

The "Babushka Doll" Principle of Bible Prophecy

By Tricia Tillin (Booth)



A re-examination of some bible prophecies such as the "seventy weeks of years" in Daniel as being multi-layered. Does the classic view force an interpretation or fulfillment and miss the real endtimes significance? This study covers a lot of ground, including the Jubilees of Israel and the World, the significant numbers of the bible, the parallel fulfillments of the "abomination of desolation" and future endtimes events.

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SPELLING: As I am British, the writing here uses UK spelling and phraseology. Please note that variations are found between UK and USA spelling in words such as judgement, colour, favour, saviour and so forth.

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"The Babushka Doll Principle" Part One



I would like to offer an understanding of the way biblical prophecy works which is on the Babushka Doll principle.

Let me explain...

A set of Babushka dolls looks complete in itself, but contains a set of perfectly-formed but different items all contained in one. Between each doll is a gap, a gap in time in this metaphor.

Anyone looking at the largest doll would imagine it is complete, not knowing there are several other dolls inside. So it is with the fulfillment of prophecy. Some bible prophecy has only ONE meaning, but often TWO or more, complete in themselves and for different times and peoples.

Additionally there are applications and fulfillments from the broadest scope of world history viewpoint down to a single event. At the outset, the core of this "doll" is the initial utterance by the prophet that carries a literal meaning. He may or may not be aware that there is a significance in his words beyond his present day. However, there are often hidden layers of meaning, for instance:

- A broader application to the history of a nation or a people as a whole.
- A Messianic fulfillment, taking us beyond the prophet's present day and into the future.
- A spiritual understanding that establishes a pattern or type.
- A global and universal truth relating to mankind's history and God's dealings with mankind.

Why is this important?

Without understanding this multi-layered approach to bible prophecy, we miss the overall meaning! We grasp one or two points that God is making in his word, but miss equally important concepts that can only be understood when we step back and look at the big picture.

In this particular instance, I want to re-examine the prophecy of the Seventy Weeks in Daniel and other related prophecies according to the Babushka-Doll Principle. This prophecy has become central to much of our understanding of the endtimes. Therefore we do well to consider it again lest we have missed something relating to our our future!

The Babushka Dolls seen as Birthpangs

As you know, this website is called birthpangs. The title is taken from Jesus' teaching about the signs of his return. He likened the early warning signs to "sorrows" which is the Greek word for labour pains, or birthpangs. You may know that these pains can start in a fairly insignificant way and with large gaps of time between, but become stronger and more frequent. (1)

The set of babushka dolls follows this pattern. The smallest doll is likened to the early birthpangs, and each doll or "contraction" gets larger, with less of a gap in between, leading up to the final "push" that achieves the birth (or whatever the prophecy intended, in this instance.)

Quick Proof of the Babushka Principle

Many prophecies have equally valid meanings (complete in themselves) for differing times and varying groups of people. For example, I doubt that Isaiah realised when he prophesied about the coming SON that it would literally be fulfilled in the virgin birth of the Messiah.

Isa 7:14-17

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good. For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings. The LORD will bring the king of Assyria upon you and your people and your father's house -- days that have not come since the day that Ephraim departed from Judah."

Indeed, the literal fulfillment is mentioned in the following chapter:

Isa 8:3-4

Then I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-Shalal-Hash-Baz; for before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."

One commentary states: "The New Testament application of such prophecies is not a strained 'accommodation;' rather the temporary fulfillment is an adaptation of the far-reaching prophecy to the present passing event, which foreshadows typically the great central end of prophecy, Jesus Christ (Rev 19:10)." [Jamieson Fausset Brown Commentary By: Robert Jamieson, A.R. Fausset, David Brown]

And another looks at the multiple fulfillment of prophecies like this:

Several questions are raised when there appears to be more than one possible fulfillment for a prophecy. Does a primary fulfillment in one passage rule out a secondary application to another passage? Not necessarily. Did the author intend both fulfillments with one as an analogy or illustration for the other? Did the author intend a dual fulfillment for two different audiences at two different times? Joel 2:30, speaking about signs on the earth, was applied by the apostle Peter to the tongues of fire at PENTECOST (Acts 2:3-4, 18-19). But Jesus seemed to apply this prophecy to His SECOND COMING (Mark 13:24; Luke 11:25). (from Nelson's Illustrated Bible Dictionary)

Elijah was John The Baptist!

Another example is the prophecy in Malachi about the coming of Elijah before the "great and dreadful day of the LORD". (Mal 4:5) This was so revered by the Jews of Jesus' day that they rejected Jesus as Messiah because of it. Yet Jesus said that, for those who could receive it, John the Baptist WAS the Elijah of that prophecy. Jesus Himself does affirm the multiple fulfillments of prophecy! (Matt 17:11-13)

Not only does prophecy repeat itself in a pattern, but **events cycle through time** according to the perfect order laid down by God. Some of these cycles can plainly be seen in scripture - the number 40 is very often associated with trial and testing (the wilderness years, the temptation of Jesus and so on) - there is also an enormous amount to be learned by studying events that happen in a three-day (or year) period and are finalised "on the third day". The most notable example is the death and resurrection of Jesus, but there are many others in scripture if you care to search.

One notable example is the repeating pattern (especially seen in the Daniel prophecy) of the **seventy weeks of years, or 490 years** for Israel. One researcher has explained the repeating pattern as follows:

Matt 1:17 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: (see chart here) We know from Daniel's prophecy that the time-period from the captivity to the coming of Christ was 490 years (seventy sevens of weeks). I don't believe Matthew intended for us to work out the actual lifetimes of each person listed, but just to note that there was a period of "fourteen generations" in each time-period. There are in fact FOUR cycles of 490 years here! Matthew writes -

- *So all the generations from Abraham to David are fourteen generations. (2)* From the call of Abraham to the Exodus is 430 years (Exod 12:40) and 40 years in the wilderness, plus 20 years to the division of the Promised Land = **490 years. (1)** Then 450 years from the Judges to Samuel (Acts 13:20-22) plus 40 years from Saul to David = **490 years (2).**
- *from David until the captivity in Babylon are fourteen generations* 80 years for the reigns of David and Solomon plus 410 years takes us to 586 BC when the last king was removed and the temple was destroyed = **490 years (3).**
- *and from the captivity in Babylon until the Christ, fourteen generations.* The years of captivity were "outside of time" because Israel did not exist as a nation. Therefore the next 490 years is Gabriel's prophecy of restoration found in Daniel 9. "From the command to return and rebuild until Messiah the Prince, and the fulfillment." are seventy sevens = **490 years (4)** [this leaves aside the question of the final seven years, but it is not the subject of this particular exercise.]

The multi-layered seventy year prophetic cycle (3)

One important repeating time-cycle is 70 (years, time-periods or eras). As we are considering the prophecy of the Seventy Weeks of Years in Daniel, let us consider the **THREE** sets of seventies within that timescale (they overlap):

- (1) 605-536 BC = the Captivity to the Release (Decree of Cyrus), 70 years [Israel without their liberty]
- (2) 586-516 BC = the Destruction of the Temple to its rebuilding, 70 years [Israel without worship]
- (3) 516-446 BC = the Temple Rebuilt to the Rebuilding of the Walls, 70 years [Israel without a city] (4)

Let's look briefly at notable seventies in scripture:

- the pronouncement over Tyre, that it would be abandoned and unprofitable for 70 years. (**Ezek 26: 14-16**)
- the nations subjected to the Babylonian Empire for 70 years. (**Jeremiah 25:9-12** and **Jeremiah 29:10**)
- the land enjoys its sabbaths for 70 years while the disobedient Jews are in exile (**2 Chronicles 36:20-23**)
- the prophecy by Gabriel to Daniel about the fate of Israel is 70 "weeks of years" (**Daniel 9:26**)
- the destruction of Jerusalem until the Temple was rebuilt was 70 years. (**Jer. 52;12-14; Ezra 6:15**)

Other Important "seventies" in history

- The time between the birth of Jesus the Messiah and the destruction of Jerusalem was 70 years (5)
- The time between the **first Zionist Conference** and the **Six Day War of 1967** was 70 years
- the time between the UN decree about the land of Israel in 1947 and the year 2017 is 70 years - and that is the subject of this article, amongst other things.

Seventy-Year periods recurring throughout bible history

I have prepared three charts showing how the babushka principle of the SEVENTY years works throughout history. I have chosen three 160-year time-periods of bible history that show four overlapping "seventies" but I'm sure there are many more that could demonstrate this principle. Click on each graphic to see the charts, which are:

- (1) From the captivity in 606 BC to the rebuilding of the Temple
- (2) From the cleansing of the temple in BC 164 to the death of Herod
- (3) From the first Jewish emigration in 1877 to the Second Coming (?)

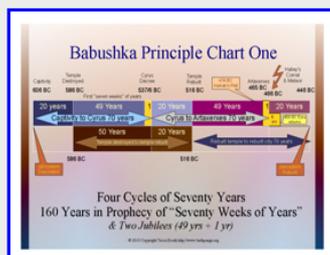


CHART ONE

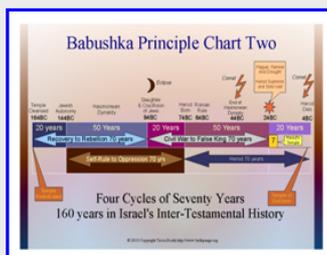


CHART TWO

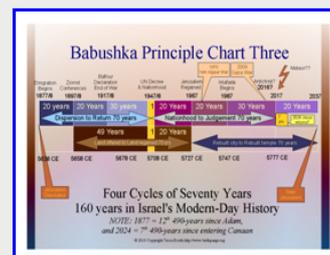


CHART THREE

The importance of the repeating three-and-a-half year cycle

As we saw earlier, certain biblical numbers contain within themselves prophetic meaning and becomes "types" throughout history. The three-and-a-half time period is a vital one to understand. This is (not by coincidence) the time stated in prophecy to be **the time allotted to Antichrist in his last ditch stand to rule the world.**

This period of time is associated in the bible with God's judgement. For instance:

- When Elijah prayed for a drought, it did not rain for three years and six months. - James 5:17
- The destruction prophesied in Daniel will not be over until "a time, times, and half a time". - Dan 7:25
- The two witnesses of Revelation will prophesy for 1,260 days. - Rev 11:2-3
- The two witnesses will lie dead in the streets for three and a half days - Rev 11:9-10
- The Dragon is given authority to continue for forty-two months. - Rev 13:4-6
- Gentiles will tread the holy city underfoot for forty-two months - Rev 11:2
- The woman flees into the wilderness to be protected for 1260 days. - Rev 12:6

In addition -

- The rebellion of the Jews against Rome (AD66) to the destruction of the city (AD70) was three and a half years.
- The flight of some Jews to Masada until their defeat by Rome was another three and a half years. **This makes the entire rebellion seven years with the sacking of Jerusalem in the middle of the "week". (See this additional page)**
- Likewise the revolt of Bar Kochba in 132AD was not crushed until the summer of 135AD, three and a half years later.
- In the French Revolution the resolution to forbid all religion and close all churches in November 1793 was rescinded three and a half years later. Religious freedom came back in 1797. At that same time, in the summer of 1797, Napoleon wrote, "Our religious revolution is a failure. " *Three and a half years after the official laws were passed against all religion, early in 1797, the revolutionary laws were abolished.* [Durray, Victor; A Short History of France; E.P. Dutton, London, 1918, pg. 364.]
- In World War 2, the "final solution" **conference** of January 1942 to Hitler's suicide in April 1945 was three and a half years.

Especially, in the prophecy of the seventy-weeks in Daniel chapter nine we are told that the assault on the Temple and City happens "in the middle of the week", that is, halfway through the final seven years (the last "week" of years). This literally happened with Antiochus. It also happened when the Romans attacked Jerusalem in the 1st century AD. (See this additional page)

Yet, not only did Jesus speak of a future fulfillment of that same prophecy, but the New Testament hints strongly at an even more future fulfillment, which leaves commentators with a quandary. Where is the missing "week" [or "half-week" according to your interpretation of Daniel] ? The problem has for many years been resolved by artificially holding over that part of the prophecy until the future. This is despite two obvious historical fulfillments in the shape of AD 168 (Antiochus Epiphanes) and AD70 (Romans).

All of this can be avoided by the Babushka Doll Principle. **That is because each successive historical "doll" is complete in and of itself.**

FOOTNOTES

(1) From conception to childbirth in perfect circumstances is 40 weeks, but from 26 weeks onwards minor contractions might be felt. Then there are two main stages of childbirth, the first taking the longest amount of time, and the final stage being fairly short but much more challenging. These events are symbolic of the endtimes as Jesus described them.

(2) Why was fourteen so important? {Hebrew} numbers were not written in the customary format of our day, but were composed of the successive letters of the Hebrew alphabet—aleph equalling one, beth being two, and so on. ... Following this light of reasoning, it appears to be no coincidence that the proper name David is composed of three consonants—two daleths or "d", with a vau or "v" inserted between them. Daleth was the fourth Hebrew letter, having a numeric of four, and vau the sixth, with a value of six. The name David therefore had a numeric value of 6+4+6 for a total of 14, the number of generations which Matthew finds between each of the major time markers in the genealogical history of Jesus. (http://www.heraldmag.org/literature/verse_4.htm)

(3) Another site has a similar idea of the layering of Daniel's prophecy, which is as follows:

- **Layer #1** - 70 Weeks of Years or 490 Years | first and second coming of Jesus
- **Layer #2** - 70 Weeks or 490 Days | 70 week ministry of Jesus.
- **Layer #3** - 70 Years | 70 Shavuots | Did this layer of 70 years begin on the Shavuot of May 16th following the Israeli Declaration of Independence on May 15th 1948?

(4) The first "seven" of Daniel's prophecy (i.e. 49 years, or one Jubilee Cycle) is contained within these timelines, because the time between the destruction of the temple in 586 and the end of the captivity in 536 is 50 years.

(5) Probable year of birth of Jesus 3/4BC. First Jewish rebellion 66-73 AD

"The Babushka Doll Principle" Abomination Comparison

In this comparison I hope to show that the events of prophecy and history (in the Babushka Principle manner) overlap and repeat in a truly remarkable way.

I am going to compare three incidents of the "**Abomination of Desolation**" mentioned in scripture. Firstly that of Antiochus Epiphanes in 168BC, then that of the Roman armies in 70AD and finally a projection of that in the endtimes by Antichrist.

We can learn much by comparing the events themselves and their progression. In each case they took a total of seven years, with the great "abomination" happening in the "middle of the week" as the bible says.

What was the catalyst for rebellion amongst the observant Jews that in each case led to persecution?

Although there were many different factors, a large part of the distaste and unease amongst those living in Israel was the policy of "Hellenisation" which is similar to today's ecumenism. Rendering everything down with "tolerance" and "acceptance" and "unity" overthrows the traditional customs and laws that are in fact important to hang onto. How did it happen in the day of Antiochus Epiphanes?

"HELLENISM is the spread of ancient Greek culture, and, to a lesser extent, language. It is mainly used to describe the spread of Hellenistic civilization during the Hellenistic period following the campaigns of Alexander the Great of Macedon. The result of Hellenization was that elements of Greek origin combined in various forms and degrees with local elements.

Hellenistic Judaism was a movement which existed in the Jewish diaspora that sought to establish a Hebraic-Jewish religious tradition within the culture and language of Hellenism. The major literary product of the contact of Judaism and

Hellenistic culture is the **Septuagint** translation from Biblical Hebrew and **Biblical Aramaic** to **Koine Greek**, which began in the 3rd century BC in Alexandria".

The conquests of **Alexander the Great** in the late 4th century BC spread Greek culture and colonization over non-Greek lands, including the Levant, and gave rise to the Hellenistic age, which sought to create a common or universal culture in the Alexandrian empire based on that of 5th and 4th century BC Athens, along with a fusion of Near Eastern cultures.

There was a general deterioration in relations between Hellenized Jews and other Jews, leading the Seleucid king **Antiochus IV Epiphanes** to ban certain Jewish religious rites and traditions. Consequently, the orthodox Jews revolted against the Greek ruler leading to the formation of an independent Jewish kingdom, known as the **Hasmonaean Dynasty**, which lasted from 165 BC to 63 BC. The Hasmonaean Dynasty eventually disintegrated in a civil war. The people, who did not want to continue to be governed by a Hellenized dynasty, appealed to Rome for intervention, leading to a total Roman conquest and annexation of the country.

Nevertheless, the cultural issues remained unresolved. The main issue separating the Hellenistic and orthodox Jews was the application of biblical laws in a Hellenistic (**melting pot**) culture.

The major literary product of the contact of Judaism and Hellenistic culture is the **Septuagint**, as well as the so-called **apocrypha** and **pseudepigraphic apocalyptic literature** (such as the **Assumption of Moses**, the **Testaments of the Twelve Patriarchs**, the **Book of Baruch**, the **Greek Apocalypse of Baruch** etc.) dating to the period.

By the way, almost ALL modern bible translations are based on Alexandrian documents, whereas the Reformers looked to what is called the "Received Text" or Textus Receptus instead. (The Textus Receptus was established on a basis of the **Byzantine text-type**, also called 'Majority text' whereas later translations looked to the **Alexandrian** Texts.) This is not a subject I want to cover in these articles but I mention it in passing.

The Melting Pot of Culture



Antiochus IV Epiphanes; a statue from the Seleucid Empire

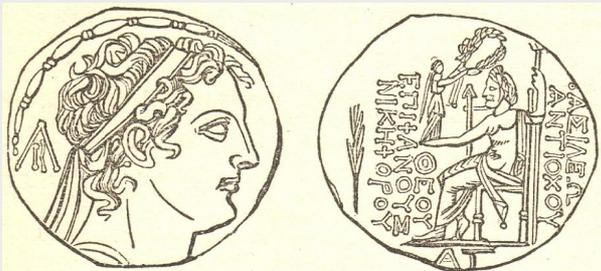
In a Greek-influenced culture, the strict laws and exclusive worship of Judaism could not be sustained (indeed, eventually they were made illegal). While many Jews were happy to go along with the flow, others were not. Those who regarded their laws, rituals and worship as sacred rightly objected to this descent into paganism.

The Greek culture was hedonistic and sensual; Greek religion often involved eroticism; Greek philosophy was super-spiritual and concentrated on "wisdom" (sophia) rather than empirical truth. All this was anathema to an observant Jew, yet it was increasingly forced on Israel.

Antiochus Epiphanes was born in 215 BC and ruled from Antioch from 175-163 BC. In 175BC he proclaimed himself king (although he usurped the throne) and Daniel refers to him as a *"contemptible person on whom royal majesty has not been conferred"*. Dan 11:21.

To increase his power and influence, and to ensure compliance, he greatly increased the Hellenisation plan, and after 169 BC he demanded to be worshipped as the Greek god ZEUS, eventually portraying himself as a god on his coins.

Take a look at the coin below showing Antiochus as the god Jupiter (Zeus) ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥ ΝΙΚΗΦΟΡΟΥ ("Basileus Antiochus, God Manifest, Bearer of Victory").



Coin of Antiochus Epiphanes, with the Figure of Jupiter.

ABOMINATION OF DESOLATION: Jupiter Replaces the Father!

At this point I will say that the "coincidental" overlap of the Jupiter/Zeus imagery is yet another instance of the Babushka Principle.

The Greek god **Zeus**, identical to the Roman god **Jupiter** (Father-God, god of the heavens, pictured as an old man seated on a throne) was the high god and leader of the Pantheon in pagan times. He was called *Iuppiter* (or *Diespiter father-god*) *Optimus Maximus* ("Father God the Best and Greatest"). As the patron deity of ancient Rome, he ruled over laws and social order.

In 168BC the **abomination of desolation** substituted the worship of Zeus/Jupiter for that of the Almighty Father. A statue to Zeus was erected in the temple and sacrifices to this god were made on the temple altar.

Likewise In AD70, the forces of Rome set up their golden images of the Roman eagle (Jupiter's symbol) all around the temple area, and even, it is stated, inside its walls. In 'History of the Christian Church', p. 398, Schaff states, quoting Josephus from Wars of the Jews, VI, VI, 1; *"The Romans planted their eagles on the shapeless ruins, over against the eastern gate, offered their sacrifices to them, and proclaimed Titus Imperator with the greatest acclamations of Joy."* The eagle is the symbol of JUPITER/Zeus!

Not many years later, in the desolate city of Jerusalem, an altar to Jupiter was erected on the site of the Temple; a temple to Jupiter Capitolinus was built on Mount Moria.

The desecration of the temple and unclean sacrifices on its altar were seen as the ultimate idol-worship and "abomination". Through the centuries, God has been patient and forgiving with his people but in each case that judgement befell them, the cause was the worship of idols and false gods. Although both the Romans and Greeks were responsible for much destruction and slaughter in Jerusalem, it cannot be overlooked that the apostasy of many Jews and their turning to secular culture offended God and brought severe judgement upon them. It will do so again!

The word *shiqqus*, translated **"abomination"** [detestable thing] in the Old Testament, is associated with idolatrous practices. Not only are the idols an abomination, but they that worship them *"become detestable like that which they love"* (**Hosea 9:10**), for they identify themselves with the idols.

In the future there will be another "abomination that makes desolate". What could it be? Revelation 13 refers to the "image of the beast" or an animated statue of the Antichrist made by the False Prophet that all must worship. We also see from 2 Thess 2:3-4 that the Man of Sin seats himself in the Temple proclaiming himself as God and forbidding all other worship (just as Antiochus did.) He will "oppose and will exalt himself over everything that is called God," and "set himself up in God's temple, proclaiming himself to be God" (verse 4).

(These two scriptures could in fact be referring to the same event, if perhaps we are talking about a projection, a video or a hologram of this man.)

The Christian Temple Defiled

It would not be fair to concentrate wholly on the Jewish Temple and religion without noticing that THE "Temple of God" on earth since the crucifixion is the BODY OF CHRIST. What therefore could defile it? What could come into this Body that seeks to replace the Father God with a false god? What could be the equivalent of JUPITER, another father, another messiah?

