

DANIEL'S 70 WEEKS

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|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | 31 | 32 | 33 | 34 | 35 |
| 36 | 37 | 38 | 39 | 40 | 41 | 42 |
| 43 | 44 | 45 | 46 | 47 | 48 | 49 |
| 50 | 51 | 52 | 53 | 54 | 55 | 56 |
| 57 | 58 | 59 | 60 | 61 | 62 | 63 |
| 64 | 65 | 66 | 67 | 68 | 69 | 70 |

**THE ABOMINATION OF
DESOLATION IS OVER**

Introduction

This Bible study seeks to show that the 70 weeks of Daniel's prophecy have been completely fulfilled.

We do not believe that Daniel's 70 weeks have anything to do with modern prophecy.

This study also challenges traditions regarding:

Meaning of the Abomination of Desolation

Length of the public ministry of Jesus

Good Friday

Number of Sabbaths in a week

Establishing the date for Pentecost

Number of days in the upper room --10 or 1

Desolation of the law

Authority of margin notes

This study is full of new ideas about Bible prophecy. The unique style of this lesson results from the fact that it is an edited transcript of a lecture. The Bible study lecture was given to students in Philadelphia, Pa., Harrisburg, Pa., and Baltimore, Md.

Preface

Most Bible schools and denominations that have embraced the theory of a pre-tribulation rapture also teach the traditional concepts of a 2000 year time lapse between Daniel's 69th and 70th week.

After the student has studied this new way to look at Daniel's 70 weeks, then that person will probably begin to question the whole idea of a pre-tribulation rapture.

We feel that will be very good and healthy for the student of Bible prophecy. We cannot find a single verse anywhere in the Bible that says that the "rapture" will occur before the tribulation. Conversely, we can find

many scripture patterns that do indicate that the "resurrection" will occur after the tribulation. And the Bible contains many admonitions to Christians who are going through tribulation.

It was a big surprise to me to find out that there are a large number of Christian women who fear marriage and/or childbirth because of a prophecy in the Bible. Let's read the prophecy to find out how they got that idea.

In Matthew 24:15-22 Jesus said, "When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by Daniel the prophet, stand in the holy place, (who readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. AND WOE UNTO THEM THAT ARE WITH CHILD, AND TO THEM THAT GIVE SUCK IN THOSE DAYS! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

The purpose of this study is to investigate the ABOMINATION OF DESOLATION. We will study it in the book of Daniel as Jesus quoted in Matthew 24:15.

I'm going to let the cat out of the bag right at the first, by stating that our study will show that the abomination of desolation has already passed. Because it is over, there is no reason to fear it in relation to our own lives in the 20th century, especially in relation to marriage and/or pregnancy.

A true understanding of the abomination of desolation does not lead one to fear marriage and/or childbirth. That is not an important issue to some people because of age group or station in life. However, to others it is a vital consideration.

DANIEL'S 70 WEEKS

Using the Chart

Calling your attention to the centerline of Chart 1, down the center from top to bottom is what I call a dateline. That dateline starts 'way back about 2500 years ago, at 538 B.C. It features 519, 458, 445 and 409 B.C. Then it moves swiftly about 400 years to 26 A.D., 29 A.D., 33 and 70 A.D.

Chart 2 on page number 9 contains a dateline that goes down like the first; but it starts at 29 ½ A.D. and goes to 33 A.D. In other words, Chart 1 accounts for about 600 years, but Chart 2 only accounts for about four years within the framework that we've established with Chart 1.

Let's say it another way. On the map of Pennsylvania there is an insert of a map of Philadelphia. It's expanded. You take the large map to get the big picture and you consult the small one to get the expanded detail. Likewise, both charts cover the same subject but I couldn't get it all on the first chart so I'm expanding it with a second chart. Chart 1 is like the state map (the large view) and Chart 2 is like the street map (the expanded detail view) of what we're studying.

Missing 2000 Year Theory

Most people believe that the 69 weeks are over and Daniel's 70th week is just about to begin. They believe that there was a 2000 year period between the 69th and 70th week. The tribulation is supposed to be the 70th week. Many people teach that the "rapture" is supposed to take place just before the 70th week. Our study indicates that this concept is a very unfortunate error. We are going to present many Bible passages to show why we have concluded that the 70 weeks of Daniel's prophecy are completely finished.

Jesus Christ — Most Holy

In the study of Daniel's 70th week, first I want to call your attention to the right hand of Chart 1 and note that it's all out of the book of Daniel. He talks about prophecy to anoint the Holy Most (Dan. 9:24). We don't talk like that. We say to anoint the Most Holy, right? But this is a literal translation out of the Hebrew, word for word right here on your chart down the right side. And if the Hebrew said holy right there, I wrote holy and if the Hebrew said most, I wrote most. This grammar is what we call "Dutchy."

This translation is adapted from THE INTERLINEAR HEBREW GREEK ENGLISH BIBLE by GREEN, published by Associated Publishers and Authors, Inc., Evansville, Indiana 47713.

Second, I want to call your attention to the left side of Chart 1 showing the first decree, the second decree, third decree and fourth decree that went out from Babylon. We're going to see what happened with each decree and when it happened. I'll do a lot of quoting, so I've listed each reference on your charts and you can check out these references later

on. I put it all together this way to lessen the complications. But don't worry about it, because when we get to the end of this lesson it will all fit together anyway, even if you do miss a few points that are given at the start to provide technical documentation.

SEVEN DAYS MAKES ONE WEEK

Daniel 9:24 says, "Weeks 70." See Chart 1. But look at the word "weeks;" that's the first problem. The word "weeks" is "7" in Hebrew. If I said seven in Hebrew, then you'd have to think, "Is he saying seven apples or seven days, or a week?" The word seven means a week. Weeks 70: that's seven seventies.

"Seven seventies ($7 \times 70 = 490$) are decreed as to your people and as to the city your holy, and to finish the transgression and to make an end of sin and to atone for iniquity and to bring in righteousness everlasting and to seal up the vision and prophecy and to anoint the Holy Most."

Will you agree that the transgression that is to make an end of sins was already accomplished by Jesus Christ our Lord and Savior at the Cross? We all agree that the answer is "yes."

"...And to atone for iniquity." Would you agree, Jesus Christ atoned for iniquity? "And to bring in righteousness." Did Jesus do that? Yes. "To seal up the vision and prophecy."

Maybe it's harder to agree to that one so I will call your attention to a scripture like "all the prophets and the law prophesied until John." (Matt. 11:13) to make it easier. So Jesus sealed (finished) it. "And to anoint the Holy Most." You know who that was! So the whole subject of this verse is WHO? Jesus Christ! Jesus fulfilled the whole prophecy of Daniel 9:24.

Jerusalem or the Temple

In verse 25, "Then know and understand that from an issuing of an order (watch this) to restore and rebuild JERUSALEM." See Chart 1. Did it say anything in this verse about an order to restore and rebuild the TEMPLE? No it did not. And why am I emphasizing this? Because all the books that I've got on my shelf about prophecy measure time from the rebuilding of the temple.

