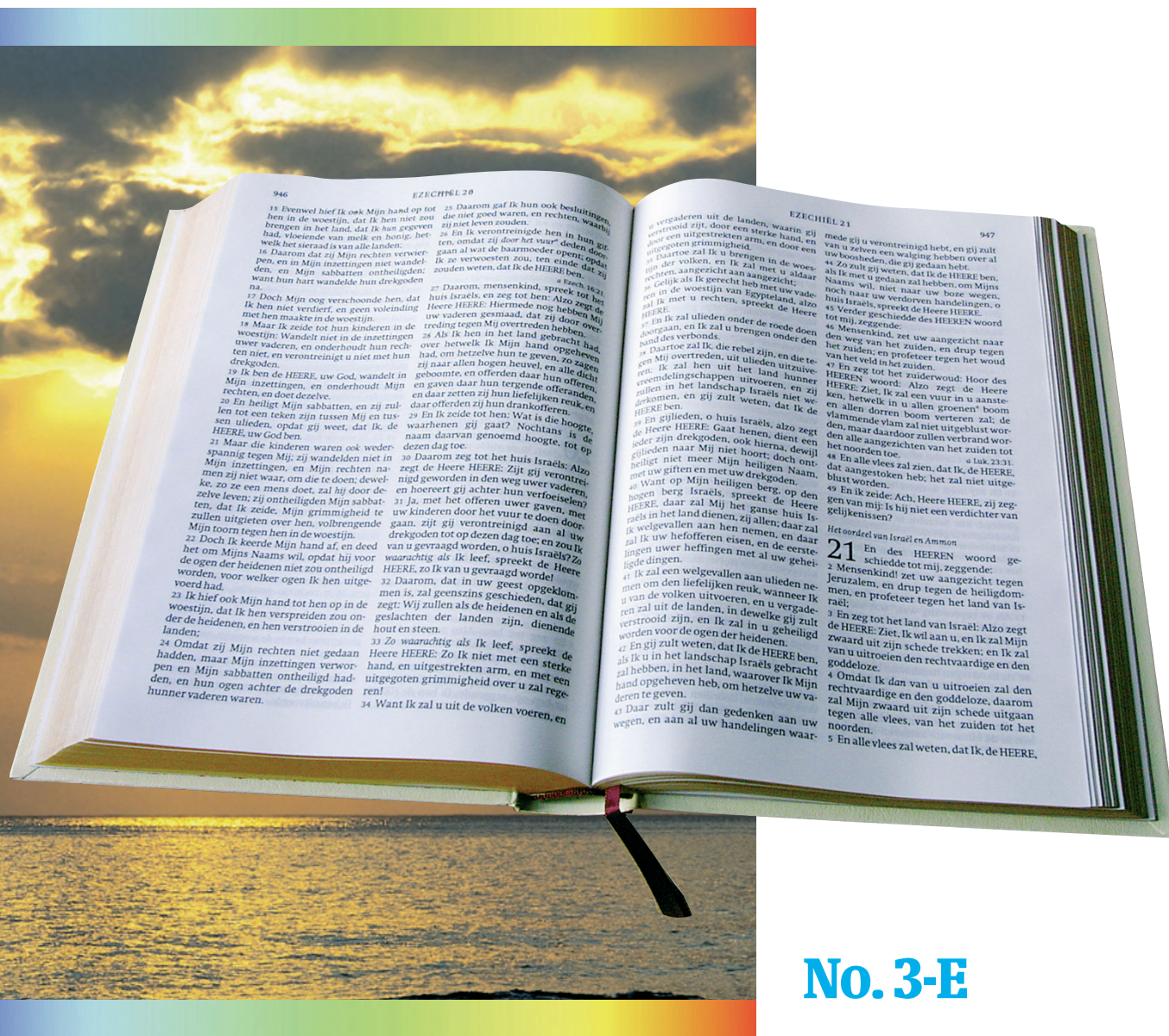


Prophetic Panorama



All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

(2 Timothy 3 : 16-17)

No. 3-E

Bible study

The main idea is ...

