom in heaven.

“From a mountain” refers to the Father’s kingdom emphasizing that Jesus Christ originates from the Father’s kingdom and thus His millennial kingdom will perfectly manifest or embody on earth God’s kingdom, which is also in heaven.

“But not by human hands” is clarifying for the reader something about the rock or stone. It says that the rock, which signifies Jesus Christ and His millennial kingdom and is an extension of the Father’s kingdom in heaven, was not chosen by human agency but by God the Father to rule the earth.

“It crushed into pieces the iron, bronze, clay, silver as well as gold” represents Jesus Christ destroying the Revived Form of the Roman Empire under Antichrist at His Second Advent, as well as any remembrance of the kingdoms of Babylon, Medo-Persia, Greece and Rome. Jesus Christ’s victory over these previous Gentile kingdoms will be total and complete but also it will be total and complete over all these previous Gentile kingdoms. His Second Advent will result in the destruction of any remnants of these previous Gentile world powers. Furthermore, His millennial government will cause these other forms of government to be totally and completely forgotten.

“The iron” is used with reference to the Roman Empire as well as the yet future Revived Form of the Roman Empire under Antichrist during Daniel’s seventieth week since Daniel is speaking of the destruction of the entire statue by the rock. It is used here to teach that Jesus Christ’s Second Advent and subsequent millennial reign will cause the fourth kingdom and its final stage under Antichrist to be totally and completely forgotten.

Since the metals of the statue decrease in value but increase in strength, the iron lower legs of the statue indicate that the character of the authority in rulership of Rome was inferior to Alexander’s Greece, Media-Persia and Nebuchadnezzar’s Babylon. However, its military power or strength was superior to these three.

The iron describes the final stage of the Roman Empire during Daniel’s Seventieth Week as possessing some of the character of authority in rulership of the Roman Empire. Also, the iron describes this yet future empire as possessing some of the military power or strength of the Roman Empire.

“The bronze” is used to describe Alexander the Great’s Greek Empire, which immediately followed the Media-Persian Empire. Since the metals of the statue decrease in value but increase in strength, the belly and thighs of bronze of the

statue indicate that the character of authority in rulership of the Greek empire under Alexander the Great was superior to the fourth kingdom, the Roman Empire but inferior to the first two, Babylon and Media-Persia. However, its power or strength was superior to Babylon and Media-Persia and inferior only to Rome. It is used here to teach that Jesus Christ's Second Advent and subsequent millennial reign will cause this third kingdom to be totally and completely forgotten.

"The clay" is used to describe the yet future Revived Form of the Roman Empire under Antichrist, which is represented by the feet of the statue and will be destroyed by Jesus Christ at His Second Advent. The clay describes this final stage of the Roman Empire during Daniel's Seventieth Week as not possessing the same character of authority in rulership of the Roman Empire. Also, the clay describes this yet future empire as not possessing the same power or strength of the Roman Empire. This would indicate that the power of this yet future Revived Form of the Roman Empire under Antichrist will possess some of the strength and power of the Roman Empire but will be very fragile. Therefore, the strong yet fragile composition of the feet of the statue indicates that the power and strength of the Revived Form of the Roman Empire is inferior to Rome. It is used here to teach that Jesus Christ's Second Advent and subsequent millennial reign will cause the final stage of the fourth kingdom under Antichrist to be totally and completely forgotten.

"The silver" is used to describe the Medo-Persian Empire, which conquered the Babylonian Empire. Since the metals of the statue decrease in value but increase in strength, the breast and arms of silver of the statue indicate that the character of authority in rulership of this empire was superior to the third (Alexander's Greece) and fourth (Roman Empire) kingdoms but inferior to the first (Babylon). However, its power or strength was superior to Babylon but inferior to Alexander's Greece and Rome. It is used here to teach that Jesus Christ's Second Advent and subsequent millennial reign will cause this second kingdom to be totally and completely forgotten.

"The gold" is used to describe the head of the statue, which represents Nebuchadnezzar's Babylonian Empire according to Daniel 2:36-38. Since the metals of the statue decrease in value but increase in strength, the gold head of the statue indicates that the character of the authority in rulership of this empire was superior to the second (Media-Persia), third (Greece) and fourth (Rome) kingdoms. However, its power or strength was inferior to Media-Persia, Alexander's Greece and Rome. It is used here to teach that Jesus Christ's Second Advent and subsequent millennial reign will cause this kingdom to be totally and completely forgotten.

"The great God" describes the Father as one who possesses supreme authority over every creature and all of creation. He is the absolute sovereign authority over

every creature and all creation with the Son and the Spirit voluntarily subordinating themselves to Him even though they are co-equal, co-infinite and co-eternal and all sovereign over all of creation and every creature

“Has made known” teaches that Nebuchadnezzar received revelation from God about the future of planet earth. This dream was a prophetic revelation, which concerned itself with the empires of Babylon, Medo-Persia, Greece, Rome, the final stage of the Roman Empire, namely the Revived Form of the Roman Empire. It also concerned itself with the millennial kingdom of Jesus Christ.

“That which will take place in those days to come” refers to entities, events, circumstances, and persons in the future. Daniel 2:31-45 indicates that it refers to the revelation that God gave Nebuchadnezzar, which concerned itself with the future Gentile world powers as well as the future of the nation of Israel. It speaks of the kingdom of God being established on earth through the Lord Jesus Christ, and which kingdom He will establish at His Second Advent.

“Those days to come” refers to the extended period of time which begins with Nebuchadnezzar sacking Jerusalem in 605 B.C. culminating in the Second Advent of Christ and His subsequent millennial reign. This prophetic period is called “the Time of the Gentiles,” which refers to an extended period of time when the Gentiles are the dominant world powers and Israel is subject to those powers and extends from the Babylonian capture of Jerusalem under Nebuchadnezzar (605 B.C.) and continues through the Tribulation (Revelation 11:2).

God gave Nebuchadnezzar this revelation about the future and sent Daniel to interpret this revelation for the king in order to evangelize him. The Father is attempting to get Nebuchadnezzar to forsake the worship of his gods and worship Him who is Daniel’s God and the God of the Jews. By giving the king of Babylon this revelation and then sending Daniel to interpret it for him demonstrated to Nebuchadnezzar that even though Daniel’s nation has been subdued by his nation, Daniel’s God is superior to Nebuchadnezzar’s gods. In fact, this revelation told Nebuchadnezzar that he is under the authority of Daniel’s God, who is the God ruling every kingdom under the heavens. Thus, this dream made clear to the king that he was accountable to Daniel’s God who gave him the dream in the first place.

Not only was the Father attempting to get Nebuchadnezzar to worship Him by giving the king this revelation about the future but also the Father was attempting to do the same with the necromancers, witches, astrologers and occult priests in the city of Babylon and the entire population of the city.

Nebuchadnezzar has been told by the Father through Daniel that the Father’s plan for planet earth is for His Son to rule over its inhabitants for a thousand years and then merge into the eternal state (cf. 1 Corinthians 15:24-28).

Daniel 2:45b is composed of a causal clause followed by a result clause. The former presents the reason why Daniel’s interpretation of Nebuchadnezzar’s dream

is dependable and the latter presents the result of Daniel's presentation of the content of the king's dream being true or exactly how the king saw it. The content of the dream appears in Daniel 2:31-35 and the interpretation in Daniel 2:37-45.

This statement in Daniel 2:45b is directly related to what Nebuchadnezzar demanded of his occult priests, witches, necromancers and astrologers, which is that they tell him the content of his dream in order that he could be sure that they could interpret this dream.

Nebuchadnezzar feels that if they are so in touch with the gods, then the gods should be able to communicate the contents of his dream and not just give him the interpretation of it. If he communicated the contents of his dream, then they could come up with any interpretation that fits their imagination. Thus, he doesn't trust them which is clearly indicated by his statement to them in verse 9 where calls them liars who will tell him something that is false.

So by demanding that they tell him what exactly he dreamed, Nebuchadnezzar could be sure that their interpretation of this dream is correct and the truth. If they tell him the contents of the dream, he could be sure that he has received the correct interpretation of the dream in that the gods had in fact given them the interpretation of his dream and passed it along to him. The king sensed that this dream is significant and related somehow to his kingdom and its future. Thus, he does not want speculation or the product of someone's imagination but the truth and nothing but the truth since the future of his kingdom, he senses, is at stake.

Therefore, here in Daniel 2:45, Daniel is telling Nebuchadnezzar that he can be sure that his interpretation of his dream is dependable because he accurately presented to him the content of his dream just as he saw it.

The Second Advent of Jesus Christ in Daniel Chapter Seven

The Second Advent of Jesus Christ is prophesied about in Daniel chapter seven.

Daniel 7:11 "I was continuing to stare in a trance like state at that time because of the sound coming from the boastful words which the horn was making a habit of speaking. I was continuing to stare in a trance like state when the beast was killed. In fact, its body was destroyed. Specifically, it was given over to the consuming fire." (Author's translation)

Following the vision of the Ancient of Days in verses 9-10, Daniel receives further revelation regarding the little horn and the fourth beast from which he came from. Here in verse 11, Daniel resumes a discussion of the little horn which he left off describing in verse 8. Daniel tells the reader in verse 11 that he was continuing to stare in a trance like state at that time because of the sound coming from the boastful words which the little horn was speaking. This parallels his last statement at the end of verse 8 in which he emphatically states that this little horn had eyes

like a human being's eyes as well as a mouth speaking boastfully. So this would indicate to the reader that verses 9-10 are parenthetical. These verses are also indicating to the reader who is behind the destruction of the fourth beast and the little horn, namely the Ancient of Days.

Then, in verse 11, after telling the reader he was continuing to stare in trance like state because of the sound of the boastful words which the little horn was making it a habit of speaking, he describes the destruction of the fourth beast, from which the little horn had originated. Daniel describes the beast being killed. Then emphatically states that its body was burned and specifically it was given over to the consuming fire. Remember that this fourth beast had ten horns from which emerged the little horn. So when this fourth beast is killed and burned with fire, all the horns including the little horn perished as well since they were attached to this fourth beast.

The fact that a river of fire was coming out from throne of the Ancient of Days and that the body of this fourth beast was given over to the consuming fire makes clear that the destruction of the fourth beast and the little horn was the direct result of the Ancient of Days judging them.

As we have noted in previous studies, the Ancient of Days describes in symbolic terms God the Father. The little horn is a reference to the Antichrist. The fourth beast is the Roman Empire and specifically the final form of this empire since the Antichrist will rule this final form of the Roman Empire during Daniel's Seventieth Week.

This description of the fourth beast in Daniel 7:11 corresponds with the destruction of the image in Nebuchadnezzar's dream in Daniel chapter two (Daniel 2:34-35; cf. 44:45). Specifically, it corresponds to the supernatural rock striking the feet of the statue in Nebuchadnezzar's dream.

In Daniel 2:34-35, Daniel describes for Nebuchadnezzar the statue in his dream being destroyed by a rock cut out but not by human hands, which resulted in the rest of the image becoming like chaff from the summer threshing floors. The iron, clay, bronze, silver and gold which composed this enormous statue were crushed as one when the rock hit its feet. As we noted the feet were composed partly of iron and partly of clay which is symbolic of the final form of the Roman Empire which will be prominent during Daniel's Seventieth Week.

In Daniel 2:44-45, Daniel says that this supernatural rock crushed into pieces the iron, bronze, clay, silver as well as gold, which represents Jesus Christ destroying the Revived Form of the Roman Empire under Antichrist at His Second Advent, as well as any remembrance of the kingdoms of Babylon, Medo-Persia, Greece and Rome. Jesus Christ's victory over these previous Gentile kingdoms will be total and complete but also it will be total and complete over all these previous Gentile kingdoms. His Second Advent will result in the destruction of any

remnants of these previous Gentile world powers. Furthermore, His millennial government will cause these other forms of government to be totally and completely forgotten.

Therefore, Daniel 7:11 and Daniel 2:34-35 and Daniel 2:44-45 are describing in symbolic or apocalyptic terms the Lord Jesus Christ destroying the Revived Form of the Roman Empire under Antichrist at His Second Advent, which terminates not only Daniel's Seventieth Week but also the Times of the Gentiles. In Daniel chapter 2 and 7, the Holy Spirit through Daniel is describing a violent overthrow and destruction of Antichrist and the final form of the Roman Empire. This indicates that Jesus Christ will violently overthrow and destroy this final form of Gentile power.

Daniel 2 and 7 along with Revelation 19-20 make clear that the premillennial interpretation of the Bible is the correct one and not amillennial or post-millennial since these passages teach that the millennial reign of Christ takes place after the destruction of all Gentile power at His Second Advent. These passages teach that the millennial kingdom is brought about through the Second Advent of Christ and not by the actions of the church. They teach that the Father through His Son will first destroy all Gentile power and then will come the millennial kingdom.

Daniel 7:15 As for me, Daniel, my soul was distressed in the midst of my body. Specifically, the visions in my mind caused me to be terrified. 16 I went up to one from those standing nearby in order to request from him the truth regarding all this. Consequently, he spoke to me in order to make known to me the interpretation of these events. 17 'These great beasts, which are four in number, are four kings, who will arise from the earth's inhabitants. 18 However, the saints belonging to the Most High will receive the kingdom. Indeed, they will possess the kingdom throughout eternity, yes throughout eternity, the ages.' 19 Then, I desired to know the meaning concerning the fourth beast which was different from all the others, extraordinarily intimidating, its two rows of teeth composed of iron as well as its claws composed of bronze. It devoured as well as crushed. Specifically, it violently crushed the rest with its feet. 20 Also, I desired to know the meaning concerning the ten horns which were on its head as well as the one which emerged and in addition three fell by being in the presence of it. Specifically, that horn possessing eyes as well as a mouth making it a habit of speaking boastfully. Indeed, its appearance was more distinguished than its contemporaries. 21 I was continuing to stare in a trance like state as that horn was continually waging war against the saints so as to overpower them 22 until the One Ancient in Days intervened. Specifically, He rendered judgment in favor of the Most High's saints. Then, the moment arrived when the saints took possession of the kingdom. (Author's translation)

Daniel describes in Daniel 7:21 the little horn continually waging war against the saints so as to overpower them. This is a picture of Antichrist waging war against regenerate Jew and Gentiles during the Tribulation portion of Daniel's Seventieth Week which occurs during the last three and a half years of this seven-year period. Now, in Daniel 7:22, Daniel says that the little horn will be waging war against the saints so as to overpower them until the Ancient of Days intervened. He identifies specifically what he means by this divine intervention by telling the reader that the Ancient of Days rendered judgment in favor of the saints of the Most High.

Who is the Most High and who is the Ancient of Days here in Daniel 7:22? Is the Most High the Father and the Ancient of Days the Son or the other way around or are they both referencing the Son or are they both referencing the Father? There are several indications from the context that the Ancient of Days here in verse 22 is a reference to the Father and the Most High is a reference to the Son of Man who is God the Son according to the verses 13-14.

First of all, we know that the Ancient of Days is a reference to the Father throughout chapter seven since in verse 13, Daniel describes one like a Son of Man was coming upon the clouds of heaven. Specifically, He went up to the Ancient of Days in the sense that He approached His presence. Then, in verse 14, he tells the reader that the Ancient of Days gave governmental dominion to this Son of Man as well as honor and in addition sovereignty in order that each and every person belonging to the nations, ethnicities as well as language groups would serve Him. The Son of Man's governmental dominion is described as an eternal governmental dominion which can never be taken away so that His kingdom is one which can never be destroyed. These verses make clear that the Son of Man possesses the prerogatives of God. He is sovereign like God and He is eternal like God since His kingdom He received from the Ancient of Days is described as eternal and indestructible. So it is clear that the Son of Man receives a kingdom from the Ancient of Days. The New Testament identifies verse 13 as the ascension and session of Jesus Christ and verse 14 describes Jesus Christ's millennial kingdom on planet earth.

Now, in verse 22, the saints are said to take possession of the kingdom, which is a reference to the kingdom given to the Son of Man by the Ancient of Days as made clear by verses 13-14. Then, in verse 27, Daniel says that the sovereignty, dominion and the greatness of all the kingdoms under all of heaven will be given to the people of the saints of the Most High ("Highest One" NASB95).

Next, he says in the very next sentence that "His" kingdom will be an everlasting kingdom and all the dominions will serve and obey Him. "His" would then have to be the Son of Man since the Ancient of Days gave the Son of Man a

kingdom and sovereign authority over the inhabitants of all the earth as we noted in verses 13-14.

Verse 27 describes the kingdom of the “Highest One” or “Most High” as everlasting which parallels the description in verse 14 that the Son of Man’s governmental dominion is eternal. Verse 27 also says that all the dominions will serve and obey the “Highest One” or “Most High.” This parallels Daniel’s statement in verse 14 that the Ancient of Days gave governmental dominion to the Son of Man as well as honor and in addition sovereignty in order that each and every person belonging to the nations, ethnicities as well as language groups would serve Him.

Throughout chapter seven, the Ancient of Days is the sovereign judge over the nations of the earth including Antichrist and the final form of the Roman Empire. The Most High is always associated closely with the kingdom received from the Ancient of Days as well as with the saints throughout chapter (verses 18, 22, 25, 27). The reason why the saints are closely associated with the Most High is because they will reign with the Most High and if they will reign with the Most High, the Most High must be the Son of Man since the Ancient of Days conferred an eternal kingdom upon the Son of Man who we know is Jesus Christ.

Therefore, when Daniel says in verse 22 that the Ancient of Days rendered judgment in favor of the saints of the Most High, the Most High must be a reference to the Son of Man since the Most High is associated with the kingdom and the Son of Man received the kingdom from the Ancient of Days. Consequently, in verse 25, when Daniel says that the little horn spoke out against the Most High and wore down the saints of the Most High, the Most High would be the Son of Man.

The fact that the Son of Man is described as the Most High throughout the chapter indicates that He is deity. Of course, Jesus Christ who calls Himself “the Son of Man” in the Gospels is also identified in the New Testament as the “Son of God.”

In Daniel 7:22 when Daniel tells the reader that the Ancient of Days rendered judgment in favor of the saints of the Most High, he is referring to the Second Advent of Jesus Christ. This event will not only bring about the end of Daniel’s Seventieth Week and the Times of the Gentiles but also result in the imprisonment of Satan for a thousand years. It will also result in the Antichrist being thrown alive into the eternal lake of fire along with the false prophet.

This interpretation is indicated by Daniel’s statement in verse 26, which tells the reader that the little horn will have his dominion taken away, and will be annihilated and destroyed forever. Also, Revelation 19:11-21 makes clear that Antichrist will be taken alive at the Second Advent of Christ and deposited into the Lake of Fire. At His “Second Advent,” the Lord Jesus Christ will destroy the

Tribulation armies, have Antichrist and the False Prophet thrown into the Lake of Fire (Rev. 19:11-19), will imprison Satan for a thousand years (Rev. 20:1-3) and will establish His millennial reign on planet earth (Rev. 20:4-6).

So Daniel 7:22 speaks of the destruction of Antichrist and the final revived form of the Roman Empire, and which empire he will be the head of during Daniel's Seventieth Week.

Therefore, in Daniel 7:22 when Daniel says that the Ancient of Days will render judgment in favor of the saints, it will result in the Second Advent of Jesus Christ. After this the saints take possession of the kingdom, which is a reference to the millennial reign of Jesus Christ. Thus, Daniel is a premillennialist.

Daniel 7:23 Thus, he said, 'The fourth beast will be a fourth kingdom on the earth, which will be different from all these kingdoms in the sense that it will devour the entire earth. Specifically, it will trample it down so that it crushes it. 24 Also, the ten horns are ten kings who will arise from this kingdom. Then, another will arise after them. However, he will be different in comparison to the previous ones. Specifically, he will conquer three kings. 25 Furthermore, he will issue statements against the Most High. Also, he will make it his habit of persecuting the Most High's saints as well as attempting to change the times, yes even the Law. Indeed, they will be given into his power for a period of a time, times and a half a time. 26 However, the court will be convened with the result that they will take away his governmental dominion by destroying, yes, by killing him at the end. (Author's translation)

In Daniel 7:25, Gabriel informed Daniel that the king represented by the little horn will issue statements against the Most High. He will also make it his habit of persecuting the saints of the Most High as well as attempt to change the times of worshipping the Lord, yes even the Law itself.

The angel states emphatically that the saints of the Most High will be given into his power for three and a half years. The little horn refers to the Antichrist since it is identified with the Revived Roman Empire. In Daniel 7:19-26, he is described as waging war against God's people up to the time of the Second Advent of Christ, which corresponds to the depiction of the Antichrist in Revelation (Daniel 7:11, 20-26; 8:25; Revelation 13:1-10; 19:20).

Now, in Daniel 7:26, the angel tells Daniel that in contrast to this war that the little horn will wage against God and His people, the Ancient of Days who represents the Father will convene the Supreme Court of Heaven. This will result in the Most High, Jesus Christ and His saints, taking away his governmental dominion. They will do this by destroying him, yes by killing him at the end of the last three and a half years of Daniel's Seventieth Week.

These statements by the angel Gabriel interpret Daniel 7:11, which records Daniel telling the reader the fourth beast will be killed and its body destroyed by

fire. It is also interprets Daniel 7:22 which says that the Ancient of Days who is the Father will intervene on behalf of the saints of the Most High who is the Son of Man who Jesus interprets as being a reference to Himself.

Daniel 7:26 also corresponds to Daniel 2:45, which records Daniel interpreting the rock in Nebuchadnezzar's vision which was cut out from a mountain but not by human hands which crushed to pieces the statue in this dream.

So Gabriel is telling Daniel that the Antichrist will be killed violently, which will be the death of the fourth beast in Daniel's vision which we know is the Roman Empire. The Revived Form of the Roman Empire represented by the ten horns on the head of the fourth beast along with the little horn will be destroyed by God.

Revelation 19-20 makes clear that he will be killed violently by Jesus Christ Himself, who interprets Himself as being the Son of Man in Daniel chapter seven who is also described as the Most High in this chapter. 2 Thessalonians 2:8 and Revelation 19:20 speak of Jesus Christ killing the Antichrist Himself. Thus, by killing the Antichrist, God will bring an end to the Roman Empire and specifically the Revived Form of the Roman Empire which will be in existence during Daniel's Seventieth Week.

The Second Advent of Jesus Christ in Zechariah Chapter Twelve

The Second Advent of Christ is further described in Zechariah chapter 12.

Zechariah 12:1 The burden of the word of the LORD concerning Israel. Thus declares the LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him, 2 "Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah. 3 It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it." (NASB95)

Zechariah 12:1 indicates that this chapter is a prophecy concerning the future of the nation of Israel during the last three and a half years of Daniel's seventieth week.

The phrase "**a cup that causes reeling**" is a prophetic phrase describing divine judgment, which in this context deals with the Gentile nations who war against Israel during the last three and a half years of Daniel's Seventieth Week.

"**In that day**" refers to the last three and a half years of Daniel's seventieth week, which corresponds to the Armageddon campaign in which Gentile armies will occupy and surround Israel and Jerusalem itself.

Zechariah 12:4-9 describes the Lord Jesus Christ delivering Israel from the Gentile armies at His Second Advent.

Zechariah 12:4 In that day, declares the LORD, “I will strike every horse with bewilderment and his rider with madness. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness. 5 Then the clans of Judah will say in their hearts, ‘A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God.’ 6 In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem. 7 The LORD also will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem will not be magnified above Judah. 8 In that day the LORD will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the LORD before them. 9 And in that day I will set about to destroy all the nations that come against Jerusalem.” (NASB95)

The Lord prophesied concerning the day He will deliver Israel from her enemies at His Second Advent.

Luke 21:25 “There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. 27 Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. 28 But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.” (NASB95)

Zechariah 12:10-14 records the Day of Atonement when the nation of Israel will mourn as a nation over their rejection of Jesus of Nazareth as their Messiah and will acknowledge as such and will turn to Him for deliverance from Antichrist and the Tribulational armies. At that time, Israel will receive the Holy Spirit.

Zechariah 12:10 “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. 11 In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. 12 The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; 13 the family of the house of Nathan by itself and their wives by themselves; the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their

wives by themselves; 14 all the families that remain, every family by itself and their wives by themselves.” (NASB95)

The Second Advent of Jesus Christ in Zechariah Chapter Fourteen

Zechariah also gives us further insight into the Second Advent of Christ.

Zechariah 14:1 Behold, a day is coming for the LORD when the spoil taken from you will be divided among you. (NASB95)

This summary verse announces the last future siege of Jerusalem in the “**day of the Lord,**” which is during the last three and a half years of Daniel’s Seventieth Week.

Zechariah 14:2 For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. 3 Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. 4 In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. (NASB95)

The Mount of Olives will be split in half by the return of our Lord to the Mount of Olives. If you recall in Acts 1:9-11 upon our Lord’s ascension the angels told the disciples of our Lord that He would return in the same manner to the Mount of Olives in the future.

The statement that the Lord will stand “**on the Mount of Olives, which is in front of Jerusalem on the east**” is a significant statement. This is not a casual statement. You will notice throughout Scripture that help for Israel is coming from the east. This is the reason the Jews pay great attention to that eastern gate, which some call the golden gate. The Lord will come through the eastern gate at His Second Advent in the rebuilt Jewish temple.

Zechariah 14:5 You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him! (NASB95)

When the Lord lands upon the Mount of Olives at His Second Advent to personally and bodily deal with His enemies and those of His people, the Jews, the Mount of Olives, dislodged by a severe and terrible earthquake, will dissolve into “**an exceedingly great valley.**” Therefore, there will be a vast alteration of the geography in Jerusalem in order that it might be the center of blessing to the world during the millennial reign of Christ.

Jerusalem will be the capital of the entire earth during the Millennium according to Isaiah 2:2-3.

Zechariah 14:6 In that day there will be no light; the luminaries will dwindle. 7 For it will be a unique day, which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light. (NASB95)

The Second Advent of Christ will be unique because Jesus Christ is unique since He is undiminished deity and true humanity in one Person forever, the God-Man.

The phrase “**neither day nor night but it will come about that at evening time there will be light**” indicates that the day of the Second Advent of Christ will be utterly different from any day in the history of the world. It cannot be day for all natural sources of light upon the earth will have failed, nor can it be light since there will be an awesome display of light reflected from the glory of the Lord, His angels and glorified saints. Nor can it be the mixture of day and night for twilight for the same reason.