But what does it say here? Jerusalem! You measure time from the rebuilding of Jerusalem to find the time frame, not the rebuilding of the temple. In saying this I'm not trying to find fault with other ministries. However, it is necessary to show where we are coming from and what traditions need to be challenged.

References

Presently I want to emphasize the fact that this chart is the only place I know of, anywhere in the world, where you will find these numbers presented this way. So I'm showing you where to find out the scriptural or historical authority for the dates on the chart.

In other words, if you want to look up any particular date, it's in the JEWISH ENCYCLOPEDIA (or the ENCYCLOPEDIA BRITANNICA). I'm giving you my notes so that you can check them out for yourself. Before this lesson is over we will find at least nine things that we might have to change our minds about. I hope that you are in the right frame of mind to search for new truth. I hope that you are not just looking for something to reinforce what you already believe.

But I also support your need and right to have copious references from the Bible, and also from history, because the conclusions of this study will uproot many traditions.

Day-Year Formula

"From the rebuilding of Jerusalem to Messiah the Prince (Jesus Christ) shall be weeks seven" (Daniel 9:25). Now that's seven sevens. But in order to understand this prophecy in terms of years rather than days -- read Numbers 14:34 and Ezekiel 4:6. Any version of the Bible will do. The references are on Chart 1.

Numbers 14:34, "After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Because of the forty days you spent spying out the land when you brought back an untrue report, you're going to spend how many years in the wilderness? Forty years. A day for a year, a year for a day.

Read Ezekiel 4:6, "And when thou has accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year" (Ezekiel 4:6).

The prophet was to lie on his right side for 40 days because he was prophesying how many years Judah was going to be in trouble. How many days did he lie on his left side? (Verse 5) 390 days on his left side. That would give me atrophy... how about you? That's a long nap. But there he was also lying on his left side a day for a year. Is the point established — that in Biblical prophecy, a day often prophesies a year? Later in this lesson we will apply this day-year principle to the prophecy in Daniel.

Flashback

"It shall be built with plaza and ditch" (Daniel 9:25a). Now in your King James it doesn't say with plaza and ditch. It says road, street and wall, doesn't it? "Even in affliction of the times." That would be times of affliction. Also, 49 years plus 434 years is 483 years. Remember that number, 483 years. We'll come back to it in a minute.

Now I'll call your attention to another thing that might not be immediately apparent. Daniel talks about issuing an order to rebuild Jerusalem, then gives a time frame (483 years) to the Messiah. The next thing he says (built with plaza and ditch) doesn't have anything to do with the Messiah, it has to do with the order (to rebuild Jerusalem) that was issued.

He gives a flashback. He tells the story and comes to the end of it. Then he goes back and amplifies an early part of the story in more detail by saying, "Again it shall be built (with) plaza and ditch even in affliction of the times." The details are not in chronological order. So we will have to watch out for the exact chronological order while we are studying Daniel. But that is not new. Isaiah, Joel and many others did not maintain chronological order, either.

The reason this is important is that later on we are going to study another flashback. This one is easier to see than the one we will study later in Daniel 9:27.

After the 69th Week

In verse 26 Daniel says after the weeks 60 and 2. See Chart 1. Now what did I do to the word "after"? I capitalized it. I'm emphasizing the word "after". Did he say during the week 62? No. Did he say in the week 62? No. No, it's after the week 62, and, by the way, the 62nd week is after seven weeks that were in front of it. So this is really saying that the cut off of the Messiah (crucifixion) will happen after the 69th week (after 483 years).

I know this sounds like an algebra class right now, but it's still Bible. Some of us are thrilled with it, because when you add and subtract these numbers — they fit. For us engineering types, it's thrilling. I really enjoy this kind of Bible study. Finding out these numbers do balance and it all works out perfectly is exciting to me. It establishes who the Big Boss really is and it confirms His word.

Now in the last part of Daniel 9:26 he says, "The city and the sanctuary shall destroy the people of the prince coming" and that grammar is "Dutchy!" In our type of English it reads, "A coming prince shall destroy the sanctuary." When? All we know for sure is — is *after*. During the 70th? We don't know. After the 70th? We don't know. All we know is the destruction of the temple is after the 69th week. And its end shall be with a flood. But this flood may not be a flood of water. It could be a flood of people; an army. "And the waters which you saw are many peoples, nations" (Rev. 17:15).

In reference to the section, "A coming prince shall destroy the sanctuary," we have much to say. His name was Titus, the son of the Roman Emperor Vespian. He accomplished his prophesied deed in 70 A.D. Later in this book in the chapter titled DESTRUCTION OF RESTORED JERUSALEM we present copious notes, references and stories about the destruction of Jerusalem in 70 A.D. by Titus. We mention it here, now, because of the "flashback" characteristics of Daniel's prophecies, and we treat it fully and completely later on in our reconstruction of the proper chronological order of the whole 490 years.

At this point we should also consider the TWO Princes, because some writers have only noticed one Prince in the text.

Daniel 9:25 tells part of the story of MESSIAH THE PRINCE, and most notice that rightly.

But Daniel 9:26 tells a story about a COMING PRINCE. We believe that this is a different prince, and a different story. The coming prince of Daniel 9:26 is Titus, son of Vespian. The Messiah Prince is Jesus, Son of God.

The Clue

Daniel measures time in his prophecy from the issuing of a decree. But our study indicates that FOUR decrees were issued concerning the events described. And therein lies the clue that I believe will unlock the mystery of Daniel's 70 weeks to you. We must look at each of the four decrees in order to find out how we are to measure time.

First Decree — 538 B.C.

In Ezra 1:2 we find the report of the time when Cyrus made his decree ordering all the Jews to go back and rebuild the temple. His amazing act was first prophesied about some 200 years before he was born. In Isaiah 44:28 and 45:1, Isaiah made a prophecy that a baby would be born by the name of Cyrus who would become the king and would become God's anointed to do a certain job.

He was predestined. He is credited with founding the Persian Empire. Some people came up and said, "Cyrus, you're suppose to be doing this," and he said, "What are you talking about?" They said, "Look what it says in these old scrolls." They pulled out the scrolls and sure enough he knew they were old. And he rolled the scrolls back to where he read his name in Isaiah and then he KNEW. This wasn't a put-on. The scroll was 200 years old. They didn't have copy machines. This was not some kind of a forgery. Isaiah the prophet called him by name! At about the same time, Daniel found out that the Jews were prophesied about by Jeremiah, in relation to the amount of time that they would have to remain captive as slaves in Babylon (Daniel 9:2).

Cyrus said, "Now I know. The prophet Isaiah is talking about me" (Isaiah 44). He read the prophecy and it told him what to do. And then he said something very

interesting. "I'm telling you only God Himself could have written about me 200 years before."

He issued the decree and said that all the people that have a mind to go, are to go rebuild the temple (Ezra 1:1-4). What year did he do it? 538. And it tells you in Daniel 9:2 and Ezra 1:1 the reason is so that the prophecy of Jeremiah might be fulfilled. Cyrus fulfilled the prophecies of Isaiah, and of Jeremiah, and of Daniel with one decree in the year 538 B.C. See Chart 1.