2 Peter 2:16-19

- 16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.
- 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."
- 18 And we heard this voice which came from heaven when we were with Him on the holy mountain.
- 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

What a wonderful truth the apostle Peter is passing on to us here. He who puts his trust in our Lord Jesus Christ and in His Word alone has something far better than the "cunningly devised fables" that are so numerous today. Peter heard the voice of God the Father as He expressed His pleasure concerning His Beloved Son. This was in complete harmony with the prophecy in God's Word, for from the beginning Biblical prophecy knows only one subject, namely, the coming in glory of the Man in God's image and in God's likeness.

Every biblical prophecy in one way or another sheds light on the coming in glory of that Son of God, Who is also Son of man. The very solid prophetic word gives us clear insight into God's Plan and the way in which He reveals Himself through time and makes a new creation. It provides a very reliable insight into the past, present and future. A believer does well to let this light shine into his heart by paying attention to the prophecies in the Bible.



Prophetic Panorama

1.	Introduction	2
	The Bible speaks about Christ	4
	Psalm 2	6
2.	Daniel's prophecy	10
	Sacrifice and offering	23
3.	Prophecy in Matthew	24
	Israel and the preaching of the gospel	26
	Matthew 24 : 45 to 25 : 30	41
4.	Prophecy in Joel	44
5.	The prophecy of the rapture of the Church	49
6.	Revelation and the seventieth week	54
	Trumpets and bowls	59
7.	Calculations	65
	Two days	65
	Babylon	66
	Mene, mene, tekel, upharsin	68
8.	The world empires in the book of Daniel	68
	Conclusion	75
9.	The world empires in the book of Revelation	76
	Revelation 17	82
10.	The end	85
	The antichrist	85
11.	Chronological table	87

1. Introduction

This study is about biblical prophecies. Given the time in which we live, those prophecies can greatly encourage us. For that to happen it is of course necessary to know the prophetic Word. We now live in a time when the things announced in the Word of God are indeed happening. This time is very similar to the time of the first coming of the Lord Jesus. In those days the Son of man came to earth. He suffered, died and rose from the dead. Then He disappeared again. He came, but He was cut off. (Daniel 9 : 26) He was not given what was proclaimed about Him. The present time leads to the second coming of Christ. He will come, see, conquer and not disappear! He will complete the cut-off thing that He has begun in the past. (Romans 9 : 28) This means that the world empire then on earth will disappear and that Christ will actually reveal His kingdom on earth. Biblical prophecies are yet to be fulfilled. However, the things that must precede it to enable the fulfilment of the prophecies are taking place in our day. So, this is additional proof of the reliability of the Word of God. We do not (hopefully) need that evidence, but it is there.

The aim is to systematically study the prophecies that provide a comprehensive account of specific upcoming events. This will create a certain line that gives guidance in the study of the prophecies. The Word clearly indicates that there is a definite sequence in events. There are several prophecies that deal specifically with the Second Coming of Christ. Because these prophecies fit together, they will be compared. The different prophecies complement each other, making it possible to get an accurate picture of the events that await the world. From the Bible the order in which the events will take place and their coherence becomes clear, which also sheds new light on the events themselves. This study is about the future. However, the future can only be explained when the backgrounds of the past are known. Great things are going to happen that God has traditionally announced and promised. In Old Testament times He communicated them to man and through the written word. This means that from the first man Adam the Bible speaks of prophecies that are still unfulfilled to this day. Some prophecies are partially fulfilled, but the ultimate fulfilment of all prophecies will take place in the future. We rightly expect the revelation of Jesus Christ, the Son of man, the King of kings and the Lord of lords.

Genesis 1:26-2:4*

26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle,

over all the earth and over every creeping thing that creeps on the earth."