I have extensively covered this point in my article on the Seals of Revelation, which are already being opened in this present day. I urge you to read about Jupiter, Hitler and the present-day corruption of the Church on **this page**.

Division and Sects - Then and Now

Back in the day of Antiochus however, we see trouble brewing in Israel with the lax Jews adopting Greek culture and the Hassidim (pious ones) trying to remain separate from it. (Over the centuries, the pro-Greeks developed into the SADDUCEES and the Hassidim became the PHARISEES. See **this page** about the various religious sects of Judaism including the Zealots and the Essenes)

At the time of the AD70 attack, we also see a similar civil war, an inter-religious division and sectarianism arising within Judaism. Leaving aside for a moment the major division into those who followed Jesus Christ and those who rejected him, we see amongst the Jews various sects arising in the same way as before. And just as before, it was this civil war almost as much as the oppression of the ruling powers that brought down the wrath of the State upon their city. (See **this page** for details.)

Jason, the Antichrist?

This civil war of ideas extended into the Jewish Priesthood at the time of Antiochus. There was a power-struggle between the conservative High Priest Onias III and his pro-Greek brother Yeshua (Joshua) who took the Greek name JASON. Jason offered Antiochus a large sum of money to be appointed High Priest, promising to turn the nation into a Hellenised state, and Onias was therefore deposed and later murdered. (This event is taken by some Jews to be the fulfillment of Daniel's prophecy about the "anointed one" being cut off.)

Jason set about turning Jerusalem into a Greek city, with a "gymnasium" next door to the temple where the contestants participated naked and much bawdiness and uncleanness took place. It was also designed to be a recruiting office for the Antiochus empire. The Jews were encouraged to talk, dress and act like Greeks, and some went as far as trying to undo their circumcision!

It is very intriguing that the false High Priest at this time was called **Yeshua**, the Hebrew name of Jesus! It is as if the events of the endtimes are being mirrored. Although we associate the ruler Antiochus with the desecration of the temple, it was in fact this false Yeshua (Jason) who did more than most to introduce division amongst the Jews, and to support false religion. He could be likened to the Antichrist (since that title means "another, or a different, alternative Messiah").

Sects, then as now

Therefore, what can we learn about the influences leading up to the attack on Israel, both then and now? It is about the pressure to abandon the faith and confirm to a worldly standard, ecumenistic religion and a selfish hedonistic lifestyle. Food, games, sex, worldly enjoyments, trade, political power and influence and a denial of the ONE true God who had called the Jews to be holy and separate. It is about looking to earthly pleasures and abandoning the heavenly rewards.

But the opposing sects that arose as a result of this pressure became almost as much of a destructive influence as the State! They imploded from within, one side insisting on a modernising influence and the other fanatically hanging on to every jot and tittle of the Law. Could it be that, in the run-up to the third Abomination of Desolation, we see intense pressure on Israel to achieve peace and safety by adopting secular attitudes and abandoning even token adherence to God's Laws? There will surely be some (perhaps even the majority) who are drawn towards the old idea of "hellenisation" as a means to an end. We know that a REMNANT will resist, just as before, and that this remnant of believing Jews will be forced to flee to the wilderness to be protected by God during the three and a half year reign of Antichrist.

Church Comparisons

This same polarisation (in an atmosphere of religious persecution - then as now) is causing divisions in the Church too. There are those who want to be "seeker-sensitive" but also those at the other end of the spectrum who preach a strict, legalistic gospel. Somehow, the pressures of this anti-Christian society that we live in are forcing Christians into two (or more) opposing camps.

We are seeing almost the same civil war we saw in ancient Israel. While opposing false teaching is a good and necessary thing, the unfortunate result has been giving the wrong impression to the world.

Like Antiochus, the world wants "no trouble" and no rocking of the boat. Any kind of disturbance - public bragging about wealth, arrogant claims of miracle-working, TV evangelism, ridiculous prophecies and speculations, interference in politics, and the spectacle of Christians howling like monkeys and braying like hyenas hasn't helped the world to form a good impression of the Church in recent years. Add to this the public scandals like child abuse, homosexuality, theft and suchlike, and then even a genuine attempt to deal with the problem by opposing heresy adds to the picture. It suggests to the world and its rulers that the Church as a whole is an argumentative, unsociable, untrustworthy and ultimately useless organisation, better done away with altogether!

Don't get me wrong. I'm not suggesting we should pander to the world's opinion and let heresy go, for the sake of peace and quiet. No, I'm pointing out that, like it or not, the ongoing public argument has damaged the Church without meaning to, and that it will probably lead to intense distrust and persecution in the long run. It will play into the hands of the Antichrist powers.

It must be admitted that the fault has often been on both sides. You only need to browse the internet to find factions on each side of the debate - just as in the day of Antiochus you can find the worldly liberals and the fanatical legalists. The task we have as believers is to walk closely with God, maintain a rational and biblical manner, and avoid falling into the ditch either side of the road.

Although we are faced with religious errors, we cannot afford to slide into obsession, fanaticism, aggression or bigotry. While the early Sadducees and Pharisees may have had a valid response to their historical situation, they BOTH ended up rejecting their own Messiah, Jesus Christ. They continued to hold to their opinions even when the Truth personified arose to save them!

If we polarise into camps, merely as a reaction against change instead of a reasoned response, we end up so consumed with our own rights and objections that we are blind to the rational middle-ground that in the First Century had the Person of Jesus Christ reaching out to save. **We miss the spiritual, the prophetic and the truly Godly.** Possibly we also miss the signs of the coming of the Lord!

The Seven Years (footnote 1)

Now we come to the seven years surrounding the Abomination of Desolation. *Please remember when reading the chart that all dates are approximate and the events of the Antichrist reign are speculative.*

In calculating the middle of the seven years, we need to remember that in God's system, the year BEGINS in the Autumn, at Rosh Hashanah and not as in the Western system, in January. Therefore, the years overlap - as shown below.

171 BC or 66 AD	170 BC or 67 AD	169 BC or 68 AD	168 BC or 69 AD	167 BC or 70 AD	166 BC or 71 AD	165 BC or 72 AD	164 BC or 73 AD
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Year One	Year Two	Year Three	Year Four <i>(half)</i>	Year Four <i>(half)</i>	Year Five	Year Six	Year Seven
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Antiochus Epiphanes	Titus & Roman Armies	Antichrist & Allies (suggestions)
<p>Prelude (171 BC)</p> <p>High Priest has been deposed by Jason.</p> <p>Hellenising influence in full swing.</p> <p>Temple priests show little interest in the altar services.</p>	<p>Prelude (AD 66)</p> <p>Jews refuse to offer foreign sacrifices in the Temple; Rome responds. Galilee and other cities overrun.</p> <p>At Feast of Tabernacles (Seven years begins) Ongoing skirmishes against Romans and civil war amongst the Jews erupts into all-out war.</p> <p>Jerusalem under threat of invasion, but Jews initially victorious.</p>	<p>Prelude (The Seals)</p> <p>Nations in turmoil, hardship, violence, disease, debt;</p> <p>Talk of "end of the world" ridiculed and seen as threat to recovery;</p> <p>Religion blamed for terrorism, environmental inertia and judgementalism.</p>
<p>170 BC Menelaus made High Priest instead of Jason. Jason flees.</p> <p>Riots in Jerusalem.</p> <p>Menelaus has Onias III murdered.</p>	<p>AD 67 Titus sent to put down rebellion.</p> <p>Preparations made for war.</p> <p>Local strongholds established.</p> <p>Roman army marches and takes Galilee and other towns with much slaughter</p>	<p>Peacemaker proposes Global Religion & Government, hailed as a genius, only a few zealots disagree and are persecuted and mocked.</p> <p>Secularising influences brought to bear on Israel; offers of peace on the basis of "tolerance" and "unity" and the acceptance of all other religions.</p> <p>"The Great Apostasy" Many Jews turn from their religion. Many Christians support the plans of the Peacemaker. He is seen as a new Messiah for mankind.</p> <p>Scientific attempts to "save the planet" set in place; technology advances, chip implant proposed for human use, economic recovery promised through Universal Credit and Global Banking. Food controls set in place.</p>
<p>169 BC Syrian-Egyptian war. Antiochus successfully invades Egypt; Begins to demand worship as the god Zeus.</p> <p>Rumours that he has been killed spur Jason to oust Menelaus.</p> <p>Antiochus sees these acts as rebellion; attacks Jerusalem, raids Temple silver and gold.</p>	<p>AD 68 More towns taken.</p> <p><i>June:</i> Nero dies, activities temporarily suspended</p>	<p>Two prophets appear in Israel calling Jews to repent and turn back to God. They are despised and rejected by most.</p> <p>Civil strife between Observant Jews and others, violence on streets. UN intervenes, declares Israel a World City, commands Jews to submit.</p> <p>Temple of all Religions begins to be built in Jerusalem on the promise that Jewish worship will be protected. Some observant Jews try to halt building work but are shot.</p> <p>Promises of health, prosperity, employment, security and peace welcomed by the majority in the world;</p> <p>Peacemaker seen as almost godlike in his capabilities; only a few dare to speak out in warning, they are arrested by the military forces or killed by mobs.</p>
<p>168 BC Egyptians rally against Antiochus, who returns there; Romans turn him back.</p> <p>On the way home, Antiochus suppresses revolt in Jerusalem, leaves officials in the city.</p> <p>Fortress established, land confiscated, rioting, discontent grows.</p>	<p>AD 69 Idumeans called upon to help the Zealots and bloody battle ensues.</p> <p><i>June:</i> war continues, all except Masada taken; Jerusalem split by civil wars between zealots and moderate factions; High Priest Ananias deposed and replaced by Phannias.</p> <p>Romans hold off, seeing Jerusalem destroying itself from within. Further terror and bloodshed between three warring Jewish sects.</p>	<p>Worsening situation in Israel; Peacemaker and allies march to Holy Land to quell rioting. Armies raised in many other countries. World Peace seen to be at stake.</p> <p>Signs in the sky, comet seen, disturbances in weather, earthquakes & floods in various places</p> <p>Peacemaker begins to establish world government and elects leaders of ten global regions. World currency prepared.</p> <p>International persecution of all who resist the New World Order (<i>Great Tribulation Begins</i>).</p>

<p>167 BC Antiochus tries to strengthen his position by enforcing Greek culture on the Jews; army marches to Jerusalem; city plundered.</p> <p><i>Flight of some conservative Jews from city.</i></p> <p>Enforced Hellenisation, Jewish worship illegal; Pagan altars set up.</p> <p>MIDDLE OF THE SEVEN YEARS</p> <p><i>Dec 25th</i> Jewish worship illegal.</p> <p>Statue of Zeus (Antiochus) erected; pig sacrificed on altar.</p> <p>Jewish sacrifices cease.</p>	<p>AD 70 Spring. Romans arrive just before Passover.</p> <p><i>Christians flee to Pella.</i></p> <p>city under siege from April to September.</p> <p>15th day - walls breached.</p> <p><i>17th July</i> Daily Sacrifices ceased for ever.</p> <p><i>8th August</i> Battering rams begin pounding against temple walls.</p> <p>MIDDLE OF THE SEVEN YEARS</p> <p><i>9th August (Ab)</i> Gates burned.</p> <p><i>10th</i> Roman soldiers set Temple on fire</p> <p><i>8th September</i> Jerusalem totally conquered.</p> <p>Eagle standards planted at Temple walls; Jews slaughtered and enslaved.</p>	<p>Peacemaker and armies arrive in Israel, Jerusalem surrounded by armies.</p> <p>Jewish Remnant call out to God; Apostate Jews surrender and allow Peacemaker to enter, and conduct him to the Temple where he seats himself at the High Altar as God.</p> <p><i>Remnant enabled to flee to Wilderness; Christians Raptured.</i></p> <p>MIDDLE OF THE SEVEN YEAR</p> <p>Signs in the Sky. Sun and Moon changed. Enraged by talk of the "Coming of Christ", Peacemaker turns on Jews and other religions; Destruction and great slaughter.</p> <p>Earth shaken by great meteor; huge earthquake in Jerusalem; much destruction; fear breaks out, quelled by Peacemaker as he promises to restore mankind. [<i>Lucifer and his forces cast out onto earth, antichrist possessed.</i>]</p> <p>Peacemaker now forbids all religion and worship except that of himself.</p>
<p>166 BC Maccabees revolt against Hellenised Jews and Antiochus (for next three years).</p>	<p>AD 71 Triumphal procession in Rome with 700 Jewish captives. Temple and city completely demolished. Temple mount defiled with altar of Jupiter.</p>	<p>Global Government and Currency in place, all commanded to have implanted chip for trade, health and travel. Enforced worship of the Peacemaker.</p> <p>Global disturbances met with rationing and control of food and water.</p>
<p>165 BC Attempts to suppress the revolt; negotiations - all fail.</p>	<p>AD 72 Bassus sent to rule Judea.</p>	<p>Peacemaker decides to rally all armies against remaining objectors and to overthrow all who still believe in a god. He blames the world's crisis on them. They are ruthlessly persecuted.</p> <p>Two prophets slain and left in the streets amid rejoicing. They rise to heaven.</p> <p>Even those who supported him amongst the Jews and Church are killed in this purge.</p>
<p>164 BC Jerusalem liberated <i>Dec 25th</i> Temple cleansed and rededicated. Antiochus dies 164/163 BC.</p>	<p>AD 73 April. Last stronghold of the rebels at Masada. 960 died by their own hands rather than surrender to the Romans. (<i>Seven Years Ends</i>)</p>	<p>Wrath from God is poured out, defiant mankind resists, urged on by Peacemaker. They gather to fight at Armageddon and are defeated as Jesus Returns. Earth cleansed.</p>

The Apostasy of the Jews

It strikes me that the same influence (called Hellenization in the day of Antiochus Epiphanes) - that of forsaking the pure religion of the One True God and his Law in favour of the world's behaviour and morals - is exactly what will snare the Jews of this century and cause what the bible calls "The Great Apostasy", or falling-away.

There is much at stake. The Jews have for centuries waited for their Messiah to come and rescue them from their enemies, give them peace, prosperity, influence, respect and an inheritance in the world. The promises of God to Abraham are seen as still outstanding, and the Messiah is still expected to come to fulfill his promises. But in the meanwhile many have grown tired of fighting, and long for peace and security - this I believe will be offered, but at a price.

If a powerful leader arises to show them the way to a guaranteed peace, with favour shown to their religion and customs, and perhaps even the rebuilding of a Temple in Jerusalem, many might be persuaded. But in effect they would be accepting "another Messiah" (the anti-christ, another-christ) who has come to offer them land, position, peace and security instead of the genuine promises of God through Jesus Christ.

I think we can see many scriptures hinting at this. For instance, Jesus said that the Jews rejected him when he came, but *"if another comes in his own name, him you will accept."* [John 5:43] He also said that, if any denied him at that time, Jesus would also deny them before the Throne. [Matt 10:33]. To pledge allegiance to a false messiah is to reject God! This is the second time the Jews have had the opportunity to see and accept Jesus as the Christ, but once again many will fail and *"... when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."*

(This is because the Antichrist will, after the initial phase of wooing, renege on his promises and ban ALL religion and worship except that of himself. If any of the Jews disagree they will be wiped out.)

Notes on the Chart

The chart is self-explanatory, so I will make only one further comment, about the enigmatic statement by Jesus about these days. He told his disciples, wherever the dead body is, there the **eagles** will gather.

In the case of AD70, the dead body was the corpse of Judaism, around which the Roman legions planted their eagle standards; but in the case of the Abomination of Desolation to come the eagles will be angels who hover over the destruction of Jerusalem in order to gather the faithful to God. We are told that the "woman" is enabled to escape from the armies with the help of eagles: *"And to the woman were given two wings of a great eagle, that she might fly into the wilderness"* (Revl 12:14)

Wesley's Notes: *Matthew 24:28 For wheresoever the carcass is, there will the eagles be gathered together - Our Lord gives this, as a farther reason, why they should not hearken to any pretended deliverer. As if he had said, Expect not any deliverer of the Jewish nation; for it is devoted to destruction. It is already before God a dead carcass, which the Roman eagles will soon devour. Luke 17:37.*

This, as well as the parallels with the first two Abominations when we see the Remnant fleeing or being rescued just prior to the great destruction, shows us that the Lord will arrive to deliver and gather his people in the "middle of the week", specifically at Seal Six when the earth is about to be violently shaken by a 'star' falling from heaven.

(1) Detailed notes on the Antiochus timeline and list of dates [here](#)

"The Babushka Doll Principle" Part Two

Daniel's Seventy Weeks - what can we learn?

It is well known by Christians who are interested in prophecy that **seventy "weeks"** or time periods were mentioned in the book of Daniel. Let's look at the famous prophecy but getting as close to the original text as possible today - this approach uses the **Masoretic Text**, with various translations and incorporates the meaning of the Hebrew words used, so as to avoid pinning one particular interpretation to the passage.

(Indeed, it has to be said that the English Bible translators in their eagerness to interpret this passage as a prophecy of the coming of Jesus Christ - which it IS amongst other things - perhaps understandably used emotive words and punctuation to get their point across. **There is no punctuation in the Hebrew** and what is used in our bibles today is the guesswork of the translators, therefore is not "inspired" as is the word of God. We should strive to be entirely accurate in looking at this passage "in the raw".)

An interpretation from the Hebrew:

Weeks [shaabuiym] seventy are determined upon your people and upon your holy city to hold back, restrict [lakalee] the revolt or rebellion [hapasha], and to seal up offenses [chataat] and to atone for/cover evil and to bring in perpetual/everlasting righteousness and to seal up the vision and prophet and to anoint [the] most holinesses [qadashiym].

Know therefore and discern, from the going forth of the word [dabar] to turn back again and to build Jerusalem unto anointed, commander/leader [nagid], seven weeks and threescore and two weeks [it] shall be built again, the street (broad pavement) and the trenches [wa-charuwt], even in distressing times.

And after threescore and two weeks shall [an] anointed be cut [off or down etc] be nothing or not exist [ayin] and the city and the sanctuary shall ruin and the people of the commander come end with a deluge and unto the end of the warfare desolations or stunning devastations [shomeemowt] are determined.

And he shall make strong [the] covenant [bariyt] with many one week and middle of the week he shall cause to cease the sacrifice and the oblation and on the extremity or wing or pinnacle [Waal] of detestable things [shiquwtsiyim] he shall make it desolate or cause a stupefying amazement or desolation [mashomeem] even until that [which is] determined be poured out upon the desolate [shomeem].

See the raw Hebrew here:

Hebrew	Transliteration	Strong's	English
עִדְתוּ	ve-te·da	3045	know
לִיכְשֶׁתוּ	ve-tas·kel	7919	and discern
יָמ	min-	4480	at
אִצַּמ	mo'tza	4161	the issuing
רִבְדָּ	da·var	1697	of a decree
יְבִי־שָׁהֲל	le·ha·shiv	7725	to restore
תוֹי־נְבִלוֹ	ve-liv·no·vt	1129	and rebuild
יָסִי־לְשׁוֹרֵי	ye·ru·sha·lim	3389	Jerusalem
יְדַע	ad-	5704	until
חִי־שֵׁמ	ma·shi·ach	4899	anointed
דִּי־גִב	na·gid,	5057	Commander/leader
שִׁי־עֶבֶשׁ	sha·vu·'im	7620	weeks
שִׁי־עֶבֶשׁ	shiv·'ah;	7651	seven
שִׁי־עֶבֶשׁ	ve·sha·vu·'im	7620	weeks
שִׁי־שׁשׁ	shi·shim	8346	and threescore
שִׁי־נְשׁוֹ	u·she·na·yim	8147	and two
יְבוֹשֶׁת	ta·shuv	7725	again
יִהְיֶה־נְבִילוֹ	ve·niv·ne·tah	1129	will be built
בֵּי־חַר	re·cho·vv	7339	Plaza/broad pavement
וְיִרְחוּ	ve·cha·rutz,	2742	and moat/trench
קִי־צִבוֹ	u·ve·tzo·vk	6695	of distress
יָמִי־תַעֲ	ha·'it·tim.	6256	times

Hebrew	Transliteration	Strong's	English
יִרְחֲאוּ	ve·'a·cha·rei	310	after
יָמִי־עֶבֶשׁ	ha·sha·vu·'im	7620	weeks
שִׁי־שׁשׁ	shi·shim	8346	threescore
שִׁי־נְשׁוֹ	u·she·na·yim,	8147	and two
תִּי־רִכְוֵי	yik·ka·ret	3772	will be cut
חִי־שֵׁמ	ma·shi·ach	4899	anointed
וְיֵאֵו	ve·'ein	369	and have
וְיֵל	lov;		[nothing]
רִי־עֵהוּ	ve·ha·'ir	5892	the city
שִׁדִּי־קֵהוּ	ve·hak·ko·desh	6944	and the sanctuary
תִּי־חֲשִׁי	yash·chit	7843	will destroy
עִמֵּי	am	5971	and the people
דִּי־גִב	na·gid	5057	of the commander
יָבֵה	hab·ba	935	come
וְיִצְקוּ	ve·ki·tzov	7093	end
וְיִטְשׁוּ	va·she·tef,	7858	A flood
וְיִדְעוּ	ve·'ad	5704	even
וְיִקְ	ketz	7093	to the end
הִי־מַחֲלֵמ	mil·cha·mah,	4421	will be war
תִּצִּירְחֵנ	ne·che·re·tzet	2782	are determined
תִּתְּמֵשׁ	sho·me·mo·vt.	8074	desolations

וְהִיגְבִיר	ve-hig-bir	1396	will make
תִּירָב	berit	1285	covenant
מִי־בָרַל	la-rab-bim	7227	the many
עֹיֵב־שׁ	sha-vu'a'	7620	week
דִּחָא	e-chad;	259	one
וַצַּחֹ	va-cha-tzi	2677	the middle
עֹיֵב־שׁה	ha-sha-vu'a'	7620	of the week
תִּישְׁבִּי	yash-bit	7673	will put
חֲבִיז	ze-vach	2077	to sacrifice
הִיחַנְמוּ	u-min-chah	4503	offering
לִיעוּ	ve'al	5921	and on
קִנְיָ	ke-naf	3671	the wing/extremity/pinnacle
יְסִי־צוֹק־שׁ	shik-ku-tzim	8251	of abominations
מִשְׁמַעוּ	me-sho-mem,	8074	makes
דְּעוּ	ve'ad-	5704	until
יְהַלֵּכְ	ka-lah	3617	A complete
הִצַּרְהִיגְבוּ	ve-ne-che-ra-tzah,	2782	is decreed
תִּתַּח	tit-tach	5413	is poured
לְעַלְמִים	al-	5921	and
	sho-mem.	8074	desolate

Unafraid as we are of anything removing our faith in the word of God, we can now read what a non-believing Jew has to say, and consider how that helps us in our own understanding of Daniel:

First, the King James Version puts a definite article before "Messiah the Prince" (9:25). The original Hebrew text does not read "the Messiah the Prince," but, having no article, it is to be rendered "a mashiach ["anointed one," "messiah"], a prince, "...