The Lord prophesied concerning this day.

Mark 13:24 “But in those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, 25 AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. 26 Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory. 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven.” (NASB95)

Zechariah 14:8 And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea (Dead Sea) and the other half toward the western sea (Mediterranean); it will be in summer as well as in winter. (NASB95)

Jerusalem, who throughout her history has been an inland city, will become a seagoing city, or port town at the Second Advent of Christ. The great earthquake caused by Christ landing on the Mount of Olives that is recorded in Zechariah 14:4 will change the entire central highland ridge from Geba of Benjamin (Josh. 18:24; 2 K. 23:8), located some 6 miles northeast of Jerusalem, to Rimmon south of Jerusalem, located 33 miles southwest of Jerusalem, an inhabited site in Zechariah’s day. All the land of Palestine specified here in verse 10 shall be transformed so as to become, like the Arabah.

The Arabah is the deep depression that extends from the Sea of Galilee, 652 feet below sea level to the Gulf of ‘Aqaba, and only 300 feet above sea level just west of Petra in Edom, making the Arabah the deepest depression on the surface of

the earth. But the depth of the terrain was only one element that prompted the comparison by Zechariah to the Arabah.

Another was its level character. Josephus twice mentions “the Great Plain” in describing the Ghor or Rift, from the Sea of Galilee to the Dead Sea (Wars 8.2; Antiquities 6.1). Hence, Zechariah used the simile “**like the Arabah**” to stress the exaltation of Jerusalem in emphasizing the depression of the surrounding hills and their being made as level as a plain.

Jerusalem shall be elevated and exalted instead of being imbedded in the midst of mountainous rough terrain that it is presently surrounded by.

Zechariah 14:9-11 describes the millennial reign of Christ.

Zechariah 14:9 And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one. 10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate (North wall) as far as the place of the First Gate (Northeastern corner of the city) to the Corner Gate (northwestern extremity), and from the Tower of Hananel (at the opposite extremity of the “corner gate,” in the northeastern part of the city, Jer. 31:38) to the king's wine presses. 11 People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security. (NASB95)

Zechariah 14:12-16 parallels Revelation 19:11-21 and describes in great detail the judgment that the Eastern and Western Confederacies will receive from Christ at His Second Advent.

Zechariah 14:12 Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. 13 It will come about in that day that a great panic from the LORD will fall on them; and they will seize one another's hand, and the hand of one will be lifted against the hand of another. 14 Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance. 15 So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps. 16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths (Feast of Tabernacles). (NASB95)

The Hebrew term for “**plague**” is the noun *maggephah*, which appears in Zechariah 14:12, 15 twice and 18 and refers to the direct judgment that Christ will administer to His enemies at His Second Advent.

Not only does Zechariah 14:12-16 teach that Christ will personally destroy His enemies but it also reveals that He will cause a great panic to come upon His

enemies and those who are born-again from the tribe of Judah will fight while displaying super human valor as a result of being empowered by the Lord to do so. Thus the Psalmist warns the nations of taking a stand against Christ.

Psalm 2:1 “Why are the nations in an uproar and the peoples devising a vain thing? 2 The kings of the earth take their stand and the rulers take counsel together against the LORD and against His Anointed, saying, 3 “Let us tear their fetters apart and cast away their cords from us!” 4 He who sits in the heavens laughs, the Lord scoffs at them. 5 Then He will speak to them in His anger and terrify them in His fury, saying, 6 “But as for Me, I have installed My King upon Zion, My holy mountain. 7 I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, today I have begotten You. 8 Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession. 9 You shall break them with a rod of iron, You shall shatter them like earthenware.’ 10 Now therefore, O kings, show discernment; Take warning, O judges of the earth. 11 Worship the LORD with reverence and rejoice with trembling. 12 Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!” (NASB95)

The Second Advent in the Gospels

The Lord Jesus Christ describes the Tribulation period in detail and His Second Advent.

Matthew 24:29 “But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. 30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. 31 And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.” (NASB95)

Mark 13:24 “But in those days, after that tribulation, the sun will be darkened and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers that are in the heavens will be shaken. 26 Then they will see the Son of Man coming in clouds with great power and glory. 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven.” (NASB95)

Luke 21:25 “There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, **26** men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. **27** Then they will see the Son of Man coming in a cloud with power and great glory. **28** But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.” (NASB95)

The Second Advent of Jesus Christ in the Book of Revelation

Revelation chapter 19 teaches extensively regarding the Second Advent of Jesus Christ. Revelation 19:1-10 reveals the events in heaven leading up to the Second Advent, which is taught in Revelation 19:11-20:3.

In Revelation 19:1-6, John presents “**hallelujah**” choruses after the destruction of the city of Babylon by the great world-wide earthquake.

Revelation 19:1 After these things I heard something like a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God; **2** BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER.” **3** And a second time they said, “Hallelujah! HER SMOKE RISES UP FOREVER AND EVER.” (NASB95)

“**After these things**” refers to the events recorded in Revelation 17-18, which deal with destruction of religious Babylon by Antichrist (Revelation 17) and the destruction of politico-commercial Babylon by God (Revelation 18).

A “**great multitude**” forms the first chorus, which refers to the martyred dead of the Tribulation.

“**Hallelujah**” is the interjection *hallelouia*, which is the Greek rendering of two Hebrew words, the first is *hal^elu* and the second is the Hebrew name of God in the shortened form, *Yahh*, and together they mean, “to sing praise, to give praise to the Lord.”

So the nature of these choruses in heaven is to give praise to the Lord. The content of their praise involves attributing salvation, glory and power to God for His permanent destruction of both religious and politico-commercial Babylon (verses 1-3) as well as giving praise for the permanent sovereignty of the Lord God over both the significant and insignificant (verses 4-6).

This multitude praises God’s power, righteousness and justice.

Revelation 19:4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, “Amen. Hallelujah!” (NASB95)

Revelation 19:4 records the **“twenty-four elders and the four living creatures”** forming a chorus that answers antiphonally to the first chorus of the martyred dead of the Tribulation, which formed a **“great multitude.”** The **“twenty-four elders”** represent the representatives of the church and the **“four living creatures”** represent the elect angels.

Revelation 19:5-6 records the final hallelujah chorus.

Revelation 19:5 And a voice came from the throne, saying, “Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.” 6 Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, “Hallelujah! For the Lord our God, the Almighty, reigns.” (NASB95)

This praise is prophetic for what is about to happen rather than for the judgment just executed upon Babylon since at this point Christ had not bodily assumed the sovereign rule of planet earth.

Revelation 19:7-10 records the proclamation of the wedding of the Lamb

Revelation 19:7 “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. 9 Then he said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he said to me, “These are true words of God.” 10 Then I fell at his feet to worship him. But he said to me, “Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.” (NASB95)

In order to understand the significance of what is recorded in Revelation 19:7-10, we must have some kind of understanding of the marriage custom in John’s day, which took place in three stages:

(1) Betrothal: The marriage contract was drawn up by the parents when the parties to the marriage were still children, which included a payment of a dowry. Though the marriage was not consummated as of yet, they were considered legally married.

The symbolism of this stage is fulfilled when the Christian became a part of the bride of Christ the moment they accepted by faith Jesus Christ as their Savior. The church age is the betrothal phase, the time when God is calling out a bride for His Son.

The payment of a suitable dowry was fulfilled symbolically when Christ gave His own life for the church age believer as a dowry. Today all believers are legally married to Jesus Christ and through living faithfully in the Word, they are kept as pure virgins, kept from Satanic apostasy or fornication (2 Cor. 11:2; Eph. 5:25-26 with Jam. 4:4).

(2) Presentation: When the couple reached a suitable age the father of the bridegroom would present the contract to the father of the bride. The bridegroom would then go to the house of the bride in the company of his friends and escort her to his home. This is the background for the parable of the virgins in Matthew 25:1-13.

During the betrothal phase the groom would prepare an apartment, a place to live in his father's house. Homes, especially for the wealthy, were often very large complexes. Only the portions which were needed, however, were finished and furnished. When a son was to be married, another portion was completed to make ready for the new bride (John 14:2-3).

The rapture, or resurrection of the church, is the event which brings the groom to the bride and which takes the bride back into heaven. The groom and his friends would then escort the bride to their new home. The ceremony which followed was the "presentation" or actual marriage. The hand of the bride was placed into the hand of the groom's father. He would then place it into the groom's hand. This was considered the marriage ceremony. Ephesians 5:27 speaks of this presentation, but also of Christ's present work of keeping the church pure and productive by loving her through the Word.

(3) The Marriage Feast (The Reception): The groom would invite many guests and gather all his friends to come to the marriage feast and view his bride. The millennium represents the marriage feast where Christ displays His bride, the church.

In the parable of Matthew 22:1-14 we have an illustration of this custom. The parable, however, pictures the rejection of Israel and Christ's gracious extension of the invitation to all nations. Christ had prepared a great feast of spiritual blessings, but Israel was too busy to be bothered so the offer was extended to the nations or the Gentile world (cf. Rom. 11:1-32).

In Matthew 25:1-13 we have another reference to the wedding feast only this time it refers to the millennium and the invitation is to come as guests to this great feast. The invitation is to Jews and Gentiles of the Tribulation to come to the marriage feast of Christ and His bride, the church. Of course, they can only come by faith in the groom. Faith alone in Christ alone is the wedding invitation; this provides the righteous garment necessary to get into the feast.

Revelation 19:7 records the announcement of the wedding feast or the millennial reign and not the announcement of the marriage, which already occurred in heaven following the rapture with the presentation of the church to the Lord Jesus Christ. Revelation 19:9 makes this clear.

The marriage supper or millennial reign can now be announced and anticipated because Christ is about to return to remove all the enemies of God and unbelievers from the earth in preparing the earth for this great celebration of 1,000 years.

However, for such an event the bride must be properly clothed and prepared so the groom may show off his new bride.

Revelation 19:8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (NASB95)

The bride refers to the church of Jesus Christ (1 Cor. 11:2; Eph. 5:22f). Second, we are told, **“His bride makes herself ready.”** This brings out the aspect of personal responsibility of individuals. There is first the responsibility in relation to salvation.

To be a part of the bride, one must have believed in Christ as his or her personal Savior from sin. But the primary emphasis here relates to the issue of true spirituality which results in rewards or preparation for eternity. Men must personally and responsibly believe in Jesus Christ as their Savior, and then, as believers and as part of the bride of Christ, they must choose to walk by the Spirit of God according to the Word, by faith, so they can bear fruit or reproduce good works. This is what is meant by the statement, **“makes herself ready.”**

God’s part is brought with the statement in verse 8 that **“it was given to her to clothe herself...”** The words **“was given to her”** focuses our attention on God’s grace and refers, I believe, to two phases of His grace to all believers who make up the bride of Christ.

First, it refers to those gifts Christ has given to the church which enable believers to produce good works for God and to glorify Him. Second, **“was given to her”** also refers to the reward the Lord will give for faithful service or the righteous deeds done in the power of the Holy Spirit. The reward is a beautiful wedding garment to be worn at the wedding feast. This is clearly spelled out in the next words of our text, **“... to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.”**

Revelation 19:9 Then he said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he said to me, “These are true words of God.” (NASB95)

Verse 9 has reference to the custom of inviting guests to the wedding feast as seen in Matthew 22 and 25. This passage records a beatitude, a pronouncement of blessing upon those invited. All men are invited, both Jews and Gentiles, but to enter and be a part one must accept the invitation and come with the right wedding garment, namely, clothed in the righteousness of Jesus Christ. This means one must first accept the invitation to believe on the Lord Jesus Christ (John 1:12; 3:3, 16; Rom. 3:21-22; 4:5; Matt. 22:8-13).

Every guest must have on a wedding robe, a garment of righteousness, in order to be a part of the marriage feast or the millennial reign of the Savior. These guests are friends of the bridegroom (John 3:29).

Revelation 19:10 Then I fell at his feet to worship him. But he said to me, “Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.” (NASB95)

John is overcome by the awesome revelation given to him and falls at the feet of the angel who gave him this revelation and he is rebuked by the angel for doing so. He had forgotten that one must always keep in mind that it is the message about God and His ways and not the messenger that is important whether men or angels. Revelation from God whether through an angel or man must always result in the worship of God and not the messenger. The messengers are simply servants as the angel tells John.

Revelation 19:11-20:3 records the “Second Advent” of Jesus Christ, which like the “First Advent” will be literally fulfilled. None of the details given in Revelation 19:11-21 corresponds to the “Rapture” of the church.

The “Rapture” of the church is distinguished in Scripture from the “Second Advent” of Jesus Christ. For example, the “Rapture” delivers the church from the Tribulation (1 Thessalonians 1:10; 5:9) while the “Second Advent” delivers Israel from Satan, Antichrist and the Tribulational armies. The “Rapture” is seen only by the church and is therefore invisible to the world while the “Second Advent” is the visible manifestation of Christ on the earth (Revelation 1:7).

Revelation 1:7 “BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.” (NASB95)

The Lord meets the church in the earth’s atmosphere at the “Rapture,” (1 Thessalonians 4:13-17) whereas the Lord physically lands on the Mount of Olives in Jerusalem at His “Second Advent.” (Zechariah 14:4). Signs do not precede the “Rapture” whereas visible signs precede the “Second Advent.” (Matthew 24; Mark 13; Luke 21:10-31).

The Lord claims His Bride at the “Rapture” but He returns with her at the “Second Advent.” (1 Thessalonians 3:13; 2 Thessalonians 1:10) The “Rapture” completes God’s program for the church (1 Corinthians 15:51-58) while the “Second Advent” is related to God’s program for Israel (Matthew 24).

The “Rapture” is a mystery (1 Corinthians 15:51-57), not known to Old Testament saints whereas the “Second Advent” is prophesied throughout the Old Testament canon. The “Rapture” leaves creation unchanged whereas the “Second Advent” entails a change in creation from corruption to perfect environment (Romans 8:18-22).

The “Rapture” does not fulfill God’s covenants to Israel whereas the “Second Advent” marks the beginning of their fulfillment through Christ’s millennial reign.

The “Rapture” precedes the Tribulation whereas the “Second Advent” follows it as indicated by the chronology presented in the book of Revelation.

The church is nowhere found during the events of the Tribulation period recorded in Revelation 6-18 but appears as Christ’s bride in heaven in Revelation 19:1-10 and comes back with Christ at His Second Advent as recorded in Revelation 19:11-21.

Revelation 19:11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. (NASB95)

The “**white horse rider**” is a reference to Christ and is distinguished from the white horse rider in Revelation 6:2, which refers to Antichrist coming as a peacemaker during the first half of Daniel’s Seventieth Week.

In the ancient world, the horse was an animal used for warfare, thus here it speaks of Christ making war against His enemies. During His First Advent, He came riding into Jerusalem on a donkey, which was an animal that symbolized peace, which He was offering to the nation of Israel, which they rejected when they crucified Him. The fact that Christ is on a white horse is alluding to the ancient Roman Triumph.

Revelation 19:11-13 presents a twelve-fold description of Jesus Christ when He appears at His Second Advent. The first description is that He is “**faithful and true.**” Our Lord is described as “**faithful,**” which means that He can always be counted on to keep His promises unlike rulers throughout human history who made promises they could not or did not fulfill. He is described as “**true**” meaning that He is the “**real deal,**” the perfect ruler for this world who always tells the truth because as to His divine nature, He is truth.

The second description “**in righteousness He judges and wages war**” means that every enemy of God on the earth is about to be judged and executed and removed from the earth and this is in accordance with His perfect righteousness. This stands in stark contrast to Christ’s “**First Advent,**” when He came full of grace and truth, not to judge but to bear the penalty of sin, to be judged for our sin. However, at His “**Second Advent**” He comes as Judge.

Revelation 19:12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. (NASB95)

The third description of our Lord is that His “**eyes are a flame of fire,**” which is symbolic language for the fact that at His Second Advent, He will come to judge those on the earth in rebellion against God and to put down all unrighteousness.

The fourth description of Christ is that “**on His head are many diadems,**” which symbolizes Christ’s right to rule as absolute, sole ruler of planet earth.

The fifth description of our Lord is that **“He has a name written on Him which no one knows except Himself.”**

The word **“name”** refers to our Lord’s character. Jesus Christ is unique as the God-Man in that He is the only member of the Trinity with a human nature and He is the only member of the human race who has a divine nature as God, thus no one knows His name except Himself.

Revelation 19:13 He is clothed with a robe dipped in blood, and His name is called The Word of God. (NASB95)

The sixth description of Christ is that **“He is clothed with a robe dipped in blood,”** which anticipates the defeat of His enemies (See Isaiah 63:1-6).

The seventh description of our Lord is that **“His name is called the Word of God,”** which refers to the fact that He is the Word of God incarnate.

Revelation 19:14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. (NASB95)

This verse presents the eighth description of Christ at His Second Advent.

The armies following Christ are composed of two groups: (1) Elect angels (Matthew 13:41; 16:27; 24:30-31; Mark 8:38; Luke 9:26; 2 Thessalonians 1:7) (2) Overcomers from the church age (Revelation 19:1-8, 14). These “overcomers” from the church age are **“clothed in fine linen,”** which Revelation 19:8 describes as **“the righteous acts of the saints.”**

Revelation 19:15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. (NASB95)

The ninth description of Christ when He comes back at His Second Advent is that **“from His mouth comes a sharp sword so that with it He may strike down the nations,”** which speaks of the fact that Christ will remove all His enemies from the earth.

The tenth description **“He will rule them with a rod of iron”** refers to Christ wielding absolute governmental authority over the entire earth during His millennial reign and will require all men to conform to His righteous and just standards and that He will not tolerate lawlessness or injustices. This description speaks of Christ acting the part of a shepherd by destroying the enemies of the sheep.

The eleventh description of Christ at His Second Advent is that **“He treads the wine press of the fierce wrath of God, the Almighty,”** which speak of a harvest of judgment that is deliberate and continuous until it is complete and demonstrates how much God hates sin and is an expression of God’s holiness.

Revelation 19:16 And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.” (NASB95)

Revelation 19:16 records the twelfth description of Christ when He returns at His Second Advent. This description refers to the majestic power of Christ since the robe in the ancient world was a symbol of majesty and the thigh suggested power.

Revelation 19:17-20:3 presents the conclusion of the Armageddon campaign, which began with the Russian invasion of Israel during the midway point of Daniel's seventieth week.

Daniel 11:40-45, Zechariah 12 and 14 describes this war from Israel's perspective and Revelation 19 records the outcome of this war. Therefore, the events recorded by John in Revelation 19:17-20:3 present the conclusion of the Armageddon campaign.

Revelation 19:17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, 18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." (NASB95)

The angel's invitation to the birds of the earth anticipates how devastating and complete Christ's victory will be over the Tribulational armies.

Revelation 19:17-18 teaches that Jesus Christ will destroy all who resist Him regardless of class and status in life. It teaches the principle that God's judgment upon man is no respecter of persons (See Romans 2:6-11).

Revelation 19:19 And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. (NASB95)

The armies of Antichrist will be fighting the Eastern Confederacy in the valley of Jezreel, which is also called "Armageddon." However, Revelation 19:19 teaches that they will stop pointing their weapons at each other and will point them at Christ.

"The beast" is a reference to the Antichrist who is identified by this designation in Revelation 13:1, 2, 3, 4; 14:9, 11; 11:7; 15:2; 16:2; 17:3; 19:20; and 20:10.

"The kings of the earth" would include the seven remaining kings of the ten nation European Confederacy (See Revelation 17:12-17; Daniel 7:18) as well as the kings of the East (Revelation 16:12-17).

Revelation 19:20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. (NASB95)

"The beast" and the **"false prophet"** are the first human beings that will occupy the Lake of Fire and the rest of unsaved humanity will join them at the

Great White Throne Judgment (Revelation 20:11-15). Notice that they are thrown “**alive**” into the Lake of Fire indicating a conscious existence in the place. Satan is not sent to the Lake of Fire until after the millennium when he starts one final rebellion, which God puts down (Revelation 20:7-10).

Revelation 19:21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh. (NASB95)

This passage teaches that Christ’s victory over Antichrist, the false prophet and the kings of the earth and their armies is a total and complete and absolute one.

Revelation 20:1-3 records that Satan will be captured at the Second Advent of Christ and will be incarcerated for a thousand years.

Revelation 20:1 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. (NASB95)

The “**abyss**” is a prison for fallen or non-elect angels.

Revelation 20:2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years. (NASB95)

“**The dragon**” emphasizes Satan’s vicious and cruel character and emphasizes his end time activity and behavior.

“**The serpent of old**” draws our attention to Satan’s crafty character and reminds us of the Garden of Eden, the fall of man, his usurpation of man’s rule on earth, and his constant activity of temptation and deception.

“**Devil**” is the noun *Diabolos*, a legal term meaning “slanderer, false accuser.”

“**Satan**” is the noun *Satanas*, which is a legal term meaning “adversary.”

Revelation 20:3 And he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. (NASB95)

The fact that Revelation 20:3 teaches that Satan will be incarcerated for a thousand years at Christ’s Second Advent clearly implies that he is not incarcerated at this present time in history and won’t be until the Second Advent of Christ. In fact, 2 Corinthians 4:4 says that Satan is the “**god of this world**” at the present time and also deceives the entire world as well (1 John 5:19; Revelation 12:10).

Chapter Four: The Church and the Day of the Lord

The New Testament teaches that the church will not go through the last three and a half years of the seventieth week which again is called by many “the Great Tribulation.” It reveals that the rapture of the church will deliver the church from

this tribulation period. Thus the church will not experience the judgments of the day of the Lord.

The “rapture” of the church is a technical theological term for the resurrection of the church, which is imminent, and will be invisible to the world, and will terminate the church age dispensation. It will take place in the earth’s atmosphere when the Lord Jesus Christ will suddenly and forcefully remove the church from planet earth in order to deliver her from the Tribulation period.

Now we must remember that like the term “Trinity,” the term “rapture” is not found in the original languages of Scripture but rather is taken from the Latin term *rapio*, “caught up” that is used to translate the Greek verb *harpazo*, “**caught up**,” which appears in 1 Thessalonians 4:17.

Like the term “Trinity” the term “rapture” is used by theologians to describe a doctrine that is taught in the Bible. The rapture is taught in John 14:1-3, 1 Corinthians 1:7, 15:50-57, Philippians 3:20-21, 1 Thessalonians 4:13-17 and Titus 2:13.

1 Thessalonians 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of {the} archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. (NASB95)

“**Will be caught up**” is the verb *harpazo*, “to snatch or take something away forcefully in such a way that no resistance is offered, to grab or seize by force with the purpose of removing and/or controlling” The verb *harpazo* refers to the Lord Jesus Christ taking His Church forcefully and suddenly out of the world by means of His divine omnipotence.

1 Thessalonians 4:18 Therefore comfort one another with these words. (NASB95)

The rapture is the “**blessed hope**” of the church since it delivers her from the wrath that is to come upon a Christ rejecting world during the Tribulation period, which will be the worst period in all of human history and immediately follows the rapture.

Titus 2:13 Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus. (NASB95)

The church age is a dispensation, which contains no prophecy except for that of the rapture. The church age began with a miracle and will end with a miracle. The church age will end with the rapture, which the Scriptures teach is preceded by apostasy (1 Timothy 4:1-3; 2 Timothy 3:1-5). The rapture will also mark the completion of the royal family of God. The formation of the church began with the baptism of the Spirit on the day of Pentecost and its completion will be at the rapture.

The church or royal family of God is called the body of Christ preceding the rapture (1 Corinthians 12:12-27). The church or royal family of God is called the bride of Christ after it (Revelation 19:7-9). Therefore, the Bible teaches that the body of the bride of Christ will not be complete until the rapture comes.

The resurrection or rapture of the church was a mystery that was not known to Old Testament saints.

1 Corinthians 15:50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed in a moment, in the twinkling of an eye, at the last trumpet; 52 for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. (NASB95)

“Mystery” is the noun *musterion*. In relation to the Greek New Testament, the noun *musterion* referred to Bible doctrine that was never revealed to Old Testament saints but was revealed through the Spirit to the church. It referred to God’s set of instructions for the church age believer, which were not known to Old Testament saints.

Romans 16:25 Now, to the One who is, as an eternal spiritual truth, always able to strengthen each and every one of you without exception according to my gospel namely, publicly proclaiming as a herald in a dignified and authoritative manner Jesus, who is the Christ on the basis of receiving revelation concerning the mystery, which has been concealed from eternity past. 26 But now has been manifested. Indeed, through the prophetic Scriptures according to the decree of the eternal God has been fully made known publicly and explicitly for the benefit of all the Gentiles for the purpose of obedience produced by faith. 27 To the unique, wise God through Jesus Christ, to whom, will be directed glory (in the sense of adoring praise and worshipful thanksgiving) throughout eternity. So it will be. (Author’s translation)

The noun *musterion* was used by the Greeks of the content of the doctrines and the actual principles and points that had to be learned by the initiated. It was used in the ancient fraternities of Athens, Greece. These ancient fraternities had secret doctrines, which they called mystery doctrines and only those initiated into those

fraternities knew the mystery doctrines or the secrets. Every Greek fraternity had its own secret doctrines and cultic rites.

The mystery doctrine that the Apostle Paul taught and is found in the New Testament is truth. Paul took the noun *musterion* away from the secrets of the ancient mystery cults and used it in technical theological language. He did this to indicate that the doctrine that he was teaching was totally unknown in Old Testament times.

Musterion is something that is hidden from those outside the fraternity. The fraternity is the royal family of God formed by the baptism of the Holy Spirit at the moment of conversion. Only members of the royal family of God have received the mystery doctrine of the church age.

Our Lord taught this principle to us disciples and employed it Himself (Matthew 13:10-11). Only the initiated or within our Lord's circle of students were given the mysteries of the kingdom of heaven. The Person of Christ is called the **"mystery of godliness"** (1 Timothy 3:16).