Second Decree — 519 B.C.

Nineteen years later, the second decree went out. See Chart 1. This time it was because some of the Jews who were sent to rebuild the temple were being stopped in their work by their neighbors (Ezra 5:2, 6 etc.). Some neighbors came up to the workers and said, "Now just a minute, you're not allowed to rebuild this temple." And they said, "Oh yes we are. Our authority was the decree that went out from Cyrus."

But Cyrus was dead; Darius was on the throne. It was 19 years later. So the neighbors in Jerusalem sent a letter back to Babylon and said, "Darius, please check this thing out. These Jews are rebuilding their temple. And we don't believe that they are supposed to be doing such a thing. Please find out if this action is covered by a law" (Ezra 5:8-17).

So Darius sent for the books and sure enough it was recorded that Cyrus, in the first year of his reign, made the decree to rebuild the temple (Ezra 6:1 etc.). The law of the Medes and the Persians cannot be reversed! (Daniel 6:8). So Darius said to go ahead and finish the job. And then Darius supplied a whole lot more money and gave them gold and silver religious objects.

But did he say anything about rebuilding the city yet? No! The reason I keep emphasizing that is when you go back to study your books from your Christian bookstore about Daniel's 70 weeks, you'll find them counting time from the rebuilding the temple. But I'm asking you to notice the difference between rebuilding the TEMPLE and rebuilding the CITY OF JERUSALEM...which came much later.

Third Decree — 458 B.C.

The third decree is the one that I think is the most important as far as timing and dates are concerned.

Ezra 7:7 tells about rebuilding Jerusalem. See Chart 1. In the 7th year of the reign of Artaxerxes, he said now I want you to go back and rebuild Jerusalem, the walls, streets, etc. The date that I found was 458 B.C. from the JEWISH ENCYCLOPEDIA. What was the date when the first party went back to rebuild the temple; the date of the first decree? 538! Nineteen years plus 61 years if you read your chart carefully.

It was 80 years from the time the Jews are told they didn't have to be slaves anymore; but there were still a whole lot of Jews in Babylon who chose to remain rather than to return to Jerusalem. They were only supposed to be there for 70 years as slaves, not 150 years (70 + 80).

Short History

After being taken from Jerusalem to Babylon into captivity by Nebuchadnezzar, 70 years went by. Then Daniel received the revelation that the captivity was to only last 70 years (Daniel 9:2).

Then King Cyrus issued the first decree allowing the Jews to go back home (after 70 years in Babylon) to rebuild their temple. Some went back to Jerusalem, but some did not. Many Jews were still in Babylon 19 years after the first group went back. They received a second decree to go back from Darius. But still, many stayed behind in Babylon.

Now we are studying a third decree from Artaxerxes 150 years after they were taken captive from Jerusalem to Babylon. And there was still a group of Jews hanging around in Babylon.

Comfortable

By the time of the third decree they had 80 years of not wanting to return plus the first 70 years of not being able to return. Life was easier in Babylon. "Who wants to go to that desert?" -- is what they reasoned. "Why, if we leave Babylon with all its hanging gardens and beautiful streets and we have to take this camel train and go out to that dusty old place, when we get out there it will be nothing but a heap of rocks!" Adding 70 years as slaves to the 80 years in Babylon -- that's 150 years since the destruction of the temple in Jerusalem!

Would you agree that 150 years is a very long time? Would you agree that it took many generations to accomplish 150 years? And also it took many generations just to accomplish the 80 years after they were freed to return until they decided to return.

That 80 years could be four generations of people. That's plenty of time to lose national resolve or religious fervor. Do you see why it was hard for them to move after they had their roots down deep? But Artaxerxes said "do it"; and a group of them did it. And the list of those who returned is in the book of Ezra and Nehemiah. There may be a lesson and an answer in this as to why the people of the USA also have lost their national resolve and religious fervor after 200 years.

Date of the Coming Messiah

The year was 458. From that order to rebuild Jerusalem (the third decree) it will be 49 years plus 434 years (483) to Messiah, the Prince according to the prophecy (Daniel 9:25). Start with 458 B.C. and move 483 years later, subtract 458 from 483, add one because we went from B.C. to A.D. ($483 - 458 + 1 = 26$).

The Bible formula calculates the year 26 A.D. The prophecy says that Messiah the Prince will be around in 26 A.D. (That is one week [seven years] before the crucifixion.) Well, are you impressed? I am! But I notice that some students are kind of upset because this prophecy formula generates 26 A.D.

If the JEWISH ENCYCLOPEDIA is correct, then 26 is correct. The formula is right because it is from the Bible, but the date 458 B.C. may be wrong because it is from history. However, all authorities of history agree that 458 B.C. is right. Daniel 9:26a said the Messiah will be cut off sometime after 26 A.D.

Fourth Decree — 445 B.C.

Some authors say that there were two kings with the name Artaxerxes. Artaxerxes issued the fourth decree to NEHEMIAH. See Chart 1, page 8. He was permitted to return to Jerusalem in order to rebuild the gates, the wall and the house. The infamous Sanballat and Tobiah brought their attack against Nehemiah on this occasion.

Nehemiah's famous answer brought the victory and the completion of the wall. "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Notice on Chart 1, that we do not use the date of the fourth decree, 455 B.C. to figure out any prophecy dates. We call your attention to this fact because a number of other Bible teachers do use this date as a benchmark for figuring. We chose the third decree from which to figure because Daniel 9:25 says "Then know and understand from the issuing of an order to restore and to rebuild Jerusalem (not the temple, not the wall) to Messiah (the) Prince (shall be) weeks seven (49 years) and sixty and two (434 years)."

I cannot help but point out that by choosing the date of the rebuilding of Jerusalem (third decree), rather than the first or second decrees to rebuild the temple or the last one to rebuild the wall, makes all of the subsequent dates and figures fit exactly.

When you observe that Daniel made these prophecies a hundred years before each Persian king made his decree and when you also realize that every computation fits the life of our Lord and Savior Jesus Christ perfectly -- then you must conclude that the events of history, and even the rise and fall of nations and kings, are all controlled by El Elyon, the Most High God (Daniel 5:21)!

Christ or Antichrist

Now let's go over to verse 27 for a minute. "He shall confirm a covenant with the many." Every Christian book on prophecy that I've ever read says that "He" is the Antichrist. Every one!

Friends, in chapter 9 the Antichrist is not mentioned. Here, within the context, Daniel is *not* talking about the Antichrist. But the margin note does. Dr. Scofield

implied that it was the Antichrist from an ancient interpretation of Irenaeus. If Dr. Scofield figured it was the Antichrist, then it must be the Antichrist according to many Bible students!

Everywhere we go we have to un-teach margin notes. Those old margin notes bind us to some funny ideas that we had in order to make things fit in the first place. All we have to do is to read this. It's talking about Messiah the Prince. And Messiah the Prince shall confirm a covenant with many. Did Jesus bring a new covenant (new testament)? Did the Messiah the Prince fulfill this? Yes! But not everyone accepted the new covenant (testament). This is why He made it with many —not everyone.