Second, the King James Version disregards the Hebrew punctuation. The punctuation mark **'atnach** functions as the main pause within a sentence. The **'atnach** is the appropriate equivalent of the semicolon in the modern system of punctuation. It thus has the effect of separating the seven weeks from the sixty-two weeks: "... until an anointed one, a prince, shall be seven weeks; [**'atnach**] then for sixty-two weeks it shall be built again ..." (9:25).

Third, the King James Version omits the definite article in Daniel 9:26, which should read: "And after the threescore and two weeks. . . ." By treating the sixty-two weeks as a distinct period, this verse, in the original Hebrew, shows that the sixty-two weeks mentioned in verse 25 are correctly separated from the seven weeks by the **'atnach**. Hence, two anointed ones are spoken of in this chapter, one of whom comes after seven weeks (Cyrus), and the other after a further period of sixty-two weeks (Alexander Yannai). [in the opinion of this commentator]

Fourth, the words v'ayn lo (9:26) are incorrectly translated by the King James Version as "but not for himself." They should be translated as "he has nothing" or "he shall have nothing." There are Christian commentators who maintain this phrase has both meanings, but that claim cannot be supported grammatically.

How can we reconcile all these different opinions?

This passage in Daniel is perhaps the most prized yet the most contentious bible prophecy of all, and since it is the bedrock of belief in the seven-year Tribulation and the activities of the coming Antichrist, it is important to consider if we have seen this correctly. As you can plainly see from the above, it is not by any means easy to translate or grasp the full meaning of the prophecy. Many scholars have tried to give a definitive interpretation but have failed.

I believe that is because we are supposed to see not just one, but many meanings here, throughout history! It is the "Babushka-Doll" principle in action. Even Gabriel's use of "time-periods" instead of plain days, weeks, months or years suggests there is more than one interpretation.

Personally I do not feel constrained to fit the seventy time periods prophesied to Daniel into ONE section of history and forsake all the others. I see a cycle of events that repeats itself over and over until the final fulfilment arrives. As you will see, the cycle repeats itself EVEN to the DAYS of the month on which the events take place.

- Roughly, according to the angel Gabriel the events follow this pattern:
- A command or "word" goes out - either prophetic or political
- An appointed chosen one activates the word
- A long-term rebuilding and restoration in troubled times
- A chosen one then removed or cut off and is no longer
- A short but vicious destruction of the city and sanctuary
- Desolations until the appointed end



Without searching too hard I can see at least three fulfillments. One began in the time of Daniel when the restoration and subsequent destruction of the land and temple occurred through **Antiochus Epiphanes (seen on a coin, left)**.

Another happened when the Lord Jesus came to Israel and ended in the destruction of the city in AD70. A future fulfilment will take place in Israel in the endtimes and will end in the second coming of the Messiah. [Also, Hitler partially fulfilled this prophecy by his persecution of the Jews during World War Two.]

The first (partial) fulfilment - Antiochus Epiphanes

There is, I believe, an initial interpretation that took the Jewish people up to the destruction of the temple by **Antiochus Epiphanes**. If you recall the sequence of events of the 70 weeks prophecy, it was this:

- A command or "word" goes out - either prophetic or political - **GOD SPOKE THROUGH JEREMIAH** (See Below)
- An appointed chosen one activates the word - **CYRUS ARISES AND THE PEOPLE RETURN** (See Below)
- A rebuilding and restoration in troubled times - **THE CITY AND TEMPLE REBUILT**

- A chosen one then removed or cut off and is no longer - **THE PRIEST SLAIN**
- Destruction of the city and sanctuary, but to no avail - **ANTIOCHUS; 3 1/2 YEARS OF PERSECUTION**
- Desolations until the end of the war - **LONG PERIOD OF WAR TO ATTAIN FREEDOM**

The word of GOD that went forth, prophesied by Jeremiah and believed by Daniel, was activated by God's "anointed" **Cyrus** whom God raised up for this very purpose. Isa 45:1 *"Thus says the LORD to His anointed, to Cyrus..."* There was then a gradual return to the land, and a rebuilding of the city and sanctuary "in troubled times". Afterwards, the anointed priest of the temple was slain, and there followed a horrible time of tribulation and destruction, with Jews persecuted and killed and the temple desecrated. Following this, the cycle of restoration began again!

So prophetic was this event that we see an antichrist arise before his time, in this case an apostate High Priest who took the Greek name **Jason** to demonstrate his allegiance to the Greek way of life (as opposed to his own Jewish religion) but whose Hebrew name was Joshua, that is **Jesus!** He was "another Jesus or anti-christ" and he turned the Jews' hearts away from the laws of God to the worship of Greek deities. It was a prefiguring of what will happen in the endtimes. [See here *Jason's Tomb in the Rehavia neighborhood of Jerusalem with a pyramid capstone.*]



Calculating the "Sevens"

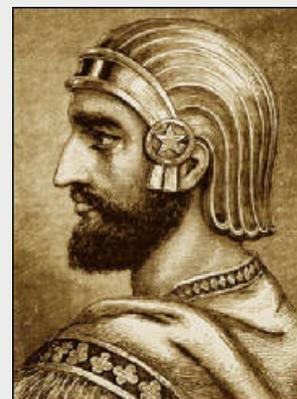
However, there are many difficulties ahead for those who want to pin the only and final fulfilment to the desecration by Antiochus Epiphanes. Even a cursory glance at the timescale shows that the 490 years (seventy times seven) is too lengthy for that event.

Was it the word of God?

The time given for the first portion of the prophecy to be fulfilled was **seven sevens**, or **49 years**. In most commentaries, because there is no obvious time-period of 49 years after the decree of Cyrus (which is said to be the "word that goes forth to rebuild"), the 7 sevens and the 62 sevens are lumped together to make 69. This has always seemed artificial to me. Why was Gabriel so specific about the seven sevens if it was meaningless?

If we say that the "word" was not that of a MAN, but GOD, then the very prophecy of Jeremiah, the one that had inspired Daniel to repent and pray, forms the "command" to restore Israel to its land. [Jeremiah 29:12-14]. If that promise of God was given at or shortly before the third and most destructive attack by the Babylonians on Israel, at which time the temple itself was destroyed - this took place in 586 BC - then it is indeed only **49 years** before the "anointed one", Cyrus, allowed them to return to the land (537 BC).

Some Jews do interpret the scripture in this way. They say that there are TWO anointed or chosen ones in the prophecy, the first of which being CYRUS - seen in the illustration right - (Isaiah 45:1) whose decree to rebuild Jerusalem comes forty-nine years after the destruction of the city and the Temple, which is the 49 years it took for the "anointed one" (Daniel 9:25) to come to fulfil the prophecy (586-49=537 BC).



But what then about the next period of sevens, the 62 sevens? This is where things start to nose dive.

The 62 years

Counting the 62 sevens from 537 BC, takes us to 103 BC. What notable events happened at this date that could be the "anointed one cut off and has nothing" part of the prophecy?

For this we go to the Jewish understanding, which says that this "anointed one" is the High Priest **Alexander Yannai** (103-76 BC) who came to power just at the end of the sixty-two week period in 103 BC and was the last of the important **Hasmonean** leaders. The phrase "after sixty-two weeks" indicates the time frame during which the "anointed one shall be cut off," that is, suffer **karet**, "excision." The penalty accompanying karet is here aptly described as "to have nothing," or "be no more." This punishment is given to Alexander Yannai infamous for his unjust, tyrannical, and bloody rule. He is notorious for his open violent animosity against the Pharisees and his brazen rejection of the **Oral Law**. For example, **Josephus** records that Alexander Yannai fought against the Pharisees for six years, "and . . . slew no fewer than fifty thousand of them" (Jewish Antiquities XIII. 13. 5. [373]). He also "ordered some eight hundred of the Jews to be crucified, and slaughtered their children and wives before the eyes of the still living wretches" (Jewish Antiquities XIII. 14. 2. [380]).

This is interesting, but I think you will agree that it gives us a very slender justification for reading the prophecy years in this way. Furthermore, we are told that "after" this 62 year-count came a total destruction of the city and sanctuary with the abomination of desolation being placed in the temple. For that event we need to go back in time to Antiochus Epiphanes, and see him as a mere forerunner.

The Desolator

Antiochus Epiphanes was an infamous persecutor of the Jewish people. He wanted them to submit to Greek culture and customs and was more than willing to use murder and violence to compel them. In this literal fulfilment of the prophecy, a kind of treaty WAS made with Antiochus Epiphanes but only on the basis of a sell-out by the Jewish priesthood.

As part of his attempt to rule the world, Antiochus Epiphanes signed a peace treaty with Israel. A brother of the high priest of Israel, Joshua (who changed his name to the Greek name Jason) offered Antiochus a peace treaty that gave Antiochus power to rule over Israel in return for protecting Israel. The treaty also offered Antiochus money in return for making Jason high priest in Israel. Jason also promised to build a temple dedicated to the Greek God Phallus and a gymnasium in Jerusalem which would be dedicated to Greek athletics and which would be a recruitment centre. Citizens of Israel and of the world could come to the gymnasium and sign up to become citizens of Antioch in significant alliance with the Greek world government. (see here)

Antiochus then reneged on this agreement. His suppression of the Jews came to a head in December of 168 BC. when he returned in defeat from Alexandria. He ordered his generals to seize Jerusalem on a Sabbath. There he erected an idol of Zeus and desecrated the altar by an offering of swine and sprinkling the pig's juices in the sanctuary. **Sacrifice was ceased because the temple was desecrated.**

The first and smallest "doll" of this prophecy

The smallest babushka doll of Daniel's prophecy takes the Jewish people from their exile in Babylon, through the return to the land of Israel, the rebuilding of the city and temple, the rise of a violent enemy and his desecration of the temple.

In this fulfilment, Daniel's prophecy refers literally to Antiochus - a man who is specifically prophesied to be the desolator of the temple and the one who "causes the sacrifices to cease" elsewhere in Daniel.

The three and a half years: was it exactly fulfilled?

Dan 12:11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. This is three and a half years + thirty days"

In the time of Antiochus, the date of the temple cleansing is well established as December 25, 164/5 BC. [This was on the **fifteenth** day of the ninth month, according to Maccabees 1 Mac. 4:36-59; 2 Mac. 10:1-9] (**Footnote 1**) When was it defiled? "On the **fifteenth** day of the month Kislev in the

year which corresponds to 167/8 B.C., "they set up the abomination of desolation upon the altar". (**Footnote 2**) The temple was actually desecrated for 1,150 days which accords with Dan 8:14 [2300 evenings and mornings] but the literal fulfilment of the three and a half years - the 1290 days - was not that of Antiochus.

As we shall see, it occurred in AD70 and also will happen again in the future. [**Please see my comparison chart of this**]

Daniel 8 is a detailed prophecy of the first "abomination of desolation" affecting the temple sacrifices for 1,150 days. Antiochus's actions partially fulfilled this prophecy. Notice, however, that Daniel's prophecy of the abomination of desolation also has a fulfilment at "the appointed time of the end" (verse 19), "when transgressors have reached their fullness" and the king of the "abomination" rises against the "Prince of princes" (verses 23-26). This king is to fight against the Messiah, who comes to establish God's Kingdom on earth! According to Daniel 12:11, this end time "abomination" is to last 1,290 days—not 1,150 days. [From <http://www.gnmagazine.org/issues/gn24/abomination.htm>]

Once again, here we see the multi-layering of biblical prophecy! One time-period is exactly fulfilled, and one is not! PLEASE SEE the Footnote about the importance of the fifteenth day!

But what of the second part of the prophecy: "*unto the end of the warfare desolations are determined*"? It took more than two decades of fighting before the Maccabees forced the Seleucids to retreat from Palestine. By this time Antiochus had died and his successor agreed to the Jews' demand for independence. In the year 142/3 BC, after more than 500 years of subjugation, the Jews were again masters of their own fate.

There was an 80-year period of Jewish independence in Judea, as the Land of Israel was now called. The kingdom regained boundaries not far short of Solomon's realm and Jewish life flourished. **That is ... until the prophetic cycle began once more!**



A Wider Fulfilment

Although many parts of the prophecy do fit Antiochus, there are significant discrepancies, leading us to believe that this fulfilment was just stage ONE of a sequence. It was the smallest "doll".

- The reign of Antiochus Epiphanes took place *during* the first 69 of the 70 "weeks," *not after* the 69th "week" had ended.
- The prophecy says that the destruction of the city would occur **after the removal of an "anointed"**. The high priest Onias III was assassinated early in the reign of Antiochus. But this event hardly figures as a turning point of history.
- The prophecy says that the destruction of the city would **occur at a specified interval** after the decree to rebuild Jerusalem. But if we reckon backward sixty-nine weeks of years from 168 or 169 B.C., the year we obtain is nowhere near the date of any decree.
- Although the "2300 evenings and mornings" part of Daniel's prophecy was literally fulfilled in the defiling of the temple, **the three and a half years** [or, 1290 days] were not exactly fulfilled.
- Although Syrian forces came against the city twice and caused great loss of life, they **did not destroy the city and the sanctuary**.
- The prophecy clearly implies that the war would leave the Jewish nation **wholly devastated**. But at the end of the war in Antiochus's day, the Jews were victorious.
- The promise to "bring in **everlasting righteousness**" was not fulfilled at this time.
- There is no credible evidence that the Jews themselves saw a connection between Daniel 9 and their sufferings under Antiochus. They expected fulfilment at a later time, when history reached its consummation at the dawn of the Messianic age.

Therefore we need to move forward in history and take yet another babushka doll out of the set - this time relating to the time of Jesus.

FOOTNOTES:

(1.) First Book of Maccabees Chapter 1 (54) *Now the **fifteenth day** of the month Chislew, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;* (59) *Now the five and twentieth **day** of the month they did sacrifice upon the idol altar, which was upon the altar of God.*

(2.) First Book of Maccabees 4:36-59; 2 Mac. 10:1-9) *After three great victories, Judas and his men **cleansed the temple and built a new altar in place of the one that had been defiled, and dedicated it again to the worship of the Lord. It was on the **fifteenth day** of the ninth month, which was in the early winter and they commanded that a feast of eight days should be kept each year at this season in memory of the dedication.***

(3.) it is important to grasp that numbers and dates in scripture have meaning. We see the same events happening over and over on the same days - all in the divine purpose planned from the beginning. The fifteenth day is a very special one to Israel and we can list just some of the events of that day as examples:

- On the **fifteenth** day of the month (later called Nisan), God made a covenant with Abraham (Genesis 15:1-19)
- Israel escaped slavery and left Egypt also on the **fifteenth** of Nisan. (Lev 23:5-7)
- Israel came to the Wilderness of Sin on the **fifteenth** day of the second month, and there God provided manna. (Ex 16:1-4)
- Israel came to Sinai on the **fifteenth** day of the third month (Ex 19:1-11)
- Purim was established to celebrate the failure of Haman's plot against the Jews as described in the Book of Esther. The festival originally took place on the fourteenth and **fifteenth** of Adar, the twelfth month. It is celebrated in Jerusalem on the 15th day. (Esther 9:20-22)..
- The Feast of Booths or Tabernacles (Sukkot), is a seven day festival starting on the **fifteenth** day of the 7th month.
- Isaiah prophesied that Israel would come into existence in "one day." The prophecies of Isaiah and Ezekiel were fulfilled precisely as predicted on May **fifteenth** 1948 when the State of Israel was born.
- On May **fifteenth**, 1967 Israel's Independence Day, Egyptian troops began moving into the Sinai and massing near the Israeli border and the famous Six Day War took place.
- By some calculations (see Jack Finegan, Handbook of Biblical Chronology) Jesus was born on or very near the **fifteenth** day of the 7th month, based on the chronology given in the book of Luke.
- John the Baptist began his ministry "in the **fifteenth** year of the reign of Tiberius Caesar (Lk. 3: 1).
- Jesus Christ was crucified on the 14th day of the month Nisan and was laid in the tomb just before sunset, when the first day of Unleavened Bread was about to start. So - just as with Israel - the day that he led us out of bondage was the **fifteenth** of Nisan.

The Daniel prophecy fulfilled again in Jesus the Messiah

The wider and more acceptable Christian interpretation of Daniel's Seventy Weeks prophecy is that it speaks of the coming Lord Jesus as the Messiah. This is the second Babushka doll, which predicts the mission and death of Jesus and also the destruction of the Temple by the Romans in AD70.

Little needs to be said as the subject is covered all over the Internet and in many books. (There is still disagreement about the exact counting of the "seventies" though.) Even some Jews in the day of Jesus interpreted Daniel in this way as Daniel 9:26 does not exactly fit the days of Antiochus. Nor could we rightly say that "everlasting righteousness" was brought in before the time of Christ.

The decree from Artaxerxes to Nehemiah in 444 BC

Various suggestions have been put forward for the starting point of the prophecy. One (for example [here](#)) uses the decree from Artaxerxes to Nehemiah in 444 BC and counts the 490 years (minus the missing last "week") to 33AD. But the exact year of the crucifixion has not been conclusively determined. We know that both Pilate and Caiaphas participated in the trial of Christ. Since Pilate was governor from 26-36 AD and Caiaphas was High Priest from 28-36 AD, the crucifixion could only occur between 28 and 36 AD (**1**)

Of these dates, some are ruled out on astronomical grounds, and others by historical facts. Those who believe the death of Jesus Christ MUST happen on a Friday insist on AD 33 as the only possible date, but others are equally passionate about 30 AD, and 34 AD. As you will see, I do not accept the Friday date for his death. April 3rd AD30 seems to me the most acceptable date since Nisan 14 was on a Wednesday, and since Jesus (being "about thirty" when his ministry began) was born before 1AD. In addition, it gives exactly 40 years to the destruction of Jerusalem in AD70.

I am not insisting on this date however. But, the 69 "weeks" of the prophecy DID coincide with either the baptism or death of Jesus, depending on whichever decree for the rebuilding of the city you choose for the starting date. In essence, that is what we need to know.

The prophecy of destruction of both city and sanctuary in Daniel 9:26 therefore more nearly fits the war which engulfed the Jews in A.D. 66-73, forty years after the death of Jesus. According to Josephus, the toll of Jewish casualties in the holocaust exceeded one million. Many of the ninety-seven thousand that were taken alive later died in Roman arenas.

Therefore, as many others have said, the "second babushka doll prophecy" of Daniel predicts the coming Messiah Jesus, his "cutting off" or execution and removal from earth, an antichrist army destroying the city, the abomination of desolation seen in or on the Temple, and a continuing war against Jews as a result.

Discounting for a moment the specific years of Daniel's prophecy, and taking the events as a sequence again:

- o A command or "word" goes out - [GABRIEL ANNOUNCES THE BIRTH & JOHN THE BAPTIST PREPARES THE WAY](#)
- o An appointed chosen one activates the word - [JESUS IS BORN AND BAPTISED BY JOHN](#)
- o A rebuilding and restoration in troubled times - [THE LIFE AND WORK OF JESUS](#)
- o A chosen one then removed or cut off and is no longer - [THE CRUCIFIXION](#)
- o destruction of the city and sanctuary - [THE VIOLATION OF JESUS, THE LIVING TEMPLE, AND AD70](#)
- o desolations until the end - [THE ROMAN ATTACK AND DISPERSION FOR THE JEWS](#)

How interesting, then, it is to learn that there are significant similarities between the Antiochus event and the first-century one at the time of Jesus!

- o **The angel Gabriel** was once again involved in announcing the prophetic word, first to Daniel and then to Mary. This makes me wonder if he will again appear to announce the coming of Christ? We are told in Revelation that a "mighty angel" reads from a little book announcing events to come. (Rev 10:1-4)
- o The events occurred during a **70-year time span**, from the birth of the Lord to the destruction of the temple. This echoes the "seventy weeks" prophecy of Daniel.
- o The ministry of Jesus was undertaken in **three and a half years**. After that time "in the middle of the week" [see below] he did bring offering and sacrifice to an end by his own death
- o The crucifixion occurred **"in the midst of the week"** with a three and a half time period either side ([see my chart](#))
- o The attack on the Jews in AD70 took **1290 days**, to fulfill Daniel 12:12. From the invasion at the end of 66 AD to July 70 AD was 1,290 days if each year is reckoned as 360 days. This period corresponds to half of the prophetic "week".
- o Jesus referred to the coming attack as the "abomination of desolation spoken of by the prophet Daniel". (Matthew 24:15)

The Middle of the Week

In this fulfillment of Daniel's prophecy, in addition to the "bringing to an end of sacrifice and offering" the Messiah was crucified "in the middle of the week" literally **halfway through his final week on earth**. This is important because it has a bearing on the overall interpretation of the prophecy for the future.