The indwelling of Christ in church age believers is a mystery not known to Old Testament saints (Colossians 1:24-2:3). It was a mystery that the Gentiles would be **"fellow heirs with Christ"** (Ephesians 3:4-6). Ephesians 5:22-33 teaches that the eternal union between church age believers and the Lord Jesus Christ is also described by Paul as a **"mystery."**

In Romans 11:25, the noun *musterion* means "mystery" and refers to the will of God concerning Israel and the Gentiles being revealed during the church age by the Spirit through the apostles to the church and which was not previously known to the Old Testament prophets of Israel. The content of this mystery is that a partial hardening of Israel has taken place and will continue to take place until the full number of Gentiles who will be saved have been saved.

The partial hardening of Israel is manifested in that only a remnant of Jews will have believed in Christ since the First Advent of Christ up to the time Paul wrote Romans and this will continue to be the case up to the Second Advent of Christ. Paul taught the remnant doctrine in Romans 9:27-29 and 11:2-6. Lastly, as pertaining to our subject, the resurrection of the church is also a mystery in that it was not known to Old Testament prophets but was revealed exclusively to the apostles and thus to church age believers (1 Corinthians 15:51-53).

The fact that the rapture is a mystery doctrine indicates that it is a totally unique feature of the church age. It belongs exclusively to the church age. 1 Corinthians 15:51-57 teaches that not all church age believers will die physically but that those alive at the Rapture will be "changed" meaning that they will receive a resurrection body which will be incorruptible. This passage also teaches that the dead in Christ will be raised first before those alive on the earth. It also teaches that the rapture will happen in a "winking of an eye" (1 Corinthians 15:52). The resurrection of the

church will occur “in a moment.” This was a mystery to Old Testament saints and never recorded in the Old Testament canon of Scripture.

Therefore, the church age is also called the dispensation of the great parenthesis. Old Testament prophets skipped over the church age in silence as in Daniel 2:40 () 41; 7:23 () 24; 8:22 () 23; 11:35 () 36; Hosea 3:4 () 5; 5:15 () 6:1. Old Testament prophets knew nothing about the church age. It was not revealed to them but only to the New Testament writers of Scripture.

The rapture of the church is “imminent” which means that the rapture could happen at any time. 1 Thessalonians 5:1-2 teaches that the day of the Lord will come like a thief in the night meaning that it will take place unexpectedly.

1 Thessalonians 5:1 Now as to the times and the epochs, brethren, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord will come just like a thief in the night. (NASB95)

The only way the day of the Lord could break unexpectedly upon the world is to have it begin immediately after the rapture of the church, which is imminent.

Supporting the “imminent” return of Christ for His bride is that the Lord Jesus in John 14:1-3 first speaks of the rapture and does not mention any intervening events between preparing a place for His disciples in His Father’s house and receiving them to Himself.

John 14:1 “Do not let your heart be troubled; believe in God, believe also in Me. 2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, {there} you may be also.” (NASB95)

Notice the Lord says that He will “receive us to Himself.” Compare it with this passage in 2 Thessalonians 2:1, which deals extensively with the rapture.

2 Thessalonians 2:1 “we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him. (NASB95)

There are several Scriptures, which teach the church to expect Christ to come back at any moment.

Romans 13:12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. (NASB95)

James 5:7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is near. 9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. (NASB95)

Philippians 4:5 Let your gentle spirit be known to all men. The Lord is near. (NASB95)

Hebrews 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near. (NASB95)

Revelation 22:7 And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book. (NASB95)

Revelation 22:20 He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus. (NASB95)

The purpose of such immanency is that the church may be in a constant state of expectancy, always looking for and waiting for the coming of her Lord from heaven. Not only is the hope of His return a source of comfort and encouragement to the believer, but also it is a very definite incentive for service and for holy living. This is what John is saying in 1 John 3:2-3.

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we will be. 3 We know that when He appears, we will be like Him, because we will see Him just as He is and everyone who has this hope fixed on Him purifies himself, just as He is pure. (NASB95)

The doctrine of the “imminent” return of Christ at the rapture of the church is also supported by the fact that there are no signs preceding the rapture whereas there are many signs prior to the Second Advent of Christ, which terminates the Tribulation period.

It is important to understand that the Bible teaches that there are distinctions between the rapture and the Second Advent of Christ. Those who don’t believe in a “pre-tribulation” rapture of the church also fail to see the distinctions between the Second Advent of Christ and the rapture and thus attribute passages dealing with the latter to the former.

The rapture delivers the church while the Second Advent delivers Israel. It is seen only by the church and is therefore invisible while the Second Advent is the visible manifestation of Christ on the earth. The Lord meets the church in the earth’s atmosphere at the rapture, whereas the Lord physically lands on the Mount of Olives in Jerusalem at the Second Advent.

Signs do not precede the rapture whereas visible signs precede the Second Advent. The Lord claims His Bride at the rapture but He returns with her at the Second Advent. The rapture completes God’s program for the church while the Second Advent is related to God’s program for Israel. The rapture is a mystery, not known to Old Testament saints whereas the Second Advent is prophesied throughout the Old Testament canon. The rapture leaves creation unchanged whereas the Second Advent entails a change in creation.

The rapture does not fulfill God’s covenants to Israel whereas the Second Advent marks the beginning of their fulfillment. The rapture precedes the Tribulation whereas the Second Advent follows it. Further support of the “pre-

tribulation” view is that this position recognizes that there is an interval of time between the rapture and the Second Advent of Christ.

The rapture is something every church age believer should be eagerly anticipating because at that time they will receive their resurrection bodies. The resurrection body will be composed of flesh and bone and will not have blood as the physical body now has. It will have a different molecular structure which will enable it to walk through walls as our Lord did in John 20:19. It will be able to leave the earth vertically as our Lord did in Acts 1:9. It will be able to travel through space in an instant and appear in heaven. The believer will still be able to eat and drink in a resurrection body (Luke 24:42-43). The resurrection body will never get tired or sick and will minus the old sin nature. It will be a spiritual body with flesh and bones (1 Corinthians 15:35-50).

The resurrection or “rapture” of the church will mark the permanent eradication of the sin nature from the existence of the believer and will be the completion of the believer’s deliverance from the sin nature as well as the believer’s sanctification.

In Philippians 3:21, Paul teaches the Philippians that the Lord Jesus Christ will transform the believer’s humiliating into conformity with His glorious resurrection body.

Philippians 3:20 For our citizenship exists from eternity past in the realm of the heavens, out from which also we ourselves at the present time are eagerly anticipating as Savior, the Lord Jesus Christ 21 who will cause our humiliating body to be outwardly transformed to be identical in essence with His glorious body because of the power that will enable Him to marshal all things created to Himself. (Author’s translation)

Four Views of the Rapture

This teaching that the rapture will take place prior to the Great Tribulation period is called by theologians and students of prophecy, the “pre-tribulation” view. Not all Christians adhered to this view as a result there are four different views of the rapture. I will present the arguments for each view and then demonstrate through the Scriptures that these other views are incorrect and that the “pre-tribulation” rapture view is the correct biblical view.

The four views of the rapture: (1) “Pre-tribulation”: The rapture will take place “before” the Tribulation. (2) “Partial”: Only those believers who are worthy will be taken off the earth at the rapture. (3) “Mid-tribulation”: The rapture will take place during the “midway” point of the Tribulation. (4) “Post-tribulation: The rapture will take place “after” the Tribulation.

Dwight Pentecost gives seven points on which the post-tribulation position is based on: “Posttribulationism must be based on a denial of dispensationalism and all dispensational distinctions. It is only thus that they can place the church in that period in which is particularly called ‘the time of Jacob’s trouble’ (Jeremiah 30:7). Consequently, the position rests on a denial of the distinctions between Israel and the church. The position must rest on a denial of the Scriptural teaching concerning the nature and purpose of the tribulation period. Whereas Scripture uses such terms as wrath, judgment, indignation, trial, trouble, and destruction to describe this period, and states that the divine purpose in this period is to pour out judgment on sin, the advocate of this position must deny this essential teaching of the Word. The posttribulationist must deny all the distinctions observed from the Scriptures between the rapture and the second advent, making them one and the same. The posttribulationist must deny the doctrine of imminence, which says that the Lord may come at any time, and substitute the teaching that a multitude of signs must be fulfilled before the Lord can possibly come. The posttribulationist denies any future fulfillment to the prophecy of Daniel 9:24-27, claiming for it an historical fulfillment. The posttribulationist must apply major passages of Scripture that outline God’s program for Israel (Matthew 13; Matthew 24-25; Revelation 4:19) to the church in order to support his views. It will thus be observed that the position rests essentially on a system of denials of the interpretations held by the pretribulation rapturist, rather than on a positive exposition of the Scripture.”⁶

Pentecost gives six points in which the mid-tribulation position is based on: “Midtribulationism must either deny or at least weaken the dispensational interpretation of the Scriptures, and deny the strict distinctions between Israel and the church. This is observed in that this position places the church in the first half of the last seven years of the period determined upon Daniel’s people and city. The position must rest on a view of the tribulation that divides the period into two separate and unrelated halves, so that the church can go through the first half, even though it has no part in the last half. The position must deny the doctrine of imminence, for all the signs of the first half of the week apply to the church. The position must deny the concept of the church as a mystery, so that the church age may overlap God’s program with Israel. The position must depend, to a certain extent, on the spiritualizing method of interpretation. This is particularly evident in the explanation of the portions of Scripture dealing with the 1st half of the tribulation period.”⁷

In regards to the Pretribulation rapture position, Pentecost writes, “Pretribulation rapturism rests essentially on one major premise-the literal method of interpretation of the Scriptures. As a necessary adjunct to this, the

⁶ Things to Come, pages 164-165

⁷ Things to Come, pages 179-180

pretribulationist believes in a dispensational interpretation of the Word of God. The church and Israel are two distinct groups with whom God has a divine plan. The church is a mystery, unrevealed in the Old Testament. This present mystery age intervenes within the program of God for Israel because of Israel's rejection of the Messiah at His first advent. This mystery program must be completed before God can resume His program with Israel and bring it to completion. These considerations all arise from the literal method of interpretation."⁸

Pre-Tribulation View

The first view of the rapture is the "pre-tribulation" view, which contends that the rapture of the church will take place prior to the Tribulation period and will deliver every church age believer from this awful period. The "pre-tribulation" view adheres to the literal method of interpreting the Bible unlike the "post-tribulation" view, which spiritualizes the literalness of the events in the Tribulation in an attempt to harmonize these events with other Scriptures in the light of this interpretation.

The "mid-tribulation" view will only apply the literal method of interpretation to the last half of Daniel's Seventieth Week but spiritualize the events of the first half to permit the church to go through the first half. The "pre-tribulation" view makes a distinction between Israel and the church and sees them as two distinct entities in the plan of God. In fact, the essence of dispensationalism is the distinction between Israel and the Church. This arises out of the dispensationalist's consistent utilization of normal or plain interpretation.

Dispensationalism recognizes distinctions in God's program in history. The dispensationalist follows the principle of interpreting the Bible literally, and does not allegorize away the Bible, thus he is consistent in his interpretation. It recognizes that God's message to man was not given in one single act but was unfolded in a long series of successive acts and through the minds and hands of many men of varying backgrounds.

A dispensation is a period of human history defined in terms of divine revelation. According to the Bible, history is a sequence of divine administrations. These consecutive eras reflect the unfolding of God's plan for mankind. A dispensation is a period of history where God has designed a particular plan for man and man is tested as to whether or not he will be obedient to that particular plan.

Now, 1 Thessalonians 1:10 explicitly teaches that the church age believer is delivered from this wrath, thus it follows that the church will be raptured "before" the Tribulation.

⁸ Things to Come, pages 179-180

The purposes of the Tribulation do not include the church, thus favoring a “pre-tribulation” rapture of the church. The first great purpose of the tribulation is to prepare the nation Israel for her Messiah (Deuteronomy 4:30; Jeremiah 30:7; Ezek. 20:37; Daniel 12:1; Zechariah 13:8-9).

The book of Revelation teaches that the Tribulation period is a time when God deals with His covenant people Israel (Revelation 7:4-6; 12:1-2; 17). God’s purpose for Israel in the Tribulation is “crisis evangelism” or in other words, to lead them to a saving knowledge of Jesus Christ. These Jews who turn to Jesus Christ as Savior will enter into the blessings of the Christ’s millennial kingdom and experience the fulfillment of all Israel’s covenants.

The second great purpose of the tribulation is to pour out judgment on unbelieving man and nations.

Revelation 3:11 “Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth.” (NASB95)

Joel 3:2 “I will gather all the nations and bring them down to the valley of Jehoshaphat. Then I will enter into judgment with them there on behalf of My people and My inheritance, Israel, whom they have scattered among the nations and they have divided up My land.” (NASB95)

Since the church is composed of individuals who have believed in Jesus Christ as Savior, it follows that the church will not go through the Tribulation and God’s wrath since Christ experienced God’s wrath for the church. It is impossible for the church age believer to face God’s wrath during the Tribulation period since this would in effect cause Christ to have to face God’s wrath again since the church age believer is united to Christ as members of His body and His future bride.

The Bible teaches that the Tribulation portion of the day of the Lord is characterized by wrath, i.e. God’s righteous indignation or legitimate anger towards sin (Zephaniah 1:15, 18; 1 Thessalonians 1:10; 5:9; Revelation 6:16-17; 11:18; 14:10, 19; 15:1, 7; 16:1, 19). The tribulation period will witness the wrath of Satan in his animosity against Israel (Revelation 12:12-17) and of Satan’s man, the Beast, also known as Antichrist, in his animosity against the saints (Revelation 13:7) but even Satan’s wrath does “not” come close to the intensity of God’s wrath.

The Scriptures plainly teach that the wrath poured out during the Great Tribulation period originates with God and is therefore a time of God’s wrath upon a Christ rejecting a world that is deceived by the devil (See Isaiah 34:1-2; Joel 1:15; Obadiah 15; Revelation 15:1, 7; 16:1; Revelation 19:11-21).

The Scriptures plainly reveal that Daniel’s Seventieth week, also known as the Great Tribulation period is distinctly the time when God’s wrath and judgment fall upon the earth. This is not wrath from men, nor from Satan, except as God may use

these agencies as instruments for the execution of His will, thus the wrath during Daniel's Seventieth week is tribulation from God. This period differs from all preceding tribulation, not only in intensity but also in the kind of tribulation, since it comes from God Himself.

1 Thessalonians 5:9 explicitly teaches that the church age believer is delivered from this wrath.

1 Thessalonians 5:9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ. (NASB95)

1 Thessalonians 1:10 and 5:9 clearly exempt the church from the wrath of God.

Revelation 3:10 explicitly teaches that the church will not go through the Tribulation.

Revelation 3:10 "Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth." (NASB95)

"Because you have kept the word of my perseverance" refers to the believer in Jesus Christ in the sense that he or she has trusted in His person and work on the cross and who now sits at the right hand of the Father interceding for the believer.

"The word of My perseverance" refers to the testimony of Scripture regarding the truth of Christ as the suffering, resurrected, and so also, the victorious Savior who endured the shame of rejection and the cross and who endures today as the resurrected and ascended Lord now sitting at God's right hand (Hebrews 1:3 with 12:1-3).

The statement "**I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth**" is a promise from the Lord Jesus Christ to all church age believers that because they have trusted in Him as Savior, He will deliver them from the Tribulation period.

In support of the "pre-tribulation" view is Revelation 6-18. These chapters describe the events that will take place during Daniel's Seventieth Week and the church is conspicuously not mentioned once in these chapters, thus implying that the church will not go through this period because it has already been removed from the earth at the rapture.

The fact that the church is never mentioned in Revelation 6-18, which deals exclusively with events of the Tribulation period is an indication that the church will not go through the Tribulation.

Also, in support of the "pre-tribulation" view of the rapture is that the New Testament epistles are silent on the church going through the Tribulation, which would leave the church unprepared if they were to go through the Tribulation.

Revelation 12 teaches that the object of Satan's attack during the Tribulation period is Israel, which is significant since the church is the body of Christ and why not attack the church!

Also supporting the "pre-tribulation" view is the fact that the Holy Spirit permanently indwells each and every church age believer and 2 Thessalonians 2:7 teaches that the Antichrist cannot appear until the Spirit who indwells the church is taken away from the earth.

2 Thessalonians 2:1 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. 3 Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. (NASB95)

The expressions "the man of lawlessness" and "the son of destruction" is a reference to Antichrist.

Paul's statement that the Antichrist "**opposes and exalts himself above every so-called god or object of worship**" means that he ranks himself superior to all the supreme beings worshiped by the various religions of the world, which will be a fulfillment of Daniel 11:36.

Paul's statement in 2 Thessalonians 2:4 that Antichrist will "**take his seat in the temple of God, displaying himself as God**" is a reference to the statement in Daniel 9:27, "**on the wing of abominations will come one who makes desolate.**"

2 Thessalonians 2:5 "Do you not remember that while I was still with you, I was telling you these things? 6 And you know what restrains him now, so that in his time he will be revealed. 7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. 8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; 9 that is, the one whose coming is in accord with the activity of Satan, 10 with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. (NASB95)

"He who now restrains" refers to the Holy Spirit since He is the only one who has the power to restrain evil.

The Bible teaches that the Holy Spirit permanently indwells the church age believer's body anointing (John 14:16-17; Romans 8:9; 1 Corinthians 3:16; 6:18-20).

A comparison of these passages with 2 Thessalonians 2:7-8 teaches that Antichrist cannot be revealed until the Holy Spirit is taken out of the way and for the Holy Spirit to be taken out of the way, every church age believer would have to be removed as well since the Spirit permanently indwells every church age believer.

The “immanency” of the rapture further supports the “pre-tribulation” view since 1 Thessalonians 5:1-2 teaches that the day of the Lord will come like a thief in the night meaning that it will take place unexpectedly.

Those who don’t believe in a “pre-tribulation” rapture of the church also fail to see the distinctions between the Second Advent of Christ and the rapture and thus attribute passages dealing with the latter to the former.

There will be three major events following the Rapture for the church in heaven: (1) Bema Seat Evaluation: Involving all believers (2 Corinthians 5:10; Romans 14:10). (2) Overcomer believers are presented to the Father by the Lord Jesus Christ (Revelation 3:5). (3) Marriage of the Lamb: Involving all believers (Revelation 19:7).

Also, the events of Daniel’s Seventieth Week have to take place between the rapture and the Second Advent of Christ.

The “pre-tribulation” view unlike the “mid-tribulation” and “post-tribulation” views do not take this into consideration.

If all believers are raptured at the Second Advent of Christ, then there are no believers with non-glorified bodies to enter the millennial kingdom, which causes a major problem for the “post-tribulation” view, which contends that the rapture will take place at the end of the Tribulation period.

Therefore, the “pre-tribulation” view is the correct biblical view because it interprets the bible literally and does not allegorize or spiritualize Scripture and thus respects the authority of Scripture.

Secondly, this view is the biblical view because it recognizes the distinctions between Israel and the church and the rapture and the Second Advent. It also is correct since it supports the immanency of the rapture, which is designed to motivate the Christian to grow to spiritual maturity.

Finally, it magnifies the faithfulness of the Lord to the church in that it corresponds with the Lord’s explicit promise to deliver His bride from the Tribulation.

Mid-Tribulation View

The “mid-tribulation” position contends that Christ will remove the church from the earth during the midway point of the Tribulation. In this view, the rapture is said to occur in connection with the sounding of the seventh trumpet and the

catching up of the two witnesses in Revelation 11. However, the seventh and final trumpet judgment recorded in Revelation 11:15-19 comes at the end of the Tribulation period and results in the Second Advent of Christ.

The seven trumpets mentioned in Revelation chapters 8 and 9 and 11:15-19 are all related to the nation of Israel during Daniel's Seventieth Week and have no connection whatsoever to the church.

The first four trumpet judgments are separated from the last three in that the latter are specifically called "woe" judgments. Revelation 8:6-7 records the first of the seven trumpet judgments and is directed at the earth and results in a third of the inhabitants of planet earth are killed.

The first trumpet results in hail and fire being cast to the earth mingled with blood, which results in a third of the earth being burned up meaning trees and the grass are burned up as well as various crops like wheat, barley, rice, and corn.

Revelation 8:8-9 records the second of the seven trumpet judgments and is directed at the sea and results in a third of the sea becoming blood and a third of aquatic life dying and a third of the ships being destroyed.

Revelation 8:10-11 records the third trumpet judgment, which involves a large star called "Wormwood" falling upon rivers and springs of water making them bitter.

Revelation 8:12-13 records the fourth of the seven trumpet judgments that is directed at the sun, moon and stars of the stellar universe, which results in a third of them being darkened so that the day would not shine for a third of it and the night in the same way.

Revelation 9:1-12 records the fifth trumpet judgment, which is the first woe, and results in the release from prison of fallen angels who look like locusts and are energized by Satan and are not permitted to kill men but only to torment them.

Revelation 9:13-21 records the sixth of the seven trumpet judgments, which is the second woe.

Revelation 11:15-19 records the seventh and final trumpet judgment, which is the third woe and results in the Second Advent of Christ.

Revelation 11:15 Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." 16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 17 saying, "We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. 18 And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth." 19

And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm. (NASB95)

Chronologically, the seven bowl judgments follow the seven trumpet judgments that are recorded in Revelation 8:1-9:21 and 11:15-19 and the seven trumpet judgments follow the seven seal judgments that are in Revelation 6:1-17 and 8:1-5.

So the seven seal judgments begin God's judgment program during Daniel's Seventieth Week.

Revelation 6:1-2 records the Lord Jesus Christ in heaven breaking the first of the seven seal judgments, which results in the appearance of the Antichrist on the stage of history as a peace maker and who is depicted as riding on a white horse. The rise to prominence of the Antichrist as a man of peace is the result of the breaking of the first seal judgment recorded in Revelation 6:1-2.

Revelation 6:1 Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come." 2 I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. (NASB95)

The rider in this passage is not the Lord Jesus Christ since this occurs too early in Daniel's Seventieth Week since at this time Christ is in heaven rewarding His bride while at the same time pouring out wrath from the throne mentioned in Revelation 4:2. Christ's coming on a white horse is at the end and is the culmination of the Tribulation.

Also, Revelation 6:16 records the Lamb as still in heaven. Furthermore, the white horse rider is not Christ since the other three horses are instruments of judgment with each rider an instrument of evil and judgment on the world. The Lord Jesus Christ is also the one who opens the seals allowing the riders to go forth and would not be one of the riders. He also puts an end to the Tribulation judgments. Here, in Revelation 6:1-2, the judgments of the entire Tribulation have yet to take place. Lastly, the crown this first rider is wearing is the *stephanos* crown, a single crown and a victor's crown, not the *diadem* crown of a sovereign.

Revelation 19, the white horse rider wears many crowns, and they are the *diadem* crowns or in other words, the crowns of sovereignty. That the rider sat on a white horse is significant since white is a symbol of peace, thus the symbolism is that Antichrist will come as a peacemaker.

Daniel 9:27 teaches that the Antichrist will establish a peace treaty with the leadership of Israel, which begins Daniel's Seventieth Week. One of Antichrist's first accomplishments will be to find a solution to the Arab-Israeli conflict with a

peace treaty with Israel according to Daniel 9:26-27, which begins Daniel's seventieth week, the unprecedented time of Jacob's distress (Jeremiah 30:7).

Daniel 9:27 “**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 will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.**” (NASB95)

The statement “**he will make a firm covenant with the many for one week**” refers to Antichrist making a seven-year covenant with Israel, which actually begins Daniel's seventieth week (See 2 Thessalonians 2:1-4).

The expression “**firm covenant**” means that Antichrist will not renew an existing treaty but will establish an original one that contains strong and firm guarantees with the Israeli leadership ensuring Israel's security.

“**The many**” does “not” mean that Antichrist will make this covenant “with all” since the definite article in the Hebrew text that precedes the adjective *rav*, converts the adjective into a noun and means, “**the leaders**” which is a reference to the military and political leadership of the nation of Israel at that time.

Therefore, Daniel 9:27 teaches that Daniel's Seventieth Week comes after the rapture but does “not” begin with the rapture. So, while the rapture will precede Daniel's Seventieth Week (Great Tribulation period), it does “not” begin it but rather the signing of the peace treaty between Antichrist and the leadership in Israel will begin it.

Daniel 9:27a indicates that he will pretend to be Israel's benefactor and make a treaty with her but will turn against her in the mid-way point of Daniel's Seventieth Week and will persecute Israel and occupy Jerusalem for three and a half years.

Notice in Revelation 6:1-2 that the rider's weapon is a bow, yet no arrows are mentioned. The bow is a symbol of distant victory and since no arrows are mentioned it seems to indicate that he gains his victory by bloodless tactics. That all this is true is indicated further by the fact that peace isn't taken from the earth until the second seal.

Antichrist will have a hidden agenda since his purpose is not world peace, but rather world domination since Revelation 6 goes on to say that he goes out conquering and to conquer. This covenant between Antichrist and Israel is a peace treaty, which will guarantee Israel's safety in the land and suggests that Israel will be in her land but will seek support that she had previously. The agreement between Israel and Antichrist stipulates that he will rush to the aid of Israel in the event of an enemy attack (Daniel 9:27; cf., 11:38-39).

The Lord Jesus Christ's prophecy in His Olivet Discourse of the appearance of false Christ's during the first three and a half years of Daniel's Seventieth Week

recorded in Matthew 24:5-6, parallels the first seal judgment recorded in Revelation 6:1-2.

Therefore, the rapture does not occur in connection with the sounding of the seventh trumpet and the catching up of the two witnesses in Revelation 11 since the seventh trumpet completes God's judgment program at the end of the Tribulation.

Also, the first seal judgment, which precedes the seven trumpet judgments predicts the emergence of Antichrist and 2 Thessalonians 2:7-8 says he cannot appear until the removal of the Spirit, which would result in the removal of the church since the church is permanently indwelt by the Spirit.

So the seventh trumpet judgment takes place at the end of the Tribulation period and thus cannot be used as support for the "mid-tribulation" position. Connected to this, the "mid-tribulation" view also contends that the seventh trumpet of Revelation 11:15 and the last trump of 1 Corinthians 15:52 and 1 Thessalonians 4:16 are identical.