Verse 27 is the flashback or retrospect look to that to which we referred earlier. This refers to our Lord and Savior Jesus Christ who did complete and confirm the old testament (covenant) within the week (7 year period), and who did make an end of the necessity of making sacrifices and offerings, and who did desolate (finish) the law of Moses, and who did receive the decree (of death) poured out on Himself.

That is a lot to understand with one sentence, so we will take a few chapters to look into all of it.

The End of Sacrifice

Daniel 9:27a says, "And in the half of the week He shall make cease sacrifices and offering." Look at Chart 2. What date is generated by waiting for the completion of that half of the week? Since a week is 7, then a $\frac{1}{2}$ week should be $3\frac{1}{2}$. We added $3\frac{1}{2}$ to 26 and got $29\frac{1}{2}$. And at $29\frac{1}{2}$ A.D. we hear, "Behold the Lamb of God which taketh away the sin of the world."

Who said it? John the Baptist! He said it about whom? Jesus! And Jesus said that the law and the prophets were until John and after John the Baptist's pronouncement, then the period of the law and prophets was ended. So the law and the prophets (Daniel said sacrifice and offering) ceased to be required in the middle of the week -- just like Daniel said it would.

In other words, Jesus Christ was the one who caused the need for sacrifice and offering to cease. And His timing was perfect. After all, who needs regular sheep to sacrifice when the Lamb of God is right there?

How It All Started

In Chart 2, we notice a prophecy from Daniel chapter 12. This chapter 12 prophecy is the one that started me into deep Bible study. We were attending a very good and active church in Akron, Ohio. At my church, a prophecy teacher (I'm not going to give his name, but he was the best our denomination had on prophecy) set up one of those big charts. He hung it on a clothesline from one side of the sanctuary to the other. He had a pointer in his hand and he spent all

night walking back and forth across that chart teaching prophecy by pointing to events on the chart and quoting scripture about them.

Now the reason I don't use that kind of canvas chart is that I have to change things every once in a while. Even your Dateline Chart has been changed three times since I taught the lesson at Sam's house. That's why I don't use canvas paintings. I use a little overhead projection machine so I can keep the lessons up-to-date.

Back to my story...Pointing to his canvas chart, the preacher paraphrased from Daniel 12:11. "From the time the daily sacrifice is taken away until the abomination that makes desolate shall be 1290 days. Blessed is he that waiteth and cometh to the 1335th day."

Spirit of Revelation

I saw some things I'd never seen before. How many of you have read a Bible passage and thought you understood it, and then all of a sudden you saw something that you'd never seen before? You did not receive the idea from reading or teaching — you just saw it in a new light that made sense.

Here's a parable. How many of you have ever worked an interlocking jigsaw puzzle? You had all the parts on the table, and part of the margin or the edge was completed and you stopped and studied because you couldn't make anything fit anymore. Then one of the kids came up (probably five or six years old) picked up a piece and set it in a critical section of that puzzle. It fit perfectly, and all of a sudden you started picking up all kinds of pieces and so did he. Did it make you happy or sad to receive his help?

The Preacher and I

I began to talk to this preacher about this picture puzzle of prophecy at the end of the meeting. I saw a piece of information and shared my idea with him about how it fit. He was happy! And he put in another piece of information that fit with the idea I had just offered. He added more — and then I added more. It was great fun.

After he saw how the picture was developing he said, "Just a minute" and he consulted his Bible and he said, "Wait a minute brother, you're wrong!" It turned from a happy day into a sad day. I responded with, "How do you know that the idea about prophecy is wrong?" He said, "It says so right in the Bible!" And I looked at his finger and it was in the margin -- not the Bible! The margin note gave the scripture a different interpretation. But the Spirit and the working of the parable said that my new revelation about the meaning was right.

The preacher was using Dake's Annotated Bible. Dake's Annotated Bible is to a Pentecostal what Scofield is to a Baptist. He couldn't see the difference between the margin and the Bible!

Margin Mania

There I was. Just a regular guy trying to make a living, an engineer doing the best I could. I went to church looking for the ethical principles of life trying to raise a family. There was the best prophecy teacher that we had in our denomination. He liked the new revelation because it made a lot of scriptures about prophecy fall into place. But he turned against it when he noticed that margin note did not agree.

It pulled the rug right out from under me. I didn't have any confidence anymore in the very best that our denomination had to offer. It even caused me to question some of the things my own pastor said. I couldn't believe what was happening to me because before that event I absolutely knew for a fact that Jesus would be a member of my own denomination if He could.

I really couldn't believe that this prophecy teacher turned against my point. He was thrilled about it at first because so many verses and ideas fit perfectly. But he became willing to throw that whole thing out just because the margin note did not agree with the new idea.

Well that's what sent me into Bible study in an earnest way. I had been believing my authorities who were placed over me. At that point in my life I began to question them. There was only one thing to do -- study it for myself. By then I had come to the conclusion that the Bible was the final authority.

I discovered that I cannot always find truth through my denominational structure. That was as bad as finding that Santa Claus is a fake.

Revelation About Abomination

Here is the revelation that I received, and the prophecy teacher also partially received and then rejected. The reference "from the time that the daily sacrifice shall be taken away" (Daniel 12:11) was when John the Baptist said, "Behold the Lamb of God which taketh away the sins of the world" (John 1:29, 36). Our present lesson shows that event took place in 29 ½ A.D., in Chart 2. And the abomination that maketh desolate shall be set up shall be 1290 days later (Daniel 12:11). Twelve hundred and ninety is 1260 plus 30. Twelve hundred and sixty is 3 ½ years.

How long do most Bible teachers and preachers say Jesus' public ministry was? Three and one half years! (1260 days.) But they say it was about 3 1/2 years, don't they? Because they can't put their finger on it exactly.

Want to put your finger on it exactly? Daniel did it. He says it is 3 ½ years plus 30 days (1290). That is 3 ½ years plus a month. Daniel said that from the day that John the Baptist, the greatest prophet of the Old Testament said there is the Christ -- until He takes away the sin of the world will be 1290 days. Twelve hundred and ninety days after John the Baptist said that -- then the most

abominable and desolate thing that's ever happened on the face of the earth was set up in the temple of God (Daniel 12:1).

Will you agree with me that Jesus Christ was God incarnate in the flesh? Would you agree with me that if you take the very God Himself, place a crown of thorns on His head, tie Him up, spit in His face, beat Him up with lashes across His back and disgrace Him in His own temple --that was an abomination? Would you also agree that the most desolate date was when the sun hid its face?

Many of us were taught that: "The abomination that makes desolate" was a prophecy about Antioches Epiphanes who sacrificed a pig on the Jewish altar in 168 B.C. We see it in a different way and now believe the most abominable day that the world has ever seen was the crucifixion.

THE ABOMINATION OF DESOLATION WAS THE CRUCIFIXION OF JESUS CHRIST. But if you believe what I've said, it also messes up Good Friday. So now we have to challenge another one.