In short, we see that the order and mathematical perfection of God's plan for this world is demonstrated in repeating patterns of time-periods, such as the seven, the seventy and the three and a half. Especially, time for Israel is marked off by the **JUBILEES**, and the prophecy in Daniel is almost certainly referring to **the Jubilee cycle**.

The Seventy Years as a Jubilee Cycle

It has been **suggested** that throughout the bible era and more recent Jewish history, time was counted in both seven and seventy-year cycles, as well as the more familiar Jubilee cycle of 49 years. I found that the years of Jesus Christ's ministry and crucifixion came in the **MIDDLE** of the 3rd great cycle of 490 years [i.e., the 21st cycle of 70 years] since Israel entered the Promised Land. That cycle ended in 64 AD with the 30th Jubilee since Canaan. Seven years later, the prophesied end came to Jerusalem and the temple. Thus the final "week" ran its course as prophesied.

The prophecy in Daniel was referring to one great cycle - that of seven times seventy years (490 years) or ten Jubilees. (Ten Jubilees of 49 years takes us from the decree of King Artaxerxes in 457 BC to AD 33 which some believe to be the date of the crucifixion).

I found it interesting, when I did my own calculations of this great cycle of 490 years, ([see part five of this study](#)) that the **7th cycle of 490 years** [in God's reckoning that is, since Adam] encompassed the Babylonian exile and Daniel's prayer and prophecy. Thus up to Daniel's time there had already been **"seventy weeks of years"** (70 Jubilee cycles of 49yrs, that is 7 x 7) since counting began. As far as human history goes, however, counting of the Jubilees began in the year that Israel entered the Promised Land, and the equivalent 490-year cycle to that above was only their **SECOND**, ending in 427 BC

You might be interested to know that we are now nearly at the end of the **SEVENTIETH** Jubilee, that is, the **SEVENTH** great cycle of 490 years since the Israelites entered their Promised Land. Furthermore, in God's count - since Adam - we reached the 12th great cycle of 490 years in 1877 and the first 70 years of the new cycle after that took us **exactly to 1947** when Israel returned to their land! The end of the second 70 years will take us to 2017.

Jesus died in the middle of the week (3)

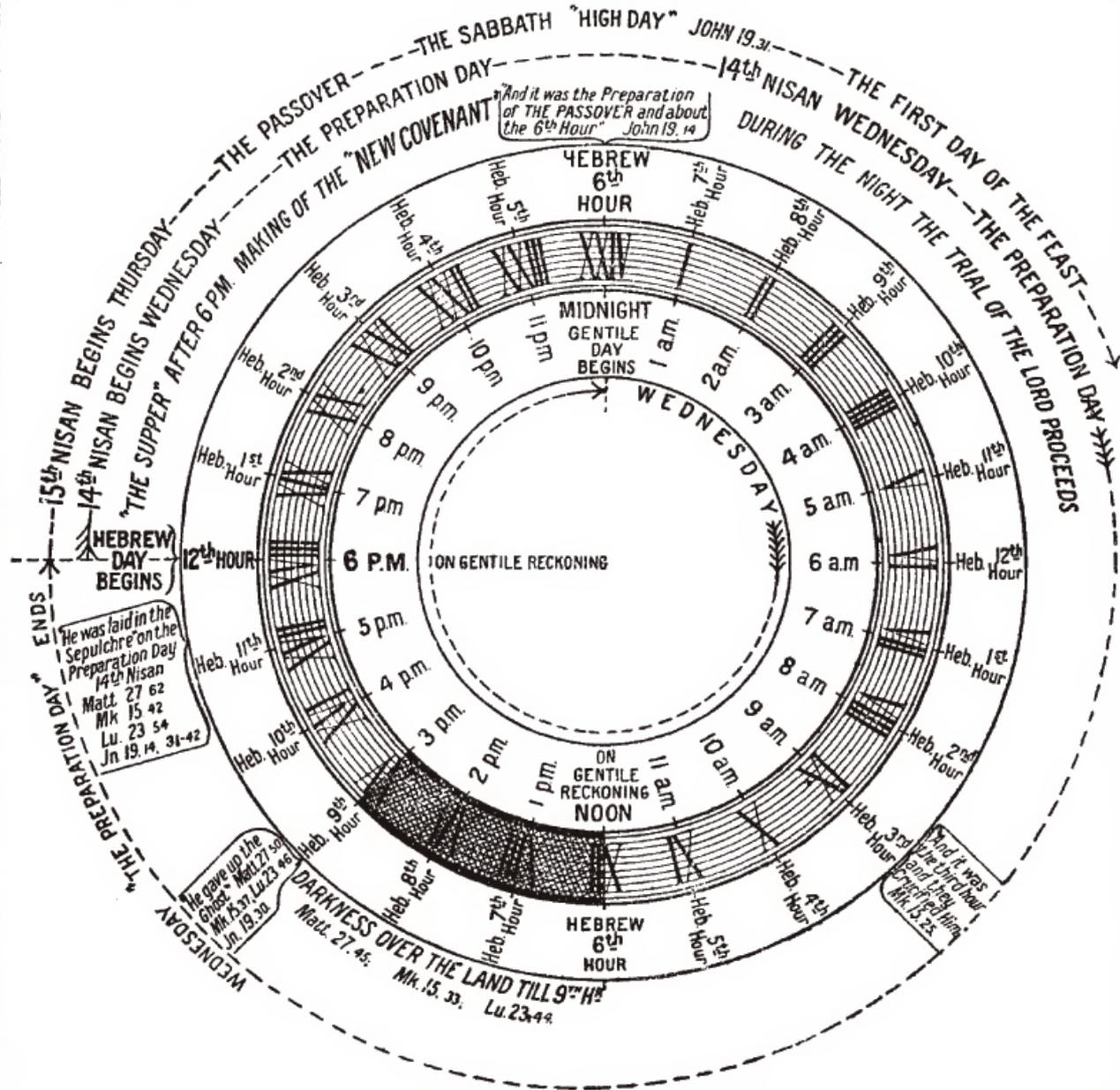
With regard to the crucifixion and the particular subject of this page, the final seven days of Jesus work were bisected perfectly by his death on the cross. Not only did Jesus have a three-and-a-half-year ministry BUT he spent that amount of time (three and a half days) also BEFORE his crucifixion in Jerusalem, and the same amount of time AFTER his death.

Not all would agree, mainly because the Church has traditionally placed the death on the Friday. Not wanting to complicate matters here I'll simply say that the Friday date is unsustainable from scripture and the ONLY day that aligns perfectly with scripture and prophecy is WEDNESDAY - on PASSOVER (14th Nisan) when the sacrificial lambs were being examined and slain in Jerusalem. There are a multitude of articles on the Net about this so I do not intend to "reinvent the wheel". Suffice it to say that my studies have led me to the firm conclusion that Jesus did just as he said - spent **three days and three nights** in the tomb!

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THE HOURS OF THE LORD'S LAST DAY.

The Diagram below shows the 24 hours of the "Preparation Day", i.e. the day before the Passover (John 19. 14, &c.). The Four Gospels agree in stating that the Lord was laid in the Sepulchre on the Preparation Day, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Ap. 144, 156, 166).



As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19. 14 is the sixth hour of the night, and therefore corresponds to midnight, at which, according to Gentile reckoning, Wednesday began.

Repeat Performance

It becomes apparent that the three-and-a-half sequence of events has (in our babushka-like manner) often repeated itself through prophecy and history. This establishes the pattern also for the future. The last days of Jesus work out thus (please bear in mind that the Jewish day BEGAN at twilight):

Hours in a week = 7 X 24 = 168. Half the week = 84 hours. There are three and a half days bisected by the Cross!

Hours of the Day	Jewish Day	Our Day	Events	Hours
3am Sat - 6pm Sun	11 Nisan	Sat 10th evening & night to 6pm Sunday 11th	Anointed for burial; Passover lambs chosen; Triumphant Entry.	15

6pm - 6am - 6pm	12 Nisan	6pm Sunday 11th to 6pm Monday 12th	Fig Tree Cursed; Temple Sellers Driven Out	24
6pm - 6am - 6pm	13 Nisan	6pm Monday 12th to 6pm Tuesday 13th	Fig Tree withered; Temple Teaching; Olivet Discourse	24
PREPARATION DAY PASSOVER	14 Nisan	6pm Tuesday 13th to 3pm Wednesday 14th	Last Supper - Gethsemane - Arrest: Trials; Crucifixion 9am-3pm	21
MIDDLE OF THE SEVEN DAYS				(84)
PASSOVER	14 Nisan	3pm - 6pm Wednesday 14th	Burial, before Passover begins at 6pm	3
HIGH SABBATH 1ST Day of Unleavened Bread	15 Nisan	6pm Wednesday 14th to 6pm Thursday 15th	In Tomb: Night ONE/Day ONE	24
2nd Day of Unleavened Bread	16 Nisan	6pm Thursday 15th to 6pm Friday 16th	In Tomb: Night TWO/Day TWO	24
Weekly Sabbath and 3rd Day of Unleavened Bread	17 Nisan	6pm Friday 14th to 6pm Saturday 15th	In Tomb: Night THREE/Day THREE	24
Wave Offering, or: Firstfruits	18 Nisan	6pm Wednesday 14th to 6pm Thursday 15th	Resurrection: Before Dawn Women come to Empty Tomb	9
				(84)

The starting point is 3am on Nisan 11 which is our Saturday night of Nisan 10, (the day when the Passover lambs were chosen and set aside). As soon as the weekly Sabbath was over, Jesus and his disciples could make an early start to get to Jerusalem for what we call "Palm Sunday" when he rode into Jerusalem as the KING.

The endpoint of the FIRST three and a half days is 3pm on Wednesday when he said "it is finished" and gave up his Spirit to his Father. Thereafter there was a rush to lay Jesus in the tomb before the Passover began at 6pm. We find that, in Egypt, when the Israelites were "passed over" by the Angel of Death (the event that is commemorated in the feast of Passover) it was the death of the FIRST-BORN that took place in the night, at midnight. [Exodus 12:29]

Thus Jesus, the only-begotten Son of the Father, the Lamb of God, gave his life in the darkness of that grim afternoon (for the sky became black as he hung on the cross) just as the Passover lambs were slain. God instructed his people to slay and eat the lambs of the Passover "between the evenings":

*EXODUS 12:6 And it shall be for you to keep until the fourteenth day of this month. And all the assembly of the congregation of Israel shall kill it **between the evenings** [beyn ha'arbayim]. (Literal Translation of the Bible)*

What is meant by the Hebrew phrase **beyn ha'arbayim**? Most Jews have always reckoned "between the evenings" as the afternoon, literally the time between the decline of the sun after noon (the first evening) until the setting of the sun to end the day (the second evening). Therefore, until the destruction of the Second Temple, the vast majority of observant Jews killed the Passover on the afternoon of the 14 Abib, and ate the Passover meal later in the night, at the start of 15 Abib. According to noted Jewish historian Alfred Edersheim, "Ordinarily it [the evening sacrifice] was slain at 2.30 P.M., and offered at about 3.30" (p. 174, updated ed., **The Temple: Its Ministry and Services**).

✳️ **Thus Jesus died EXACTLY as the Passover lambs were slain! Thanks be to God for his Sacrifice that sets us free!**

The SECOND three and a half days ends at 3am on the "first day of the week" which is our Sunday. The women came to the tomb before it was light, and found that Jesus had already risen. Mary then saw the Lord in the garden, mistaking him for the gardener. This was the first PUBLIC revelation of the risen Lord, **on the 18th day**, This becomes important as we move onto the later chapters of this study.



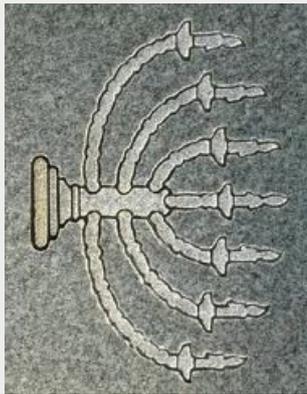
The Divided Seven of the Temple Lamb

This picture is a reconstruction of the **Menorah** or lamp that stood in the Temple. I would like you to notice the arrangement of the central light surrounded by THREE lights on each side. Here is another symbol of the "sub-divided-seven" that we see in the chart above.

If we place the crucifixion as the central light, then we can see the three days of ministry in the city of Jerusalem on the left side and the three days and nights hidden in the tomb on the other. (This also, by the way, applies to the sub-divided last week of history as foretold in Revelation). The temple lamp was lit in the EVENING, so the count for each branch begins at sundown, just as the next Jewish day begins.

As you see from the chart above, the evening of the Passover began the three days and nights of Jesus in the tomb, until the evening of the third day (in our terminology) when he arose.

the prophecy of Daniel.



- (1) Beginning summary
- (2) Messiah's Arrival
- (3) Construction
- Central Truth: Redemption
- (3) Destruction
- (2) Messiah's Departure
- (1) Concluding summary

Taking the prophecy on one level only, the Messianic one, we see the summary of what the seventy "sevens" are to accomplish in the first part of Daniel 9:24–27 (verse 24). Next is the "seven" that takes us to the "anointed one" (verse 25a).

The 62 sevens of reconstruction are covered next, followed by the "cutting off" of the anointed one (in this particular instance, Jesus our Lord) which takes central position on the "lamp". (Vs 26)

Next comes the destruction of the city and the sanctuary, the flood and desolations.

Gabriel then returns to the confirmation of the covenant and the ending of the sacrifice and offerings in the middle of the week, (verse 27) and concludes with another summary about the abomination to come, and the End.

Did the Abomination of Desolation finally occur in AD70?

Thinking about whether Antiochus was the entire fulfillment of the prophecy, we need to remember that Jesus specifically referred to Daniel when he warned believers that Jerusalem would be destroyed. He spoke of the coming Abomination of Desolation IN HIS OWN TIME.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)... (Matt 24:15)

Therefore we have good authority for believing that the AD70 attack on Jerusalem was another fulfillment of the prophecy. Interestingly, a 2nd century JEWISH exposition (Seder Olam Rabbah), also interprets the 'abomination of desolation' in Daniel 9 as **the Roman destruction of Jerusalem.**

HOWEVER, it must now be said that many or even most evangelical scholars of prophecy, and Christians today, see another greater abomination of desolation held over to the future, and do NOT agree that AD70 completely fulfilled the prophecy. I concur. This only goes to show that we have to look for multiple fulfillments. It is not "then or now" but "both".

The New testament also speaks of a Desolator of the Temple:

2 Thess 2:2-4
Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

This is exactly what Antiochus strove to do:

Antiochus regarded himself as Zeus (hence his title, epiphanes, meaning 'manifestation of'), the Greek God. He gave lavishly to Greek temples, including the Temple of Zeus in Athens. His self-view as the supreme God meant that he saw himself as having power over all the religions in his realm. He thus tried to systematically change the traditions of the Jews, based on the laws of Moses, to make them conform to Greek beliefs. In 168 B.C. or 169 B.C. Antiochus marched to Jerusalem, slew Jason (last of the Zadokite High Priests) and dedicated the Temple to Zeus, erecting an image of Zeus in his own likeness on the altar, and, according to some sources, sacrificed a pig in the Temple. (New World Encyclopaedia)

What the "Future Seven Years" belief requires

In order to square up the prophecies of a coming FUTURE antichrist who will once again defile the Temple, with prophecies like the one in Daniel, many Christians hold over the ENTIRE final seventh week of the Seventy Week prophecy until the endtimes. They count 69+7 weeks combined to the Messiah being "cut off" and then stop, causing there to be a gap of centuries before the Abomination is set up in the Temple and completely ignoring the destruction of AD 70. Is this correct?

The gap forces ALL the events of the second half of the prophecy to be FUTURE:

- o the people of a "coming prince" would have to destroy the city and temple (which today no longer exists).
- o a seven-year "peace treaty" would have to be arranged in order for it to be broken halfway through the "week".
- o the temple sacrifices would have to be reinstated.
- o an unspecified "abomination" would have to be erected in the rebuilt temple.

Notwithstanding that these events may yet occur, is it correct to say they have never occurred before in history? Is it really "either-or"? This dispute runs on and on.

But by using the Babushka Principle, we can resolve these difficulties. The ministry of Jesus Christ was indeed **three and a half years long**, before he was "cut off" **in the midst of the week**. It was the Messiah who confirmed the Covenant with the "many" who would receive him, and it was the Messiah himself at that time who - by his death - brought an end to all valid Old Testament sacrifice and offering, being made the "once for all" sacrifice for redemption.

Once again, it was **in the middle of the week in AD70** that the Roman armies quelled the Jewish rebellion and by doing so cut off the anointed

Jews and Christians from the city and caused the literal Jewish temple sacrifices to cease utterly from that day forward. Therefore, BOTH events fulfilled the prophecy.

On the other hand, we are not of those who say that all prophecy HAS been fulfilled in history and the final seven years HAS been completed - first by the 3 1/2 ministry of Christ and second by a 3 1/2 year period up to the stoning of Stephen (for example).

We do not need to hold over any part of the prophecy to the future if we see that this is but a second and further fulfillment IN ITSELF. It also allows us to see the AD70 destruction, mentioned by Jesus, as a fulfillment of Daniel's prophecy without compromising our beliefs in the future reign of Antichrist.

FOOTNOTES:

- (1) Here is a [link](#) to an alternative calculation using the prophetic year of 360 days to 32AD.
- (2) "The Significance of 70 Years" by James D. Dwyer.
- (3) Please see [this very useful page](#) giving the entire chronology.

"The Babushka Doll Principle" Part Four

The Future Fulfillment of Prophecy

Here we go again! Another Babushka doll is extracted from the set, and this time it's in our own generation. This time we are looking at the Church, the land and the people of Israel, both their future and ours. This really needs little input from me because it's the classic Christian evangelical viewpoint that has been given a thorough workout everywhere in books, sermons and websites.

Firstly, a very quick summary suggesting that the same prophetic arrangement that Daniel was given for his own people, also applies to the Church - although this cannot be linked specifically to the prophecy in Daniel, which was given to Daniel "for YOUR people and city" i.e., Israel.

Nevertheless, the familiar pattern that we saw before has run its course through the **Church Age**:

- o The command or word that went forth was the Great Commission of Matthew 28:16-20
- o Early persecution and harassment was curtailed, allowing the gospel to be preached openly from AD 313 (Edict of Milan)
- o Centuries of building, breakdown, renewal, advance and retreat, in troubled times, but the spiritual temple stands
- o The anointed of God cut off (removed from earth) in the Rapture ([see below](#))
- o Whatever remains of a spiritual temple on earth is defiled and destroyed by the Antichrist
- o Desolations until the Coming of the Judge and King, Jesus Christ.

Israel's Return

But to return to Israel's history and destiny, once again we are looking at SEVENTY years to fulfill the prophetic decree for God's people. This of course contradicts many who say that there is only ONE "week" of seven years left over from the previous first-century events in the time of Jesus. This gap theory works in some instances but I think it is clumsy, unnecessary, and ignores the basic principle of multi-layered "babushka-doll" interpretation.



As you may know the Jews returned to their homeland after the November **1947 UN decree** for them to do so. In the Daniel prophecy, the "word" that went forth to restore the city and sanctuary was in Hebrew "dabar" which means a command, a decree, a word or an act that brings about the thing intended. As a result of the UN "word going forth" the State of Israel was established on May 14, 1948.

We should see these years in terms of the Jewish calendar rather than our own, since the Jewish year now begins in the Autumn at Rosh Hashanah. Thus, the UN decree and the birth of the State of Israel actually took place **in the same year** in that calendar. We could call this 1947/48.

Seventy years would take us from November 1947/May 1948 to November 2017/May 2018 (This is interesting because the 2018 date and the number/date 18 keep cropping up in the other prophetic parallels.) ([See this page](#))

Problem: a missing seven years

If we were to treat the entire prophecy as for the present day, excluding all other fulfillments (which I don't believe is valid) and to abide by the exact year-count and sequence, then although some verses fit, we end up with a few problems.

(1) "*from the going forth of the word to turn back again and to build Jerusalem...*" This present generation's fulfillment of Daniel Nine did start with a word going forth - the UN mandate for Palestine. As we have seen, this was in 1947/48.

This time we need to count seventy YEARS to complete the cycle instead of "weeks of years" but the prophetic number 70 still comes into play. So does the sequence of events outlined by Gabriel.

(2) *"from the going forth of the word to turn back again and to build Jerusalem unto an anointed, commander/leader, seven weeks"* As far as I know, there was no significant "chosen one" who was used in 1954/55 to activate this return to the land more fully - if anyone knows what would fulfill this part of the prophecy I'd be glad to hear from you. An alternative to this is suggested below.

(3) *"and threescore and two weeks [it] shall be built again, the street (broad pavement) and the trenches [wa-charuwts], even in distressing times"* The next 62 years takes us up to 2017 and throughout this time Israel has indeed struggled through wars and conflicts, opposition, setbacks and triumphs to rebuild their land and city. They have had supremely "distressing times" but have continued to expand and build.

(4) *"after threescore and two weeks shall [an] anointed be cut [off or down etc] be nothing or not exist [ayin].* After a long period of construction, there is once again to be a devastating attack on the land and the people. It begins with the anointed (chosen one/s) being cut off or removed from the scene and "shall be no more".

Cut off does not always mean slain

The Hebrew word that we translate in our English bibles as "cut off" is *karath* and means to cut down, cut off, cut asunder, cut in two (therefore by extension cutting a covenant) and in the same sense being cut off from the people (removed), eliminated, felled, harvested (cut down with a scythe) and the word for a divorce or dismissal (keritut) probably comes from the same root.

Therefore there are two equally valid ways of looking at this part of the prophecy. In one sense, an anointed one can be slain, cut down (or at least removed from office), and in the other sense - as in the Rapture for believers - that part of "the body" of mankind is cut off, removed. Both are correct. It could also be applied to part of a nation that is "cut off" from its people.