Some expositors have tried to associate the "**trumpet of God**" in 1 Thessalonians 4:16 and the "**last trumpet**" in 1 Corinthians 15:52 with the last or seventh trumpet of the Tribulation and with the trumpet of Matthew 24:31. By doing this, they attempt to put the rapture either in the Tribulation or at its end, when the Lord returns to earth.

In both of these passages, this trumpet is followed by the resurrection of the church, i.e. the rapture. There are obvious differences that exist between the "**trumpet of God**" in 1 Thessalonians 4:16 and the "**last trumpet**" in 1 Corinthians 15:52 and the last or seventh trumpet of the Tribulation in Revelation 8:7f. and with the "**great trumpet**" of Matthew 24:31.

The trumpet in 1 Thessalonians 4:16 and 1 Corinthians 15:22 should not be equated with Joel 2:1 or with Revelation 8:7f since there are many differences between them. In 1 Corinthians 15:22 the trumpeter is not stated whereas the trumpet in Matthew 24:31 and the trumpets of Revelation 8 are blown by angels. In 1 Thessalonians 4:16 the trumpeter is Christ whereas the trumpet in Joel is a human being, an Israelite.

The purpose of the "**great trumpet**" in Matthew 24:31 is to have the elect angels gather the living elect on the earth whereas the purpose of 1 Corinthians 15:52 is to gather the living church age believers. With the blowing of the trumpet in 1 Thessalonians 4:16, Christ Himself and not the elect angels gather living church age believers to Himself whereas in Revelation purpose of the blowing of the trumpet by angels to execute judgment during the last three and a half years of Daniel's Seventieth Week.

The purpose of the trumpet in Joel 2:1 to assemble Israel and warn them against danger. The trumpet in Joel is an alarm to the nation of Israel that signals that the

day of the Lord has begun. In Joel 2, the armies of Israel and her people are being warned of an impending attack.

The result of the blowing of the “**great trumpet**” in Matthew 24:31 results in entrance into the kingdom or millennial kingdom of Christ whereas the result of the blowing of the trumpet in 1 Corinthians 15:52 is the resurrection of church age believers.

The result of the blowing of the trumpet of God in 1 Thessalonians 4:16 is also the resurrection of church age believers whereas the result of the blowing of the trumpets by elect angels in Revelation 8 is the execution of judgments during the last three and a half years of Daniel’s Seventieth Week.

The result of the blowing of the trumpet in Joel 2 is war and an invasion from an enemy.

Therefore, because of these obvious differences between these trumpets, the trumpets of Revelation 8 and the “**great trumpet**” in Matthew 24:31 and the trumpet of Joel 2:1 do not take place at the same time as the trumpets mentioned by Paul in 1 Corinthians 15:52 and 1 Thessalonians 4:16.

The “**last trumpet**” of 1 Corinthians 15:52 is thought by some expositors of the Bible to be associated with the trumpet judgments that appear in Revelation 8. Consequently, they place the rapture at the end of the Tribulation period, i.e. Daniel’s Seventieth Week. However, a comparison of the differences between the various trumpets mentioned in Revelation 8, Joel 2:1, Matthew 24:31, 1 Corinthians 15:52 and 1 Thessalonians 4:16, indicates quite clearly that the “last trumpet” in 1 Corinthians 15:52 is the very voice of the Lord Jesus Christ calling out the church in resurrection.

The “**last trumpet**” of 1 Corinthians 15:52 and the “**trumpet of God**” in 1 Thessalonians 4:16 both result in the resurrection of the church and the purpose of both are to gather the church to Christ and they are not blown by elect angels. Whereas, the trumpet judgments of Revelation 8 and the “**great trumpet**” in Matthew 24:31 are blown by elect angels and the result of the former is the execution of judgments during the Tribulation whereas the result of the latter is entrance into Christ’s millennial kingdom.

Therefore, the “mid-tribulation” view that the seventh trumpet of Revelation 11:15 and the last trump of 1 Corinthians 15:52 and 1 Thessalonians 4:16 are identical is erroneous. Also, the “mid-tribulation” view holds that the rapture is described in Revelation 11.

The “mid-tribulation” view holds that the rapture is described in Revelation 11 by contending that the “two-witnesses” are symbolic of a “larger company of witnesses” that they represent two groups, the dead and the living at the rapture. They interpret the cloud as representing the Lord’s presence and that the great

voice is the shout of 1 Thessalonians 4:16. This interpretation is totally devoid of exegesis and is an argument from analogy.

The two witnesses are spoken of in Revelation 11 as individuals and not as symbolic representatives of the church. These two witnesses are called “two olive trees,” which means that they are associated with Israel since in the Old Testament the olive tree represented Israel, which would refute the “mid-tribulation” view that the two witnesses are symbolic of the church (See Hosea 14:6; Romans 11:17, 24).

The problem with the “mid-tribulation” position is that it denies the distinction between Israel and the church in the sense that it places the church in the first half of the seventieth week, which was decreed for Daniel’s people the Jews according to Daniel 9:24. The church is nowhere mentioned in the prophecy of Daniel’s Seventy Weeks and in particular the Seventieth Week. In fact, this prophecy deals explicitly with Israel and never mentions the church which would be inappropriate since the church is the body of Christ.

Daniel 9:24 “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.” (NASB95)

The phrase “**your people**” indicates that the prophecy deals specifically with the history of the nation of Israel and the city of Jerusalem and not with world history or church history.

The “mid-tribulation” position also denies the doctrine of the immanency of the rapture in that they apply to the church all the signs that were designed to warn Israel of Christ’s Second Advent. It also denies the doctrine that the church age is a “mystery” dispensation meaning it was not known to Old Testament prophets in that it has the church age overlap with God’s program for Israel detailed in Daniel’s Seventy Weeks.

Ephesians 3:8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things. (NASB95)

The “mid-tribulation” view argues that God promises the church tribulation and therefore can expect to experience the first half of the Tribulation period. However, the term “tribulation” can be used in a “technical” way referring to a specific period in the future and a “non-technical” way meaning it is not used with reference to a specific period of time in the future.

The term “tribulation” is used in relation to the church in a “non-technical” way in John 16:33, Romans 5:3, 8:35, 12:12, 1 Thessalonians 1:6 and Revelation 1:9,

2:9-10, whereas it is used in “technical” way in Matthew 24:9, 21, 29, Mark 13:19, 24 and Revelation 7:8, 14 where it is used with reference to the Tribulation period. God does not want the Christian to believe in the “mid-tribulation” position because it denies the distinction between Israel and the church in the sense that it places the church in the first half of the seventieth week, which was decreed for Daniel’s people the Jews according to Daniel 9:24.

Why is it important that the Christian knows that the mid-tribulation view is incorrect? God does not want the Christian to believe in the “mid-tribulation” view because it denies the doctrine of the immanency of the rapture in that they apply to the church all the signs that were designed to warn Israel of Christ’s Second Advent. He wants you to know that the rapture is imminent because it serves as motivation to live our lives in a manner worthy of the Lord (1 John 3:1-3).

The “mid-tribulation” view argues that God promises the church tribulation and therefore can expect to experience the first half of the Tribulation period. However, the term “tribulation” can be used in a “technical” way referring to a specific period in the future and a “non-technical” way meaning it is not used with reference to a specific period of time in the future.

The term “tribulation” is used in relation to the church in a “non-technical” way in John 16:33, Romans 5:3, 8:35, 12:12, 1 Thessalonians 1:6 and Revelation 1:9, 2:9-10, whereas it is used in “technical” way in Matthew 24:9, 21, 29, Mark 13:19, 24 and Revelation 7:8, 14 where it is used with reference to the Tribulation period. It is also important for every Christian that he or she understands the pre-tribulation view of the rapture is the correct view because it is God’s will and God wants His children to know His will.

Also, it is important for every Christian that he or she understands that they will not go through the tribulation period because it is in the Word of God and Christians in 2 Peter 3:18 are commanded to grow in the grace and “knowledge” of the Lord Jesus Christ and the Word of God is His mind and thinking.

Lastly, it is important for every Christian that he or she understands that the mid-tribulation view of the rapture is incorrect in order to minister to fellow Christians who have been misled by such teaching and instruct them in the correct doctrine.

Post-Tribulation View

The third view is the “post-tribulation” position, which contends that the rapture will take place at the end of the Tribulation period, which means then that the church would have to go through the Tribulation. With this position, the church is taken off the earth and then immediately placed right back down on it, which

obviously leaves no time for the Bema Seat Evaluation of the church to take place (2 Corinthians 5:10) and the Marriage of the Lamb (Revelation 19:1-7).

The “post-tribulation” position denies all distinctions between the rapture and the Second Advent since they make them one and the same event. The rapture delivers the church while the Second Advent delivers Israel. The rapture is seen only by the church and is therefore invisible while the Second Advent is the visible manifestation of Christ on the earth. The Lord meets the church in the earth’s atmosphere at the rapture, whereas the Lord physically lands on the Mount of Olives in Jerusalem at the Second Advent.

Signs do not precede the rapture whereas visible signs precede the Second Advent. The Lord claims His Bride at the rapture but He returns with her at the Second Advent. The rapture completes God’s program for the church while the Second Advent is related to God’s program for Israel. The rapture is a mystery, not known to Old Testament saints whereas the Second Advent is prophesied throughout the Old Testament canon. The rapture leaves creation unchanged whereas the Second Advent entails a change in creation. The rapture does not fulfill God’s covenants to Israel whereas the Second Advent marks the beginning of their fulfillment. The rapture precedes the Tribulation whereas the Second Advent follows it.

Therefore, as we can see the “post-tribulation” position denies all distinctions between the rapture and the Second Advent since they make them one and the same event. Also, the “post-tribulation” view like the “mid-tribulation” view argues that the church has been promised tribulation, which indicates then that the church will have to go through the Tribulation period. However, the “tribulation” can be used in a “technical” way referring to a specific period in the future and a “non-technical” way meaning it is not used with reference to a specific period of time in the future.

The term “tribulation” is used in relation to the church in a “non-technical” way in John 16:33, Romans 5:3, 8:35, 12:12, 1 Thessalonians 1:6 and Revelation 1:9, 2:9-10, whereas it is used in “technical” way in Matthew 24:9, 21, 29, Mark 13:19, 24 and Revelation 7:8, 14 where it is used with reference to the Tribulation period.

Also, another problem with the “post-tribulation” position is that it considers the prophecy of Daniel’s Seventy Weeks to be completely fulfilled. A “week” in the prophecy of Daniel 9:24-27 refers to 7 prophetic years of 360 days; therefore, the prophecy of the 70 weeks of Daniel refers to 490 prophetic years of Israel’s history.

Daniel 9:24 “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.” (NASB95)

The phrase **“your people”** indicates that the prophecy deals specifically with the history of the nation of Israel and the city of Jerusalem and not with world history or church history.

“To finish the transgression” refers to the nation of Israel’s apostasy and sin and wandering over the face of the earth will be brought to its consummation within the seventy-sevens or 490 prophetic years at the 2nd Advent of Christ, on the Day of Atonement.

“To bring an end of sin” refers to bringing sin into judgment at the cross, and extending forgiveness for sins already committed through faith in the coming Redeemer, the Messiah.

“To make an atonement for iniquity” refers to the Cross of Christ as it affects the restoration of the nation of Israel at the Second Advent of Christ (See Zechariah 12:10).

In the Hebrew text, the phrase **“to bring in everlasting righteousness”** literally means “to cause to bring in everlasting righteousness” and refers to the millennial reign which will be characterized by righteousness.

The phrase **“to seal up vision and prophecy”** refers to the fact that all that God promised to Israel throughout her history by means of the prophets will be fulfilled during Christ’s millennial reign.

The sixth divine objective **“to anoint the Most Holy Place”** refers to the dedication of the most holy place in the millennial temple which is described in detail in Ezekiel 41-46.

Daniel 9:25 “So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.” (NASB95)

“The issuing of a decree to restore and rebuild Jerusalem” was the fourth of four decrees made by Persian rulers in reference to the Jews: (1) Cyrus’ decree in 538 B.C. (2 Chronicles 36:22-23; Ezra 1:1-4; 5:13). (2) Darius’ I decree in 520 B.C. (Ezra 6:1; 6-12). (3) Artaxerxes Longimanus’ decree in 458 B.C. (Ezra 7:11-26). (4) Artaxerxes Longimanus’ decree in 444 B.C. (Nehemiah 2:1-8).

The first three decrees say nothing about the rebuilding of the city of Jerusalem itself since the first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple but the fourth decree granted the Jews permission to rebuild Jerusalem’s city walls.

The first period of 49 years refers to the rebuilding of Jerusalem (Neh. 2:12-15) and the 62 “sevens” or 434 years extend up to the introduction of Jesus as the Messiah to the nation of Israel (**“until the Messiah, the Prince”**), which was concluded on the day of our Lord’s Triumphal entry into Jerusalem just before He was crucified (**“cut off”**).

Daniel 9:26 “Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.” (NASB95)

The statement **“after the sixty-two weeks the Messiah will be cut off”** refers to the crucifixion of Christ.

“The people” refers to the Romans who under the general Titus destroyed the city of Jerusalem in 70 A.D.

“The prince who is to come” refers to the Antichrist who will make a seven-year treaty with Israel to begin Daniel’s seventieth week.

Three and a half years into the treaty, he will break and desecrate the rebuilt Jewish temple and declare himself world-ruler and God and will demand to be worshipped as God.

So we can see that the first seven weeks and the sixty-two weeks that followed it ran consecutively with no time between them and totaled 483 years and extended from March 5, 444 B.C to March 30, 33 A.D.

In order to understand how 444 B.C. to A.D. 33 can equal 483 years, we must understand that the Jewish calendar had 360 days per year, thus 483 years times 360 days equals 173,880 days. The Gregorian Calendar contains 365 days a year and under this 444 B.C. to A.D. 33 would be 476 years since only one year expired between 1 B.C. and A.D. 1. A total of 476 years divided by four (a leap year every four years) gives 119 additional days but three days must be subtracted from 119 because centennial years are not leap years, though every 400th years is a leap year. Thus, 476 years times 365 days equals 173,740 days and if we add 116 days in leap years and 24 days (March 5-30), we have 173,880 days.

The church age takes place between Daniel 9:26 and 27 and was a **“mystery”** (Ephesians 3:9) meaning it was not known to Old Testament prophets such as Daniel.

God has temporarily set aside Israel because of her rejection of Jesus Christ as Messiah (Romans 9-11) in order to form the church and to fulfill the **“times of the Gentiles,”** which we will note in this study of the day of the Lord.

Daniel 9:27 “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 will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” (NASB95)

The statement **“he will make a firm covenant with the many for one week”** refers to antichrist making a covenant with Israel, which actually begins Daniel’s seventieth week (See 2 Thessalonians 2:1-4).

“But in the middle of the week he will put a stop to sacrifice and grain offering and on the wing of abominations will come one who makes desolate,” refers to the antichrist stopping the Levitical sacrifices that will be reestablished in the rebuilt temple in Jerusalem in the middle of Daniel’s seventieth week.

The statement in Daniel 9:27, **“on the wing of abominations will come one who makes desolate”** means that the Antichrist will proclaim himself as God and seat himself on the mercy seat between the wings of the two cherubim on either the recovered Ark of the Covenant or one built by himself, which will be located in the Holy of Holies in the rebuilt temple in Jerusalem.

Matthew 24:15 “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains.” (NASB95)

2 Thessalonians 2:3 Let no one in any way deceive you, for it will not come unless the departure comes first, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. (NASB95)

The phrase **“even until a complete destruction, one that is decreed, is poured out on the one (Antichrist) who makes desolate”** refers to the destruction of antichrist at the 2nd Advent of Christ when he will be thrown into the lake of fire (See Revelation 19:20; Daniel 7:11, 26).

So, we can see that the seventy weeks of Daniel of 490 prophetic years are divided into three segments: (1) 7 “sevens” (49 years): The decree of Artaxerxes in 444 B.C. (Neh. 2:1-8) to the completion of the rebuilding of Jerusalem (Daniel 9:25). (2) 62 “sevens” (434 years): The completion of the rebuilding of Jerusalem to Christ’s Triumphal Entry into Jerusalem and crucifixion in 33 A.D. (Daniel 9:25-26) (3) 1 “seven” (7 years): Tribulation period (Daniel 9:27).

None of the events mentioned in Daniel 9:27 have been fulfilled in history, thus refuting the “post-tribulation” position that Daniel’s Seventy Weeks have been fulfilled. Also, the Lord Jesus Christ in His Olivet Discourse, in which He addressed the future of Israel, spoke of a yet future fulfillment of the Seventieth Week of Daniel “after” His death.

Proponents of this “post-tribulation” view contend that John the Baptizer began his ministry as the “Seventieth Week” was ushered in and Christ was baptized, tempted and began to preach a few months later. They also say that the first half of the week was used in preaching the gospel of the kingdom and the middle of the week was reached at Passover. They contend that the Passover was exactly in the middle of the seventieth week.

According to this theory Christ becomes the one who confirms the covenant and in the period of His ministry the six great promises of Daniel 9:24 have already been fulfilled. In response to this, it can be stated that the six areas of promise in Daniel 9:24 are related to Israel and Jerusalem and are the logical outgrowth of the covenant with that nation. Israel has not experienced her national salvation. The church cannot now be fulfilling these promises. Therefore, we can conclude that the six promises in Daniel 9:24 await a future fulfillment.

Christ could not have confirmed the covenant as the “post-tribulation” view holds since the “**he**” of Daniel 9:27 must have as its antecedent “**the prince that shall come**” of the preceding verse. Therefore, because this one is related to the people who destroyed Jerusalem, namely the Romans, the one confirming the covenant cannot possibly be Christ but rather Antichrist who will make a treaty with Israel, which he shall break.

“Post-tribulation” view most strongly depends on the interpretation that the resurrection of all believers whether the church or Old Testaments saints is at the end of the Tribulation period just prior to the millennium. Again, they fail to see the distinction between Israel and the church in that they have the resurrection of the church taking place at the same time as the resurrection of Israel. They also fail to see that the Scriptures teach that the resurrection of believers throughout history takes place in stages.

The chronological order of events in God’s resurrection program: (1) The humanity of Christ in hypostatic union (Matthew 28; Mark 16:1-14; Luke 24:1-12; John 20:1-9). (2) The Church at the rapture, which takes place prior to Daniel’s Seventieth Week (1 Corinthians 15:51-58; 1 Thessalonians 4:13-18; Philippians 3:21). (3) Old Testament believers and Tribulation martyrs at the Second Advent of Jesus Christ, which ends Daniels’ Seventieth Week (Daniel 12:2-3; Revelation 20:4). (4) Every non-believer in human history will be raised from the dead at the Great White Throne Judgment of unbelievers at the end of human history (Daniel 12:2; Revelation 20:11-15).

Lastly, another argument used to support the “post-tribulation” position is that the wheat in our Lord’s parable of the wheat and the tares that appears in Matthew 13 refers to the church being raptured.

Matthew 13:24-30 records our Lord giving this parable. Matthew 13:36-43 records our Lord explaining the parable to His disciples.

This parable of the wheat and the tares does not refer to the history of the church has some have erroneously interpreted it to be but rather it is the history of the kingdom of God. It does not refer to the church age but rather the entire age from the rejection of Christ to His Second Advent.

In the parable, God will be sowing and so will the devil and at the end of the age, God will distinguish those who are His children and those who are the devils’.

The latter will be removed from the earth. This judgment will be followed by the establishment of the millennial kingdom on earth. So the rapture is not in view in the parable and thus the parable cannot be used to support the “post-tribulation” position.

Chapter Five: The Millennial Reign of Jesus Christ and the Day of the Lord

As we noted in our study of chapter one, there are “day of the Lord” prophecies which will be fulfilled through the millennial reign of Jesus Christ (Zech. 14:9-21; Joel 3:17-21).

The Scriptures teach that Jesus Christ Himself will reign bodily in Jerusalem for a thousand years as the King of the earth and Israel will be head of the nations. Jesus Christ will establish His millennial reign at His Second Advent. He will come from heaven with the elect angels and the church to deliver Israel from Satan and the non-elect angels and Antichrist, the false prophet and the Tribulational armies. During the millennial reign of Christ, Satan will be incarcerated for a thousand years. Israel will be regathered and the four unconditional covenants that the Lord established with the nation will be literally fulfilled. There will be perfect social, economic, environmental and political conditions during the millennial reign of Christ. During this time, God will make a display of the absolute authority of divine government through the rule of the Messiah. Men will be subjected to and tested by the authority of the King.

The Messianic reign is the final divine trial of sinful man on this earth before the Great White Throne Judgment and destruction of the earth. The millennial age is designed by God to be the final test of fallen humanity under the most ideal circumstances, surrounded by every enablement to obey the rule of the King, from whom the outward sources of temptation such as Satan have been removed, so that man may be found and demonstrated to be a sinner by nature.

The word “millennium” is derived from the Latin words *mille*, “thousand” plus *annus*, “year.” The corresponding Greek expression in Revelation 20:4-7, *chilia ete*, gives rise to the term “chiliasm,” properly a synonym for “millennialism.” The term “chiliasm” has been superseded by the designation “premillennialism.” The word “millennium” denotes a biblical doctrine taught in Revelation 20:1-6 and throughout the Old Testament. It describes the penultimate triumph by the Lord Jesus Christ over Satan and the kingdom of darkness and the establishment of the kingdom of God on planet earth.

The distinctive feature of this doctrine is that Christ will return “before” the thousand years and therefore will characterize those years by His personal presence and exercise of His rightful authority, securing and sustaining all the blessings on the earth which are ascribed to that period. This thousand-year period takes place

between the resurrection of the church, Israel, born-again Gentiles and the resurrection of unsaved at the end of history.

Fulfillment of the Four Unconditional Covenants to Israel

The millennial reign of Christ will literally fulfill the four unconditional covenants that God established with the nation of Israel: (1) Abrahamic (Gen. 12:1-3; 13:16; 22:15-18; 26:4; 28:14; 35:11; Ex. 6:2-8). (2) Palestinian (Gn. 13:15; Ex. 6:4, 8; Num. 34:1-12; Dt. 30:1-9; Jer. 32:36-44; Ezek. 36:21-38). (3) Davidic (2 Sam. 7:8-17; Psa. 89:20-37) (4) New (Jer. 31:31-34; cf. Heb. 8:8-12; 10:15-17).

There are seven great features that are distinct in each of these unconditional covenants to Israel: (1) Israel will be a nation forever. (2) Israel will possess a significant portion of land forever. (3) Israel will have a King ruler over her forever. (4) Israel will have a throne from which Christ will ruler, forever. (5) Israel will have a kingdom forever.

The entire expectation of Old Testament Israel is involved with its earthly kingdom, the glory of Israel and the promised Messiah seated in Jerusalem as ruler of the nations. Since the Lord Jesus Christ literally fulfilled prophecy during His First Advent, then He will certainly literally fulfill the prophecies related to the millennium at His Second Advent.

The word used most often in the Old Testament to express the covenant concept is the Hebrew noun *b^erith*. A general characteristic of the OT *b^erith* is its unalterable and permanently binding character.

There two categories of covenants: (1) Conditional (2) Unconditional. The fulfillment of unconditional covenants depended entirely upon the faithfulness of God rather than the man whereas the fulfillment of a conditional covenant depended upon the faithfulness of man.

In a conditional covenant, that which was covenanted depended on the recipient of the covenant for its fulfillment, not on the one making the covenant. Certain obligations or conditions would need to be kept by the recipient of the covenant before the giver of the covenant would be obligated to fulfill what was promised. This type of covenant has an “if” attached to it. The Mosaic Covenant made by God with Israel is an example of a conditional covenant.

In an unconditional covenant, on the other hand, that which was covenanted depended for its fulfillment solely on the one making the covenant. That which was promised was sovereignly given to the recipient of the covenant on the authority and integrity of the one making the covenant, entirely apart from the merit or response of the receiver. It was a covenant with no “if” attached to it whatsoever.

Now we need to clarify an important aspect of an unconditional covenant. An unconditional covenant which binds the one making the covenant to a certain course of action, may have blessings attached to it that are conditioned on the response of the recipient. That response is simply faith or to trust that God will deliver on His promise.

The fulfillment of unconditional covenants does not depend on the continued obedience of the recipient but rather the integrity and faithfulness of God who instituted the covenant. Therefore, the promises contained in the four unconditional covenants will all be literally fulfilled since their fulfillment is based upon the faithfulness of God rather than the nation of Israel.

Fulfillment of the Abrahamic Covenant

The story of Abraham is recorded in Genesis 11:27-25:11. Abraham was born around 2161 B. C. in the land of Ur of the Chaldeans (Gen. 11:31). His father's name was Terah (Gen. 11:27) and he also was born in Ur. He was a prophet of God according to Genesis 20:7.

Abraham had two wives with his first being Sarah according to Genesis 11:29 and his second was Keturah according to Genesis 25:1-6. Sarah bore him one son, the son of promise, Isaac (Genesis 21:1-4) from whom came Jacob whose name was later changed to Israel. The nation of Israel descended from Abraham's son Isaac and his grandson Jacob.

Keturah bore Abraham six sons (Genesis 25:2) and through Jokshan, Abraham had two grandsons and three great-grandsons (Genesis 25:3), for a total of five children of Jokshan and through Midian, Abraham's fourth son through Keturah, he had five grandsons (Genesis 25:4). These sons that Keturah bore Abraham formed one branch of the Arabs.

He had a son through his concubine Hagar and his name was Ishmael, who was the progenitor of one branch of the Arabs (Gen. 16; 17:20; 21:13; 25:12-18). Therefore, Abraham was the progenitor or father of the Jews and the Arabs since both these groups descended from him through his wives, Sarah and Keturah and his concubine, Hagar.

His name was originally 'Abram,' which means "exalted father," but was changed by God in Gen. 17:5 to "Abraham" after God had established His covenant with him. The name Abraham means "father of a multitude," and this he was indeed though he and his wife Sarai were childless up until the time that Abraham was hundred years old (Gen. 21:5).

Abram was a fairly common name in those days and means, "exalted father" or "my father is exalted." It was given to him by his father Terah to honor the moon god Nannar, which Terah worshipped and not the God of the Bible. On the other

hand, the name Abraham means, “father of a multitude” and became a declaration of God’s purpose and of His covenant with Abraham, which God would accomplish by making Abraham prolific so that not only populous nations but also kings would be among his descendants.