Good Friday

Now to look at Good Friday. We have been taught that Jesus was crucified on Good Friday. Have you ever tried to get three days and three nights from Good Friday to Sunday? If you haven't tried it yet, try now.

Did He say that He would have to be down at the heart of the earth for three days and three nights? Yes. (Matthew 12:38-40). But you cannot count three days and three nights from Friday to Sunday. The Bible does not say that Jesus was crucified on Friday. Friday is a tradition. We all remember that Jesus was crucified during the Passover Feast. And they wanted to break his legs to speed up the death because the Sabbath was nigh (Mark 15:42). Well, if the Sabbath was Saturday -- he must have been on the cross on Friday, right?

Wrong! It was a good guess -- but it was wrong!

Passover — Eight Sabbaths

Here are some things you may not have known about the Passover Feast. The Passover Feast is an *eight day* feast. You are to eat unleavened bread all the eight days of the Passover Feast.

Holy Convocation

Leviticus 23:2-8, "Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord:

seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."

Passover — Seven or Eight Days

The most obvious seeming contradiction we first notice is that the passage says that Passover shall be for seven days (Lev. 23:6). But the rabbis extended Passover to eight days, including the 22nd of Nisan, and the 23rd of Nisan came to be regarded as a semi-holy day. The festival occurred in the month of Abib (Deut. 16:1) but the name of the month was later changed to Nisan. (From the Jewish Encyclopedia -- Passover, P. 548, 550).

Next notice that the feasts of the Lord are to be holy convocations. (Lev. 23:2).

The third thing to notice in this regard is that the sabbath of rest is to be a holy convocation (Lev. 23:3).

Some of the rabbis concluded that the whole duration of the feasts were to be sabbaths. After all, every day was to be a holy convocation and the holy convocation was a sabbath, so the whole feast should be a sabbath according to their reasoning. We should also remember their high regard for the sabbath. They applied sabbath principles wherever they could.

They further reasoned that there is really no conflict with the fact that scripture definitely identifies the first and seventh days as holy convocations. The definite identification does not mean the other days are not holy convocations -- it only indicates the complete feast is a holy convocation from beginning (first day) to end (last day). They further identified the eighth day that they added as a holy day as well.

This kind of reasoning is quite common in Rabbinical literature. They do not believe that they are violating the scripture. Rather, they believe that they are applying it.

The JEWISH ENCYCLOPEDIA further states, "precautions were taken against defilement by contact with the dead. For this purpose, before Passover, the graves were whited." In fact, the whole of the preceding month was devoted to setting things in order with a view to facilitating the coming of pilgrims to Jerusalem and to deciding judicial questions.

The usual sacrifices and the additional offerings were performed during this holy day. As stated above, later Rabbinical practice was based on the principle that the PASSOVER SUSPENDED THE SABBATH LAW (emphasis added). (J. E. p 553) But this question has an important bearing on the problem of reconciling the date in the Synoptics with those in John, and both with Rabbinical law, with reference to THE DAY OF JESUS' DEATH (emphasis added).

We call your attention to this passage written by Jews so that you might see that a lot of scholarly attention has been applied to the problem of trying to justify a Friday crucifixion. It just will not fit close scrutiny.

The technical term for suspensions of the sabbath is "DOHIN ET HA-SHABBAT" (push aside or set back the Sabbath). For a higher duty, that of observing the Sabbath was held in abeyance (temporary in activity). Acts necessary for the Passover are not affected by the prohibitions (Pes. 6:1, 2). (J.E. P 596. Suspensions of the Sabbath.)

Friday is called EREB SHABBAT (The Eve of the Sabbath). The idea of preparation (for the Sabbath) is expressed by the Greek word PARASKEUE translated "preparation" and/or day of preparation in Matt. 27:62, Mark 15:42, Luke 23:54, and John 19:14, 31, 42. The same terms are also applied to the days preceding the festivals: as EREB PESAH and EREB SUKKOT (J. E. P 502, Calendar).

Although the use of the term EREB occurs most often in connection with the Friday preparation for the Sabbath — it is not necessarily connected exclusively with Friday.

And so it is to this special use of the day of preparation that we now focus our attention. We believe that this is the key that unlocks us from a Friday crucifixion and further unlocks many more mysteries of the calendar. Thus, we expect to solve many puzzles.

The keeping of the Sabbath law of the Pharisees was so complex that it was impossible to maintain human life for more than two days in a row of Sabbaths. In other words, after two days of keeping Sabbath you couldn't exist on the third day, especially if you were sick, or you needed food. So the Pharisees came up with what they called a "Day of Preparation." And it says in the Talmud, not Torah, that whenever several Sabbaths are in a row, you are not required to keep more than two Sabbaths. The third Sabbath will be a Day of Preparation unto you.

That's in the Talmud, not Torah. It's not in Moses' law. The Talmud is to a Pharisee what the official Sunday School Quarterly is to most Christians. Some of you look surprised that you could have a bunch of Sabbaths in a row. Most of us were taught that the Sabbath was Sunday. But when we think about it, we know the Sabbath is Saturday.

But did you also know that the Festival of the New Moon was treated as a Sabbath? (Isa. 1:13, Amos 8:5, II Kings 4:23). And that Sabbath may occur on any day of the week. There are also some other Sabbaths. The 15th of Tishri shall be a Sabbath unto you as also the 22nd of Tishri. There are a whole lot more Sabbaths than just the last day of the week.

The Festivals of the New Moons do not fall on the same days from year to year. They do not fall on the same day of the week from month to month because the

lunar cycle is 29 + days. Ancient Jews even employed a court and witnesses to fix the day of each New Moon.

This is cited to show that people did not know just exactly when those festivals were going to occur from year to year. For all practical purposes they occurred by proclamation of the religious leaders and they moved all around the calendar. Because of this, the start of a new month could not always be predicted to start on a particular day of the week.

For instance, some years the Passover started on Saturday and ended eight days later on the following Saturday (as per Chart 2).

In keeping the Passover of that particular year, Monday was a day of preparation because it was after two Sabbaths (Saturday and Sunday) and another Sabbath (Tuesday) came after that Monday. So on Monday it was OK to kindle fires. So Monday they did all the things they couldn't do on the other days. It was a Day of Preparation.

Then they kept two more Sabbaths (Tuesday and Wednesday) and on Thursday it was another Day of Preparation. Now did the Bible say the crucifixion was on the Day of Preparation and they had to hurry to take Jesus off the cross because the Sabbath was at hand? (Mark 15:42). Yes, Thursday was the Day of Preparation -- that is the day before the Friday Sabbath (for that peculiar week, called the Passover).

Recent History

If you were a priest seven generations ago and didn't have all this teaching, what day would you figure the Day of Preparation was? Friday was mistakenly assumed to be the day of the crucifixion because every student at that time knew that Saturday was the Sabbath. In other words, we received Good Friday tradition from incorrect Bible study. It's not in the Bible. But here's a shocker. Every person in this group (of people attending the time this lesson was first taught) is probably better qualified about Bible truth and teaching than the best parish priest seven generations ago.