When God told the people in Exodus 15:15 *"whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel"* it meant exclusion or removal, not execution. It meant that you were "excommunicated" or "disfellowshipped" - cut off from your people! This separation from the body is reflected in the word *katah* (cut off) in the prophecy.

In the case of the Jewish population, (as in the day of Antiochus and in 70 AD) those who remain in the city will be **cut off** from all help and slain, while the faithful escape and are **removed** to safety.

The end to come

(5) *"and the city and the sanctuary shall [be ruined by] the people of the commander [to] come [whose] end [shall be] with a deluge and unto the end of the warfare desolations are determined"*. With the Remnant sealed to God by the angel (Rev 7:4) those who resist are attacked and slaughtered, with continual desolations and desecration until the END - when Jesus Christ returns.

What about the final "week"?

In this scenario, remember, the prophetic seventy refers to YEARS, not sevens of years. But by placing the 7 years and the 62 years separately and in strict chronological sequence as above, we not only fail to see an "anointed" arrive after the first seven years, but the final destruction takes place in **just ONE year** (final "week").

I am inclined to believe that the strict chronology belongs only to the LITERAL HISTORICAL fulfillment in Antiochus and even more so with Jesus and the crucifixion. But the sequence that begins with the UN decree still plays out through 70 years in my humble opinion.

The importance of 70 years for Israel is not only seen in the dates from 1948-2018, but elsewhere, for instance 1897-1967, and 1917-1987; also in 1903-1973.

o **First Zionist Congress - 1897**

At the first Zionist Congress in Basle, Switzerland, with Theodore Herzl as chairman, the program stated, *"Zionism seeks for the Jewish people a publicly recognized legally secured homeland in Palestine."*

• **Six Day War - 1967**

Although Israel became a nation in 1948, it was not until the 1967 Arab-Israeli War, fought between June 5 and June 10, 1967 by Israel and the neighboring states of Egypt, Jordan, and Syria they they controlled their own homeland. At the war's end, Israel had taken effective control of the Gaza Strip and the Sinai Peninsula from Egypt, the West Bank and East Jerusalem from Jordan, and the Golan Heights from Syria.

o **Balfour Declaration of 1917**

The **Balfour Declaration** was a formal statement of policy by the British government stating that *"His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."*

• **War begins 1987**

December 8 – First Intifada begins. Violence, riots, general strikes, and civil disobedience campaigns by Palestinians spread across the West Bank and Gaza Strip. Israeli forces respond with tear gas, plastic bullets, and live ammunition.

o **Russian Offensive 1903**

Also 1903 was a significant year for the Jews because of the fierce Moldavian and Russian Pogroms, ([see here](#)) leading to a massive relocation of Jews to Israel.

• **Yom Kippur War 1973**

Seventy years later in 1973 that opposition broke out in Israel in the **Yom Kippur War** between Israel and a coalition of Arab states led by Egypt and Syria and supported by the Soviet Union. The conflict led to a near-confrontation between the two nuclear superpowers, the United States and the Soviet Union, both of whom initiated massive resupply efforts to their allies during the war.

70 years as a generation

Psalms 90:10 *"The years of our lives are seventy..."* This verse is often taken as an indication that 70 years is a biblical generation. The unbelieving Israel of Jesus' day symbolised by the fig tree was cursed, but Jesus spoke of a day when that fig tree would come into bud once more.

"From the fig tree learn this lesson: as soon as its young shoots become soft and tender and it puts out its leaves, you know of a surety that summer is near. So also when you see these signs, all taken together, coming to pass, you may know of a surety that He is near, at the very doors. Truly I tell you, this generation (the whole multitude of people living at the same time, in a definite, given period) will not pass away till all these things taken together take place." (Matthew 24:32-34 Amplified Bible)

Jesus said that, after we saw Israel the Fig Tree come to life again, the end of all things would be seen by that same generation. He said *"when you see ALL THESE THINGS coming to pass..."*. What are the things? He has just been outlining the signs of his coming and of the end of the world. We do indeed see these signs around us today, and increasingly. Could it be that those who were born in 1948 and afterwards will see his coming?

The Final Seven Sub-Divided

To recap, the 69 years spoken of by Gabriel are subdivided into 7, 62 and 1. It is just possible that the seventy years are indeed sub-divided for Israel but the other way round - that is, FIRST the ONE year, then the 62 years of rebuilding in troubled times, and THEN some time after that the seven years of desolation. This is entirely speculative, and unsupported by scriptures, therefore cannot be relied upon - but it would allow for the additional comment in the prophecy to take place:

*"And he shall make strong [the] covenant with many **one week and middle of the week** he shall cause to cease the sacrifice and the oblation and on the extremity or wing or pinnacle of detestable things he shall make it desolate or cause a stupefying amazement or desolation even until that [which is] determined be poured out upon the desolate".*

IF (and this is by no means certain even from the prophecy of Daniel) but IF the final seven years is yet to run its course, then the desolation to come will only take one HALF of that week.

Seven year tribulation or three and a half?

In my opinion, Christians err when they speak of a **seven-year tribulation** to come. It is not scripturally correct to speak of ALL the coming events as "The Tribulation" although that has become its label nonetheless; also it is not sustainable from the bible passages that these events last a full seven years.

Looking at every mention of the tribulation in scripture, **there is not one that specifies its length as seven years!** How has it come about that so many are taught this? It is entirely based on the belief of that gap in Daniel's prophecy, and the final "week" of seven years being COMPLETELY TAKEN UP by the desolations to come. Yet even in Daniel we see that up until the middle of the week (three and a half years) there is relative peace.

Revelation 13:5 says the reign of the Antichrist is forty two months. "...and power was given unto him to continue **forty and two months.**" The forty two months is the same as the "*time, times and half a time*" of Daniel 7:25. In addition Revelation 12:6 has the Woman hidden in the wilderness for 1260 days or three and a half years (are we to assume that God hid her for only half the Great Tribulation?) The two witnesses of Revelation also have a mission lasting just three and a half years!

Here is more proof of the extent of that attack on Israel. The Bible says "*they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*" (Luke 21:24) and although this does apply in a general sense to two thousand years of Jewish history, it is SPECIFIC to the endtimes. Revelation tells us exactly how long the Gentiles will trample the holy city, after gaining control - it is **42 months**. (Rev. 11:2).

How long do we know from Daniel that the saints shall be given into the hand of the Antichrist? Three and a half years! (Dan.7:24) and (Dan. 12:7). So what is the excuse for disregarding all these plain scriptures in favour of a whole seven years?

Why do we call it the Great Tribulation?

Not only does the tribulation NOT last seven years, but the very word "tribulation" is misapplied in the first place. In almost every place in scripture, including the words of Jesus about the endtimes, "tribulation" means intense pressure or stress, and the word has its root in narrowness, crowding, pressing together. In the New Testament letters, it is a word describing the trouble and stress, and persecution endured by Christians. In fact we were appointed to tribulation:

*In the world you will have tribulation; but be of good cheer, I have overcome the world. **John 16:33**
...tribulation produces perseverance; and perseverance, character; and character, hope. **Rom 5:3-5**
...rejoicing in hope, patient in tribulation, continuing steadfastly in prayer **Rom 12:12-13**
no one should be shaken by these afflictions; for you yourselves know that we are appointed to this. For, in fact, we told you before when we were with you that we would suffer tribulation. **1 Thess 3:2-4***

Look at the only mention in Revelation of a "Great Tribulation". It comes during the first phase, during the opening of the seals and BEFORE the final seal is opened on the scroll that contains the inheritance deed of God's people.

*After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" ...13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "**These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.**" (Rev 7:9-15)*

The sudden appearance in heaven of so many diverse people makes us wonder what events precipitated this. Looking back, we can see that the opening of seal six (Rev 6:12) has caused a tremendous and terrifying earth-shaking, and it compares directly with the description that Jesus gave to his disciples when asked what would be **the sign of his coming**.

*"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. **Matt 24:29-31***

So when Jesus comes "on the clouds of heaven" with a great shout and the sound of a trumpet, to gather his ELECT, "from one end of heaven to the other" [compare the Rapture passage by Paul in 1 Thessalonians 4:16-17] this is immediately AFTER "the great tribulation" - thus explaining how the multitudes arrived suddenly in the heavenlies having "come out of the great tribulation".

This scares many Christians, because not only does it contradict hundreds of years of church teaching, but it suggests that WE Christians have to go through the Great Tribulation! And in addition, it puts that tribulation during the initial stages of the endtime scenario, instead of lasting the full seven years. (In effect, at seals five/six).

Our Gathering Together to Him

But we can confirm that our gathering together to him cannot happen at the **beginning** of the final seven years. The day we all wait and long for, the day of our "gathering together to Him", cannot come according to the scriptures unless the Falling-Away and the Man of Sin comes FIRST. (2 Thess 2). And Jesus says likewise:

*Therefore when YOU see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place ... **then there will be great tribulation**, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.*

Surely this is the blasphemy that launches the wrath of God? This is the abomination (a word often associated with idolatry) that defiles the temple. The central

and pivotal event, as always in this multi-layered approach to prophecy, is the attack on the city, the desecration of the temple and the "abomination that makes desolate".

The middle of the week is the key event

THE preeminent sign that Jesus gave for his return was the "abomination of desolation". This is as true now as it was for the believers in 70AD. That abomination took place, like the others "in the middle of the week". We are to be in all things like Jesus, and he died and rose in the middle of his last week, spending three days and nights (not seven!) in the tomb before being seen on earth again.

The Jewish rebellion began in 66 AD and the Roman legions marched on the city and began to slowly squeeze the life out of the Jewish stronghold. By the year 70, the attackers had breached Jerusalem's outer walls and began a systematic ransacking of the city. The assault culminated in the burning and destruction of the Temple that served as the center of Judaism.

Thousands were slaughtered and thousands more enslaved. But the rebellion continued for **another three years** and was finally extinguished in 73 AD with the fall of the various pockets of resistance including the stronghold at Masada.

It is no wonder that we do see parallels here - the attack on Jerusalem by Antiochus Epiphanes was also "**in the middle of the week**". The two historical books of *Maccabees* detail the desolations that Antiochus inflicted on Israel from **171 to 164 BC**. He desecrated the Jewish Temple three years before it was rededicated on Kislev 25, 164 BC. (1 Maccabees. 4:52-59).



As we saw, the crucifixion of Jesus (the ultimate desecration of the temple of God) was "in the middle of the week" and now again the abomination of desolation is set up in Israel at the same time - the middle of the last seven years! Incidentally, when Jesus spoke of his own resurrection, the rebuilding of "the temple" in three days, he was also speaking of the resurrection of the spiritual temple, the BODY of Christ! This by itself locates the attack on believing Israel (and probably the rapture too) halfway through the week.

The Jews then said to him, "What sign have you to show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he spoke of the temple of his BODY. (John 2:18-25)

What happens during the first three and a half years?

If the attack on Jerusalem and the abomination that desolates is placed in the temple (whatsoever that temple might be) at the mid-way point of the last seven years, then what has been occurring before that time? Both the Antiochus revolt and the AD70 revolt give us hints.

I believe that the man we call Antichrist, or the Man of Sin (the complete opposite of the True Christ and the Son of Righteousness) will NOT be satanically possessed and energised before he sits in the temple and proclaims himself as God. Before that time he may present himself as a wise and strong leader, a political man of honour perhaps who arrives as a "saviour" on the scene of Israel's distress, and is hailed as a great man as a result. (No doubt the crisis that causes this will have been engineered in the first place.)

The wooing of Israel by this attractive and charismatic leader (egged on by apostate churches), to cause her to deny God and adopt either new-age, worldly or atheistic beliefs, amounts to the wooing of an adulterous wife who is later to be called The Harlot.

This is precisely what had happened around the time of Antiochus Epiphanes. The Jews had been lulled into a false alliance with Greek philosophy and "wisdom" instead of the truth of God. The "hellenised" Jews turned away from the Law, and adopted Greek practices, names and gods. Perhaps many thought that this would buy them peace, but when the orthodox observant Jews rebelled, it all fell apart.

The false "peace" for Israel during the first half of the seven years may not come so much from the expected "Peace Treaty" but simply by an agreement to play ball, to adopt the standards and beliefs of the world, to subscribe to the New World Order, in order to gain the protection and support of a powerful world figure. Isaiah 28:18 hints at this when he warns: "*your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*"

Confirmation from Thessalonians

Does not Paul write of exactly the same sequence of events, when in 2 Thess 2:3 he writes that "that DAY" of our gathering together to Jesus CANNOT come "unless the apostasy comes first" - the turning of the Jews (primarily) into apostates is the first sign that the seven years has begun. Doubtless this apostasy is all part and parcel of the same false doctrine that is prevalent in the churches.

"Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction."

This false sense of peace will be suddenly and dramatically ended (perhaps due to a revolt of the observant Jews) because the Harlot who has been happily riding the "beast" will be thrown off, trampled and torn to pieces. In the "midst of the week" of seven years we see this leader become enraged, and set about invading Israel and overthrowing her instead of protecting her. He wants to claim the city as his capital, and the temple as his place of worship. Jesus said that THE significant sign that tells us to "look up" and expect his return is "*when you see Jerusalem surrounded by armies*". Luke 21:20

Not only is this attack on the city THE wake-up call for the Rapture, but the abomination (idol) that desecrates the temple in those days will be THE greatest blasphemy ever conceived, and it brings God's wrath.

What happens during the second three and a half years?

At this point many events happen almost simultaneously. The "great tribulation" against any rebels to the Antichrist breaks out [*completing the number of martyrs already seen waiting in heaven during seal five*], the faithful Jews [*The woman*] escape the city to be protected by God for 42 months, her little "child" that is born of her tribulation [*those accepting Jesus as Saviour as a result of their peril*] is caught up to God along with all others belonging to the Lord [*the Rapture*] while the devil and his evil powers are cast out onto the earth "knowing their time is short".

It is at this point the body of the Antichrist is possessed by the Devil. His 42-month supremacy has begun because "that which restrains" lawlessness has now been "taken out of the way". (2 Thess 2:7-8)

Luke 17:26-37

And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed. In

that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. Remember Lot's wife. Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. two women will be grinding together: the one will be taken and the other left. two men will be in the field: the one will be taken and the other left." And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."

At the point of greatest peril to believers (just as with Noah and Lot) the rescue will come, and we will be taken out. It will be SUDDEN and UNEXPECTED by the majority, and will happen at NIGHT I believe (the Lord comes "as a thief in the night" and it was at Midnight that the bridesmaids heard the cry to prepare for the Master's coming.)

The night of the Exodus Passover was a "night of watching" now commemorated as a fast in Israel by some Jews. The night in which the blood-covered people of God watched for their release was a long dark night of trial and prayer in which those left outside the covering would be slain. There was only ONE place of safety - inside the house that was marked by the blood of the slain lamb. At **MIDNIGHT** the angel passed through and all the first born of Egypt died. Almost immediately (still in the night) Moses was called to the Pharaoh to get his marching orders!

Therefore, following this prophetic pattern, believers will undergo the same kind of tense wait-and-watch before the Rapture. Just at the moment of greatest peril, at the moment of greatest darkness, the "midnight cry" is heard - "the Bridegroom comes!" - and at almost the same moment the angel of death will once again bring judgement to unbelieving "Egypt".

The pre-trib rapture pattern does not hold true to scripture. There was **no** three-year (or even three-day) pause between the Exodus and the plagues; it happened simultaneously just as with Lot and Noah. Indeed, the pre-trib pattern specifically falls down on another point in Exodus - that the Israelites themselves had to endure the first THREE plagues of Egypt before they were protected in Goshen. This again tells us that we will endure through the first three years of build-up to the Antichrist reign, even though we will be spared from "wrath".

At that moment, worldwide, those who die as martyrs will be raised and their bodies will be seen being raised to God; those who are still alive will then also receive their glorified heavenly bodies and be raised to God. I believe this is why the Lord hinted that, at the time "one will be taken and another left" they will go to where the "eagles" [angels] are seen hovering in the sky gathering all believers to Jesus Christ.



Please see the **in-depth study** of the prophetic parallels between the Passover, Third Day, Three-and-a-Half years and other prophetic days, years and numbers. This gives the timing of the Rapture.

Powers of heaven shaken

The cosmic disturbances seen in seal six are the result of the evil "principalities and powers" being cast out onto the earth. There is - we are told - "*no more place found for them in the heavenlies*". (See Rev 12:7-12) Why? Because the Bride of Christ has been caught up to take their place! **At one and the same time the believers are caught up and the evil powers are thrown down.**

ONLY this scenario reconciles all the different groups and events of Revelation with the rest of the Old and New Testament scriptures. it confirms what we already knew from the previous pages of this study: that just as Jesus was crucified **in the middle of the week**, so his people will be removed ("cut off") in the middle of the week, at the moment of greatest peril.

Jesus himself told us this same thing. He likened it to the instant removal of Lot from the destruction of his city, and the instant removal of Noah on the day the rain began to fall. (Luke 17:26-30 and compare 2 Peter 2:4-10).

The turnaround from the false peace of idolatrous God-forsaking apostasy to "destruction" will be SUDDEN and UNEXPECTED for those who are heedless in those days, says the Lord. They will go almost instantly from idle self-sufficient enjoyment to fear and terror.

For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. 1 Thess 5:3-4

What happens during the second three and a half years?

If the tribulation is the time of trouble for Jews and Christians immediately before the 42 months of Antichrist's reign, what is the three-and-a-half years afterwards called - it is called in the bible "The Day of the Lord's WRATH" (Zeph 1:17-18). Although Jesus said that in this life we WOULD have tribulation, "*He reserves wrath for His enemies*" (Nah 1:2)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. (Rom 1:18-19)

The three and a half years leading up to the final appearance of Jesus the Lord, are days of wrath for unbelievers. "*Because of these things the wrath of God is coming upon the sons of disobedience*" (Col 3:6-7). But we are specifically told that we shall be spared from this wrath. It is not for us. "*having now been justified by His blood, we shall be saved from wrath through Him*" (Rom 5:9-10). It is Jesus who "**delivers us from the wrath to come**". 1 Thess 1:8-2:1

For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him. (1 Thess 5:9-10)

Interesting! One bible verse tells us that we ARE "appointed to tribulation" of various kinds, and another verse tells us that we are NOT "appointed to wrath". It could not be much plainer.



In order to see the many similarities between these seven-year, seventy-year and three and a half year time periods, I will present on the next page charts of each event.

"The Babushka Doll Principle" The Sevens & Seventies

The Many Instances of this Principle

Throughout this study I have made references to the seventy years, the seven years and the three-and-a-half years, all of which are repeating aspects of this "babushka-doll" principle of prophecy. Indeed they are aspects of biblical interpretation as a whole.





I have placed here again the image of the menorah or lampstand used throughout Israel and of course in the Temple. This is because of the important number SEVEN that we see portrayed in the lights.

The first mention of the significance of the seventh is in the first book of the bible, Genesis, where the seventh day of creation is designated a day of REST. From the time that God spoke to his people, the seventh day of the week (or sabbath) was set aside for rest. This becomes important as we look at the rest of the charts below. First, Genesis:

Genesis and the Seventh Day

Day One	Day Two	Day Three	Day Four	Day Five	Day Six	Day Seven
Day & Night	Atmosphere	Land & Sea Vegetation	Sun Moon Stars	Creatures	Man	REST

Do you see how it is established that the SEVENTH day is that of REST? Also that the FOURTH day brings LIGHT?

Seven Days of the World (footnote 1)

Following this pattern, we can go to the other end of the scale and look at the world's seven "days" of a thousand years each. Notice also how the days of the world relate to the days of creation:

History in Thousand Year "Days"

Day One	Day Two	Day Three	Day Four	Day Five	Day Six	Day Seven
4000-3000	3000-2000	2000-1000	1000-1	1-1000	1000-2000	2000-3000
Adam-Noah Separation of good and evil	Noah to Abraham Separation of heavenly and earthly realms	Abraham to Solomon Entering the Land and becoming Fruitful	Solomon to Christ Judgement, Rulership and Dominion	Christ to Reformation Conquest and Expansion	Reformation to Judgement Humanity Declines	Judgement to Resurrection Reign of God in Peace (REST)

Do you see here how the Fourth day stands out as the central "light of the menorah" as the height of the Jewish Kingdom and the coming of the Messiah?

One Example of the Divided Seven: Journey Into The Wilderness

Day One	Day Two	Day Three	Day Four	Day Five	Day Six	Day Seven
Rameses-Succoth Escaping slavery to the "Booths" of God's presence and guidance	Succoth-Etham Booths to the Fortress, the Mighty Fortress of our God	Etham-Baal-Zephon Fortress to the Lord of the North	Ball-Zephon -RED SEA CROSSING Deliverance	Red Sea to Migdol Deliverance to the Tower of Strength	Migdol	Migdol-Marah Bitterness ended by the TREE of Life who is Jesus

The SEVEN days of Unleavened Bread (later celebrated as a major feast of Israel) happened when the Israelites left Egypt in haste without preparing leavened bread. In the law of God, an unclean man had to be cleansed twice, first on the **third** day, and then on the **seventh** day, before he could be seen as pure. See above how the chosen people passed through the Red Sea (a type of baptism) at the three-and-a-half point, and then were cleansed on the seventh day by drinking the water of LIFE provided by God, typified in the TREE that Moses used to heal the bitterness of the waters at Marah. (Exod 15:25)

This symbol both illustrates the divided seven and also demonstrates the two-fold salvation process of baptism both in water and the Spirit (who is actually the Spirit of Christ as well as God, the Spirit of Life who saves us from death. See Rom 8:1-3)

(NOTE: Please see my comments on the three and alternate seven-day journey of the Israelites here)

Feasts of Israel & Comparisons

Now let's overlay this with the SEVEN Feasts commanded by God in the Bible. Just as the historical table above is divided into FOUR Old Testament sections of the History of Israel and THREE New Testament sections of the history of the Gentiles and the Church (although naturally history concerns both of these groups and mankind in general) the feast days divide into **three Spring festivals and four Autumn festivals**. Looking at both tables together we can see the correlation between them.