Abraham is one of the heroes of faith and in Hebrews 11:8, he is mentioned as the fourth member in God’s Hall of Fame. Romans 4:11 says that he is the “**father of all them that believe**” thus indicating that he is the progenitor of all those who believe in the Lord Jesus Christ, which would of course, include Christians. In James 2:23, Abraham is called in Scripture “**the friend of God.**”

At times in his life, Abraham did not walk in faith as demonstrated in Genesis 12:10-20 where he left the land of Canaan without the Lord’s direction because of the famine in that land. Also, out of fear for his life told the Egyptians that Sarah was his sister and not his wife. This led to Pharaoh attempting to add Sarah to his harem but the Lord intervened.

Genesis 20 records Abraham committing the same sin but this time with the king of the Philistines, Abimelech and again the Lord delivered him.

Genesis 13 records Abraham’s magnanimous behavior towards Lot. Genesis 14 records Abraham courageous rescuing of his nephew Lot from the Eastern Kings and his meeting with Melchizedek. Genesis 18 records his intercession for Sodom, which delivered his nephew Lot and his daughters.

There were seven crises in the life of Abraham, which tested his love for the Lord, his faith in the Lord and his obedience to the Lord: (1) God commanded Abraham to leave behind his parents as recorded in Genesis 12:1 and Hebrews 11:8. (2) God commanded Abraham to live among the Canaanites as an alien (see Genesis 12:1-8; Hebrews 11:9-10). (3) Abraham’s faith was tested in that he had to choose between living in the land of Canaan, trusting that the Lord would take care of him even though there was a famine in the land or leave the land of Canaan and go to Egypt. (4) Abraham had to separate from his nephew Lot as recorded in Genesis 13:5-18. (5) God commanded Abraham to send away Ishmael whom he loved dearly as recorded in Genesis 17:18-21 and 21:12-14. (6) Abraham’s faith was tested in that he had to wait twenty-five years for the birth of Isaac and had to trust that God could deliver on this promise even though he and Sarah were biologically unable to have children together because of their advanced age (see Romans 4:18-22). (7) God commanded Abraham to sacrifice Isaac after he waited so long for him to be born (Genesis 22:1-19; Hebrews 11:17-19).

Abraham is also the recipient of covenant promises from God as recorded in Genesis 12:1-3, 6-9; 13:14-18, 15:6, 18-21; 17; 22:15-18. These covenant promises are called by theologians the “Abrahamic covenant,” which was originally established with Abraham when he left Haran and is recorded in Genesis 12:1-3.

The Abrahamic covenant was originally established with Abraham when he left Haran and is recorded in Genesis 12:1-3. In His covenant promises to Abraham, the Lord emphasized to Abraham that he would not only be a progenitor biologically but also one spiritually.

Let's look at in detail the "Abrahamic" covenant, which was originally established with Abraham when he left Haran and is recorded in Genesis 12:1-3.

Genesis 12:1 Now the LORD said to Abram, "Go forth from your country, and from your relatives and from your father's house, to the land which I will show you. 2 And I will make you a great nation, and I will bless you, and make your name great; And so you shall be a blessing. 3 And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed." (NASB95)

The Abrahamic covenant contained three categories of promises: (1) Personal (2) National (3) Universal and Spiritual.

(1) Personal: **"I will bless you and make your name great"** (Gen. 12:2), which refers to the fact that the Lord would make Abraham a famous character with a great reputation among men and before God. This fame and reputation is expressed in that Abraham is called a **"father of a multitude"** in Genesis 17:5, a prince of God in Genesis 23:6, the man in God's confidence in Genesis 18:17-19, a prophet in Genesis 20:7, the servant of God in Psalm 105:6 and the friend of God in 2 Chronicles 20:7 and James 2:23.

(2) National: **"I will make you into a great nation"** (Gen. 12:2), which refers to the nation of Israel.

(3) Spiritual and Universal: **"And all the peoples on earth will be blessed through you"** (Gen. 12:3) refers to the fact that through Jesus Christ, Abraham would be a blessing to all mankind (Deut. 28:8-14; Is. 60:3-5, 11, 16) since it is only through Jesus Christ that one becomes Abraham's seed and heirs of the promise (Gal. 3:29; Eph. 2:13, 19).

The phrase **"and you shall be a blessing"** is "not" a promise since the verb *hayah*, **"you shall be"** is in the "imperative" mood expressing a command and literally means, "so become a blessing" indicating that Abraham had a responsibility to walk by faith, which is expressed by obedience to the Lord's commands.

The promises **"I will bless them that bless you and the one who curses you I will curse"** refers to the fact that the Lord is identifying Himself with the cause of Abraham and guaranteeing protection for Abraham and his descendants.

"Bless" is the verb *barakh*, which appears five times in Genesis 12:1-3 and means, "to endue with power for success, prosperity, fecundity, longevity, etc." Therefore, the verb *barakh* indicates that Abraham and his descendants were

endued with power by the Lord for success, prosperity, fecundity (offspring in great numbers) and longevity.”

Bruce K. Waltke, “The three nuances of bless-posterity (13:2, 5; 14:22-23; 24:35; 26:12-13; 30:43; 32:3-21), potency/fertility (1:28; 13:16; 15:5; 22:17; 26:4; 28:3, 14; 35:11) and victory (cf. 1:22)-are spelled out in 22:17. Horst says, ‘Blessing brings the power for life, the enhancement of life, and the increase of life.’”⁹

The Lord blessed Abram in the sense that the Lord multiplied his descendants so that his posterity was great in number both, racially and spiritually. Also, the Lord blessed Abram in the sense that the Lord multiplied his possessions and livestock and prospered him financially. The Lord blessed anyone who was associated with Abraham.

The phrase “**I will bless you**” was fulfilled “temporally” according to Genesis 13:14-18; 15:18-21; 24:34-35 and it has been fulfilled “spiritually” according to Genesis 15:6 and John 8:56.

“**Name**” is the noun *shem*, which refers to a person’s character, reputation and fame among men and in the kingdom of God.

The promise “**I will make your name great**” refers to the fact that the Lord would make Abraham a famous character with a great reputation among men and before God. This fame and reputation is expressed throughout Scripture in that Abraham is called a “**father of a multitude**” in Genesis 17:5, a prince of God in Genesis 23:6, the man in God’s confidence in Genesis 18:17-19, a prophet in Genesis 20:7, the servant of God in Psalm 105:6 and the friend of God in 2 Chronicles 20:7 and James 2:23.

Again, the phrase “**and you shall be a blessing**” is “not” a promise since the verb *hayah*, “**you shall be**” is in the “imperative” mood expressing a command and literally means, “so become a blessing” indicating that Abraham had a responsibility to walk by faith, which is expressed by obedience to the Lord’s commands. The imperative mood of the verb *hayah* indicates that others would be blessed when Abraham walked by faith and was obedient to the Lord. Therefore, the imperative mood of *hayah* teaches us that the Lord wants us to be a blessing to others and this is accomplished by obedience to the Lord, which expresses our faith in the Lord.

The promises “**I will bless them that bless you and the one who curses you I will curse**” identifies the Lord with the cause of Abraham. Therefore, blessing Abraham would be equivalent to doing it to God whereas those who curse Abraham would be cursing God.

⁹ Genesis, A Commentary, page 205; Zondervan

The promises **“I will bless them that bless you and the one who curses you I will curse”** refers to the fact that the Lord would bless those who bless Abraham and curse those who curse him.

The promise **“in you all the families of the earth will be blessed”** refers to the fact that through Jesus Christ, the Promised Seed of Genesis 3:15, Abraham would be a blessing to all mankind (Dt. 28:8-14; Is. 60:3-5, 11, 16) since it is only through the Lord Jesus Christ that one becomes Abraham’s seed and heirs of the promise (Gal. 3:29; Eph. 2:13, 19). This promise was the Gospel of salvation proclaimed to Abraham (Gal. 3:8) and reaches back to the divided **“families”** (10:5, 20, 31) of the earth at the Tower of Babel who were alienated from God due to sin and rebellion and the deception of Satan but who would be blessed through faith alone in Christ alone.

Galatians 3 teaches that Gentiles and Jews who believe in Jesus Christ as their Savior become the “spiritual” posterity of Abraham and heirs according to the promise made to Abraham in relation to the nations.

The promise **“in you all the families of the earth will be blessed”** gives us further information regarding the Promised “Seed” of Genesis 3:15 who would destroy the works of the devil and would deliver Adam and Eve’s descendants from sin and Satan and indicates that the human nature of Jesus Christ would originate from the line of Abraham.

Up to this point in Genesis, the human nature of Jesus Christ is identified as coming from the line of Seth (Luke 3:38) and Shem (Gen. 9:24-27; Luke 3:36) and now Genesis 12:3 states that Jesus Christ would be a descendant of Abraham.

The promise **“in you all the families of the earth will be blessed”** refers to God’s plan to reverse the curse of Genesis 3 and all the effects of the Fall of Adam and is God’s promise of salvation to the human race and is repeated five times in the Book of Genesis (Gen. 18:18; 22:18; 26:4; 28:14). This covenant with Abraham was reaffirmed and confirmed after Abraham’s faith was tested (Gen. 22:15-18) and was confined to the Jews who are the racial descendants of Abraham (Gen. 17:1-14).

The “Abrahamic” covenant has several applications in different areas of theology: (1) Soteriology: Study of salvation (2) Resurrection (3) Eschatology: Study of events that are future to the rapture of the church.

The apostle Paul wrote to the Galatians that Christian believers enter into the blessings promised to Abraham (Gal. 3:14, 29; 4:22-31) and his argument is based on this same covenant promise made with Abraham (Rom. 4:1-25). Paul taught that after the Fall of Adam, God revealed His purpose to provide salvation for sinners (Gen. 3:15) and which purpose was progressively revealed to man and the promise made to Abraham represented a significant and progressive step in that revelation.

In Matthew 22:23-32, the Lord refuted the Sadducees' unbelief in the resurrection by stating that God had revealed Himself as the God of Abraham, Isaac and Jacob (Ex. 3:15), with whom He had entered into covenant relationships. Thus since these men had died without receiving the fulfillment of the promises (Heb. 11:13) and since the covenants could not be broken, it was essential for God to raise these men from the dead in order to fulfill His word.

In Acts 26:6-8, Paul united the “**promise to the fathers**” with the resurrection from the dead.

Dwight Pentecost writes concerning the “Abrahamic” covenant and eschatology, “The eternal aspects of this covenant, which guarantee Israel a permanent national existence, perpetual title to the land of promise, and the certainty to material and spiritual blessing through Christ-and guarantee Gentile nations a share in these blessings-determine the whole eschatological program of the Word of God.”¹⁰

The “Abrahamic” covenant serves as the foundation for the message delivered to the nation of Israel by the Old Testament prophets and writers. The “Abrahamic” covenant marked the “patriarchal” dispensation, which ended with Exodus of Israel and the giving of the Law at Sinai. The “Abrahamic” covenant is declared to be eternal or everlasting in Genesis 17:7, 13, 19; 1 Chronicles 16:17 and Psalm 105:10 and is confirmed repeatedly by reiteration and enlargement.

The “Abrahamic” covenant was solemnized by a divinely ordered ritual symbolizing the shedding of blood and passing between the parts of the sacrifice (Gen. 15:7-21; Jer. 34:18). This ceremony assured Abraham that his seed would inherit the land in the exact boundaries given to him in Genesis 15:18-21.

The Lord gave circumcision to Abraham and his descendants to distinguish those who would inherit the promises as individuals through faith from those who were only physical seed of Abraham (Gen. 17:9-14).

The “Abrahamic” covenant was confirmed by the birth of Isaac and Jacob who also received the promises repeated in their original form (Gen. 17:10; 28:12-13).

A comparison of Hebrews 6:13-18 and Genesis 15:8-21 records that the “Abrahamic” covenant was immutable and was not only promised but solemnly confirmed by an oath from God.

Genesis 12:6-9 records Abraham’s journey through the land of Canaan, which the Lord had promised to Abraham and his descendants.

Genesis 12:6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. 7 The LORD appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the LORD who had appeared to him.” (NASB95)

¹⁰ Thy Kingdom Come, page 81, Victor Books

The Lord identifies the land of Canaan as the land that was promised to Abraham in Genesis 12:1.

Now, remember, this promise was not yet fulfilled since the Canaanites were still occupying the land, thus Abram had to continue to trust the Lord to deliver on His promise. Many times the promise often seems long and delayed and the believer must simply continue trusting the Lord day by day and trusting that His timing is always perfect.

Psalm 37:34 Wait for the LORD and keep His way, and He will exalt you to inherit the land; When the wicked are cut off, you will see it. (NASB95)

Throughout his lifetime, Abraham had to rest in the promise that the Lord made to him that he and his descendants would possess the land of Canaan and he had to trust the Lord to fulfill this promise in His perfect timing.

Genesis 12:8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD. 9 Abram journeyed on, continuing toward the Negev. (NASB95)

Genesis 13:14-18 records the Lord promising land to Abram and is called in theology, the “Palestinian” covenant, which is the sixth covenant in history God has made with men. The “Palestinian” covenant is in fact an extension of the “Abrahamic” covenant, which is recorded in Genesis 12:1-3.

Like the “Abrahamic” covenant, the “Palestinian” covenant that the Lord established with Abram denoted the Lord’s gracious undertaking for the benefit of Abram and his descendants. Like the “Abrahamic” covenant, the “Palestinian” covenant was “unconditional” meaning that its fulfillment was totally and completely dependent upon the Lord’s faithfulness. We will note this covenant in detail in the next section.

Genesis 13:14 The LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward 15 for all the land which you see, I will give it to you and to your descendants forever. 16 I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered. 17 Arise, walk about the land through its length and breadth; for I will give it to you.” (NASB95)

Genesis 15:1-6 records the Lord’s guarantee to Abraham that he would have a child and that his descendants would be innumerable.

Genesis 15:1 After these things the word of the LORD came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.” 2, Abram said, “O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram

said, “Since You have given no offspring to me, one born in my house is my heir.” 4 Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.” 5 And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” (NASB95)

The Lord guarantees Abram that the promises would be literally fulfilled by a child of Abram’s own and to drive the point home, the Lord compares the number of the stars of the universe to the number of descendants of Abram there will be in the future.

Bruce K. Waltke, “The representation of offspring like the uncountable stars is not just an amazing promise but an assurance of God’s creative and sovereign power.”¹¹

The promise of Genesis 15:4-5 not only pertains to Abram’s “natural” progeny (cf. Deut. 1:10; 10:22; Heb. 11:12) but according to Romans 4 it refers to his “spiritual” progeny (cf. Gal. 3:29).

Genesis 15:6 Then he believed in the LORD; and He reckoned it to him as righteousness. (NASB95)

Abram’s faith in the Lord in Genesis 15:6 and the Lord imputing His righteousness to Abram as a result of his faith is employed by the New Testament writers as the pattern of a sinner’s justification (Rm. 4).

“**Believed**” is the verb *`aman*, which is in the “hiphil” (causative) stem meaning, “to cause to have confidence in, to trust.”

The object of Abram’s faith is the Lord Himself who alone can make this guarantee to Abram because He sovereign and omnipotent and omniscient. Although, the New Testament writers employ Genesis 15:6 to teach that justification is through faith alone in Christ alone, it does “not” mean that Genesis 15:6 records the moment when Abram first got saved. There at least three reasons for this.

First of all, Abram had already obeyed the Lord’s call to leave Ur and Haran (Acts 7:2-5; Gen. 12:1-5). Secondly, the Lord had entered into a covenant agreement with him as recorded in Genesis 12:1-3 and 15:4-5, which is something the Lord would never do with an unbeliever. Thirdly, the perfect conjugation of the verb *`aman*, “**believed**” demonstrates that Abram’s faith did “not” begin after the events recorded in Genesis 15:1-5 since it represents the state of Abram trusting in the Lord, which flowed from his initial faith in the Lord the moment he got saved in Ur of the Chaldeans.

¹¹ Genesis, A Commentary, page 242; Zondervan

Bible Knowledge Commentary, The Old Testament, “Abram’s faith is recorded here because it is foundational for establishing the Abrahamic covenant. The Abrahamic Covenant did not give Abram redemption; it was a covenant made with Abram who had already believed and to whom righteousness had already been imputed”.¹²

“**Reckoned**” is the verb *chashav*, which refers to the Lord imputing His righteousness to Abram and as a result it refers to His “viewpoint” of Abram as a result of Abram’s faith in Him in delivering on His promise to give Abram a son.

Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing. At the moment of spiritual birth, God imputed His righteousness to the believer so that he is “positionally” the righteousness of God meaning God has given His righteousness as a gift to the believer and that God views the believer as righteous as Himself.

Romans 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction. (NASB95)

The righteousness of God is received through faith in the gospel concerning Jesus Christ since in it (the gospel) the righteousness of God, Jesus Christ is revealed.

Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.” (NASB95)

The Bible teaches us that the Lord Jesus Christ is the believer’s righteousness.

1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption. (NASB95)

The righteousness of God can never be attained by anyone through human power and dynamics or by keeping the Mosaic Law but rather it is received as a gift through faith in Jesus Christ who is the righteousness of God incarnate (Romans 4:1-5).

Genesis 15:7 records the Lord reconfirming His promise to Abram to give him the land of Canaan.

Genesis 15:7 And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it.” (NASB95)

¹² page 55, Victor Books

Therefore, the phrase “**I am the Lord**” expresses the unimpeachable authority of the Lord’s declaration to give Abram the land of Canaan in order to possess it.

Covenants made by kings in the days of Abram began with the king identifying himself and giving a brief historical background and this the Lord does by beginning His covenant with Abram by identifying Himself to Abram as the One who brought him out of the idolatry of Ur of the Chaldeans.

Genesis 15:7 records the Lord reiterating and confirming His original promises to Abram recorded in Genesis 12:7 and Genesis 13:14-17 to give him and his descendants the land of Canaan. The northern border of the land of the Canaanites went as far as Sidon, which is 120 miles north of Jerusalem and the southern border extended to Gerar, which is about 11 miles south-southeast of Gaza, which was on the coast 50 miles southeast of Jerusalem.

In Genesis 15:7, the promise by the Lord to Abram to give him the land of Canaan is a reference again to the “Palestinian” covenant.

Genesis 15:8 He said, “O Lord GOD, how may I know that I will possess it?” (NASB95)

Abram’s question recorded in Genesis 15:8 was motivated by faith and was simply a question asking for more details or more accurately the specific means by which the Lord would accomplish giving him the land of Canaan. Therefore, Abram’s question in Genesis 15:8 does not indicate that Abram doubted how the Lord would fulfill His promise but rather he simply asked for confirmation as to the specific the means he will accomplish giving Abram the land.

In Genesis 15:9-21, the Lord gives Abram quite a few details surrounding the specific means by which the Lord would bring about Abram possessing the land of Canaan. The specific means by which the Lord will give Abram the land of Canaan would be through the unconditional covenant that the Lord initially made with Abram in Genesis 12:1-3 and 13:14-17, which would be enlarged and amplified and confirmed as demonstrated in the covenant ceremony recorded in Genesis 15:9-21.

Also, the specific means by which the Lord will give Abram the land of Canaan would be through suffering as indicated by the Lord’s prophecy in Genesis 15:13-16 that Abram’s descendants, specifically, the nation of Israel would suffer in Egypt for four hundred years before they would finally leave Egypt and then enter the land of Canaan to possess it.

Also, although not specifically mentioned but it is implied, is that it would be through resurrection from the dead that Abram would personally enter into possessing the land of Canaan, which will take place during the millennial reign of Christ.

Genesis 15:9 So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a

young pigeon.” 10 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds. 11 The birds of prey came down upon the carcasses, and Abram drove them away. 12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. 13 God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.” (NASB95)

“Your descendants” is a reference to the nation of Israel and the “land” in which the nation of Israel would be strangers in and would be enslaved to and oppressed for four hundred years is Egypt.

“Four hundred years” is a “round” number for the more precise figure of four hundred thirty years appears in Exodus 12:40-41; Acts 7:6; Gal. 3:16-17.

Genesis 15:15 “As for you, you shall go to your fathers in peace; you will be buried at a good old age. 16 Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete. 17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.” (NASB95)

The flaming torch symbolizes the Lord’s presence and the fact that the torch alone passes through the pieces teaches Abram that this covenant that the Lord is making with him is “unconditional” meaning its fulfillment is totally and completely dependent upon the Lord’s faithfulness.

Genesis 15:18 On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates.” (NASB95)

“Your descendants” refers to the “regenerate” Israel or Jews racially who are saved who entered into this covenant that the Lord made with Abram by believing in Promised “Seed,” as their Savior namely, Jesus Christ. Never in Israel’s history has she secured these boundaries and thus this promise awaits its fulfillment during the millennial reign of Christ. According to Genesis 15:18, the boundaries of Israel during the millennial reign of Christ would be the river of Egypt on the south and the Euphrates River in Iraq in the north.

Genesis 15:19 “the Kenite and the Kenizzite and the Kadmonite 20 and the Hittite and the Perizzite and the Rephaim 21 and the Amorite and the Canaanite and the Girgashite and the Jebusite.” (NASB95)

In Genesis 17:1-8, the Lord enlarges again upon the covenant He made with Abraham not only promising him that he would have many descendants but he

would also be the father of many nations, which has been fulfilled in a two-fold sense: (1) Biological (2) Spiritual.

Genesis 17:1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless. 2 I will establish My covenant between Me and you, and I will multiply you exceedingly.” 3 Abram fell on his face, and God talked with him, saying, 4 “As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations. 5 No longer shall your name be called Abram, but your name shall be Abraham; For I will make you the father of a multitude of nations.” (NASB95)

The promise to make Abraham a father of many nations was fulfilled in a “biological” sense through Hagar and the Ishmaelites (Gen. 17:20; 21:13; 25:12-18); through Keturah and the Midianites and others (Gen. 25:1-4); through Isaac and Rebekah, the Edomites (Gen. 25:23; 36:1-43); through Isaac and Rebekah, the Israelites (Gen. 12:2; 18:18).

The Lord’s promise to make Abraham a father or progenitor of many nations was fulfilled and continues to be fulfilled in a “spiritual” sense through those individuals who exercised faith alone in Christ alone (John 3:1-7; 1 Cor. 12:13; Gal. 3:15-29). This is how the Lord’s promise to Abraham in Genesis 12:3 that in him **“all the families of the earth would be blessed”** would be accomplished.

The “Seed” God covenanted with Abraham found its fulfillment uniquely in the Lord Jesus Christ (see Galatians 3:16).

Genesis 17:6 “I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.” (NASB95)

The Lord’s promise to Abraham in Genesis 17:6 that **“kings will come forth from you”** is a reference to primarily the kings of Israel (Gen. 35:11; 49:10; 2 Sam. 7:8-16) and the Lord Jesus Christ.

Genesis 17:7 “I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.” (NASB95)

The promise recorded in Genesis 17:7 **“I will establish My covenant with him (Isaac) for an everlasting covenant for his descendants after him”** indicates that the Promised Seed, the Savior, Jesus Christ would come through the line of Isaac rather than Ishmael.

Genesis 17:8 “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.” (NASB95)

Genesis 17:9-14 records the Lord giving Abraham and his descendants the ritual of circumcision to observe as a sign to ratify the covenant that He established with Abraham when he left Haran. Then in Genesis 17:15-22, we saw that the Lord

promised Abraham that his wife Sarah would be the progenitrix or the mother of numerous nations and kings. Genesis 22:15-18 records the Lord reconfirming the promises of this covenant and then enlarges upon them.

Every time Abraham made a sacrifice for God the Lord responded by giving Abraham more: (1) God commanded Abraham to leave his hometown and as a result God rewarded him with a new one (Gen. 12:1; Heb. 11:8). (2) Abraham offered the best of the land to Lot and separated from Lot and as a result God rewarded him by giving him more land (Gen. 13:5-18). (3) Abraham gave up the King of Sodom's reward (Gen. 14:17-24) and God gave Abraham more wealth (Gen. 15:1-6). (4) God commanded Abraham to sacrifice Isaac after he waited so long for him to be born (Genesis 22:1-19; Hebrews 11:17-19) and as a result the Lord rewards Abraham by enlarging upon the previously made covenant (Gen. 22:15-18). In each case, where Abraham was obedient to God, God rewarded Abraham with a deeper and more intimate fellowship with Himself.

Genesis 22:15 Then the angel of the LORD called to Abraham a second time from heaven 16 and said, “By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son.” (NASB95)

The Lord's statement **“by Myself I have sworn”** indicates that the Abrahamic covenant, which will be reconfirmed and enlarged upon in Genesis 22:17-18 is “unconditional” and “guarantees” its fulfillment.

The phrase **“declares the Lord”** expresses the Lord's faithfulness in fulfilling that which He has promised, indicating that the Lord is “guaranteeing” the fulfillment of the covenant promises to Abraham and his descendants.

The reason for the Lord guaranteeing the fulfillment of the promises to Abraham is given in the Lord's statement **“because you have done this thing.”** This statement refers to Abraham's obedience to the Lord's command in Genesis 22:2 **“Take now your son, your only son whom you love and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”**

The word **“only”** in Genesis 22:2 and 16 is incorrectly translated since Abraham had many sons (Ishmael through Hagar, see Genesis 16; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah through Keturah, see Genesis 25:1-2) and so Isaac was not an “only” child.

“Only” is the adjective *yachidh* and means, “uniquely born one” and this interpretation is supported in that Isaac was a “miracle” baby since his mother was ninety years old and his father was one-hundred years old when he was born.

Furthermore, John 3:16 employs the adjective *monogenes* translated **“begotten”** in the NASB and is used to describe God the Father's Son, Jesus Christ as being uniquely born of a virgin.

Hebrews 11:17 employs *monogenes* translated “**begotten**” in the NASB but like the word in John 3:16, it means, “uniquely born one” since it is used to describe Isaac who was born to parents who were well past the age of having the capacity to procreate. Jesus Christ was born of a virgin and Isaac was born of parents who were in their old age and so like Jesus Christ, Isaac was unique.