You have a Bible! He probably didn't have one. You have a concordance, lexicon, Hebrew and Greek interplanetary translations and all kinds of studies and books. You can work for an hour and get enough money to buy a real good Bible. You can work for two hours and get enough money to get a book that will describe every word that is in the Bible. The priest may have worked for at least five years to get enough money for one Bible. Some say that he could have worked all his life and still not been able to purchase a Bible.

This is a marvelous generation. You live in a time when information is super-easy to get. It is very convenient for you. I'm not trying to fault the priest. I'm trying to excuse him. He came up with a tradition about Good Friday because he did not have all the advantages that we have today. So we don't find fault with him, we just say praise the Lord for a new found truth.

Good Friday Ruined

But that ruins Good Friday. I'm not teaching the Roman Catholics that they shouldn't go back to their church service on Good Friday. Don't go on Thursday (the right day) because the priest won't be there! In other words, if he's going to be there on Friday, you better go there on Friday. If you are with people who don't eat meat, don't eat meat; with people who don't drink wine, don't drink wine; with people who go on Friday, go on Friday (Romans chapter 14 paraphrased).

Good Thursday

Thursday was the day of the crucifixion of Jesus Christ. Now you can count three days and three nights from Thursday to Sunday. Now things will begin to fit. Not only that, but you will find that, "Blessed is he that waiteth and cometh to the 1335th day. A study of this shows that another formula fits when we start counting from the correct day.

Big Blessing

See Chart 2. Start with the day that the daily sacrifice was taken away (when John the Baptist introduced the public ministry of Jesus Christ, year 29.5 A.D.) and counting 1290 days we arrive at the crucifixion. (About 3 ½ year public ministry.) Daniel 12 states that if we count 1335 days from the same starting point we will arrive at the point of great blessing. "Blessed is he that waiteth and cometh to the 1335th day." So you subtract 1290 from 1335 and calculate 45. It says that if you wait 45 more days after the crucifixion, then you will come to a great blessing. And that blessing was the Feast of Pentecost.

In other words, Daniel promised a blessing for those who wait to the 1335th day (45 days after the crucifixion). Even though the prophecy does not use the word Pentecost -- Daniel inferred that Pentecost would be a blessing. And it was. And it came on the right day. But the problem is that we also presently figure the date of our Pentecost the wrong way. I hope that this continuous attack on the calendar is a blessing to you and not a curse.

Pentecost Refigured

Now we're going to work on Pentecost. The real Pentecost is 50 days after the beginning of Passover. (Deut. 16:9,

Ex. 34:22, Lev. 23:5).

The Jewish rabbis maintained that the Day of Pentecost was to be numbered seven Sabbaths plus one day after the beginning of Passover. Regarding the Biblical commandment to offer the omer "on the morrow after the Sabbath" the rabbis said that "Sabbath" here means simply a day of rest and refers to Passover.

But the Sadducees disputed, contending that Sabbath meant Saturday (J. E. P 592 Pentecost).

Our Pentecost is mistakenly 50 days after Easter (the end of the eight day Passover). There is no Easter in the Old Testament. It was unknown to the people in the time of Jesus. But Easter was a big thing to the Roman Catholics, so Pope Gregory said Pentecost will be 50 days after Easter! And our Gregorian calendar shows Pentecost 50 days after Easter; but the Bible says that Pentecost is 50 days after the first day of Passover. So that throws our Pentecost nine days later than it should be.

All the pieces of the puzzle fit together. Forty-five days after the Thursday crucifixion is the great blessing of Pentecost. All you had to do was wait for it if you were a part of the group alive at that time. All you have to do is rebuild your calendar if you are alive at this time. Everything fits perfectly.

Ten Days Waiting For The Spirit?

Do you remember that 500 people were told to tarry and wait for the blessing of Pentecost? How many waited? A lot of them didn't have time to tarry. So only about 120 people out of the original 500 waited for the day of Pentecost.

How did we get the idea that they waited ten days in the upper room? Easy. Does it say in the Bible that Jesus was seen of men 40 days (that's Acts 1:3)? So Dr. Scofield reasoned (incorrectly) that if He was seen of men 40 days from Easter to His ascension, then it must have taken another ten days to arrive at the Feast of Pentecost -- which is 50 days after Easter (that was the error). We have heard the Christians talk about ten days waiting in the upper room. Does anyone here have a Scofield Reference Bible?

Turn to page 1148...hope you have the old edition. Now on page 1148, under Acts chapter 1, verse 11, start reading. Between verse 11 and 12 it says, "Ten Days Waiting For The Spirit." Is that part of scripture? No! Is it on the side where the notes ought to be? No! Is it between verse 11 and 12 right among the scripture text so that as you read it your mind picks it up as though it was scripture? Yes! It goes to your mind as though you are reading actual scripture. But it's not Bible; it's Dr. Scofield's understanding of 50 minus 40.

Where's Your Faith?

Students of deep textual criticism advise us that there are many similar instances in the Old Testament where a scribe or copyist inserted his own note for clarification of his own point or understanding and thereby corrupted the transmitted text. As a result, many men have devoted their whole lives in study to try to identify such instances.

But don't try to talk about this in Sunday School. It is unfortunate that many Christians are so low on the scale of maturity that their faith in God is shaken when they encounter these facts. Really, faith in the transmitted text should be

questioned -- not faith in God. But that's too complex for most, so don't mention it.

The Big Change

I taught this phase of the lesson years ago in Akron, Ohio. At that time Moody Bible Institute sent four men down to investigate the lesson. They came from the radio station owned by Moody up in Cleveland. They took their notes; they were polite. They wrote a letter back to Dr. Culbertson, then the President of Moody Bible Institute who presented the information to the editorial committee of the Scofield Reference Bible and showed them that Dr. Scofield had made a mistake.

The 120 people did not wait ten days for the Spirit like Scofield's note said. Does anyone have a *new* edition of the Scofield Reference Bible with him? No, well I'll tell you that on page 1161 between verse 11 and verse 12 it says "Waiting for the Spirit," the words "10 days" are removed.

I finally made my mark on the world -- with an eraser!

The Committee at Moody Bible Institute was willing to study. They looked into it. They were willing to take the note out when they found the mistake. But my denomination was not.

Some Change -- Some Don't

It was in our song-books. We sang about the fact that they waited ten days for the Spirit. We had tarrying (waiting) meetings. But some contemporaries of mine reasoned that if this was the truth, then there was only one day waiting for the Spirit. That messed up all our denominational theology. Our song-books would have to be redone. Even now, my former denomination still will not agree to remove that ten day note.

Who Is Thrilled?

Back in those days that was heartbreak to me. I thought the preachers would be thrilled at what I was discovering. But I found that they weren't so thrilled because the ideas brought about too many changes. They said the same thing about me that they said about my boss, Jesus, 2000 years ago. "If this man continues we'll lose our position (John 11:48). If he keeps digging out these things, and telling these truths and changing these people's minds, then our position will be undermined. We're threatened."

Truth or Tradition?