Once again, the central light of the figurative menorah lamp gives light: amongst other things, the tongues of fire seen on the heads of those who received the Holy Spirit at Pentecost.

The Seven Feasts of Israel

	One	Two	Three	Four	Five	Six	Seven
	SPRING (Nisan 14)	SPRING (Nisan 15)	SPRING (Nisan 17)	SPRING (Sivan 6/7)	AUTUMN (Tishrei 1)	AUTUMN (Tishrei 10)	AUTUMN (Tishrei 15)
FEAST	PASSOVER	UNLEAVENED BREAD	FIRSTFRUITS	PENTECOST (Feast of Weeks)	TRUMPETS	ATONEMENT	TABERNACLES
Meaning	Judgement on Evil and Rescue of the Righteous	Cleansing from Sins and attaining Purity in Watchfulness	The first Ingathering of the Former Rain	The Harvest Thanksgiving of the Former Rain	New Year Preparation for Judgement & Cleansing	National Cleansing	Latter Rain Harvest God Lives with Man (REST)
ISRAEL'S HISTORY	The Patriarchs	Egypt and the Wilderness	The Land and the Law	The Temple and Kingdom	The Prophets Apostasy & Exile	Regathered	Salvation
JESUS	Crucifixion	Resurrection	Ascension	Holy Spirit Given	Breaking the Seals	Judgement	Second Coming
CHURCH HISTORY	Early Church	Bible/Doctrine /Persecution	Evangelism	Pentecostalism	Apostasy & Repentance	Rapture	Heaven

Jubilee Cycles of 490 years

What do we see when we look at the SEVENTY Jubilee cycles of history (each one is ten cycles of 49 years)

According to my own calculations (which do coincide with given dates from many other studies) the seven 490-year Jubilees **counted from the first year in Canaan** are as follows:

- o (1) 1407-917 BC Promised Land to Temple (First Temple)
- o (2) to 427 BC Temple to Exile and Return (Second Temple)
- o (3) to 64 AD Restoration to Crucifixion and Destruction (Herod's Temple)
- o (4) to 554 AD Evangelism and Expansion (Christ's Temple)
- o (5) to 1044 AD Decline into Monasticism (Body Temple)
- o (6) to 1534 AD Corruption to Reformation (State Temple)
- o (7) to 2024 AD Reformation to Endtimes (Man's Temple)

However, I consider the pivot of history to be the **crucifixion**. While it is possible to calculate the Jubilees **historically** from the date of Adam's creation (**See part five**) taking into account the first Jubilee commanded by God when Israel entered Canaan, as far as the **prophetic** is concerned we are considering here the PEOPLE of God and looking at the great cycles of God's interaction with man from the time of Israel's call out of Egypt and the giving of the Law, to the next pivot of mankind which is the opening of the first seal of Revelation, the herald of the END.

Counting from EGYPT therefore takes us to another set of seven great cycles of 490 years. This does use the "accepted" date of the crucifixion in 33AD, but see my own conclusions on this in **part three**. The date 457 BC is important as Ezra received his decree from Artaxerxes to return and rebuild the city in that year. The starting date is 10 years after the Exodus.

The Seven Great Jubilee Cycles of 490 years

1437-948 BC	947-458 BC	457 BC-33 AD	34-523 AD	524-1013 AD	1014-1503 AD	1504-1993 AD
From Exodus to the First Temple (Tabernacle)	From the Temple to the Return from Exile (1st Temple)	From Restoration to Crucifixion (2nd Temple) DANIEL'S SEVENTY WEEKS	From Cross to Dark Ages (Body Temple)	From Barbarians to Crusades (Church Temple)	From Popery to Reformation (State Temple)	Reformation to Apostasy & First Seal (Human Temple)

Here are some noteworthy points on the above chart:

- o The time between the Cross (if AD 33) and 1993 is exactly **FOUR** great cycles of 490 years! (1960 years) (**footnote 1**)
- o That is **40 times 7 times 7**. FORTY is a biblical number signifying trial, and SEVEN relates to spiritual order and perfection.
- o There are exactly 30 Jubilees for Israel and 40 afterwards, making **70 Jubilees** for God's dealings with his people.

The Significance of the year 1993

Why is 1993 a turning point in history? Two important events took place, one relating to the Gentile church and one relating to Israel. Firstly, Israel:

In the Old Testament history of Israel, King Balak (Heb. the Destroyer) gathered the princes of his United Nations together on three separate occasions, on three different mountaintops, to survey the nation of Israel. Each time, seven sacrifices were offered on seven altars as the apostate Balaam sought a way to circumvent Israel's destiny to inherit the land.

Beginning on **September 11, 1993** a similar event happened. The princes of the world's United Nations gathered in Washington D.C. to inaugurate their seven year peace 'altar' -- the prophetically doomed Oslo Accords. Seven years later, in **July of 2000**, the princes again assembled at Camp David for another round of sacrifices on their seven year altar -- yet, no peace did it bring. Seven years later, in **November of 2007** the princes were assembled for their third mountaintop experience in Annapolis Maryland as they devised yet another way to make Israel bow at their feet.

In the Old Testament we see that Balak's plot was overthrown at that time, because God would not allowed his people to be cursed. But that was not the end of the story, and we can perhaps see history unfolding before us as we read what happened next:

Disappointed in his hopes of wealth and promotion, in disfavor with the king, and conscious that he had incurred the displeasure

of God, Balaam returned from his self-chosen mission. After he had reached his home the controlling power of the Spirit of God left him, and his covetousness, which had been merely held in check, prevailed. He was ready to resort to any means to gain the reward promised by Balak. Balaam knew that **the prosperity of Israel depended upon their obedience to God, and that there was no way to cause their overthrow but by seducing them into sin. He now decided to secure Balak's favor by advising the Moabites of the course to be pursued to bring a curse upon Israel in order to separate them from God.**

He immediately returned to the land of Moab and laid his plans before the king. The Moabites themselves were convinced that so long as Israel remained true to God, He would be their shield. The plan proposed by Balaam was to **separate them from God by enticing them into idolatry. If they could be led to engage in the licentious worship of Baal and Ashtaroth, their omnipotent Protector would become their enemy, and they would soon fall a prey to the fierce, warlike nations around them. This plan was readily accepted by the king, and Balaam himself remained to assist in carrying it into effect.**

Balaam witnessed the success of his diabolical scheme. He saw the curse of God visited upon His people, and thousands falling under His judgments; but the divine justice that punished sin in Israel did not permit the tempters to escape. **In the war of Israel against the Midianites, Balaam was slain, Num. 31:8. He had felt a presentiment that his own end was near when he exclaimed, "Let me die the death of the righteous, and let my last end be like his!" But he had not chosen to live the life of the righteous, and his destiny was fixed with the enemies of God. (from <http://www.specialtyinterests.net/balaam.html>)**

Secondly, there was a watershed moment in the Church when the laughter spirit and other manifestations that had been doing the rounds of charismatic and pentecostal congregations suddenly escalated into a worldwide apostasy the like of which we had never seen. At the end of 1993 and the beginning of 1994, it was announced that the "Spirit had fallen" on a little church in Toronto and what we today call the "Toronto Blessing" was born. Much more about this subject can be seen on my website and on the Internet. Here I mention it as the significant event that launched the End of Days. It was the beginning of the end of genuine biblical Christianity and the start of the Apostasy.

Cycle One	1947 UN	1948 Statehood	1949	1950	1959	1952	1953
Cycle Two	1954	1955	1956 Suez	1957	1958	1959	1960
Cycle Three	1961	1962	1963	1964	1965	1966	1967
Cycle Four	1968	1969	1970	1971	1972	1973	1974
Cycle Five	1975	1976	1977	1978	1979	1980	1981
Cycle Six	1982	1983	1984	1985	1986	1987	1988
Cycle Seven	1989	1990	1991	1992	1993 Oslo	1994 First Seal	1995
Cycle Eight	1996	1997	1998	1999	2000 Camp David	2001 2nd Seal	2002
Cycle Nine	2003	2004	2005	2006	2007 Annapolis	2008 3rd Seal	2009
Cycle Ten	2010	2011	2012	2013	2014 Peace Treaty?	2015 4th Seal?	2016
	2017	2018	2019	2020	2021	2022	2023

🗨️ For charts on the three and three-and-a-half day cycles, and much more, please see [this page](#).

FOOTNOTES

(1) It has been suggested that world empires have a cycle of 700 years. **This page gives details.** (The website is not a Christian one.) I was especially struck by the description of the course of any empire from beginning to destruction. It seems that my own nation (British Isles) and indeed the whole world is at the latter end of that process right now!

(2) After I had constructed this small table of the great Jubilee cycles, I chanced to see a large coloured chart of a very similar scheme which you can see here: <http://www.wake-up.org/Charts/Jubileev7view.pdf> - it is a large chart and takes time to load, or download (5 MB) PLEASE be aware that the website that hosts it is probably Jehovah's Witness or SDA. I include this link for interest only and not because I am in any way associated with the author.

"The Babushka Doll Principle" The Third & the Three

In this section I will show the Babushka-Principle of prophetic overlays with the dates and years of the endtimes events.

PROPHETIC PARALLELS: The Principle of Three

When the Lord was crucified and laid in the tomb it was in a fulfillment of the Passover. Jesus was the Lamb who was slain and his blood covers us from sin and death. The original Passover lamb was slain at twilight and eaten AT NIGHT after dark. It was then at MIDNIGHT that the Angel of Death passed through Egypt, and it was that NIGHT Israel went out from the land.

Ex 12:5-13

You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall **eat the flesh on that night**; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. ... You shall let none of it remain until morning... And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD's Passover.

Ex 12:29-31

And it came to pass at **midnight** that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.³⁰ So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron **by night**, and said, "Rise, go out from among my people, both you and the children of Israel".

Therefore the ultimate Passover in these last days will take place in the same way. Just as Jesus was laid in the tomb at night and was "hidden in the ground" **for three days and three nights**, so both the Remnant of Israel and the Believing Church will be taken from the land of slavery at NIGHT and will be "hidden" for three and a half years before returning to Glory.

The importance of the Three Days (footnote 1)

It was in the THIRD month after leaving Egypt that God came down!

Ex 19: 1-6

In the **third month** after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and **how I bore you on eagles' wings and brought you to Myself**. Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.' "

Notice how once again the EAGLES are mentioned! Just as in Revelation 12:14, believing Israel is rescued "with the wings of an eagle."

Exod 19:10-20

Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. ...16 Then it came to pass ON THE THIRD DAY, in the morning, that there were **thunderings and lightnings, and a thick cloud** on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And **Moses brought the people out of the camp to meet with God**, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when **the blast of the trumpet sounded long** and became louder and louder, Moses spoke, and God answered him by voice. Then **the LORD came down** upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and **Moses went up**.

Now doesn't this remind us of the description of the Rapture in Matt 24:29-31? (Also 1 Cor 15:51-52 and 1 Thess 4:15-18)

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

1 Thess 4:15

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be **caught up together with them in the clouds** to meet the Lord in the air.

...and this happened on the THIRD MONTH plus THREE DAYS (3+3) which is a prophetic parallel of the three and a half years. Once again, we see how scripture confirms the timing of the Rapture!

Our Preparation

Those three days of waiting for God were ones of complete dedication, sanctification and readiness, with all other matters set aside. Just as their first Passover, they were commanded to "stand ready" with their clothes and shoes on and their bags packed. This is how WE should prepare to meet the Lord, **with our "loins girded" ready for action and our lamps lit**, as did the wise bridesmaids who thought to take extra oil for their lamps while they waited.

Luke 12:35-40

"Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."

The THIRD DAY Principle in Bible Prophecy - being tested and hidden

Just as the number 40 means trial, waiting and testing in the bible, so other significant numbers come into play when we look into bible prophecy. Most notably (as we have seen) the Jubilee 49/50 years, the 70 years, the seven years or days and the 3 or 3 1/2 days or years.

However, using the Babushka Principle of overlaid prophecy I can add to these significant number the dates on which events occurred. These make our understanding of what is to come even more certain. A large number of references to the THREE DAYS are about being HIDDEN from public view, just as was Jesus in the tomb, and just as the believers will be from the rest of the world in the endtimes.

Some third day references in scripture and their meaning

Here is a short list noting how scripture refers to the THIRD and THREE (which includes the half of the next day or year). As you can see, the three (which includes the three and a half) is about a hidden time of testing and preparation after which comes release and rescue.

(1) CONSECRATION AND PURITY

- o After the Exodus, the people were purified to meet with God for three days Ex 19:10-12
- o The people were commanded to prepare and stand ready for three days before entering the Promised Land. Josh 1:10-11
- o The unclean are purified with water the third day and the seventh day. Num 19:11-13 and Num 19:17-19
- o The fruit of the newplanting is unclean until the third year, but after the third year (3 1/2) it will be holy. Lev 19:23-25
- o The unclean banished for seven days, and are purified the third day and the seventh day Num 31:15-20
- o David given holy bread from the temple because of his and his people's purity after three days (*compare Rev 14:4-5*) 1 Sam 21:2-6
- o The people fast and pray for three days for Esther's deliverance. Est 4:13-16
- o The Israelites in Babylon had to be prepared and trained for three years before they could be fit for service. Dan 1:3-7
- o Paul blind and fasting for three days after seeing Jesus Acts 9:7-9
- o Paul prepared himself before God and was hidden for three years before openly meeting his brethren in Jerusalem. Gal 1:15-20

(2) TESTING

- o Abraham lifted his eyes and saw the place of sacrifice for his son on the third day (his faith tested for three days) Isaac Gen 22:3-5
- o Esther found favour with the king on the third day Est 5:1-2
- o Joseph tested his brothers in prison three days Gen 42:14-20

- o There was thick darkness over Egypt for three days Ex 10:22-23
- o After the Exodus the people journey three days without water Ex 15:22-23
- o It was three days that the people were commanded to prepare in order to cross the Jordan. Josh 3:1-8
- o Israel came to the mountain of God in the third month Ex 19:1-2
- o God came down to meet with his people on the third day Exod 19:10-12
- o God spoke to Elijah in the third year (of the famine) 1 Kings 18:1
- o Elijah's sacrificial altar was watered three times before the fire descended (testing of faith) 1 Kings 18:30-39
- o The famine in the days of David was three years because of bloodshed. 2 Sam 21:1
- o Elijah commanded a drought for three and a half years. James 5:16-18 and Luke 4:23-27
- o The man in the parable of Jesus sought fruit from the tree for three years, after the third year its fate would be decided. Luke 13:6-9

(3) HIDDEN

- o David hides from Saul three days 1 Sam 20:5-6
- o The king's son hidden for three years, mourned by David. 2 Sam 13:30-39
- o The harlot advised the spies to hide three days in the mountains to avoid capture Josh 2:15-16
- o They searched for Elijah three days and did not find him 2 Kings 2:15-18
- o The young Jesus hidden in the temple three days, unseen by the people Luke 2:43-47
- o Jonah in the great fish three days and three nights Jonah 1:17-2:2
- o Jesus likens this to his death and resurrection Matt 12:40-41
- o Paul blind and fasting for three days after seeing Jesus Acts 9:7-9

(4) RESCUED

- o Dinah rescued from her kidnap on the third day. Gen 34:25-29
- o God came down to meet with his people on the third day. Exod 19:10-12
- o Hezekiah healed on the third day, after prayer of repentance. 2 Kings 20:4-6
- o Temple finished on the third day (of Adar). Ezra 6:14-16
- o Esther found favour with the king on the third day. Est 5:1-2
- o God will revive and raise us up on the third day. Hos 6:1-2
- o Jesus prophesied his death and resurrection on the third day. Matt 16:21
- o The wedding (the first sign of Jesus) was on the third day = the wedding in heaven. John 2:1-3
- o In three days the prisoners of the Pharaoh were raised up and restored; also the chief baker was hanged. Gen 40:12
- o Joseph relented and restored his brothers after the third day. Gen 42:18
- o Jesus said he would raise up a temple not made with hands in three days; his body and the Body of Christ. Mark 14:57-59 also see John 2:19
- o The prophecy to Hezekiah is that the third year is the year of blessing in which the Remnant will take root and become fruitful. 2 Kings 19:20-31

We have **already discussed** how the attacks on Jerusalem and the Temple lasted either three years or three and a half years in each case. This is one of the most important Babushka Principles of the bible. We have also seen how the Lord was hidden in the earth for three days and three nights before being seen again by the world.

Three also means three and a half

NOTE: In passing, it should be said that the three-day or third-day scriptures often incorporate the three and a HALF also. For example, Jesus rose on the third day, but was not seen by the people until some way through the fourth day. Also, Elijah was commanded to pray for rain "in the third year" but scripture states the drought was for three and a half years (1 Kings 18:1 and James 5:16-18)

One of the most important scriptures that prefigures the time of the end, and the timing of the resurrection, is that of **the raising of Lazarus**. Remember that Jesus deliberately delayed THREE DAYS (once again there is the three-day time of waiting, preparation and testing for man) and it was afterwards (3 1/2) on the FOURTH day that Jesus raised Lazarus from the dead. (John 11:17)

Once again, in the book of Acts we see **Cornelius** praying and fasting for THREE DAYS and afterwards (3 1/2) on the FOURTH day - specifically at the 9th hour which was halfway through the day - God sent an angel to answer his prayer. (Acts 10:24-33)

➔ **Further references to the third day attacks, such as the Bar Kochbar rebellion, Masada and Hitler, are mentioned in Part One**

We can therefore confidently say that our time of testing and trial, the time of preparation and waiting with faith, will be three years and shortly afterwards we will be delivered, restored and rescued by God. Thereafter, another three years (during the reign of the Antichrist for 42 months) we will be hidden from sight, only to return with the Lord at his coming.

This pattern has been shown previously in the seven-year time period for the Antiochus attack, the Roman attack in AD70 and other occasions. The first half of the "week" are ones of increasing tension, trouble and testing with a call to purity and faith; the second half of the week is restoration and recovery leading up to the final battle/triumph in the 7th year.

	FIRST HALF OF WEEK	MIDDLE	SECOND HALF OF WEEK	END OF WEEK
Jesus	Openly preaching, under increasing pressure, mocked,	Tried, crucified	Hidden in tomb	Resurrection and Ascension
Jews	Under Antiochus, pressured, tested	Attacked and defiled	Hidden in deserts, fighting back	Restoration of City and Temple
Christians	AD70 pressured, fearful, persecuted	Besieged	Hidden in Pella, east of the Jordan	Relocated to various places
Woman of Revelation	Persecution and tribulation, under pressure	Snatched away	Hidden in wilderness, protected	Restored to city with Jesus
Two Witnesses	openly preaching, doing signs, mocked, persecuted	Killed, then raised	Hidden in Heaven with God	Eternal Rest
Church	openly preaching, mocked, persecuted, under pressure	Snatched Away	Hidden with Christ in God	Restored and Blessed

Although the time scale is slightly different, we also see exactly the same pattern worked out with God's people in the scriptures:

- o Noah - mocked, persecuted, snatched away and then hidden before returning.
- o Lot - grieved, persecuted, snatched away and hidden in the mountains.
- o Jews in Egypt - the first three plagues they suffered also, afterwards protected (hidden in Goshen), finally miraculously rescued in the Exodus.

Egypt and Revelation compared

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." (Rev. 15:1).

Another small diversion here to consider how the plagues of Egypt and those of Revelation compare. Although the sequence of them is different, the plagues themselves are very similar.

Looking at the comparison chart below, we see the same plagues but in a different order in Revelation. (Each Trumpet is followed by an intensification in its following Bowl, for instance the 4th trumpet in which a third of the sun is struck is followed by a further disaster in the 4th bowl where the sun is unnaturally hot.) BUT it is an interesting fact that SEVEN out of the TEN plagues of Egypt are reproduced in Revelation.

May we assume therefore that the first THREE that Israel had to endure are missing in Revelation, because these all take place after the Remnant is hidden away and the believers are raptured?

The Plagues of Egypt and of Revelation

	Egypt (Exodus)	End time (Revelation)
1	bloody river, Ex. 7:14	First Trumpet: hail and fire, mingled with blood, a third of the trees & grass struck. Second Trumpet/Second Bowl: seas to blood Third Trumpet: a great star fell from heaven, Wormwood. A third of the waters became bitter. Third Bowl: The Waters Turn to Blood
2	frogs, 8:1	(a consequence of the plague above)
3	lice, 8:16	(as above)
4	flies, 8:20	(as above)
5	livestock struck, 9:1	(would be incorporated in First Trumpet , pastures burned and waters bitter.)
6	boils, 9:8	First Bowl: Loathsome Sores
7	hail, 9:13	Seventh Trumpet: Kingdom, it is done, temple seen, lightnings, noises, thunderings, an earthquake, and great HAIL Seventh Bowl: It is done, great earthquake, Babylon fell, great HAIL, everything shaken and removed.
8	locusts 10:1	Fifth Trumpet/ First woe: Locusts from the Bottomless Pit .Smoke darkened air, pain for five months. The shape of the locusts was like horses prepared for battle. Led by King Abaddon.
9	painful darkness, 10:21	Fourth Trumpet: Third of the sun/moon/stars darkened. Fourth Bowl: Men Are scorched by heat of sun. Fifth Bowl: Darkness and Pain (also 5th Trumpet)
10	firstborn struck, 11:1	Sixth Trumpet/ Second Woe: four angels bound at Euphrates to kill a third of mankind. army of two hundred million; fire, smoke, and brimstone. Sixth Bowl: Euphrates Dried Up - frogs seen preparing for war, are demons to gather men for war. (Then Passover/Exodus/Second Coming)

But now let's overlay this three-day sequence and its events with the important number sequence from the 14th to the 18th day.