Genesis 22:17 “indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.” (NASB95)

In Genesis 22:17, Moses under the inspiration of the Holy Spirit employs two infinitive absolutes to express the fact that the Lord is “guaranteeing” the fulfillment of the promises made to Abraham as a result of his obedience to God’s command to sacrifice his beloved son Isaac.

“I will greatly bless you”: (1) Piel infinitive absolute complement form of the verb *barakh*, “blessing” (2) Second person common (neither masculine nor feminine) singular piel imperfect form of the verb *barakh*, “I will bless” (3) Second person masculine singular pronominal suffix, “you.”

In Genesis 22:17, the verb *barakh* means, “to bless in the sense of enduing someone (Abraham) with power for success, prosperity, fecundity, longevity, etc.” Therefore, the verb *barakh* indicates that Abraham and his descendants were endowed with power by the Lord for success, prosperity, fecundity (offspring in great numbers) and longevity.”

The Lord blessed Abraham in the sense that the Lord multiplied his descendants so that his posterity was great in number both, racially and spiritually. Also, the Lord blessed Abraham in the sense that the Lord multiplied his possessions and livestock and prospered him financially.

The phrase “**I will bless you**” was fulfilled “temporally” according to Genesis 13:14-18; 15:18-21; 24:34-35 and it has been fulfilled “spiritually” according to Genesis 15:6 and John 8:56.

The infinitive absolute *barakh* stands before the finite verb of the same root in order to intensify the certainty or force of the verbal idea expressing the certainty that the Lord would fulfill the promise to bless Abraham. So to the English speaking person this construction literally means, “blessing, I will bless you” but to the Hebrew mind, it simply means, “I will greatly bless you.”

“I will greatly multiply”: (1) Hiphil (causative) infinitive absolute complement form of the verb *ravah*, “multiplying.” (2) First person common (neither masculine nor feminine) singular hiphil (causative) imperfect form of the verb *ravah*.

The infinitive absolute stands before the finite verb of the same root in order to intensify the certainty or force of the verbal idea expressing the certainty that the Lord would fulfill the promise to multiply Abraham’s descendants. So to the

English speaking person this construction literally means, “multiplying, I will multiply” but to the Hebrew mind, it simply means, “I will greatly multiply.”

“**Your seed**” refers to not only Isaac but also those who like Abraham exercise faith alone in Christ alone, which would include the church and regenerate Israel and regenerate Gentiles who lived in dispensations outside of the church age and ultimately it refers to Jesus Christ.

Therefore, the Scriptures teach that the “seed” of Abraham is four-fold: (1) Abraham’s biological or racial descendants, which would include: (a) The Ishmaelites through Hagar (Gen. 17:20; 21:13; 25:12-18) (b) The Midianites and others through Keturah (Gen. 25:1-4) (c) The Edomites through Isaac and Rebekah (Gen. 25:23; 36:1-43). (2) Abraham’s biological or racial descendants the Israelites of Jews through Sarah and Isaac and Rebekah and Jacob (Genesis 12:2, 7; 18:18; Rom. 9:6-9). (3) Abraham’s spiritual descendants, which would include those individuals, both Jew and Gentile racially, who exercised faith alone in Christ alone (Gal. 3:6-29). (4) The Lord Jesus Christ (Gal. 3:16).

The comparative clause “**as the stars of the heavens**” echoes the Lord’s promise to Abraham in Genesis 15:5 and is used to compare the Lord’s promise to Abraham to multiply his descendants with the number of the stars of the universe.

The promise of Genesis 15:4-5 not only pertains to Abram’s “natural” progeny (cf. Deut. 1:10; 10:22; Heb. 11:12) but according to Romans 4 it refers to his “spiritual” progeny (cf. Gal. 3:29).

The comparative clause “**as the sand which is on the seashore**” echoes the Lord’s promise to Abraham in Genesis 13:10 to multiply his descendants as the dust of the earth and drives the point home regarding the Lord’s promise to greatly multiply Abraham’s descendants.

The prophecy that Abram’s descendants would be as the dust of the earth in a “near” sense was fulfilled in the days of Solomon (see 1 Kings 4:20) and will be fulfilled in a “far” sense during the millennial reign of Christ (see Hosea 1:10).

The Lord’s promise to Abraham that “**your seed shall possess the gate of their enemies**” is a prophecy that through the death and resurrection of Jesus Christ the great enemy of God and His people would be defeated, namely, Satan, thus fulfilling the prophecy of Genesis 3:15 (see Colossians 2:15; Philippians 2:6-11; Ephesians 1:15-22).

In the ancient world, to “possess the gate” of one’s enemies was to have access to a walled city and possessing control of the city. The term “**enemies**” refers to Satan and the kingdom of darkness who at the present time temporarily rule this world (Eph. 2:1-3; 6:10-18; 2 Cor. 4:4; 1 Jn. 5:19; Rev. 12:10). The Lord Jesus Christ has defeated Satan with His death and resurrection and at His Second Advent, He with His church, and the elect angels will imprison Satan and the fallen angels and assume control over planet earth for a thousand years (see Revelation

19:1-20:6). In another sense, this prophecy also refers to the fact that regenerate Israel will be delivered by Jesus Christ from the armies of the hostile Gentile nations and Antichrist during Daniel's seventieth week and will become head of the nations during the millennial reign of Christ (see Zechariah 14:16-21).

"Your seed" is a reference to the Lord Jesus Christ.

The Lord statement that **"in your seed (Christ) all the nations of the earth will be blessed"** echoes the Lord's promise in Genesis 18:18 and is an enlargement upon the Lord's promise to Abraham in Genesis 12:3 that in Abraham **"all the families of the earth will be blessed."**

Galatians 3:8-14 reveals that the promise in Genesis 18:18 that **"in (Abraham) all the nations of the earth will be blessed"** and the promise in Genesis 22:19 that **"in your Seed (Christ) all the nations of the earth shall be blessed"** are references to the fact that Abraham's descendent, Jesus Christ, would bring salvation to the Gentile nations through faith in Him.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith." (NASB95)

Genesis 22:19 So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba. (NASB95)

Abraham returned with Isaac as he believed he would since according to Hebrews 11:17-19, he reasoned that God would raise Isaac from the dead.

Genesis 28:13-15 records Jacob receiving from the Lord reconfirmation of the promises of the Abrahamic Covenant and reassurance that the Lord would protect and prosper him in exile in Paddan Aram.

Genesis 28:10 Then Jacob departed from Beersheba and went toward Haran. 11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. 12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. 13 And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. 14 Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed." (NASB95)

The promises to Jacob that are recorded in Genesis 28:14 echo the promises given to his father Isaac, which are recorded in Genesis 26:4. They also echo the

blessing that his father Isaac pronounced upon him before he left home, which is recorded in Genesis 28:3-4. The Lord's promises to both Jacob and Isaac and the blessing of his father bestowed upon him before he left home were a "reconfirmation" of the promises made to Abraham that are recorded in Genesis 12:2-3, 7, 13:14-18, 15:1-6, 18, 17:1-8 and 22:17.

In Genesis 26:3-4, Isaac received reconfirmation of the promises of the Abrahamic Covenant by means of a theophany. In Genesis 26:23-25, the Lord appeared in a theophany to Isaac at Beersheba and gave him reassurance by reconfirming to him the promises of the Abrahamic Covenant. In Genesis 28:3-4, the blessing that Isaac bestowed upon Jacob before he left home echoes the promises of the Abrahamic covenant. In Genesis 28:14-15, God's reiteration of the promises to Abraham and Isaac assures Jacob of God's faithfulness.

The Lord is reassuring Jacob in his time of adversity that like his grandfather Abraham and his father Isaac, that he would receive divine protection and would be prospered by the Lord. The Lord's reiteration to Jacob of the promises He made to his grandfather Abraham and his father Isaac would reassure Jacob that the very God who protected his grandfather and father and prospered them would do so for him.

The Lord's reiteration to Jacob of the promises He made to his grandfather and father would confirm to Jacob that he was in the Messianic line. So these promises to Jacob would reassure him that the God of his grandfather Abraham and that of his father Isaac would not abandon him.

"Your descendants" refers to Isaac's "biological" descendants, which would be the nation of Israel and it refers to his "spiritual" descendants, which would be anyone, Jew or Gentile who believes in Jesus Christ as their Savior. In a "near" sense **"Your descendants"** refers the nation of Israel (saved and unsaved) and in a "far" sense it refers to saved Israel during the millennial reign of Christ.

The comparative clause **"like the dust of the earth"** echoes the Lord's promises to Abraham in Genesis 13:10 to multiply his descendants **"as the dust of the earth"** and **"as the sand on the seashore"** in Genesis 22:17 as well as the promise to Isaac in Genesis 26:4 to multiply his descendants **"as the dust of the earth."**

The comparative clause **"like the dust of the earth"** drives the point home to Jacob regarding the Lord's promise to greatly multiply his descendants and would indicate quite clearly to him that the Lord has a plan for his life and would give him assurance during his time of adversity!

The prophecy that Jacob's descendants would be as the dust of the earth in a "near" sense was fulfilled in the days of Solomon (see 1 Kings 4:20) and will be fulfilled in a "far" sense during the millennial reign of Christ (see Hosea 1:10).

Like his grandfather Abraham, Jacob receives these promises of numerous descendants while he was childless. In fact, at this time, he wasn't even married!

The Lord's promise to Isaac that he **"will spread out to the west and to the east and to the north and to the south"** echoes the Lord's promise to his grandfather Abraham that is recorded in Genesis 13:14-15 and pertains to the "Palestinian Covenant.

The Lord's promise to Jacob that he and his descendants would spread over the land of Canaan would reassure him that he would be returning to Canaan. The Lord is promising Jacob that He would bring him back to Canaan even though he is fleeing from it at this particular time.

"Spread out" is the verb *parats*, which is a military term meaning "to break out" and implies that the descendants of Jacob who would be the nation of Israel would through military conquest take possession of the land of Canaan. This military conquest of the land of Canaan was accomplished to a certain extent in Israel's history under Joshua. But it will find its ultimate fulfillment when the Lord Jesus Christ at His Second Advent who at that time will destroy anti-Christ, the false prophet, and the Gentile armies surrounding Israel during the Tribulation period (aka Daniel's seventieth week) and will establish His millennial reign.

Genesis 28:14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed." (NASB95)

The Lord's promise to Jacob that in him, **"all the families of the earth be blessed"** is a "universal" promise and indicates that Jacob would be in the Messianic line meaning that the Lord Jesus Christ in His human nature would descend from him.

The promise **"in your descendants shall all the families of the earth be blessed"** should be translated **"in your Seed or Descendant all the families of the earth shall be blessed"** since the word for "descendants" in the Hebrew text is in the singular making the promise Messianic. This promise is a "reconfirmation" of the "universal" promise the Lord made to Abraham, which is recorded in Genesis 22:18.

The Lord statement in Genesis 22:18 that **"in your seed (Christ) all the nations of the earth will be blessed"** and the promise to Jacob in Genesis 28:14 that **"in Your Seed shall all the families of the earth be blessed"** echoes the Lord's promise in Genesis 18:18. It is an enlargement upon the Lord's promise to Abraham in Genesis 12:3 that in Abraham **"all the families of the earth will be blessed."**

Galatians 3:8-16 reveals that the promises in Genesis 18:18, **"in (Abraham) all the nations of the earth will be blessed,"** Genesis 22:18, **"in your seed (Christ)**

all the nations of the earth will be blessed,” Genesis 26:4, **“by your descendants all the nations of the earth shall be blessed,”** Genesis 28:14, **“in Your Seed shall all the families of the earth be blessed”** refers to the Lord Jesus Christ who would bring salvation to the Gentile nations through faith in Him.

Genesis 28:15 records the “personal” promises that the Lord made to Jacob.

Genesis 28:15 “Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” (NASB95)

Genesis 35:9-13 records the preincarnate Christ appearing to Jacob and reconfirming the change of his name to “Israel” and reconfirming the promises of the Abrahamic Covenant.

Genesis 35:1 Then God said to Jacob, “Arise, go up to Bethel and live there, and make an altar there to God, who appeared to you when you fled from your brother Esau.” 2 So Jacob said to his household and to all who were with him, “Put away the foreign gods which are among you, and purify yourselves and change your garments 3 and let us arise and go up to Bethel, and I will make an altar there to God, who answered me in the day of my distress and has been with me wherever I have gone.” 4 So they gave to Jacob all the foreign gods which they had and the rings which were in their ears, and Jacob hid them under the oak which was near Shechem. 5 As they journeyed, there was a great terror upon the cities which were around them, and they did not pursue the sons of Jacob. 6 So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. 7 He built an altar there, and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother. 8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; it was named Allon-bacuth. 9 Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. (NASB95)

Jacob would be “blessed” or in other words, “endued with power for success, prosperity, fecundity and longevity” by means of the Word of God since the Word of God is **“alive and powerful”** according to Hebrews 4:12.

God would bless Jacob through six promises, which are contained in Genesis 35:10-12. Therefore, the statement **“He (God) blessed him (Jacob)”** means that Jacob would be the recipient and beneficiary of the omnipotence of God, which would be manifested in time by the Lord fulfilling six promises through Jacob and his descendants (spiritual and biological), which are recorded in Genesis 35:10-12.

Genesis 35:10 God said to him, “Your name is Jacob; You shall no longer be called Jacob, but Israel shall be your name. Thus He called him Israel.” (NASB95)

The statement **“You shall no longer be called Jacob but Israel shall be your name”** echoes the Lord’s statement to Jacob at Peniel after wrestling with Jacob, which is recorded in Genesis 32:28. After Jacob wrestled with the Lord at Peniel, the Lord changed Jacob’s name to **“Israel”** and here the Lord reiterates and reconfirms and reaffirms to Jacob that this is still the case.

The name **“Jacob”** means, “heel catcher” implying someone who is a “deceiver” and a “supplanter,” which is a person who takes the place of another by force, scheming or strategy.

“Israel” is the proper noun *yisra’el*, which means, “one who fights and overcomes with the power of God” since the Lord states the reason for the name is that Jacob has fought with both God and men and has prevailed. Therefore, the promise **“You shall no longer be called Jacob but Israel shall be your name”** is not only a promise but a reaffirmation to Jacob that would impress upon him the need to live his life in a manner that is consistent with the meaning of his new name. He would live his life in a manner that is consistent with the meaning of his new name by appropriating by faith in prayer the promises that God had given to him just as he did prior to being reunited with Esau (See Genesis 32).

By means of His Word, the Lord would fulfill His first promise to Jacob and empower him to live in a manner consistent with the meaning of his new name *yisra’el*, **“Israel,”** which means, “one who fights and overcomes with the power of God” (See Genesis 35:10).

The bestowal of the name **“Israel”** upon Jacob constituted the essence of the blessing that he requested from the Lord recorded in Genesis 32:26. The name *yisra’el*, **“Israel”** memorializes the historical event of Jacob wrestling the preincarnate Christ, and which wrestling match symbolized Jacob’s struggles in life with men, which in reality were with God.

The name **“Israel”** represents the character of his new divine nature whereas the name **“Jacob”** represents the character of his old Adamic sin nature, which will be permanently eradicated at his physical death. Therefore, the emphasis of the name change to **“Israel”** implies that Jacob would experience the fulfillment of these six promises during the millennial reign of Christ when he will live permanently in his new nature that God gave him, which is signified by the name **“Israel.”**

Genesis 35:11 “God also said to him, “I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, and kings shall come forth from you.” (NASB95)

The title *El Shaddai*, **“God Almighty”** emphasizes the omnipotence of God and describes the Lord as being able to bring to pass that which He has promised to Jacob (Romans 4:20-21).

The expression “**God Almighty**” (Hebrew: *El Shaddai*) was first used by God of Himself when speaking to Abraham as recorded in Genesis 17:1 and was used by Isaac when blessing Jacob as recorded in Genesis 28:3. Therefore, the title *El Shaddai*, “**God Almighty**” signifies that the six promises contained in Genesis 35:10-12 echo Isaac’s prophecy about Jacob, which is recorded in Genesis 28:3-5 and also recalls the covenant with Abraham recorded in Genesis 17:1-8.

The Lord’s promise to Jacob that he would “**be fruitful and multiply**” echoes the prophecy of Isaac concerning Jacob, which is recorded in Genesis 28:3 and means that the Lord would give Jacob the capacity to be prolific in that he would be the progenitor of a multitude of children in both a biological and spiritual sense. This promise means that the Lord would endue Jacob and his descendants with the ability to be prolific in terms of posterity.

By means of His Word, the Lord would fulfill His second promise to Jacob that he would “**be fruitful and multiply**” and endue him with power for success, prosperity, fecundity (offspring in great numbers) and longevity (See Genesis 35:11).

The promise “**a nation...shall come from you**” in a “near” sense refers to the nation of Israel (saved and unsaved) and in a “far” sense it refers to saved Israel during the millennial reign of Christ. By means of His Word, the Lord would fulfill His third promise to Jacob that he would be the progenitor of “**a nation**,” and endue Jacob with power to be the progenitor of the nation of Israel (See Genesis 35:11).

The promise “**a company of nations...shall come from you**” was fulfilled and continues to be fulfilled in a “spiritual” sense through those individuals who exercised faith alone in Christ alone (John 3:1-7; 1 Cor. 12:13; Gal. 3:26-28).

The expression “**a company of nations...shall come from you**” refers to a community of nations that will originate from Jacob and echoes the Lord’s promise to his grandfather Abraham that he would become “**the father of a multitude of nations**” (Genesis 17:4-5) and “**the father of nations**” (Genesis 17:6).

The Lord’s promise to Abraham to make him “**the father of a multitude of nations**” and Isaac’s desire that the Lord would make Jacob a “**company of peoples**” and the Lord’s promise to Jacob that “**a company of nations...shall come from you**” would be fulfilled in both a “biological” and “spiritual” sense.

In a “biological” or “racial” sense, the “**company of nations**” that would originate from Jacob would be the nation of Israel. In a “spiritual” sense the “**company of nations**” that would originate from Jacob be all those who exercise faith alone in Christ alone who would be composed of all nations and races, both male and female, slave and freeman (John 3:1-7; 1 Cor. 12:13; Gal. 3:26-28). This is how the Lord’s promise to Abraham in Genesis 12:3 that in him “**all the families of the earth would be blessed**” would be accomplished.

In the same way, that Abraham became a father in a “spiritual” sense to those individuals who exercised faith in Christ so also Jacob would become the father in a “spiritual” sense to all those who exercised faith in Christ. By means of His Word, the Lord would fulfill His fourth promise to Jacob and endue him with power to be the progenitor of **“a company of nations”** in a “spiritual” sense through all those who exercise faith alone in Christ alone.

The promise that **“kings shall come forth from you”** echoes the Lord’s promise to Abraham, which is recorded in Genesis 17:6, 16 and is a reference to primarily to the kings of Israel (Gen. 35:11; 49:10; 2 Sam. 7:8-16) and the Lord Jesus Christ. Since the promise that **“kings shall come forth from you”** is a reference to the Kings of kings, the Lord Jesus Christ, it is therefore related to the “Davidic” Covenant, which like the “Abrahamic” Covenant, was an unconditional covenant meaning its fulfillment was totally dependent upon God’s faithfulness. By means of His Word, the Lord would fulfill His fifth promise to Jacob and endue him with power to be the progenitor of the kings of Israel and the greatest King of them all, the Lord Jesus Christ (See Genesis 35:11).

Genesis 35:12 “The land which I gave to Abraham and Isaac, I will give it to you, and I will give the land to your descendants after you.” (NASB95)

The promise of **“land”** is a reference to the “Palestinian Covenant.”

“Your descendants” refers to Jacob’s “biological” descendants, which would be the nation of Israel and it refers to his “spiritual” descendants, which would be anyone, Jew or Gentile who believes in Jesus Christ as their Savior.

In a “near” sense **“Your descendants”** refers to the nation of Israel (saved and unsaved) and in a “far” sense it refers to saved Israel during the millennial reign of Christ. By means of His Word, the Lord would fulfill His sixth and final promise to Jacob and endue him and his descendants (spiritual and biological) with power to possess the land of Canaan (See Genesis 35:12).

Though Jacob was still a resident alien in the land of Canaan, it was really his according to God’s promise and would be possessed by him and his descendants through faith in Christ during the millennial reign of Christ.

Genesis 35:13 “Then God went up from him in the place where He had spoken with him.” (NASB95)

Genesis 46:2-4 records Israel/Jacob receives a theophany, divine reassurance and promises (46:2-4).

Genesis 46:1 So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. 2 God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.” 3 He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.” (NASB95)

“**God**” is not the usual *Elohim* but rather the singular form of the noun, which is *El* in order to express a contrast between the God of Abraham, Isaac and Jacob who is the one and only true God and the foreign gods of the Canaanites and the Egyptians.

God identifies Himself to Israel as “**I am the God of your father**” in order to reassure Israel that he will be protected by Him just as He protected his father Isaac.

The prohibition “**do not be afraid to go to Egypt**” that was issued to Israel/Jacob indicates that the patriarch was fearful of leaving the Promised Land.

The explanatory clause “**for I will make you a great nation there**” gives the reason why Israel should not be afraid and would give him assurance that it was according to the will of God that he and his family migrate to Egypt.

In Genesis 46:3, God is assuring Israel that everything is ok that he will be protected from the Egyptians and reassures him that God will make his descendants into a great nation while in Egypt in accordance with the promises God made to his grandfather Abraham and his father Isaac. The assurance that God gave Israel that He would make Israel’s descendants into a great nation while in Egypt is a positive declaration or guarantee from God intended to give Israel confidence and courage.

This statement “**I will make you a great nation there**” is a reference to the “Abrahamic” covenant since it reconfirms the promise to Abraham in Genesis 12:2 and 18:17-18 that God would make Abraham’s descendants into a great nation.

“**Nation**” is the noun *goy*, which is in the singular referring to Abraham’s “national” posterity (Gen. 18:18), the nation of Israel that would originate from Abraham and Sarah’s son Isaac and Isaac’s son Jacob.

“**Great**” is the adjective *gadol*, which refers both to numbers and to significance or impact the nation of Israel would have on both human and angelic history.

Therefore, the “national” posterity of Abraham, the nation of Israel has been a great nation in history during the reigns of David and Solomon and will be significant according to prophecy since she will be the head of the nations during the millennial reign of Christ (See Isaiah 2:1-4).

Israel has had a huge impact upon human history in that she was the custodian of the Old Testament Scriptures, the recipients of the covenants of promise, the Law (Rm. 9:1-5) and the nation from which the Savior, Jesus Christ would originate (Jn. 4:22).

Prophetically, the promise “**a great nation**” in a “near” sense refers to the nation of Israel (saved and unsaved) and in a “far” sense it refers to saved Israel during the millennial reign of Christ.

Genesis 46:4 ‘I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.’ (NASB95)

The statement “**I will also surely bring you up again**” is a reference to the “Palestinian” Covenant, which was a confirmation and enlargement of the original “Abrahamic” covenant and amplified the land features of the “Abrahamic” covenant (Gen. 13:14-15; 15:18).

The promise “**I will also surely bring you up again**” is “national” promise in that it is a guarantee that the Israelites will return to the land of Canaan. It is a “personal” promise in that it is a guarantee that Israel himself would return to the land of Canaan not only in a coffin (See Genesis 49:29-32) but more importantly that he and all of born again Israel will live in the Promised Land in resurrection bodies during the millennial reign of Christ.

Fulfillment of the Palestinian Covenant

As we noted in the previous section, the “Palestinian” covenant is in fact an extension of the “Abrahamic” covenant, which is recorded in Genesis 12:1-3. Like the “Abrahamic” covenant, the “Palestinian” covenant that the Lord established with Abram denoted the Lord’s gracious undertaking for the benefit of Abram and his descendants. Like the “Abrahamic” covenant, the “Palestinian” covenant was “unconditional” meaning that its fulfillment was totally and completely dependent upon the Lord’s faithfulness.

Genesis 13:14 The LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward 15 for all the land which you see, I will give it to you and to your descendants forever. 16 I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered. Arise, walk about the land through its length and breadth; for I will give it to you.” (NASB95)

The Lord’s promise of land to Abram and his descendants in Genesis 13:14-17 is an “extension” upon His promise to Abram in Genesis 12:1 and is thus related to the “Abrahamic” covenant. The “Palestinian” covenant was a confirmation and enlargement of the original “Abrahamic” covenant and amplified the land features of the “Abrahamic” covenant (Gen. 13:14-15; 15:18).

The “Palestinian” covenant was confirmed to Isaac (Gen. 26:3-4) and Jacob (Gen. 35:12), reiterated to Moses (Ex. 6:2-8) who described the geographical boundaries of the land in Numbers 34:1-12 and who prophesied the fulfillment of this covenant during the millennium in Deuteronomy 30:1-9.

The land grant under the “Palestinian” covenant: (1) Most of the land in Turkey (2) Most of East Africa (3) Saudi Arabia (4) Yemen (5) Oman and Red Sea (6) Syria (7) Iraq (8) Jordan.

The land grant has boundaries on the Mediterranean, on Aegean Sea, on Euphrates River and the Nile River.

Deuteronomy 30:1-10 describes seven features of the “Palestinian” covenant: (1) The nation will be plucked off the land for its unfaithfulness (Deut. 28:63-68; 30:1-3). (2) There will be a future repentance of Israel (Deut. 28:63-68; 30:1-3). (3) Israel’s Messiah will return (Deut. 30:3-6). (4) Israel will be restored to the land (Deut. 30:5). (5) Israel will be converted as a nation (Deut. 30:4-8; cf. Rm. 11:26-27). (6) Israel’s enemies will be judged (Deut. 30:7). (7) The nation will then receive her full blessing (Deut. 30:9).

The Lord promises that this land would be given to Abram’s descendants and this promise was fulfilled to a certain extent by Israel under Joshua (Josh. 21:43-45; cf. 13:1-7) and David and Solomon (1 Kgs. 4:20-25; Neh. 9:8).

The prophets of Israel prophesied of the “Palestinian” covenant’s literal and ultimate fulfillment during the millennial reign of Christ (Isa. 11:11-12; Jer. 16:14-16; 23:3-8; 31:8, 31-37; Ezek. 11:17-21; 20:33-38; 34:11-16; 39:25-29; Hos. 1:10-11; Joel 3:17-21; Amos 9:11-15; Micah 4:6-7; Zeph. 3:14-20; Zech. 8:4-8).