Look, I was just an electronic engineer. I didn't mean to go threatening a bunch of preachers. But as time went on I tape-recorded many similar lessons, wrote many books and published a monthly Bible study and finally became a full-time clergyman myself.

Over the years, I've noticed that my works chop away at tradition. I did not start with that idea in mind but it's got to the point now that I choose to embrace my understanding of the present truth even when I know that I'll lose fellowship with friends. I have discovered that truth is more important to me than friends. And I'm not an unfriendly person!

The Bible

I am in love with this Bible. This is where all the answers are. This is the best engineering book I've read. The books I studied in engineering school are now all thrown away because they are all outdated. But this Bible is never outdated. It has more authority than my engineering books did. It's still good and they're not. Everything that I've ever carefully checked out -- is right. The margins aren't, but the text is right.

Who Cares?

Moody Bible Institute and the Scofield Bible took the ten-day note out. Why is that important? If you were a pregnant woman it would be very important. Or if you had babies in diapers, it would be important. How many of you could keep your baby there for ten days? Or yourself? You couldn't tarry. Back then, 2000 years ago you could not have gotten ten day's worth of Pampers. The logistics of taking care of a family for ten days in a separate upper room with 119 others is impossible. But for one day could you have done it? Yes! Your old man could go without a hamburger for one day. They only had to wait for one day in the upper room.

In other words, the Pentecostal blessing was not just for a select few who had the time and the money to wait. It was for everyone. Ten days waiting makes it quite exclusive. But only one day makes it available to anyone who wanted to wait.

When Is Easter?

How many have noticed that Easter won't stand still? It jumps all around the calendar from year to year. There is nobody here that can figure out when Easter is going to be next year. Can you? Did you ever wonder why? Who wants to figure the first Sunday after the first full moon after the 28th of March except for the special case when you've got to go back to the calendar to find out if there are two months of Adar or one Adar in that particular year?

What Should Change?

How should we apply what we have learned about the calendar and the incorrect dating of many Christian celebrations?

When I go to church and they are celebrating Pentecost on the wrong day, I always celebrate Pentecost on the wrong day with them. If our society wants to celebrate the birth of Jesus on December 25th, don't be a wet blanket. Now if

you want to whisper to somebody that you know that's not the right day, it's OK. But give your presents on the day everybody else does.

You're not making any points with people when you are a wet blanket. It says when you are with people who don't eat meat, don't eat meat. If people have to go to church this day or that day, that's the day to go (Romans 14). It's the spirit that counts. And if you get smart about what the actual days are, you'll probably find that your own rug will be pulled out someday. Somebody will write a new book and find some more formulas and change your mind again. So let's not be so pushy about forcing people to fit our own molds.

How many of you noticed newspaper articles about how some people have Christmas on January 6th? The Greek Orthodox Byzantine Catholics celebrate Christmas in January every year. Roman Catholics want Christmas in December. Must we take sides? I don't think so. But since our society has chosen to celebrate Christmas on December 25th, then let us not become so smart about it that we lose our Christmas spirit by refusing to participate with the others. Of course, that also goes for Easter, Pentecost and everything else.

Destroy The Law

Daniel 9:27b says, "and upon a wing as abominations a desolator even until (the) end. And that which was decreed shall pour out on the desolator." (Chart 1.)

We believe that the desolator spoken of there is none other than our blessed Savior, Jesus Christ. He desolated the law. Furthermore, "That which was decreed (the crucifixion) was poured out upon him." Also, he did not desolate the law until the final end of it, as verse 27 prophesied.

We are going to have to spend more time on this touchy point of Bible study than we did on the other points we covered because this idea causes more trouble than anything else we have encountered.

The question is, "Did Jesus come to destroy (desolate) the law?"

I hope that you are more mature than some Christians we have met who get quite upset when we talk about this subject.

Jesus said, "Don't think that I've come to destroy the law--I've come to fulfill it." The Bible tells us later on that He blotted out the ordinances that were written against us and were contrary to us and He took them out of the way and nailed those ordinances to the cross (Colossians 2:14).

Now if Jesus nailed the ordinances (which were the law) to the cross, then He crucified the old ordinances. And that certainly would be destroying (desolating) the law. And yet in the scripture it says that He didn't come to destroy the law. Well, if he didn't come to destroy the law, why did He nail it to the cross? It seems contradictory. But, there is an answer!

In Matt. 5:17 He says, "Think not that I am come to destroy the law or the prophets. I've not to come to destroy but to fulfill." We want to study and find out what He really said.

Destroy -- Kataluo in Greek

We first take the word "destroy." He said I didn't come to destroy the law. When we study the word "destroy" we find that it's from the Greek word KATALUO. Let's read some of the definitions. One of them is to "loosen down or to disintegrate; or to demolish." That would be in harmony with this particular translator's idea. He didn't come to disintegrate; he didn't come to demolish.

But listen to this -- that same word KATALUO is also translated "to halt for the night" in another place in the Bible. It's also translated another place, "be guest," and another place it's translated "to lodge." That doesn't make sense until we begin to see what He is saying about the law and what His purpose was.

When He used the word KATALUO He meant it this way; "Think not that I have come to be a guest or to lodge in the law and the prophets. I didn't come to stay. Rather, I have come to fulfill!"

Fulfill — PLEROO in Greek

We looked up the word fulfill -- PLEROO -- transliterated. It means "to cram, to level up, to heave up or heap up." It also means "to finish a period or a task." Now I'm emphasizing to finish a period or finish a task. In other places it is translated "end." I am come to END it. I am come to expire it. To fill it up. To fulfill. These are all translations of the word PLEROO in the Greek. So we could translate it this way and we would do no harm or violence to the scriptures.

"I am NOT come to rest, to be a guest of or to lodge in the law, but rather I am come to END the law, expire the law, fill it up, accomplish it or finish the period of the law or to finish the task." That agrees with Daniel 9:27, "and upon a wing as abominations a desolator even until (the) END."

Have Jots and Tittles Passed?

Matthew 5:18 says, "For I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." Now Jesus had just said, "I am come to fulfill the law." And then He said a jot or tittle shall not pass till it's fulfilled. Look carefully at the passage "till it is fulfilled." The word TILL indicates that the jot or tittle could pass from the law after it is fulfilled.

What He's saying here is that the law is firm, the law is established. It will not change, even in a jot or tittle, until it is completely fulfilled. There are some Christians around who are still trying to keep the jots and the tittles of the law. They expect to find favor with God by keeping the law. In the same spirit, different denominations pick out various Old Testament laws that they like. Then they put their membership under those laws.

Christians actually put each other under some Old Testament laws and completely ignore other laws. It makes a person wonder how some denominations decide which laws to keep and which ones to ignore.

We have decided that Jesus Christ is our righteousness. Our righteousness is not in keeping the law.

Jesus said, "I am come to fulfill the law."

Since Jesus came to fulfill the law, do you think that He accomplished His goal? Yes? Well, I agree with that. He said I've come to fulfill the law and that means during His life and at the cross and the resurrection He did fulfill the law. It's implied that the jot and tittle may pass from the law after it is fulfilled. The whole context of this section indicates that the law was still in power until Jesus fulfilled it.