FOOTNOTES

(1) Useful study on the three, third and threefold in scripture to be found [here](#)

"The Babushka Doll Principle" Other Vital Numbers

| The Three Principle ++PLUS++

We have already considered how SEVEN and SEVENTY are prophetic numbers; also we have seen how the THREE and the THIRD DAY (including the three-and-a-half) prophetic type works, and found that three days initially means testing and tribulation followed by one day divided where the crisis or climax takes place, and then three days of being rescued, raised or hidden from harm.

This becomes even more striking when added to the **prophetic number/date sequence 14-18**.

The Number or Date Fourteen

The FOURTEENTH day is significant for being the middle of the Jewish month (see **footnote** on the Hebrew Lunar Calendar) because the first day of the month had the new moon and the 14th day was therefore the full moon. Passover is a spring festival, so the 14th day of Nisan begins on the night of a full moon after the vernal equinox. Thus Passover (the death of the firstborn) was on the night of the 14th as we would reckon the dates.

As you probably know, the Jewish day actually began at twilight (or 6pm for convenience in counting) so 6AM would have been the middle of each day. The "watches" of the night were three-hour periods, so that the first watch of the night was from 6-9PM and so on. When Jesus hinted that those waiting for the "Master to return" had to stay awake through the darkness of the evening and night even to the third watch, he meant up to midnight and beyond. This is another hint of the "midnight cry" when Jesus returns! [compare Exod 11:4-5, Psalm 119:62, Matt 25:6-7 and Acts 16:25-27.]

Luke 12:35-40

*"Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. **And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.**"*

Jesus fulfilled this same prophecy, being our Passover Lamb who died at the midway mark of the **14th Nisan** just before the Passover lambs were consumed. Although it was daytime not night when he died, still *"from the sixth hour until the ninth hour there was darkness over all the land"*. (Matt 27:45) which is midday to 3PM at which time he died.

This locates the central point of the date sequence. As the earlier charts and studies showed, Jesus died "in the middle of the week", in the middle of his last seven days. If you need to look again at the timing, click **HERE**.

Overlaying the Three and a Half with the Number/Date Sequences

This is going to sound a tad complicated, for which I apologise. I think when you take a look at the illustration and chart it will become clear.

As we said above, the **mid-point or climax** is half of the seven (either days, years or whatever else.) Add to this the fact that Jesus died on the eve of Passover the **14th Nisan**, and the Egyptians were judged on the night of the **14th Nisan** (and other examples), then we can overlay the week of seven with the number or date sequence and find that it reinforces prophecy!

Chapters 10-20 of Exodus including 14-18

Now for this particular exercise below, the overlaid number/date sequence is the 10th to the 20th, because it includes the core sequence of 14-18. I have compared the **chapter numbers of Exodus** with the events of the last week of Jesus and the first Passover. As you see, there is an astonishing correlation between them that cannot be coincidental!

Chapter numbers are not inspired as is the bible text itself, but they often - in God's miraculous way - do provide another confirmation of the truth. (For instance, the chapter of Revelation about the Antichrist and the False Prophet is Chapter 13).

So here is the full sequence this time, from 10 to 20. Remember that the Jewish day started at twilight, so the dates here imply half of the following day. Remember also that in the command of God, celebrating Passover started on the 10th Nisan with the choosing of the lambs, culminated in the Passover feast on eve of the 15th, and the feast of Unleavened Bread was for seven days from the 14th to the 20th. [but see **footnote 2**]

So let us begin at Chapter ten of Exodus.

	EXODUS SCRIPTURES	DATE IN JEWISH CALENDAR	FIRST PASSOVER and JESUS
10	Moses & Aaron challenge Pharaoh - the plagues befall Egypt	10 Nisan	Lambs chosen - Jesus anointed for burial
11	The final plague is announced	11 Nisan	Jesus announces his death, and judgement on hypocrites
12	The Passover commanded	12 Nisan	Jesus prepares for his last Passover
13	The consecration of all firstborn commanded in remembrance of the death of the firstborn.	13 Nisan	Lambs prepared - Jesus the firstborn son set aside for death. The "Night of Watching"
14	The crossing of the Red Sea and faith in God	14 Nisan	Leaven cleansed, Midnight death, lambs eaten - Crucifixion & Burial
15	Songs of praise, deliverance and leading onward to the wilderness	15 Nisan	Exodus, Passover Day - Jesus in tomb "it is finished!" Memorial Day for ever; Holy Assembly (Exodus 12:14)
16	Manna and quails provided at a time of need	16 Nisan	Israel in wilderness - Jesus hidden in tomb
17	Water provided at a time of need and enemies vanquished	17 Nisan	Israel in wilderness - Jesus hidden in tomb
18	Elders chosen to rule	18 Nisan (Sunday)	Israel in wilderness - Day of Wavesheaf; Firstfruits; Jesus risen from dead as LORD
19	God gives the Law	19 Nisan	Israel camps at Red Sea
20	The Law.	20 Nisan	Red Sea Crossing - Last day of Unleavened Bread; Holy Assembly * see note

So from this initial chart above it can be seen that the 14-18 section deals with the SAME events (prophetically) as the LAST three and a half years leading up to the final victory. The FOURTEEN mid-way marker is the CLIMAX event of the sequence.

Before moving on, I want to see what happens when we ADD to the above the relevant **chapters from the Book of Revelation**. Is there the same sequence, and hints at the same events? I think so!

	EXODUS	REVELATION	DATE	FIRST PASSOVER and JESUS
10	Moses & Aaron challenge Pharaoh - the plagues befall Egypt	Announcement of climactic seventh trumpet	10 Nisan	Lambs chosen - Jesus anointed for burial
11	The final plague is announced	Temple measured, two prophets announced, seventh trumpet blown for the final Woe.	11 Nisan	Jesus announces his death, and judgement on hypocrites
12	The Passover commanded	Woman revealed and child raptured, Dragon cast down, woman rescued, Kingdom announced.	12 Nisan	Jesus prepares for his last Passover
13	The consecration of all firstborn commanded in remembrance of the death of the firstborn.	Beasts seen and given authority; his mark announced.	13 Nisan	Lambs prepared - Jesus the firstborn son set aside for death. The "Night of Watching"
14	The crossing of the Red Sea and faith in God	The Lord stands with the firstfruits on Mount Zion; Babylon has Fallen! The Harvest.	14 Nisan	Leaven cleansed, Midnight death, lambs eaten; Crucifixion & Burial
15	Songs of praise, deliverance and leading onward to the wilderness	Songs of praise in Heaven, heavenly Temple seen. Bowls announced.	15 Nisan	Exodus, Passover Day - Jesus in tomb "it is finished!" Memorial Day for ever; Holy Assembly (Exodus 12:14)
16	Manna and quails provided at a time of need	Bowls poured out on the earth and antichrist worshippers.	16 Nisan	Israel in wilderness - Jesus hidden in tomb
17	Water provided at a time of need and enemies vanquished	Judgement of the Harlot seen	17 Nisan	Israel in wilderness - Jesus hidden in tomb
18	Elders chosen to rule	Angel with authority announces fall of Babylon	18 Nisan (Sunday)	Israel in wilderness - Day of Wavesheaf; Firstfruits; Jesus risen from dead as LORD
19	God gives the Law	Praises, marriage of Lamb has come! Jesus returns on white horse in victory.	19 Nisan	Israel camps at Red Sea
20	The Law.	Judgement	20 Nisan	Red Sea Crossing - Last day of Unleavened Bread; Holy Assembly * see notes

Finally let's consider the relevant numbered **PSALMS** and put those alongside the previous sequence. Once again, the sequence of events is confirmed!

	EXODUS	REVELATION	No	PSALMS 10-20 and 110-120
10	Moses & Aaron challenge Pharaoh - the plagues befall Egypt	Announcement of climactic seventh trumpet	10 110	God seems hidden when ungodly prosper Promise of Messiah's coming rule
11	The final plague is announced	Temple measured, two prophets announced, seventh trumpet blown for the final Woe.	11 111	Testing and promise of rescue God's works remembered and praised
12	The Passover commanded	Woman revealed and child raptured, Dragon cast down, woman rescued, Kingdom announced.	12 112	God arises when faithful are nearly defeated Patient endurance for the righteous
13	The consecration of all firstborn commanded in remembrance of the death of the firstborn.	Beasts seen and given authority; his mark announced.	13 113	How long? tears and sorrow God lifts the poor and needy
14	The crossing of the Red Sea and faith in God	The Lord stands with the firstfruits on Mount Zion; Babylon has Fallen! The Harvest.	14 114	All are ungodly but God is deliverance Israel went forth from Egypt with miracles
15	Songs of praise, deliverance and leading onward to the wilderness	Songs of praise in Heaven, heavenly Temple seen. Bowls announced.	15 115	The godly walk with God and are blessed God in heaven is Lord, idols defeated
16	Manna and quails provided at a time of need	Bowls poured out on the earth and antichrist worshippers.	16 116	Idolatry rejected and judged; righteous saved from death Righteous delivered from death with great joy
17	Water provided at a time of need and enemies vanquished	Judgement of the Harlot seen	17 117	Judgement finds the righteous blameless Praise for his steadfast love
18	Elders chosen to rule	Angel with authority announces fall of Babylon	18 118	Mighty earth-shaking deliverance Deliverance and victory when surrounded by enemies
19	God gives the Law	Praises, marriage of Lamb has come! Jesus returns on white horse in victory.	19 119	Glory of God; Law of God is perfect Blessed are those who walk in his Law
20	The Law.	Judgement	20 120	Perfect trust in God Judgement on the enemy

The number sequence identical to the last three and a half years

The 14 sub-divides the "week" so if we consider just the climax and look only at the "second half of the prophetic week", we find it is equivalent to the three and a half years we studied earlier.

This sounds complicated but in fact is not. The following chart will describe things graphically, using four different sequences: Esther and the Plot of Haman, the Exodus, Mount Sinai, and the Last Days of Jesus. In addition it shows the year sequence from 2013-2018. **Please click on the chart to see the full-page version.**

Babushka Principle Chart Four Half-Week Overlaid with Number Sequence 14-18

Jewish count of days	(13 th)	14 th Day One	15 th Day Two	16 th Day Three	17 th Day three & half	18 th culmination			
Days since count began	(13 th)	14 th	15 th	16 th	17 th "The Third Day"	18 th			
Esther		Haman's Plot	Esther calls a fast	Fasting & Prayer	Fasting & Prayer	Esther favoured by the King	Haman Hanged		
Exodus			Leaven Removed & Lamb's slain	Lamb's Eaten & Freedom Slain PASSOVER	Exodus	Red Sea Reached	Red Sea Crossing		
Sinai			Journey to Mt Sinai	Arrival & Moses meets with God	Cleansing	Cleansing	God Seen		
Jesus		Last Supper	Gethsemane and Trial	Burial	Passover Day	Resurrection After Twilight	Jesus Seen Alive		
Years	2013	2014	Eclipses at Passover & Tabernacles	2015	2 Solar eclipses 2 Lunar eclipses	2016	2017 70 years since 1947	2018 ??	

Another strange coincidence relating to these numbers

We've seen throughout this study how important the numbers 14 and 15 are in the prophetic scriptures. As well as being the turning-point (the middle of the week event) as seen in the charts above, the 14th/15th days are the crucial point of redemption in history and the feasts of the Lord.

The 14th/15th of the month is **Passover** (as part of a seven-day festival) and the only other seven-day festival also has the 14th/15th as the high-point of redemption - it begins on the 10th (like the number sequences above) with Yom Kippur, the **Day of Atonement**, and in the middle of the month at full moon 14th/15th day, is **Tabernacles** (booths) which symbolises the presence of God dwelling with his people, after the time of testing in between the "days of awe".

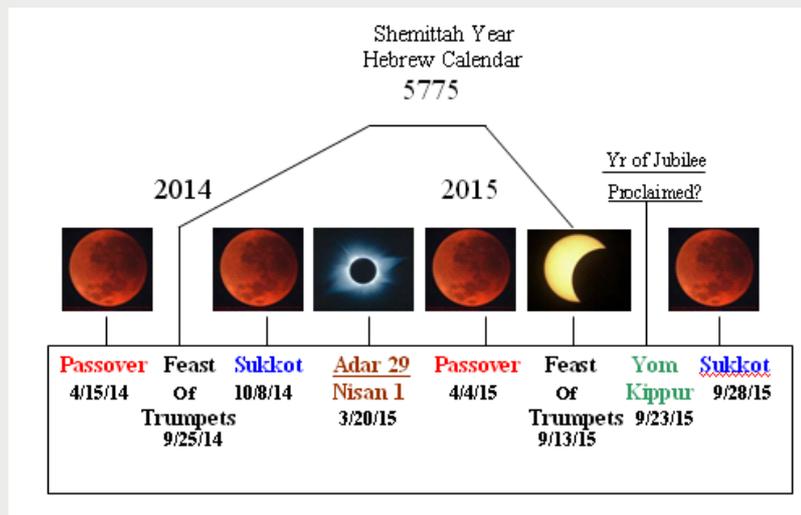
Therefore, I think it is significant that for only the third time since Jesus died we are going to see **four 'blood-red' total lunar eclipses** that fall on **Passover and Tabernacles in 2014 and 2015!** (We have had blood-red moons on the first day of Passover and the first day of Tabernacles on back-to-back years only seven times since 1 A.D. Two of these were in **1948** (statehood for Israel), and **1967** (the Six-Day War) - some of the most significant days in Jewish history.

Solar eclipses of 2008, 2009 and 2010 — and their connection to the month of Av

Additionally, on the **first of Av** in 2008, 2009 and 2010, there were total solar eclipses. The Jewish month of Av - and especially the **9th of Av** - has been the most calamitous period throughout history for the Jewish people. In the time-period of the four blood-red moon eclipses there are also **two solar eclipses**, one total eclipse on 20th March 2015 which is the 1st day of the Jewish month Nisan (Passover month) and a partial eclipse on 13th September 2015, which is the Feast of Tabernacles.

- o Lunar eclipses — [click here](#).
- o Solar eclipses — [click here](#).
- o Jewish Feast dates: 1998 to 2017 [click here](#).
- o Month of Av information — [click here](#).

Chart of 2014-2015: four blood-red moons and two solar eclipses (footnote 3)



Putting it all together

All-in-all, this page and the other pages looking at the THREE, the SEVEN and the SEVENTY give ample proof that prophecy is not just a one-time statement but an onion-skin layer of different meanings.

Many more instances in scripture demonstrate the "third day" principle (which speaks ultimately of redemption, resurrection and deliverance - see the third-day deliverance of the Jews from the plot of Haman, recounted in the Book of Esther, in the Babushka Chart Four above for instance). Equally we could consider more seven-day types from scripture such as the seven-day period of cleansing for anyone defiled, with a command to be purified both on the **THIRD** day and the **SEVENTH**.

All of these types have significance when we come to consider the final redemption both for the Gentile church and the Chosen of God in Israel. but now we return to the article thread in **Page Five**, which considers the Jubilees of God and the Jews.

FOOTNOTES

(1) The **Hebrew calendar** (ירבעה חולה *ha'luach ha'ivri*), or **Jewish calendar**, is a **lunisolar calendar** used today predominantly

for Jewish religious observances. It determines the dates for Jewish holidays and the appropriate public reading of Torah portions, *yahrzeits* (dates to commemorate the death of a relative), and daily Psalm reading, among many ceremonial uses. In Israel, it is an official calendar for civil purposes and provides a time frame for agriculture. Originally the Hebrew calendar was used by Jews for all daily purposes, but following the conquest of Jerusalem by Pompey in 63 BCE (see also Iudaea province), Jews began additionally following the **imperial civil calendar**, which was decreed in 45 BCE, for civic matters such as the payment of taxes and dealings with government officials.

The Hebrew calendar has evolved over time. For example, until the **Tannaitic** period, the months were set by observation of a new crescent moon, with an additional month added every two or three years to keep Passover in the spring, again based on observation of natural events, namely the ripening of barley to reach the stage of "aviv" (nearly ripened crop). Through the **Amoraic** period and into the **Geonic** period, this system was displaced by mathematical rules. The principles and rules appear to have been settled by the time **Maimonides** compiled the *Mishneh Torah*.

Because of the roughly eleven-day difference between twelve lunar months and one solar year, the length of the Hebrew calendar year varies in a repeating 19-year **Metonic cycle** of 235 lunar months, with an **intercalary** lunar month added according to defined rules every two or three years, for a total of 7 times per 19 years. Seasonal references in the Hebrew calendar reflect its development in the region east of the Mediterranean and the times and climate of the Northern Hemisphere. The Hebrew calendar year is longer by about 6 minutes and 25+25/57 seconds than the present-day mean solar year, so that every 224 years, the Hebrew calendar will fall a full day behind the modern solar year, and about every 231 years it will fall a full day behind the Gregorian calendar year.

(2) There is confusion over the length and dates of this Festival. Some scriptures seem to imply that the Passover was **one day in length on the 14th of Nisan** (Num 28:16, Lev 23:5) while **Unleavened Bread lasted seven days from the 15th to the 21st** of Nisan. This made the entire festival **eight days** in duration (Num 28:17, Lev 23:6). Confusion arose because, although the lamb was commanded to be slain **on the 14th**, the instruction that it was to be eaten during the night necessarily meant that it was **consumed during the early part of the 15th**, the Jewish day beginning at sundown. The Rabbis (before the destruction of the Temple in 70 AD) after much debate, came to the conclusion that the **day of Passover and the first day of Unleavened Bread were the same day (the 15th of Nisan)** which **made the combined two festivals only seven days in length** and this Rabbinical interpretation seems to be supported in the NT by Mark 14:12 which notes that **'...on the first day of Unleavened Bread...they sacrificed the Passover lamb...'** and it's clear that the statement relies upon the 14th Nisan being taken to be what was normally attributed to the fifteenth. Compare Ex 12:15 which commanded the Israelites *'Seven days you shall eat unleavened bread; on the first day you shall put away leaven out of your houses, for if any one eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.'* Leaven would have been removed on the 14th, the day before "Passover".

ALSO: Please note, that two interpretations are given here of the **Red Sea Crossing** - one in the table that gives the crossing on the 20th Nisan, after the camp at Baal-Zephon on the 19th, and one in the graphic which gives the prophetic "third day" interpretation. In the bible it is not exactly stated how many days passed between the leaving of Egypt (which happened shortly after the death of the firstborn at midnight, probably early on the morning of the 15th Nisan). The Jews themselves disagree. In Josephus *'Antiquities of the Jews, II xv 1* he claims that *"Babylon of Egypt was where they came first, then followed a hasty three day travel to the Red Sea at Baal Zephon."* and the Wikipedia list of celebrations for the month of Nisan gives the 17th Nisan as the commemoration of the Red Sea Crossing which would be the THIRD day) yet that same account says "after SEVEN days, the Israelites cross the Red Sea...". So this contradiction suggests that either seven or three days was the length of the journey. Prophetically both are important, so both are given on this page. The journey according to the bible and Jewish writers was:

- o Rameses to Succoth (15th)
- o Succoth to Etham (16th)
- o Etham to Baal Zephon (17th)
- o Baal Zephon and Red Sea Crossing (18th, halfway through day four = three and a half days)

(3) Source here <http://www.watch.org/showart.php3?idx=104119&rtm=/index.html&showsubj=1&mcat=24>

"The Babushka Doll Principle" Part Five

| The 70 Jubilees of History

To bring us to the largest babushka doll in the set, I would now like to look at the concept of the jubilee **(1)**, and how it relates to the prophecy in Daniel. This is the biblical fiftieth year that follows the seventh "week" of years. In other words, after 49 years (seven times seven) the 50th year was declared a special jubilee.

It has been suggested that biblical time is counted according to the sabbatical (seven-year) system, and that the jubilees marked off special historical and prophetic events. Thus, when Gabriel told Daniel that seventy weeks of years were allotted to his people, he actually meant TEN JUBILEES. That is, ten repeats of the 49-year cycle = 490 years. This does make a lot of sense.

The 'seventy' as Jubilee cycles

There are some who have worked out the jubilees of history to a count of 3,500 years. But this only works using 50 years as each jubilee (seventy jubilees of 50 years = 3,500 years) whereas more probably the 50th year was ALSO the first year of the next cycle, the entire cycle repeating in 49-year increments.

A well-researched article ([found here](#)) shows fairly conclusively that Israel counted 49 years as a sabbatical cycle with the Jubilee as the year following the 49th year AND being the first year of a new cycle. Furthermore, the year was intended to run from spring to spring, as God had intended the first month of the year to be Abib (Nisan or our month April). All of this must be taken into account when looking for the Jubilees of the past. I will use the 49-year cycle in my own calculations.

The **seventy jubilees** of God's dealing with his people, IF we assume there have been no deliberate gaps, and IF we do not allow for errors and variations in the calendar - are 3,430 years. Out of this number, the ten jubilees that Gabriel referred to brought the Old Testament to a close and shortly afterwards the desolations decreed "unto the end of the war" befell the Jews. **(2)**

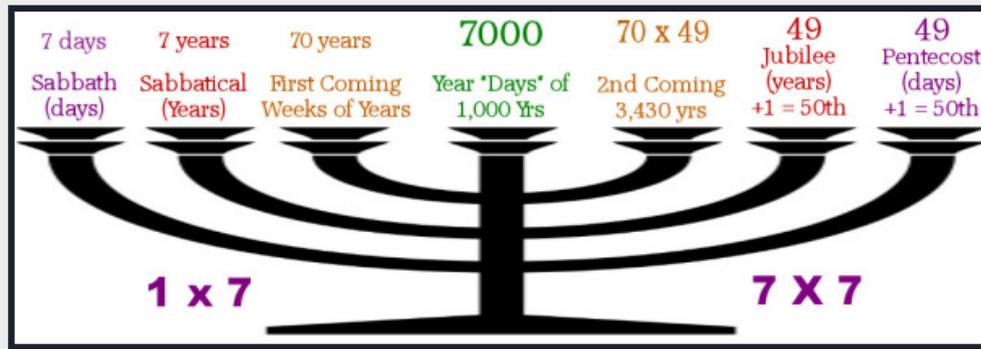
Forgiveness extends the full 70 Jubilee cycles

Peter asked Jesus (Matthew 18:22-23) to what extent could forgiveness be extended, and in the reply we see Jesus referring both to his present day AND prophetically for all mankind. (Another instance of the Babushka Principle by the way.) Jesus replied:

"I do not say to you, up to seven times, but up to seventy times seven. Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants...."