During the millennial reign of Christ, the northern boundary of Israel will extend from the Mediterranean Sea to the Euphrates River (47:15-17), incorporating much of modern Lebanon and Syria. The eastern border will extend south from the Euphrates River, incorporating the Golan Heights and portions of Syria almost up to Damascus, and continue south to where the Jordan River leaves the Sea of Galilee. The river will be the eastern border to the Dead Sea’s southern end (47:18). From there the southern border will go westward, incorporating the Negev and parts of Sinai all the way along the Brook of Egypt (the modern Wadi-el-Arish) to the point where it reaches the Mediterranean Sea (47:19), the western border (47:20). Although the land will have twelve tribal divisions, these subdivisions will differ from those in the Book of Joshua.

Ezekiel 48:1-7 describes the northern subdivisions for seven of the twelve tribes. From the north to the south they will be: (1) Dan (48:1) (2) Asher (48:2) (3) Naphtali (48:3) (4) Manasseh (48:4) (5) Ephraim (48:5) (6) Reuben (48:6) (7) Judah (48:7).

Ezekiel 48:8-22 describes the holy mountain, which will be south of Judah and north of Benjamin, separating the northern and the southern tribes.

Ezekiel 48:23-29 describes the subdivisions of the remaining five tribes in the south. From north to south, they will be: (1) Benjamin (48:23) (2) Simeon (48:24) (3) Issachar (48:25) (4) Zebulun (48:26) (5) Gad (48:27) next to the southern border.

Fulfillment of the Davidic Covenant

The millennial reign of Christ will also literally fulfill the Davidic covenant. God called David a man after his own heart (Acts 13:22). The Lord Jesus Christ will sit upon the Davidic throne in truth.

Isaiah 16:5 A throne will even be established in lovingkindness, and a judge will sit on it in faithfulness in the tent of David; Moreover, he will seek justice and be prompt in righteousness. (NASB95)

Jeremiah 23:5 Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch; And He will reign as king and act wisely and do justice and righteousness in the land. (NASB95)

David was the second and greatest King of Israel whose reign over Israel 40 years, seven in Hebron and thirty-three in Jerusalem, and whose dynasty ruled in Judah for over four hundred years (2 Samuel 5:5; 1 Kings 2:11). He was born in the town of Bethlehem (House of Bread) (1 Samuel 16:1; 17:12; Luke 2:4).

David was the youngest of seven sons of Jesse (1 Samuel 16:10; 1 Chronicles 2:13-15) and has two sisters (1 Chronicles 2:16; 2 Samuel 17:25). He was from the tribe of Judah (Ruth 4:18-22). He was a direct descendant of Judah, Perez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz (the husband of Ruth), Obed, (the son of Boaz and Ruth) and Jesse his father (1 Chronicles 2:5-16; Matthew 1:3-6; Luke 3:31-33).

He was a shepherd by trade before being anointed king of Israel by the prophet Samuel (1 Samuel 16:1-13). David was an outstanding military commander, a masterful statesman and administrator, a skilled musician witnessed by the fact that he organized the temple music and wrote many of the Psalms (See 1 Samuel 16:17-18). He made his debut in Israelite history when he killed the Philistine champion Goliath which resulted in the rout of the Philistine armies (See 1 Samuel 17). Consequently, King Saul adopted David into his court (1 Samuel 17:55-18:2).

David struck up a great friendship with Saul's son Jonathan and it lasted till Jonathan's death on the battlefield with his father (1 Samuel 18:1-4). Saul persecuted David out of jealousy for David's great talents and his tremendous popularity among the citizens of Israel and even attempted to assassinate David (1 Samuel 16:14-23; 1 Samuel 18:5-9).

The next several years of David's life were as a fugitive and an outlaw as a result of Saul's repeated attempts to assassinate him. During his years of exile, he became an ally with the Philistines (1 Samuel 27). His years of exile ended with the death of Saul and his son Jonathan (1 Samuel 28:1-2; 1 Chronicles 12:19-22).

David was anointed king over the house of Judah at Hebron and reigned seven and a half years over that tribe (2 Samuel 2:1-11). The long civil war between the

house of David and the house of Saul eventuated in the extermination of the house of Saul and David being anointed king over all Israel (2 Samuel 2:8-5:5).

As king over Israel, David defeated the Philistines (2 Samuel 5:17-25; 1 Chronicles 18:1; 2 Samuel 21:15-22). He conquered the Moabites, Aramaeans, Ammonites, Edomites and Amalekites (2 Samuel 8:10; 12:26-31). David built up a substantial empire for his son Solomon, which reached from Ezion-geber on the gulf of Aqabah in the south to the region of Hums bordering on the city-state of Hamath in the north.¹³ He demonstrated his great administrative talents by the extensive kingdom he left behind and the preservation of accounts of efficient organization (1 Chronicles 22:17-27:34).

David also reestablished Levitical cities and cities of refuge. He captured Jerusalem from the Jebusites and established his capital there (2 Samuel 5:6-8; 1 Chronicles 11:4-8). He brought back the Ark of the Covenant (2 Samuel 6:12-15) but only after several failed attempts (2 Samuel 6:11-15; 1 Chronicles 15:13). He was responsible for the organization of the temple music and made plans for the rebuilding of the temple, which he was not allowed to do by the Lord who assigned David's son Solomon with the task (2 Samuel 7; 1 Chronicles 17:1).

David received the tremendous promise from God that his throne would be established forever (2 Sam. 7:16), namely that the Messiah would descend from him. This promise is called the "Davidic" covenant, which was given to David through the prophet Nathan and was an unconditional covenant meaning its fulfillment was based upon the faithfulness of God rather than the faithfulness of Israel.

The "Davidic" covenant deals with the dynasty that will rule the nation of Israel as indicated in 2 Samuel 7:16 where God promised David that a descendant of his would sit on his throne forever.

The Davidic covenant is also confirmed in the following passages: Isa. 9:6-7; Jer. 23:5-6; 30:8-9; 33:14-17, 20-21; Ezek. 37:24-25; Dan. 7:13-14; Hos. 3:4-5; Amos 9:11; Zech. 14:4, 9.

The Davidic covenant contains four promises: (1) A Davidic House: Posterity of David will never be destroyed. (2) A Davidic Throne: Kingdom of David shall never be destroyed. (3) A Davidic Kingdom: David's Son (Christ) will have an earthly sphere of rule. (4) It Shall Be Unending. The "sign" of the Davidic Covenant is a Son (Lord Jesus Christ).

Provisions of the Davidic covenant: (1) David is to have a child, yet to be born, who will succeed him and establish his kingdom (2) This son (Solomon), instead of David, will build the temple. (3) The throne of his kingdom will be established forever. (4) The throne will not be taken away from him (Solomon) even though

¹³ W.F. Albright, page 131

his sins justify God's discipline. (5) David's house, throne and kingdom will be established forever.

The essential features of the Davidic covenant are found in three words in 2 Samuel 7:16: (1) House (physical descendants): A line stemming from David would continue indefinitely and would be the divinely recognized royal line. (2) Kingdom (political body): the political body that David would rule and over which David's descendants would successively reign. (3) Throne (right to rule): refers to the authority as king vested in him.

Just as important as these three terms is the word "**forever**," which refers to any time during which the descendants of Abraham would exist. Even though there might be temporary interruptions in the exercise of royal authority because of divine discipline, the authority would never transfer to another line.

As in the case of the Abrahamic covenant, this covenant with David is restated and reconfirmed elsewhere in Scripture. One of the royal titles that the Lord Jesus Christ possesses is that of the "Son of David," which denotes His rulership over the nation of Israel (Matt. 1:1; 20:30; Mark 10:47-48; Luke 1:32; 2 Tim. 2:8; Rev. 3:7; 5:5; 22:16).

The Bible anticipates a future literal fulfillment of the Davidic covenant. The Lord Jesus Christ, the Son of David, will literally fulfill this covenant during His millennial reign.

The prophetic implications of the Davidic covenant: (1) Israel must be preserved as a nation. (2) Israel must have a national existence and be brought back into the land of her inheritance. (3) David's descendant, the Lord Jesus Christ, must return to the earth, bodily and literally, in order to reign over David's covenanted kingdom. (4) A literal earthly kingdom must exist over which the returned Messiah will reign. (5) This kingdom must become an eternal kingdom.

Fulfillment of the New Covenant

During the millennial reign of Christ, regenerate (born-again) Old Testament Israel will be resurrected and will enjoy the millennial blessings that were promised to them (Ezek. 37:1-14). This will be in fulfillment of the New Covenant to Israel made in Jeremiah 31:31-34.

The New covenant is also an unconditional meaning that its fulfillment is based upon the faithfulness of God rather than the faithfulness of Israel (Jer. 31:31-37). The New covenant is related to the restoration of the nation during the Second Advent and subsequent millennial reign of Christ. There were additional blessings added to the unconditional Abrahamic covenant. Before the covenant nation could enjoy the covenanted blessings it must walk in obedience to the laws of God. The obedience required was outlined for the nation in the Mosaic Law, which was

given alongside the Abrahamic covenant (Gen. 17:19) to define what God expected as a prerequisite for blessing.

The nation of Israel was unable to fulfill the obedience the Law required. The nation of Israel was characterized by God as being stiff-necked (Jer. 17:23). They were hardened and obstinate (Ezek. 3:7). Therefore, if the nation was to experience the blessings of the covenant they would need forgiveness for their sins, they would need to be regenerated (born-again), a new heart characterized by obedience, and empowerment from the Holy Spirit. A covenant that guarantees Israel these divine provisions is given in Jeremiah 31:31-34.

Within the original Abrahamic covenant were promises concerning the following: (1) Land: Palestinian covenant developed the land promises to Israel. (2) Seed: Davidic covenant developed the seed promises to Israel. (3) Blessings: New covenant developed the blessing promises of the original Abrahamic covenant.

The prophets Jeremiah and Ezekiel have a great deal to say about these blessings that will flow from the New Covenant, which they speak of often. In spite of the disobedience of the nation, this covenant necessitates the continuation of the nation. Even continued disobedience cannot remove Israel from her covenanted position (Jer. 31:34-35; Rom. 11).

Further the nation is promised a restoration to the land (Jer. 32:37; 33:11; Ezek. 11:17; 36:28-35; 37:21-22, 25). The prophets speak of the rebuilding of Jerusalem (Jer. 31:38-40). The temple will be rebuilt (Ezek. 37:27-28). The blessings the nation of Israel will receive are based on the New covenant (Isa. 61:8-9; Hos. 2:18-20). The greatest blessing in this covenant is that of being brought in close relationship with God (Jer. 30:22; 31:33; 32:38-41; Ezek. 11:20; 34:25-27; 37:27).

The New covenant with Israel was based upon the voluntary substitutionary spiritual deaths of the impeccable humanity of Christ in hypostatic union (Luke 22:20; 1 Corinthians 11:25). The Lord Jesus Christ is the mediator of this New Covenant to Israel (cf. Heb. 12:24).

These four unconditional covenants (Abrahamic, Palestinian, Davidic and New) are all related to Israel and not the church. The nation of Israel was “directly given” the covenants according to Romans 9:1-5. However, the church and regenerate Gentiles who live outside the church age participate in the blessings of these covenants since she is the bride of Jesus Christ, the king of Israel (See Galatians 3).

Ephesians 3:1-13 teaches that it was a mystery that the Gentiles through faith in Christ would become fellow heirs with Jewish believers, fellow members of the body of Christ and fellow partakers of the four unconditional covenants of promise to Israel.

“**Mystery**” is the noun *musterion*, which refers to doctrines that centered upon the Person of Christ and members of His body and were doctrines never revealed to Old Testament saints.

The mystery is *not* that the Gentiles would be saved since this was prophesied in the Old Testament (Isa. 11:10; 60:3). Rather, the mystery concerning the Gentiles is that they would become fellow heirs with Jewish believers, fellow members with Jewish believers in the body of Christ and fellow partakers of the covenant promises to Israel.

The content of this mystery is three-fold: (1) The Gentile believers are fellow heirs with Jewish believers in the sense that they share in the spiritual riches God gave them because of His covenant with Abraham.

Galatians 3:26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise. (NASB95)

Ephesians 3:6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel. (NASB95)

(2) Gentile believers in Christ are fellow members of the body of Christ with Jewish believers. There is one body, the body of Christ (Eph. 4:4), which has no racial distinctions (1 Cor. 12:13) and has the Lord Jesus Christ as its head (Eph. 5:23). Each individual member of the body of Christ shares in the ministry (Eph. 4:15-16).

(3) Gentile believers in Christ are fellow partakers of the four unconditional covenants of promise to Israel. Although, the four unconditional covenants of promise to Israel were specifically given to Israel (Rom. 9:1-6), the church will still and does benefit from them since they are in union with Christ who is the ruler of Israel.

Ephesians 3:7 of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. (NASB95)

Ephesians 3:7 teaches us that the Gentile believer's union with Christ gives them the 100% availability of divine power that was manifested in the life of Paul and His proclamation of the Gospel.

Ephesians 3:8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ. (NASB95)

Ephesians 3:8 teaches that the Gentile believer's union with Christ gives them infinite wealth.

Ephesians 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things 10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. (NASB95)

Ephesians 3:9-10 teaches that this mystery concerning the Gentiles is important to the angels both elect and non-elect since it reveals the multifaceted wisdom of God.

Ephesians 3:11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord 12 in whom we have boldness and confident access through faith in Him. 13 Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory. (NASB95)

Satan Incarcerated

As we noted, during the millennial reign of Christ, Satan will be incarcerated for a thousand years. He will be thrown into prison at the Second Advent of Christ according to Revelation 20:1-3 before the millennial reign begins (Rev. 20:1-3).

The fact that Revelation 20:3 teaches that Satan will be incarcerated for a thousand years at Christ's Second Advent clearly implies that he is not incarcerated at this present time in history and won't be until the Second Advent of Christ. In fact, 2 Corinthians 4:4 says that Satan is the "**god of this world**" at the present time and also deceives the entire world as well (1 John 5:19; Revelation 12:10).

Social, Economic and Environmental Conditions During Millennium

The millennial kingdom will be a glorious kingdom (Is. 24:23; 4:2; 35:2). The King will administer to every need and there will be complete comfort and rest in the millennium (Is. 12:1-2; 29:22-23; Jer. 31:23-25; Zeph. 3:18-20; Zech. 9:11-12; Rev. 21:4). There will be the administration of perfect justice to every individual (Is. 9:7; 11:5; Jer. 23:5; 31:23; 31:29-30).

The millennial reign of Christ cannot begin until the beast (Antichrist) and the false prophet being thrown alive into the Lake of Fire (Rev. 19:20-21). Furthermore, Satan must be thrown into prison at the Second Advent of Christ according to Revelation 20:1-3 before the millennial reign begins.

The demons have all been removed from the earth and a new civilization will begin with believers only. During the millennial reign of Christ religion will be abolished from the earth because Satan, who is the author of religion, will be imprisoned. Only believers will begin the millennial reign since all unbelievers will be removed through the judgments of Israel and the Gentiles.

The judgment of “Israel” will take place immediately after the Second Advent and prior to the millennial reign and involves the removal of unregenerate Israel from the earth leaving only regenerate Israel to enter into the millennial reign of Christ (Ezekiel 20:37-38; Zechariah 13:8-9; Malachi 3:2-3, 5; Matthew 25:1-30).

The judgment of the “Gentiles” and also takes place immediately after the Second Advent of Christ and prior to His millennial reign and involves the removal of unregenerate, anti-Semitic Gentiles from the earth (Matthew 25:31-46).

These judgments are designed to produce perfect government and environment on planet earth. Every home in the millennium will start off with believers. The “overcomers” of the church age dispensation will reign with Christ during the millennium.

Revelation 3:21 “He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.” (NASB95)

Those believers who survived the Tribulation who remain on the earth and have yet to receive their resurrection bodies will repopulate the earth. Those born will have sin natures and will thus need to get saved through faith alone in Christ alone.

All of creation will be at peace during the Millennium (Zech. 3:9) and there will be no war during the Millennium.

Isaiah 2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; That He may teach us concerning His ways and that we may walk in His paths.” For the law will go forth from Zion and the word of the LORD from Jerusalem. 4 And He will judge between the nations, and will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war. (NASB95)

There will be international prosperity. The life of a man being during the millennium will be greatly increased (Is. 65:17-25). There will be no deserts on the earth (Isa. 35:1-3) and the animal kingdom will be changed (Isa. 11). The original Adamic curse placed upon the creation that is recorded in Genesis 3:17-19 will be removed so that there will be abundant productivity to the earth.

The animal kingdom will be at peace as well (Isa. 11:6-9; 35:9; 65:25), all sickness will be removed (Isa. 33:24; Jer. 30:17; Ezek. 34:16) and all deformities will be healed (Isa. 29:17-19; 35:3-6; Jer. 31:8). There will be a supernatural work of preservation of life through the King (Isa. 41:8-14; Jer. 32:27; Ezek. 34:27; Joel

3:16-17; Amos 9:15; Zech. 8:14-15; 14:10-11). There will be freedom from oppression (Isa. 14:3-6; Zech. 9:11-12).

There will be a perfect economic system during the millennium in which the needs of men are abundantly provided for by labor in that system, under the guidance of the King. There will be a fully industrialized society (Isa. 62:8-9; 65:21-23; Jer. 31:5; Ezek. 48:18-19) and agriculture as well as manufacturing will provide employment.

There will be economic prosperity because of the perfect labor situation (Isa. 4:1; 35:1-2; 30:23-25; Jer. 31:5; Ezek. 34:26; Mic. 4:1; Zech. 8:11-12; Ezek. 36:29-30; Joel 2:21-27; Amos 9:13-14). There will be a tremendous increase of solar and lunar light during the millennium (Isa. 4:5; 30:26; 60:19-20). There will be unified worship of the Father and the Messiah (Isa. 45:23; 52:1; Zech. 13:2; 14:16; Zeph. 3:9; Mal. 1:11).

Jerusalem will become the center of the millennial earth (Isaiah 2:2-4; Jeremiah 31:6; Micah 4:1; Zechariah 2:10-11). Because the world is under the dominion of Israel's King, the center of Palestine becomes the center of the entire earth. Jerusalem will be the center of the kingdom rule (Jeremiah 3:17; 30:16-17; 31:6, 23; Ezekiel 43:5-6; Joel 3:17; Micah 4:7; Zechariah 8:2-3)

Spiritual Character of the Millennium

The outstanding characterization of the millennium is its spiritual nature. The millennial reign of Christ will be an earthly kingdom but it will be most definitely spiritual in character.

The millennial kingdom will be characterized by righteousness. The key words of the Lord Jesus Christ's millennial reign are righteousness and peace, the former being the root of which the latter is the fruit.

Isaiah 32:17 And the work of righteousness will be peace, and the service of righteousness, quietness and confidence forever. 18 Then my people will live in a peaceful habitation, and in secure dwellings and in undisturbed resting places. (NASB95)

During the millennial reign of the King, the prophecy of Psalm 85:10 will be fulfilled.

Psalm 85:10 Lovingkindness and truth have met together; Righteousness and peace have kissed each other. 11 Truth springs from the earth, and righteousness looks down from heaven. 12 Indeed, the LORD will give what is good, and our land will yield its produce. 13 Righteousness will go before Him and will make His footsteps into a way. (NASB95)

The Messiah's presence in Jerusalem shall be the source from which all millennial righteousness will emanate in spectacular glory.

Isaiah 62:1 “For Zion's sake I will not keep silent, and for Jerusalem's sake I will not keep quiet, until her righteousness goes forth like brightness, and her salvation like a torch that is burning. 2 The nations will see your righteousness, and all kings your glory; And you will be called by a new name which the mouth of the LORD will designate.” (NASB95)

Righteousness will be the descriptive term characterizing the rule of the Messiah as a whole. Christ will be the King reigning in righteousness.

Isaiah 32:1 Behold, a king will reign righteously and princes will rule justly. (NASB95)

He will judge the poor in righteousness and in judging and seeking judgment He shall be quick to bring about righteousness.

Isaiah 11:4 But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, and faithfulness the belt about His waist. (NASB95)

Isaiah 16:5 A throne will even be established in lovingkindness, and a judge will sit on it in faithfulness in the tent of David; Moreover, he will seek justice and be prompt in righteousness. (NASB95)

Psalms 96:10 Say among the nations, “The LORD reigns; Indeed, the world is firmly established, it will not be moved; He will judge the peoples with equity.” (NASB95)

Under the Lord Jesus, those who hunger and thirst for righteousness shall be filled.

Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” (NASB95)

The millennial kingdom will also be characterized by obedience. There will be complete and willing obedience on the part of the Lord's subjects. Through regeneration, Israel will possess the capacity for obedience because of the indwelling of the Spirit (Jer. 31:31-34; Ezek. 36:25-31).

There will be complete obedience in the millennial reign because of the absence of Satan and the fallen angels. All the wicked evil social, religious, economic and political systems of Satan's cosmic system will be terminated.

There will be universal knowledge of the Lord, which will eliminate opposition to God's will through ignorance. Not only will there be obedience in the nation of Israel to Christ's rule but also there will be universal obedience among the Gentile nations. There will be complete submission to the Lord's sovereign authority in the millennium. This perfect obedience to Christ's authority will be another manifestation of the spiritual character of the millennium.

Psalm 22:27 All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. 28 For the kingdom is the LORD'S and He rules over the nations. (NASB95)

Malachi 1:11 “For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations,” says the LORD of hosts. (NASB95)

Another manifestation of the spiritual character of the millennium will be holiness. Holiness will be manifested through the King and the King's subjects. The land will be holy, the city of Jerusalem holy, the temple holy and the subjects holy unto the Lord (Is. 1:26-27; 4:3-4; 29:18-23; Jer. 31:33; Ezek. 36:24-31; 37:23-24; Joel 3:21; Zeph. 3:11; Zech. 8:3; 13:1-2).

Zechariah 14:20 In that day there will be inscribed on the bells of the horses, “HOLY TO THE LORD.” And the cooking pots in the LORD'S house will be like the bowls before the altar. 21 Every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the LORD of hosts in that day. (NASB95)

Christ will reign over the nations of the earth from the throne of His holiness.

Psalm 47:8 God reigns over the nations, God sits on His holy throne. 9 The princes of the people have assembled themselves as the people of the God of Abraham, for the shields of the earth belong to God; He is highly exalted. (NASB95)

The fact that Christ will reign over the nations of the earth from the throne of His holiness will be according to the promise of the Davidic covenant.

Psalm 89:35 Once I have sworn by My holiness; I will not lie to David. 36 His descendants shall endure forever and his throne as the sun before Me. (NASB95)

The millennial kingdom will also be characterized by truth. Jesus Christ will judge the world with His truth (Ps. 96:10). Truth will triumph since “the Truth” Himself, the Lord Jesus Christ will reign.

Zechariah 8:7 Thus says the LORD of hosts, “Behold, I am going to save My people from the land of the east and from the land of the west; 8 and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and righteousness.” (NASB95)

Isaiah 65:16 “Because he who is blessed in the earth will be blessed by the God of truth; And he who swears in the earth will swear by the God of truth; Because the former troubles are forgotten, and because they are hidden from My sight!” (NASB95)

Jeremiah 33:6 “Behold, I will bring to it health and healing, and I will heal them; and I will reveal to them an abundance of peace and truth. 7 I will restore the fortunes of Judah and the fortunes of Israel and will rebuild them as they were at first.” (NASB95)

Truth shall be joined together with mercy during our Lord’s reign and then Israel shall say the following:

Psalm 98:3 He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God. (NASB95)

The millennial kingdom will be characterized by the full manifestation of the Holy Spirit.

Joel 2:28 It will come about after this that I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. 29 Even on the male and female servants I will pour out My Spirit in those days. (NASB95)

The Spirit will indwell all believers during the millennial reign of Christ (Ezek. 36:22-28; 37:1-14). The filling of the Spirit will be common during the millennium. This will be in contrast with the dispensations of human history prior to the millennial reign.

National and individual peace is the fruit of the Messiah’s reign (Is. 2:4; 9:4-7; 11:6-9; 32:17-18; 33:5-6; 54:13; 55:12; 60:18; 65:25; 66:12; Ezek. 28:26; 34:25; Hos. 2:18; Mic. 4:2-3; Zech. 9:10).

Joy will also be a distinctive mark of the millennial age (Is. 9:3-4; 12:3-6; Jer. 30:18-19; 31:13-14; Zeph. 3:14-17; Zech. 8:18-19; 10:6-7).

There will be a full knowledge of the Lord during the millennium because of the indwelling presence of the Spirit in the subjects of the Lord (Is. 11:1-2; 41:19-20; Hab. 2:14).

This knowledge will be the result of the instruction that issues from the Lord Jesus (Is. 2:2-3; 12:3-6; Jer. 3:14-15; Mic. 4:2).

The Millennial Government of Christ and His Subjects

The Scriptures make clear that the world government during the millennium will be under the rule of the Lord Jesus Christ (Is. 2:2-4; 9:3-7; 11:1-10; 16:5; Dan. 2:44; 7:15-28; Obad. 17-21; Mic. 4:1-8; 5:2-5; Zeph. 3:9-10; Zech. 9:10-15; 14:16-17).

There will be a perfect world government under the rule of Christ (Isa. 11:1-2; Zech. 14:9). Christ will literally reign in Jerusalem and Israel will be the head of the nations. Capital punishment will be used for punishment of any criminals

during the millennium as denoted by the phrase in Revelation 2:27 that Christ will rule **“with a rod of iron.”**

The cessation of war through the unification of the kingdoms of the earth under the reign of Christ, together with the resultant economic prosperity, since nations need not devote vast proportions of their expenditure on weapons, is a major theme of the prophets.

The city of Jerusalem, which was the center of David’s government will become the center of the government of David’s greater Son. The city will become a glorious city, bringing honor onto Jehovah (Isaiah 52:1-12; 60:14-21; 61:3; 61:1-12; 66:10-14; Jeremiah 30:18; 33:16; Joel 3:17; Zechariah 2:1-13).