But after Jesus fulfilled it, then the jots, the tittles, the power, the authority of the law may pass away. We're no longer under the Old Testament. We are under a New Testament. And the Bible is clear that when we are under a New Testament or a New Covenant, then the Old Testament or the Old Covenant must vanish away (Hebrews 8:13). Then, when He fulfilled it, it had to vanish away. He accomplished His purpose by fulfilling the law, therefore dissolving it. Daniel 9:27 said that He would desolate it, and He did. Now we're under a brand new law (the New Testament).

Many Shades of Meaning

There is one other thing I should mention to wind this up...this word "destroy." In "Don't think I've come to destroy the law." Do you know that when we looked up the word destroy, there were 57 Hebrew and Greek words translated to destroy? There are 57 shades of meanings to destroy. So it's no wonder that there is some confusion. Right now I'm trying to justify the translators. I believe that the translators of the King James version of the Bible picked the wrong shade of meaning for the word KATALUO because of their tradition.

It should have been translated the way they translated it in Luke 19:7 or in Luke 9:12. In Luke 9:12 they rendered it this way: "And when the day began to wear away, then came the twelve and said to Him, Send the multitude away that they may go into the towns, the country roundabout and LODGE." I emphasize the word "lodge." The word lodge is translated from the same word "KATAULO" in Greek which was also translated "destroy."

Well, they certainly weren't going to go into the country round about and destroy that country. By coming to the end of the day they were to halt for the night, or lodge. And in that sense, they destroyed the day by ending it. But they really didn't destroy the day. All they did was observe the end of the day.

Now I want to take one more example just to be sure everybody understands. It's in Luke 19:7. Luke 19:7 says when they saw it, they all murmured, saying that He

was gone "to be a guest" with a man that is a sinner. I'm emphasizing "to be a guest." "Be guest" is translated from the same Greek word "KATALUO" as is the word "destroy" in Matthew 5:17.

And it's obvious that when Jesus went "to be the guest" with Zacchaeus, He did not go to destroy the man or his house. He went to end that particular day. He finished that day. He fulfilled that day. He expired that day. And He became a guest, or He lodged, or He stopped for the night with Zacchaeus.

Permit me to give the translation again now, please. Notice that there is no violence to the original Greek. In fact, I have selected exact translations of the subject words that have been used in other scriptures. This proves that there is no violence.

Matthew 5:17, "Do not think that I have come to rest, to be a guest of, or to lodge in the law of the prophets. I have not come to stay in the law but rather to end the law, expire the law, fill it up, accomplish it. I have come to finish the period of the prophets -- to finish the task as they prophesied."

That conveys a different meaning than the King James version which says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Jesus was the promised desolator of Daniel 9:27b.

We don't try to teach these concepts to people who are bound to the language of the King James.

Destruction of Restored Jerusalem

Daniel 9:26b says, "The city and the sanctuary shall the people of the coming prince destroy," but it didn't say that destruction will be during the 69th or 70th or 71st week. Now, I'm emphasizing that it didn't say that the city and sanctuary would be destroyed during any particular week. History shows that it was destroyed in 70 A.D. by "the coming prince" Titus. Every encyclopedia will confirm that date.

The following facts are taken from FLAVIOUS-JOSEPHUS, WARS OF THE JEWS, BOOK V CHAPTER 10:1,2 and BOOK VI Chapter 2:2:

In 70 A.D. Titus broke through the two stoutest of the three walls around Jerusalem. Then he stopped the war for four days while paying his men. (Book V, 10:2). During that time Titus sent Josephus to the Jews to plead with them to give up so that it would not be necessary for Titus to completely destroy the city and the temple. Many of the Jews left Jerusalem and Titus let them go into the country whither they pleased.

When this was discovered, the seditious Jews led by John and Simon (not the Bible characters), went around and cut the throat of any they suspected were

planning to run from Jerusalem to the freedom of the country. The Jews in Jerusalem were destroyed from without and from within.

Whereas the foregoing story took Flavius Josephus some six complete books to tell in gory detail, I hope that this short abstract is sufficient for our purposes now.

However, the serious student should read Josephus.

Continuing the thought of the destruction of Jerusalem, now read Luke 21:20-24, "And when ye shall see JERUSALEM COMPASSED WITH ARMIES, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, THAT ALL THINGS WHICH ARE WRITTEN MAY BE FULFILLED. But woe unto them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people, and 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."

First, notice that the warning to flee Jerusalem had to do with the time when Jerusalem would be compassed with armies. Jerusalem was compassed with armies in 70 A.D. by the Romans, led by Titus. (Titus' father, Vespian, had come very close to doing this only about a year before. But Vespian became Emperor of Rome at the time of Nero's death. So Vespian sped to Rome and left his son, Titus, to capture Jerusalem, put down the Jewish sedition and the Jewish wars, and also return to Rome.)

One cannot help but wonder at the obvious joy of the Jews who observed the warning of Jesus to flee Jerusalem when they saw the city surrounded and also at the circumstances which made the Romans stop the battle for four days right in the heat of the war so that the Jews would have the opportunity of making safe passage from Jerusalem to the country roundabout.

70 A.D. -- Destruction of Jerusalem

Daniel 9:26b said, "And the city and the sanctuary shall destroy the people of a prince coming. And its end shall be with flood, and until the end shall be war, are determined desolations" as taken directly from the Hebrew.

King James says it this way, "And the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

We believe that this scripture refers to the destruction of Jerusalem by Titus in 70 A.D.

We also believe that this is the destruction to which Jesus referred in Matthew 24 when he said, "Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house:

Neither let him which is in the field return back to take his clothes, and woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, and except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

First, to qualify the Matthew 24 section we just quoted, we need to turn our attention to the fact that Jesus was answering three separate and distinct questions. The disciples asked:

- 1.) Tell us, when shall these things be?
- 2.) What shall be the sign of thy coming?
- 3.) What about the end of the world? from Matthew 24:3.

Jesus answered the first question from 24:3 to 24:22.

The second question about the sign of His coming was answered from 24:23 to 25:30.

The answer to the third question about the end of the world (age) is from 25:31 to 25:46.

The first question was about the destruction of Jerusalem: Jesus had just said, "See you not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down" (Matt. 24:2). This was in reference to the buildings of the temple (VI). So their first question, "When shall these things be" was in reference to the destruction of the temple.

Summary

And so we see that Jesus Christ completely fulfilled everything that Daniel prophesied about Him in the famous section on 70 weeks.

All of Daniels 70 weeks are finished.

The coming prince (Titus) completed the action by destroying Jerusalem in 70 A.D. The 70th week of Daniel is not in the future; it is in the past.

If the student has the time and the interest, then a new study should be started on rapture and tribulation. We believe that an honest study will reveal that the resurrection will occur at or very near the end of the tribulation. The obvious conclusion is that all present day Christians should plan on overcoming and perhaps even become familiar with survival techniques for spirit, soul and body. After all, Jesus did say, "In the world you shall have tribulation."

We cannot find that He promised a fire escape as the rapture teaching suggests.