The period of redemption and forgiveness will last the full extent of Israel's history, or seventy great jubilee cycles of 490 years (7 x 7 x 70 years) or 3,430 years in all - taking us up to our modern day and, in fact, **we are already living in the time of the 70th Jubilee cycle!** Soon the KING will settle accounts!

To illustrate this further, let's use the Menorah Lampstand again. The left side is counted in single sevens, and the right side is multiplied again by seven. The seven days of the week end in the 7th day, the Sabbath; likewise the seven years end in a Sabbatical year, the 7th year. Ten times this takes us to the prophecy in Daniel, the "seventy weeks of years", 490 years to the Messiah. On the other side is this system "sevens" - each year. the day after the 49th is celebrated as Pentecost; the year after the 49th year is the Jubilee, and 3430 years is 70 times this. The system will become even more clear when we look at the Jubilee calendar below.



What are the start and end points?

One of the greatest difficulties in calculating the Jubilees is knowing when to start and end the count. I do not pretend to be wise enough to work out the mathematics and historical dates sufficiently accurately in order to pinpoint a reliable start and finish line. Nor is history recorded so minutely and reliably as to allow us to do so. All I can do is make some suggestions as to a general overview and leave others to worry about the details. (Useful Study found [HERE](#))

However, some clues can be had from scripture and other documents. Leviticus states that the count **began** [in human terms that is] when the Israelites entered Canaan. The first Jubilee counted by man rather than God would have been after 49 years in the land.

The Lord then spoke to Moses at Mount Sinai, saying, "Speak to the sons of Israel, and say to them, "When you come into the land which I shall give you, then the land shall have a sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, but during the seventh year the land shall have a sabbath rest, a sabbath to the Lord... You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you (Leviticus 25:1-4, 8-10).

But when did the Israelites enter Canaan? If counting is measured back 17 cycles from Ezekiel's Jubilee that **began in Tishri of 574 BC** the first year of the first cycle would have been 1406 BC.

According to the religious calendar and in accordance with Joshua 5:10, that places the entry in the land in Nisan of 1406 BC. This year of 1406 BC is traditionally derived by another method, namely taking Thiele's date of 931/930 BC for the start of the divided kingdom after Solomon's death, in conjunction with 1 Kings 6:1 (Solomon's fourth year was 480th year of Exodus-era), to derive the date of the Exodus in 1406 BC. The method of determining the date of the Exodus and entry into Canaan from the Jubilee cycles is independent of the method of deriving these dates from 1 Kings 6:1, yet the two methods agree.

[\[See link\]](#)

Using 1406/05 as a fixed pivot in the calendar we can work backwards and forwards in time to find all the other sabbath and jubilee years. I have done this, with some surprising results.

Known and Suggested Jubilees in History

Some Jews have also recognised the significance of the Jubilee cycles, and have tried to establish when the Jubilees happened. But we have to bear in mind that the Jews failed to keep their Jubilees and lost sight of the way to count them, so this may not be an accurate statement. As well as this we have some other hints from ancient documents, as follows ([see link](#)):

- o The Talmud states that Josiah's Great Passover was in the 16th Jubilee, i.e. **623/622 BC**.
- o The Talmud also states that Ezekiel received his Temple vision in the year of the 17th Jubilee. **574-573 BC**. for the 17th Jubilee.
- o The year **135-134 BC** (or the year 177 of the Seleucid Era) was noted to be a 7th year in the writings of Flavius Josephus.
- o The year **44-43 BC** could have been a 7th year. (taxation regulations in Josephus 'Antiquities of the Jews')
- o The year **37-36 BC** appears to have been both a 7th year and 70th year (Josephus 'Antiquities of the Jews', 14:16:2).
- o The year **55-56 AD** was almost certainly a 7th year - based on an ancient Deed of Loan.
- o The year **69-70 AD** is shown to have been a 7th year by the early rabbis.
- o The year **139-140 AD** also appears to have been a 7th year - based upon another legal paper recovered at Wadi Murabba.

Others have studied known dates of the Jubilee and 7th years in antiquity and found that some mentioned are 701/700 BC, 456/455 BC, 133/134 AD. This allows for an approximate calculation of all the Jubilees of history up to the present time. **(3) (4)**

Matters are complicated by the fact that the Jews began their Jubilee count over again several times, and that the irregular number of days in the year threw things off. As well as this, people have different schemes for calculating the Jubilees and Sabbaths, so that there is rarely much agreement. Basically, it's not possible to know for CERTAIN when God's Jubilees actually occur and like all the other times and dates in this study they have to be a best guess based on the evidence. Even so, when all the guesses end up at the same point in history (the period between 2010 and 2020) we have to sit up and take notice.

Nonetheless, I have taken the trouble to compute these various dates in a table laid out in rows of 49 years, to check whether the date of the entry into Canaan, the Jubilee dates suggested above, and the present-day events line up - and they do.

Surprises and Confirmations

Much to my surprise, when I extended my chart backwards in time it started with the date 4004BC (which as many of you know was the date **Bishop Ussher** calculated from the bible as the day of mankind's birth). Without saying whether or not I agree with that, it is still interesting that the Jubilee count seems to begin at that point!

Incidentally this also gives us another "heads-up" to the late hour in which we live. It is believed by some that mankind's history on earth is designed by God to last 7,000 years (**the year-day theory**) with the days of Genesis mirrored in the days of the world. Thus, the 7th "day" would be the final 1,000 years of

When is the year 6000?

If we start the count at 4004 BC, and set the pivot of the years at 4BC approximately when Jesus was born, then it's easy to see that we have already reached the end-marker of 1997. However, human calendars are suspect for any number of reasons!

But compare this quote: "In the May 1999 version of *Israel Today* there is an article titled: *The Mystery of the 240 Missing Years*. In the article, David Rohl, an Egyptologist and Archaeologist, found hieroglyphics that provided a synchronization of the Jewish and Egyptian calendars. He asserts that 240 years are missing from modern Jewish reckoning, bringing us to the prophetic year 6000." And, **according to some, our year 2000 was the Jewish year 6000 (see here)**.

The Jewish calendar of today is as unreliable as our own when it comes to biblical dates and God's timing, but it needs to be asked why both are suggesting such a close time to the end.

The Overall Plan

My chart is unfortunately too wide and complicated to reproduce here, but I will give extracts. I was surprised at the confirmations of certain dates, and blessed by the knowledge that there is a mathematical order to God's plan. I counted in increments of 490 years both from God's beginning in 4004 and the entry into Canaan in 1406/7. I did the same thing in increments of seven jubilees, just to see if any would coincide on important dates. Here are a few of the findings:

- o The first temple began to be built on a Jubilee year of the 10th cycle (first 490th year cycle).
- o The Northern Kingdom ended on the 14th Jubilee year from Canaan.
- o The two Jubilees mentioned in the Talmud, the 16th and 17th Jubilees, do line up with the years 623 and 574 BC
- o The 16th jubilee cycle was also the 70th Jubilee cycle since 4004.
- o This date of 574 BC was not only the 17th Jubilee from Canaan, but the 7th 490th year since 4004, and the 49th 70 years from 4004
- o The 16th and 17th Jubilees cover the time of Babylonian captivity.
- o 84 BC was the 8th 490th year since 4004 and the 27th Jubilee since Canaan. I do not know why this year was significant. (5)
- o Jesus Christ lived and died during the 49 years of the **30th Jubilee cycle**
- o The destruction of Jerusalem in AD 70 took place after the **30th Jubilee**. This year (AD 64) was also the 3rd cycle of 490 years.
- o The first Zionist Conference of 1897 took place in the cycle following the 12th 490 years.
- o The 12th cycle of 490 years **plus one cycle of seventy years** brings us to 1947, when Israel returned to her land!
- o 1975 began the last Jubilee cycle of the world, which is the **SEVENTIETH cycle of Jubilees** since Canaan.
- o 2024 AD is therefore the 70th Jubilee and also the 7th cycle of 490 years.

Something that I noticed when I constructed this chart was that Jewish history was concluded in 30 Jubilees and Gentile history looks set to be concluded in 40 Jubilees (making 70 in all).

Some more important dates

I have concentrated only on Jubilee years and cycles in the list above. Many other important dates such as AD 70 coincided with sabbatical years (i.e. cycles of seven years). When we come to modern times, the **table rows of 49 years each** (a jubilee cycle for each row) revealed other interesting "coincidences".

At the same point in cycles 68 and 69 we see the first Zionist Conference of **1897** and the first post-war Zionist Conference of **1946**. Both were important in returning the Jews to their homeland. Likewise, in the same cycles of 68 and 69 we see a line-up between the **1918** end of World War One and the **1967** Six-Day War in Israel - and these two dates are ALSO sabbatical years.

In cycles 69 and 70, there is a line-up between the State of Israel in **1948**, and the **1997** boundary of the 7000 years of world history (as shown above.)

Our own era

This smaller chart reduces ONE Jubilee cycle of 49 years to seven rows of seven. As you see, it begins with the 69th Jubilee year of 1975 and extends to the 49th year, 2023. The brown coloured years are the sabbaticals. The final seven year cycle seems to begin, therefore, in 2017 but I am making no hard and fast predictions about that. However, there are other similar indicators for that year (such as the 70 year "generation" for Israel from 1947 to 2017).

1975	1976	1977	1978	1979	1980	1981
1982	1983	1984	1985	1986	1987	1988
1989	1990	1991	1992	1993	1994 First Seal	1995
1996	1997	1998	1999	2000	2001 2nd Seal	2002
2003	2004	2005	2006	2007	2008 3rd Seal	2009
2010	2011	2012	2013	2014	2015 4th Seal?	2016
2017	2018	2019	2020	2021	2022	2023

As you see, I have written into the above chart the opening of the first four seals of Revelation. This may surprise you, especially if you have been taught that the first seal "is the Antichrist". But, if you have read my previous article on the **"Beginning of Sorrows"** you will already know that I believe the seals of Revelation (equating to the "sorrows" or birthpangs mentioned by Jesus as a preliminary to the End) began to be opened in 1994 when the spirit of apostasy (the antichrist delusion) was loosed on the churches and the world.

If you are not familiar with that concept please **read all sections of the article** and consider it carefully. It was written before the other events (such as the great economic disaster of 2008) occurred and is becoming more relevant every day. One aspect of that article that took me by surprise was the exact timing. I had no idea that the seals would be broken exactly SEVEN years apart. Now, having worked on the Jubilees I begin to see why - there is a seven-yearly cycle to God's agenda.

The Number Fifteen Again

I could not help but notice as I completed my Jubilees chart that the next seal seems set to open - if things hold to the same pattern as before - in 2015. The number 15 once again makes its appearance in this Babushka Principle. The fifteenth day, if you recall from earlier parts of this study, is a significant and pivotal one in Jewish and Christian doctrine and history, being Passover and the day of the crucifixion, as well as other major turning points for both Jews and Gentiles!

FOOTNOTES:

(1) **The Year of Jubilee:** The English word jubilee comes from the Hebrew word *yobel* meaning a trumpet or ram's horn. These ram's horns were blown on the Day of Atonement to announce the start of the year of jubilee. The word jubilee should not be confused with the word jubilation which comes from a Latin word meaning to rejoice. The year of jubilee was no doubt a time of great jubilation, but the similarities of the two words are (at least humanly speaking) a coincidence. At this year all Israelites who had sold themselves into slavery were set free, and all land that had been sold reverted to its original owner. The seventh day was special and the seventh month was special, and so also was the seventh year. It was a sabbatical year. Verses 8 to 55 of Leviticus 25 describe the year of jubilee. The first few verses are as follows: "*Count off seven sabbaths of years -- seven times seven years -- so that the seven sabbaths of years amount to a period of forty-nine years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own tribe.*" Whether and how long the Israelites observed jubilees after the time of Moses is not recorded in history. There is no further explicit mention of jubilees after the book of Numbers. However according to some studies five of the most important and significant events in Bible history occurred on key jubilee years: the birth of Abraham, the exodus, the dedication of Solomon's temple, the rebuilding of Jerusalem, and the crucifixion.

(2) Others have likewise prophesied about the jubilee cycles throughout history. For example "The Prophecy of Jubilees" by Rabbi Judah Ben Samuel, for which see the "Israel Today" page of March 2008 [here](#); and Enoch "[Book of Jubilees](#)".

(3) A very useful study on the Jubilees and calculation of the years from documentation is found [here](#): <http://home.swbell.net/rcyoung8/articles/Jubilee.pdf> - (PDF file to download.)

(4) Another long study of the various Jubilee systems and dates found [here](#) <http://www.yahweh.org/publications/sjc/sabjub.pdf>

(5) **The year 84 BC** - oddly enough, there was a startling astronomical event in that year also, when Neptune came into conjunction with Pluto; also the Chinese chronicles of Han Shu mention a comet in 84 BC. Not just one, but two conjunctions occurred in 84 BC and then another in 83 BC. Were all these heralds of the Lord in the final Jubilee cycle BC? The same conjunction happened in 577 BC at the birth of the Persian Empire and the subsequent liberation of Israel from captivity. In 84 BC we see the birth of the Roman Empire and the subsequent liberation from sin for all mankind.

"The Babushka Doll Principle" Part Six

To round up this set of pages on Daniel's prophecy of the "seventy weeks" and other things, I'd like to review the basic Babushka Principle introduced on page one and see how it has governed the understanding of scripture.

As indicated on the first page, biblical prophecy can be multi-layered. Instead of forcing a single interpretation, we can justifiably use the Babushka Principle to extract more than one (and in some cases many) complete and valid fulfillments from the word of God without violating biblical interpretation.

The importance of the principle

Where this principle becomes important for us today is the interpretation of the endtimes prophecies. To be honest, as fascinating as bible prophecies are, we are all interested in when the Lord is returning and how it will affect us.

By allowing more than one complete fulfillment of (for example) Daniel's prophecy of the "Seventy Weeks of Years" it's possible to avoid much of the confusion and debate over its meaning for today. Some argue for a fulfillment in history, some in the future, and there has been disagreement - sometimes intense and disrespectful - between the various camps, as follows:

- o **Rabbinic** - happened in AD70, or in the first century BC
- o **Preterist** - happened in 1st century after Christ, even including the Second Coming (Full Preterism)
- o **Historicist** - fulfilled in history since Christ, Revelation beasts (etc) are Roman Catholic Church
- o **Futurist** - similar to above, but a future role for the Jews and Revelation/Daniel are future prophecies
- o **Premillennialist** - will happen before the Second Coming but hazy on how or when
- o **Amillennialist** - non-literal, allegorical interpretation; Church replaced Israel
- o **Dispensationalist** - cannot happen until all Church is removed; strictly pre-trib
- o **Otherist** - a variety of other beliefs including mid-trib, post-trib, no-trib, third-day, world jubilee and so on

Cut to the chase

To bring this all down to a simple formula, it seems as if readers of the bible thought in terms of "either-or" instead of "this and that". The undeniable historic fact of the Roman destruction of Jerusalem does not need to be argued as the final date for Daniel's seventy weeks. (preterist) Nor does it need to be excluded! (futurist). The full seven years of the final "week" does not need to be held over as in the gap theory of dispensationalism, but nor does it need to happen in a continuous historical sequence as the Jews and others believe.

If we let the scriptures speak to us as God intended, we can be unafraid of seeing multiple fulfillments (just as Jesus did speaking of John the Baptist as Elijah - is it a contradiction of scripture that John himself denied that he was Elijah, but Jesus said that he was?).

History repeats itself

The lessons learned through this study have been that the initial understanding that Gabriel gave to Daniel was indeed mainly for Daniel's people and the future of Israel. But that did not exclude the coming of Jesus as the Messiah and the redemption he gave us. Then, the fulfillment of Gabriel's word indeed came to the Jews in AD70 (which they themselves understood) but did not exclude a further outworking of the same prophecy in later times.

Similarly, when Jesus spoke of the "abomination of desolation" and warned believers to flee the city when they saw Jerusalem surrounded by armies, his words were rightly taken as a warning to flee the Romans in AD70. But by this did Jesus mean to say there would be no other abomination in the future? I think not.

Number Crunching

in seeing how the biblical numbers, especially three, seven and seventy, consistently tell the same story we can deduce the overall pattern behind successive prophecies. They are a significant pointer to prophetic principles.

Computer database expert A. Colin Day, in his reference book Roget's Thesaurus of the Bible (1992), categorizes by subject matter much of the biblical text. On pp. 77-78 of this resource, it has fourteen lines of entry for the expressions "three days" and "third day" in the Bible and eighteen lines of entry for "seven days" and "seventh day" in the Bible. But it has only one line of entry for "two days" and "second day," one line for "four days" and "fourth day," no lines for "five days" and "fifth day," two lines for "six days" and "sixth day," and one line for "eight days" and "eighth day." Many Bible readers find this disparity startling.

Three days

During this study I have shown how the three days of darkness or trial culminate in release and rescue halfway through the next day (which according to your way of counting the dates is either "the third day" or the fourth.) In the Exodus plagues there are "three days of darkness"; Lazarus is raised after the third day in the tomb, as was Jesus, and also Jonah in the great fish.

Seven days divided

Yet alongside these instances, we see the repeating motif of the "middle of the week", the "week" being the SEVEN - either years, days, months or other time period.

Just as the Jewish law commanded that a man be cleansed both on the **third** and the **seventh** day, so the three and a half, sub-divided week of seven can be shown over and over in scripture. For instance, Jonah was cast out of the belly of the great fish after three days, but then undertook a three-day journey to Ninevah to complete his mission.

Also, in approaching the Jordan to cross over into the Promised land we also see two sets of three days. The people were commanded to prepare themselves, "for in three days you will cross the Jordan". (Josh 1:10). Previous to this, Joshua had sent spies into the land who, by the help of Rahab the Harlot, hid for three days in the mountains to avoid capture. (Josh 2:22)

Extending the type

These numbers were also extended by considering the important sequence of dates surrounding the 15th (14th-18th) showing how they confirm and illustrate the three-day sequence. All of this goes to show that starting at the smallest "doll" of the babushka set is only the first step in understanding bible prophecy and we must continue to unpack the meaning until the whole is revealed.

What of the future?

One almost incidental (yet vital) fallout from this study has been the number of times that the near return of the Lord has been indicated, both by the prophecies themselves and by the coincidence of recent events relating to them.

The Jubilee table in part five showed that we are now living in the era of the 70th Jubilee grand cycle. (There is the number 70 again.) The number sequences in the additional page to part five indicated important astronomical events for Israel in both 2014 and 2014. The very fact of Israel's existence from 1947/48 indicates one of those prophetic numbers in 2017/2018 (70 years.)

The Jubilee of 49 years may be counted from the victorious Six Day War in 1967 when the Jews finally came into possession of Jerusalem, and 2016 after which the 50th year is 2017.

To this I would add a personal note, based on my studies on the opening of the seals (see [here](#)), that if the seven-year gap holds true then we are likely to see the next major watershed event leading to the endtimes in 2015. Of course it may occur earlier.

Unexpected but not unanticipated

Speculation on the endtimes and prophecy has kept the Church busy for centuries but never has the final exact date of the rapture or the Lord's return been exactly calculated. There are very good reasons for that!

- o The devil is to be kept in the dark about God's plans for rescuing his people, just as when Jesus was born.
- o Believers are commanded to be "always ready" and not complacent.
- o People need to exercise faith about the Lord's coming which would be pointless if the date were known.
- o Mankind could make plans to sabotage God's plan or to use propaganda against it in advance.
- o Judgement needs to be swift, unexpected and therefore unavoidable.

Just before the first coming, there were certain people in Israel [like Anna Luke 2:36] who were eagerly expecting the birth of the Messiah, and God had prepared the hearts of some to expect his coming. So in this day and age God is also alerting people to his coming. We should expect to be seeing more and more relevant scriptures and receiving more clear revelation from the Holy Spirit as the months and years go by. Even though we cannot know exact dates, we can certainly know in general.

Unfortunately, people like **Harold Camping** muddy the waters for us all by date-setting and making a laughing stock out of the Church. Others see much in scripture but are blind when it comes to the rapture so they always deduct exactly seven years from any important date, and end up giving false hope, like those who confidently predicted 2010 as the rapture date.

As you know, I do not see a seven-year "tribulation" in scripture - for one thing, the Lord in his mercy said he would cut those days short - and I believe the pattern in scripture is that believers are removed just prior to the destruction.

Final Words

I conclude this study by expressing the hope that others will study, meditate and think deeply about all that scripture says, laying one thing against another, until we come to a full understanding of truth. Although that cannot happen on earth, we can all contribute to the sum total of understanding in our own way. That is, by respecting the research of others even in areas that we once considered out of bounds or untouchable.

We need to be bold enough to consider new teaching in case it has some grains of truth that we can glean (or even much truth that might overthrow our own.) God is the only one who can inspire us to know his word. No MAN or woman can teach us, and I recognise that I may have made many errors in these articles.

Throughout, I have been grateful to the wisdom, research, hard work and dedication of many unknown people who have posted their conclusions to the Net. In almost every Christian website there is something to be gleaned and I have used some of their research, but in saying that, **I do not necessarily endorse the religious beliefs or teachings of those to whom I have linked, and I am not associated with them in any way.**

Ex 19:10-20

Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.... Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.



When the trumpet sounds and God's voice is heard, I pray you may be ready.

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