So closely is the King associated with Jerusalem that the city will partake of his glory. The city will be protected by the power of the King (Isaiah 14:32; 25:4; 26:1-4; 33:20-24) so that it never again need fear for its safety. The city will be greatly enlarged over its former area. (Jeremiah 31:38-40; Ezekiel 48:30-35; Zechariah 14:10). It will be accessible to all in that day (Isaiah 35:8-9) so that all who seek the King will find audience within its walls. The city will endure forever (Isaiah 9:7; 33:20-21; 60:15; Joel 3:19-21; Zechariah 8:4).

The thousand-year reign is the direct administration of divine government on earth for one thousand years by our Lord and His church. Its earthly center will be Jerusalem and the nation of Israel, though Christ and the overcomers of the church age will rule in resurrected bodies and will take the place now occupied by the kingdom of darkness.

The millennial reign of Christ will be the public earthly honoring by God the Father of His Son Jesus Christ where men dishonored Him on this earth 2000 years ago. It will be the execution of God’s promises to His Son and the prophecies concerning the Lord Jesus.

The Messianic reign will be God’s answer to the prayer, **“Thy kingdom come, Thy will be done on earth as it is in heaven.”** The Lord Jesus Christ will finally receive the kingdom that He was promised by the Father, which in turn allows the Son to fulfill His promises to those who were faithful to Him while under the persecution of the kingdom of darkness. The Lord will share His kingly honors with the overcomers of the church age (Rev. 2:26-29; 3:21-22).

David will be a regent in the millennium (Is. 55:3-4; Jer. 30:9; 33:15, 17, 20-21; Ezek. 34:23-24; 37:24-25; Hos. 3:5; Amos 9:11). He will be prince in Israel and offer sacrifices for himself in the millennial temple (Ezek. 45:22). Nobles and governors will reign under David (Is. 32:1; Ezek. 45:8-9). The parable in Luke 19:12-28 indicates there will be smaller subdivisions of authority in the administration of the government. Israel will be responsible to David and of course ultimately, they will be responsible to the Lord Jesus Christ.

The subjects in our Lord's millennial kingdom will be the following: (1) Regenerated Israel in resurrection bodies (Is. 9:6-7; 33:17; Jer. 23:5) (2) Regenerated Gentiles in resurrection bodies (Is. 2:4; 11:12; 60:1-14; 61:8-9). (3) Regenerated Jews without resurrection bodies (4) Regenerated Gentiles without resurrection bodies (5) Unregenerate Jew and Gentiles.

Israel will become the subjects of the King's reign (Isaiah 9:6-7; 33:17, 22; 44:6; Jeremiah 23:5; Micah 2:13; 4:7; Daniel 4:3; 7:14, 22, 27). In order to be the subjects of the Lord Jesus Christ during His millennial reign, Israel will have been converted and restored to the land (Ezek. 37). Israel will be reunited as a nation in order to be the subjects of the Lord Jesus Christ during His millennial reign (Jeremiah 3:18; 33:14; Ezekiel 20:40; 37:15-22; 39:25; Hosea 1:11). In order to be the subjects of the Lord Jesus Christ during His millennial reign, Israel will be exalted above the Gentiles (Isaiah 14:1-2; 49:22-23; 60:14-17; 61:6-7).

Israel will be made righteous in order to be the subjects of the Lord Jesus Christ during His millennial reign (Isaiah 1:25; 2:4; 44:22-24; 45:17-25; 48:17; 55:7; 57:18-19; 63:16; Jeremiah 31:11; 33:8 50:20; 34; Ezekiel 36:25-26 Hosea 14:4; Joel 3:21; Micah 7:18-19; Zechariah 13:9; Malachi 3:2-3).

The nation will become God's witnesses during the millennium in order to be the subjects of the Lord Jesus Christ during His millennial reign, (Isaiah 44:8, 21; 61:6; 66:21; Jeremiah 16:19-21; Micah 5:7; Zephaniah 3:20; Zechariah 4:1-7; 4:11-14; 8:23). In order to be the subjects of the Lord Jesus Christ during His millennial reign, Israel will be beautified to bring glory to Jehovah (Isaiah 62:3; Jeremiah 32:41; Hosea 14:5-6; Zephaniah 3:16-17; Zechariah 9:16-17).

Worship of the Messiah During the Millennium

The millennial reign will be marked by the worship of the Lord Jesus Christ (Is. 12:1-6; 25:1-26:19; 56:7; 61:10-11; 66:23; Jer. 33:11, 18, 21-22; Ezek. 20:40-41; 40:1-46:24; Zech. 6:12-15; 8:20-23; 14:16-21).

Worship is adoring contemplation of the Lord and is the act of paying honor and reverence to Him and affection for Him and flows from love and where there is little love, there is little worship. It is the loving ascription of praise to the Lord in gratitude and appreciation for who and what He is, both in Himself and in His ways and in His work on the Cross for us and is the bowing of the soul and spirit in deep humility and reverence before the Lord.

Worship of the Lord involves "reverence" for Him, which is an attitude of deep respect and awe for Him. Worship of the Lord also involves "respect" for Him, which is to esteem the excellence of His Person as manifested through His attributes such as love, faithfulness, mercy, compassion, justice, righteousness, truth, omnipotence, omnipresence, omniscience, immutability, and sovereignty.

Worship of the Lord involves “awe” of Him, which means we are to possess an overwhelming feeling of reverence, admiration for Him. Worship of the Lord also involves “wonder” towards Him, which refers to being filled with admiration, amazement and awe of Him and reaches right into our hearts and shakes us up and enriches our lives and overwhelms us with an emotion that is a mixture of gratitude, adoration, reverence, fear and love for Him.

Worshipping the Lord is adoring contemplation of Him as He has been revealed by the Holy Spirit in the Scriptures and is also the loving ascription of praise to Him for what He is, both in Himself, His Work on the Cross and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him. The believer is to worship the Father spiritually by means of truth, i.e. the Word of God (John 4:23-24).

Zechariah 14:16-21 describes the millennial reign of Christ, which is typified by the feast of booths or tabernacles. Jerusalem will become the center of the worship of the millennial age (Jeremiah 30:16-21; 31:6, 23; Joel 3:17; Zechariah 8:8, 20-23).

Pre-Millennial, Post-Millennial and Amillennial Views

There are three major views describing the relationship between the Second Advent of Christ and the millennium: (1) Premillennial (2) Postmillennial (3) Amillennial.

In this study, we will note which view is the correct view and which ones are not and why. We will also note why it is important that the Christian adhere to the correct view and reject the others.

The term “premillennialism” derives its meaning from the belief that the Second Advent of Christ will be premillennial or in other words, that it will be *before* the millennium. The English term is made up of the following Latin elements: *pre* means “before,” *mille* means “thousand,” and *annus* means “years” in relation to Christ’s Second Advent. Thus, “premillennialism” means that Christ will return to the earth “before the thousand years.” The corresponding Greek expression in Revelation 20:4-7, *chilia ete*, gives rise to the term “chiliasm,” properly a synonym for “millennialism.” The term “chiliasm” has been superseded by the designation “premillennialism.”

“Premillennialism” is a system of doctrine that is based upon a literal interpretation of Scripture and prophecy. Dispensational “premillennialism” contends that Christ will return to earth, literally and bodily, *before* the millennial age begins and that, by His presence, He will establish His kingdom, over which, He will reign. The kingdom will continue for a thousand years, after which the Son

will give the kingdom to the Father when it will merge with His eternal kingdom (1 Corinthians 15:25-28).

“Premillennialism” was the earliest of the three millennial systems to arise but fell out of favor during the Middle Ages but was revived by the Puritans in the seventeenth century and is the viewpoint of a majority of those who are conservative in their approach to biblical interpretation. The “premillennial” view is the biblical view and therefore, correct view since it is consistent with the prophecies that the Lord Jesus Christ fulfilled literally during His First Advent and reflects a normal, literal interpretation of the Scriptures. The chronology of events recorded in Revelation 19:11-20:7 reveal quite clearly that Christ’s Second Advent will take place before His millennial reign.

“Postmillennialism” teaches that Christ’s kingdom is now being extended throughout the world through the preaching of the gospel and that a majority of people will be converted to Christ resulting in a consequent Christianization of the current world’s society. This flies in the face of what the Scripture teaches that there will be a growing and increased animosity by the world to Christians and Christ and the Bible just preceding Christ’s return at His Second Advent.

The “post-millennial view,” which is popular among covenant theologians of the post-Reformation period, contends, that through the preaching of the Gospel the entire world will be Christianized and brought to submission to the Gospel *before* the return of Christ.

“Post-millennialism” contends that Christ will return *after* the millennium. This view believes that the current age in which we live is the millennium and that through spiritual means there will be a progressive growth of righteousness, prosperity and development in every sphere of life as a growing majority of Christians eventually subdue the world for Christ. Then after Christianity has dominated for a long time, which they call the churches glorious reign of victory, Christ will return. World War II brought about the demise of this system of theology.

Those who hold this view believe in a literal Second Advent and millennium. This view is based on the figurative interpretation of prophecy, which leads to subjective rather than objective interpretations. Unlike the Scriptures, this view does not make a distinction between Israel and the church and does not have God fulfilling the promises contained in the four unconditional covenants to Israel but rather ascribes these promises as being fulfilled through the church. This view is incorrect since the chronology of prophetic events recorded Revelation 19:11-20:3 make clear that the Second Advent of Christ precedes the establishment of His millennial kingdom.

The “amillennial” view holds that there will be no literal millennium on the earth following the Second Advent of Christ and the church is fulfilling all the

prophecies concerning Israel and the kingdom. This view teaches that from the ascension of Christ in the first century until His Second Advent (they don't believe in the rapture), both good and evil will increase in the world as God's kingdom parallels Satan's kingdom. The destructiveness of this view is that it denies a literal reign of Christ upon the earth and contends that Satan was bound at the First Advent. This view contends that the present church age between the first and second advents is the fulfillment of the millennium and of course, this does not fit the facts of human history.

In our study of the millennium, we have noted that the Scriptures teach that the millennium will be spiritual in character and that there will be perfect economic, social and political conditions during the millennium. At no time in human history in the past have we seen these conditions taken place nor at the present time in human history have we seen them taking place.

Some who hold this view believe like Augustine that the millennium is being fulfilled on the earth and others like Warfield say it is being fulfilled in heaven. This view was not around during the first century and came about as a result of opposition to premillennial literalism because Christ had yet to come back to the earth to establish His reign.

"Amillennialism" is destructive in that it holds to a non-literal view of the millennium and spiritualizes the kingdom prophecies. The implications of this method of interpretation is that it rejects a future for the nation of Israel and of God fulfilling the promises contained in the four unconditional covenants to Israel and makes no distinction between Israel and the church. It is popular today because it is an inclusive system including various types of theology such as liberal Protestant, conservative Protestant and Roman Catholic. Liberal amillennialism denies the doctrines of the resurrection, judgment, the Second Advent, eternal punishment and Roman amillennialism evolved the system of purgatory, limbo whereas conservative amillennialism still holds to literal doctrines of resurrection, judgment and eternal punishment.

Chapter Six: The Creation of the New Heavens and New Earth

There is only one "day of the Lord" prophecy in the entire Bible which pertains to the creation of the new heavens and new earth, namely Second Peter 3:10.

2 Peter ^{3:1} Dear friends, this is already the second letter I have written you, in which I am trying to stir up your pure mind by way of reminder: ^{3:2} I want you to recall both the predictions foretold by the holy prophets and the commandment of the Lord and Savior through your apostles. ^{3:3} Above all, understand this: In the last days blatant scoffers will come, being propelled by their own evil urges ^{3:4} and saying, "Where is his promised return? For ever

since our ancestors died, all things have continued as they were from the beginning of creation.” ^{3:5} For they deliberately suppress this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water. ^{3:6} Through these things the world existing at that time was destroyed when it was deluged with water. ^{3:7} But by the same word the present heavens and earth have been reserved for fire, by being kept for the day of judgment and destruction of the ungodly. ^{3:8} Now, dear friends, do not let this one thing escape your notice, that a single day is like a thousand years with the Lord and a thousand years are like a single day. ^{3:9} The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because he does not wish for any to perish but for all to come to repentance. ^{3:10} But the day of the Lord will come like a thief; when it comes, the heavens will disappear with a horrific noise, and the celestial bodies will melt away in a blaze, and the earth and every deed done on it will be laid bare. (NET)

This event will take place after the Great White Throne Judgment of every unbeliever in history (Revelation 20:11-15). The Scriptures teach that the Lord will destroy the present heavens and earth and a new heavens and a new earth will be created by Him (Isa. 65:17; 66:22; 2 Pet. 3:10-13; Rev. 21:1).

Hebrews 1:10-11 quoting Psalm 102:25-27 states that the present heaven and earth **“will perish...will become old as a garment”** and **“as a mantle”** the Lord Jesus Christ **“will roll them up...as a garment they (the present heavens and earth) will be changed.”**

The new heaven and new earth will be the real place of perfect happiness, peace and righteousness because no form of evil and unrighteousness will be allowed into it (2 Pet. 3:10-13; Rev. 21:1-8). The present heaven and earth have been contaminated by sin and rebellion. Therefore, a new heaven and earth must be created so that there will be no more remembrance of sin and rebellion and its results. The new heavens and new earth will be created for the eternal state. The new heavens and new earth will be a place of perfect integrity for there will be the absence of evil in its midst (2 Pet. 3:13). Thus, the eternal state will be the fulfillment of 1 Corinthians 15:24-28.

1 Corinthians 15:20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming, 24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be

abolished is death. **27 For He has put all things in subjection under His feet. But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. (NASB95)**

There will be no suffering or death taking place in the New Jerusalem (Rev. 21:4). Satan and the fallen angels will have already been cast in the Lake of Fire along with unregenerate human beings (Rev. 20:11-15). The New Jerusalem will be suspended in the first heaven above the earth. It will be located in the new heavens and the new earth. The New Jerusalem is city designed by God for the eternal state. The apostle John describes the New Jerusalem in Revelation 21:11-27.

Inhabitants of the city: (1) The Trinity (2) The Church (3) Regenerate Israel from the theocentric and eschatological dispensations. (4) Regenerate Gentile believers from the theocentric and eschatological dispensations. (5) Elect Angels.

Revelation 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. (NASB95)

The new heaven and earth is not simply the old renovated but an act of new creation (cf. Rev. 20:1f with 20:11 and 2 Pet. 3:10, which describes the dissolving of the old heaven and earth). The word “**new**” here is *kainos*, which means fresh, new in quality and character. Further, in the Greek text the words “**heaven**” and “**earth**” are without the article stressing the aspect of quality rather than identity. Literally, it is “heaven, new, and an earth, new” not “the new heaven...”

The use of the adjective *kainos* plus this anarthrous construction (absence of the article) serves to further emphasize the qualitative difference even though we aren’t told a great deal about this difference.

One striking statement is made, “**there was no longer any sea.**” “**Sea**” refers to a lake, sea, or body of water. The sea occupies most of the earth’s surface today. In fact, approximately $\frac{3}{4}$ of the total surface of the earth is water.

Most of the earth is now covered with water which is vital to man’s survival, but apparently in the new earth there will be no bodies of water except for the one river mentioned in 22:1-2. Water is often associated with judgment as was the case with the Genesis Flood in the days of Noah.

Since Satan and the fallen angels will not be residing in the new heavens and new earth but rather will be in the lake of fire for all of eternity and the fact that there will be no oceans in the new earth we can conclude that the fallen angels are incarcerated underneath the oceans. There are angels incarcerated in the Abyss underneath the earth and under the Euphrates River according to Revelation 9.

Man in the eternal state and in his glorified body evidently will not need water as he does today to sustain him physically. There will be water, but it will speak of power, purity, and eternal life in the eternal city, which has its constant source of life in God. Man will be able to eat and drink, but it will not be necessary for survival as it is today, at least not in the same way. It also indicates a completely different type of climate.

Revelation 21:2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." 5 And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." 6 Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 He who overcomes will inherit these things, and I will be his God and he will be My son. 8 But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." 9 Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb." 10 And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, 11 having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. 12 It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel. 13 There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. 14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb. 15 The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. 16 The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. 17 And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements. 18 The material of the wall was jasper; and the city was pure gold, like clear glass. 19 The foundation stones of the city wall were adorned with every kind

of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass. 22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. 23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. 24 The nations will walk by its light, and the kings of the earth will bring their glory into it. 25 In the daytime (for there will be no night there) its gates will never be closed; 26 and they will bring the glory and the honor of the nations into it; 27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life. (NASB95)

From this passage we read that there will be in the New Jerusalem the following: (1) Twelve gates and twelve angels (verse 12). (2) Twelve tribes of Israel (verse 12). (3) Twelve foundations (verse 14). (4) twelve apostles (verse 14). (5) Twelve pearls (verse 21). (6) Twelve kinds of fruit (22:2). (7) Wall 144 cubits-twelve times 12 (21:17). (8) Height, width and length 12,000 stadia and about 1,400 miles (verse 16). (9) Walls north, south, east and west with three gates on each side and with angel standing guard at each gate (verse 12).

Revelation 21:2-20 reveals that the structure of the new Jerusalem will be composed of: (1) Great and High Wall (Rev. 21:12). (2) Twelve Gates with twelve Angels on guard at each of the twelve gates with the names of the twelve tribes of Israel on them (Rev. 21:12). (3) Three Gates will be located on the north, south, east and west (Rev. 21:13). (4) Twelve Foundation Stones with the names of each of the twelve apostles inscribed on them (Rev. 21:14). (5) The city will be laid out like a square and measures 1500 miles in length on all four sides (Rev. 21:16). (6) The length, width and height of the city are all equal in measure (Rev. 21:16). (7) The wall measures 72 yards (Rev. 21:17). (8) The walls are made of jasper (Rev. 21:18a). (9) The city is made of pure gold like glass (Rev. 21:18). (10) The foundation stones with the names of the twelve apostles on them will be adorned with every precious stone.

Revelation 21:19-20 teaches that each of the twelve foundation stones will be made of a precious stone: (1) Jasper: Probably the blue-white diamond, some believe opal is meant here. (2) Sapphire: This is the ancient lapis lazuli, a deep blue stone sprinkled with brilliant bits of iron pyrite (fool's gold). It was prized in ancient Assyria and Egypt. (3) Chalcedony: General term for a group of precious stones including carnelian, sardius, chrysoprase, agate, and onyx. Others identify it with a green copper silicate that was found near Chalcedon on the Bosphorus not

far from the modern city of Istanbul. (4) Emerald: Bright, light green, transparent precious stone. It was actually a variety of beryl, but colored by chromium instead of iron. It was found in Egypt, Cyprus and Ethiopia. (5) Sardonyx: Variety of agate, or it may have been a layered stone of red sard and white onyx. The ancient's prized it for making cameos. (6) Sardius: The carnelian or sard, a reddish to blood-red precious stone. It was often used for engraving. (7) Chrysolite: Yellow topaz. Others think it was a golden jasper or a yellow topaz. It may have been a magnesium-iron silicate. (8) Beryl: Sea-green precious stone. (9) Topaz: The golden topaz, sometimes greenish gold. (10) Chrysoprase: A translucent, apple green, fine-grained hornstone (a variety of quartz). Others identify it as an apple green, chromium colored variety of chalcedony. (11) Jacinth: Also called hyacinth, was possibly a variety of zircon. Some were bluish, some bluish-purple like the modern sapphire, others orangish in color. (12) Amethyst: Clear purple or blue-violet, glassy quartz.

Revelation also teaches us that the twelve gates are twelve pearls and each one of the gates was a single pearl (Rev. 21:21). There was no temple in the city because **“the Lord God, the Almighty, and the Lamb are its temple”** (Rev. 21:22). The city will have no need of the sun or the moon for **“the glory of God”** will illuminate it and its lamp is the Lord Jesus Christ Himself, the Lamb (Rev. 21:23; 22:5). The nations of the new earth will walk by its light since it will be permanently suspended above the new earth (Rev. 21:24). There will be no day or nighttime and its gates will never be closed because there will no longer be any war (Rev. 21:25). The glory and honor of the nations shall be brought into it (Rev. 21:26). The only individuals who will be allowed into the city will be the elect angels and regenerate humanity (Rev. 21:27). Those who rejected Christ as Savior will be suffering in the Lake of Fire forever and ever and will therefore not be found in this city or trying to enter its gates (Rev. 20:11-15).

As we can see from Revelation 21, the number twelve is prominent in the New Jerusalem since it is a perfect number signifying perfection of government or of governmental perfection. While the number seven is composed of three added to four, twelve is three multiplied by four, and hence denotes that which can scarcely be explained in words, but which the spiritual perception can at once appreciate.

Notice the contrast between the time we are now living in and the eternal state. Everything about the eternal state is a total and absolute contrast to what we now know today on this earth. There will be nothing hidden (everything will be transparent), no shadows, no sin, no sorrows, no pain, no sickness, and no disappointments.

Now, this passage does not say that there will be no sun or moon, only that there will be no need of the sun and moon because the glory of God will illuminate the city. The sun and moon in comparison with the light of the glory of God will be

like turning on an outdoor light in the broad light of the sun in our world today. The eternal state will be always illumined by the unveiled radiance of the glory of God's personal presence.

Hebrews 1:3, "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high." (NASB95)

God's manifested glory will be the source of light in eternal state. That God Himself would be the Light of the city is entirely fitting with the rest of Scripture (John 1:7-9; 3:19; 8:12; 12:35; 1 John 1:5; Rom. 13:12; Heb. 1:3). This refers to both physical and spiritual light.

Remember that in the earthly tabernacle and temple there was artificial lighting in the holy place, the seven-branched lampstand that spoke of Christ as the Light of the world. Yet, even in the Holy of Holies, there was no such lighting because the Shekinah glory of God gave it its light, the light of God's own presence. In the eternal city, the entire city of the New Jerusalem will be the temple, the dwelling place of God with the radiance of God's glory radiating throughout the city in all its transparent beauty.

Scripture repeatedly makes application of this contrast, and it is important that we remember this. Today is a time of darkness, a time of night because of the presence of sin, Satan, sorrow, death and man's viewpoint.

Color today is described as dissected light. If you pass a ray of light through a prism, it is broken up into three primary colors: (1) red (2) blue (3) yellow. From these three primary colors come all colors and shades of colors. Light is a requirement for color. Where there is no light, there is no color. Objects of color reveal color to the eye because of their ability to absorb or to reject light rays.

A red stone absorbs all the color rays except red. It rejects or throws back to the eye the red ray, which gives it the color of red. The New Jerusalem is a city of light and color. God is light and He is there. The city is described as a jasper stone as clear as crystal. All of this color will be coming out and flooding God's universe.

The Lord has built a city for His heavenly people (John 14:1-3; Heb. 11:16). The Lord is the architect and builder of this city (Heb. 11:10). This city is called the New Jerusalem, the city of the living God (Heb. 12:22). It is a literal city and the Word of God describes it in detail. The believer is to diligently seek or desire for the time when he will live in the New Jerusalem (Heb. 13:14).

Church age believers who are winners in time will have their names recorded in its permanent historical record section and will have their names permanently inscribed upon the pillars of the New Jerusalem (Rev. 3:12a).

The New Jerusalem will come down out of heaven from God (Rev. 3:12b; 21:2, 10). It is called the “**holy city**” because no unrighteousness or evil will be allowed in it for all eternity (Rev. 21:2a, 8, 27). It will be a city of integrity and virtue.

Revelation 22:1 Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, 2 in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. 3 There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; 4 they will see His face, and His name will be on their foreheads. 5 And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever. 6 And he said to me, “These words are faithful and true”; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place. 7 And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book.” 8 I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. 9 But he said to me, “Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.” (NASB95)

Revelation 22:1-9 teaches that there will be a river in the middle of its only street called the “**water of life, clear as crystal, coming from the throne of God and of the Lamb**” (Rev. 22:1-2). The tree of life will be on either side of the river bearing twelve kinds of different fruit which it will yield every month (Rev. 22:2). Regenerate humanity and elect angels will serve the Lord in this city throughout the eternal state and there will no longer be any curse (Rev. 22:3). We shall see the Lord’s face and His title shall be on our foreheads (Rev. 22:4).

Revelation 21-22 teaches that life in the new Jerusalem will be characterized by the following: (1) Fellowship with the Lord (John 14:3; 1 Cor. 13:12; 1 John 3:2; Rev. 22:4). (2) Rest (Rev. 14:13). (3) Knowledge (1 Cor. 13:12). (4) Integrity (absence of sin) (Rev. 21:27). (5) Joy (Rev. 21:4). (6) Service (Rev. 22:3). (7) Prosperity (Rev. 21:6). (8) Glory (2 Cor. 4:17; Col. 3:4). (9) Worship (Rev. 7:9-12; 19:1). (10) Peace (Rev. 21:24-26).

Conclusion

So we can see from our study that the prophetic theme of “the day of the Lord” appears in both the Old and New Testaments in deals with the future of planet earth, the city of Jerusalem, the nation of Israel as well as the Gentiles.

This prophetic theme not only speaks of imminent judgment, terror but also repentance and restoration and regeneration. The purpose of God's judgment is to bring about repentance which is a change of attitude resulting in a change of conduct. For the unbeliever, repentance would involve changing their attitude toward Jesus Christ and trusting in Him as their Savior which will result in the gift of the Spirit who gives the justified sinner capacity to live a godly life. For the unfaithful believer today in the church, repentance would involve the confession of sin to be restored to fellowship with God (1 John 1:9), and obedience to the gospel to maintain that fellowship (Rom. 6). God does not take pleasure in judging sinners but rather He rejoices when a sinner repents and experiencing a relationship and fellowship with Him.

Lastly, the fact that many of these prophecies pertaining to the day of the Lord have been literally fulfilled in history makes clear that those prophecies which have not yet been fulfilled, will be fulfilled literally as well. The fulfillment of prophecy demonstrates that the Scriptures are not the product of human beings but rather the result of men who were inspired by the Holy Spirit (2 Peter 1:20-21). Consequently, the fulfillment of Scripture should motivate the believer in Jesus Christ to obey the voice of the Spirit who speaks to the believer through the Word of God regarding the Father's will. This obedience will result in a life that is pleasing to the Father and will manifest the character of His Son Jesus Christ.