- 27 So God created man in His own image; in the image of God He created him; male and female He created them.
 - 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."
 - 29 And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.
 - 30 Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.
 - 31 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.
-
- 1 Thus the heavens and the earth, and all the host of them, were finished.
 - 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.
 - 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.
 - 4 This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

This part is the last part of 'the first creation story'. In Genesis 2 : 4 we find the 'signature' of the first part (the first pericope). This first part was written by the Lord Himself. The next section, starting at Genesis 2 : 4b, is written by Adam. It ends in Genesis 5 : 1a. The part that follows is written by Noah. (until Genesis 6 : 9a) The first part is 'signed' without mentioning a name. From this we must conclude that it was written down by the Lord Himself. Here He gives a report of His Own work. The last part of this first pericope speaks of the creation of man. This section has led to many misunderstandings. Although this section does indeed speak of people who God would make, it must be obvious that man in general does not meet the description God gives here of man. (Genesis 1 : 27) The man that

** Unless otherwise indicated, all Scripture quotations are from the New King James Version (NKJV).

God says he will make is a different man than man like you and me. There are several arguments for this:

1. Man does not resemble God and is not an image bearer of God. In the New Testament it is therefore often said that man must become an image bearer of God. (Romans 8 : 29; 2 Corinthians 3 : 18) Of course, this is only possible if he is not an image bearer yet! Usually it is objected that man was created in the image of God before the Fall. After the Fall, he was no longer created in the image of God. Subsequently he must become an image bearer of God again. Nowhere in the Bible does it say that man is an image bearer of God. Some people are referred to in the Bible as "gods" (e.g. Exodus 4 : 16; 7 : 1; 21 : 6; 22 : 8, 9), but that does not mean that they are therefore image bearers of God. Man is not an image of God's being.

2. Man is not the expressed image of God's person. (Hebrews 1 : 3) Nor does all the fullness of the Godhead dwell in man. (Colossians 2 : 9) These things are mentioned in the Bible, but only one Man is mentioned, namely the Lord Jesus Christ. It is said of Him precisely, because that is the distinction between Him and humanity in general. He is the image of God. (2 Corinthians 4 : 4) He is the Image of the invisible God. (Colossians 1 : 15)

3. The Bible nowhere says that man was THE image bearer of God. That is also not said of Adam before his fall. God created man and God saw that it was "good". Something may be 'good', but God has something in mind that is 'better'. Man does not correspond to the ultimate plan of God. This is evident from the fact that the man Adam sinned. God does not sin. He cannot! Adam was able to sin, showing that he is not the image of God.

Christ is said to be the image of God. (2 Corinthians 4 : 4) This means, among other things, that death cannot keep Him. It even says that He cannot die. (Romans 6 : 9) Christ is said to be the image of God. This is not said in connection with His incarnation, nor in connection with His pre-existence. It is said in connection with the One who rose from the dead. He died for sin once, but He lives for God. (Romans 6 : 10) The resurrected Christ is said to be the image of God. He is the brightness of God's glory. (Hebrews 1 : 3) In Him dwells all the fullness of the Godhead bodily. (Colossians 2 : 9) So it is said of the One who is not subject to death. (compare 2 Timothy 1 : 10; Hebrews 2 : 14; Revelation 1 : 18) Christ is the image bearer of God.

Adam was told he would die if he ate from the tree of the knowledge of good and evil. (Genesis 2 : 17) So he could die. Later he was evicted

because otherwise he would eat from the tree of life. That was not the intention, because then he would remain alive. (Genesis 3 : 22-24) This means that he needed the fruit of the tree of life to stay alive. After all, he had no life in himself. (compare John 6 : 53) The Son of man says that He has life in Himself. (John 5 : 26) He hands out that life. (John 5 : 40; 6 : 33, 51; 10 : 10; 20 : 31; 1 John 5 : 11, 12) The natural man is unable to give such life. Adam was never able to do that either. Genesis 9 : 6 is usually quoted: "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man." This verse only indicates a certain principle. Man was intended to be like God and to have dominion accordingly. Man, however, proved unable to do so, as the rest of the Bible shows. God intended for man to be created in His image. Genesis 1 : 26 says that God was going to make man in His image and His likeness. We should ask ourselves: When will that man come? It turned out it was not Adam, because he sinned. Adam was a type of the One to come. (Romans 5 : 14) The next man was Cain, nor was he in God's image and likeness. Abel then? He was a foreshadowing of the One who would really be the image bearer of God. Then Seth replaced Abel. He too is a type of the Lord Jesus Christ, but he was not the Christ Himself. We can go on like this and we can only establish that they all fell short, even though someone was called "a man after God's heart". (1 Samuel 13 : 14; Acts 13 : 22) It continues like this up to:

Matthew 1 : 1

1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.

"The book of the genealogy" is the Greek equivalent of the Hebrew expression with which the various parts of Genesis are signed. Jesus Christ is the promised Messiah, the Heir of all the promises given in the Old Testament. He was announced in Genesis 1 : 26. He is the first Man to answer to the Image of God. How did He become that? Subsequently Matthew explains this in his gospel. The Gospel of Matthew ends with Him:

Matthew 28 : 20

20 "[...] And lo, I am with you always, even to the end of the age." Amen.

Genesis 1 : 26 speaks of the Man who was created in God's image and likeness. Subsequently there are also people who can become image bearers of God. The Son of Man is the true grain of wheat (John 12 : 24) that fell into the earth and died in order for it to produce much grain.

This is what the Lord said in connection with His glorification. (John 12 : 23) That grain consists of people in God's image and God's likeness. Resurrection life is given to everyone who believes. Whoever is born again shares in His resurrection and becomes/is an image bearer of God. Men in God's image and likeness are those who are born of God; not by the will of man, but by the will of God. (John 1 : 13)

The Bible speaks about Christ

All Biblical prophecy has only one subject, namely the coming in glory of Man in God's image and in God's likeness. God promised to make/form/create that Man, or: God promised to send His Son into the world. Every biblical prophecy somehow sheds light on the coming in glory of that Son of God, who is also Son of man. Biblical history also speaks of the Lord Jesus Christ. The Bible only speaks of God, because the Bible is the Self-revelation of God. The revelation of God is none other than the Lord Jesus Christ. The prophecies are primarily about the Firstborn, who therefore has the highest right of inheritance. He appears to be the glorified Christ who has been awaited from Genesis 1 : 26. Everything points to Him. The Bible already speaks about the Lord Jesus Christ in Genesis 1:3: Then God said, "Let there be light"; and there was light. What that light is we find in:

2 Corinthians 4 : 6

- 6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The light that came, was from God. When that light of God comes into us, we see that Light, namely God, (1 John 1 : 5) namely Jesus Christ. (John 8 : 12) It does not matter from which side that light comes to us, because it is God's light and so it points to Christ. In Genesis 1 : 3, God said, "Let there be light." That same God has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This means that both Scriptures speak about Christ. When God shines His light, Christ appears. So, Genesis 1 : 3 is actually already a prophecy about the coming of Christ in glory. The entire Bible thus speaks of what God has done and will do. He brought Light into the darkness, or He reveals Himself in glory in the Person of the Lord Jesus Christ. To this end Christ became man, so that creation would be subject to Him. Natural man was and is not capable of this.

Noah is also a type of Christ. He is the common ancestor of all mankind. The Adamite promise and covenant are repeated to Noah. (Genesis 9 : 1-3) Noah himself was not the promised Messiah but was a type of the One to come. Noah was saved with his family. (1 Peter 3 : 20; 2 Peter 2 : 5) They came to live on a 'new' earth after the flood. This, of course, is a picture of redemption and of the new creation that Christ would bring about. Abraham is a type of Christ. Abraham is central to Old Testament history. Of him it is said that his faith was accounted to him for righteousness. (Genesis 15 : 6; Romans 4 : 3; Galatians 3 : 6; James 2 : 23) This is also the foundation of our salvation (= glory). 'Faith' means: Trust what God has promised to do. That faith is counted as righteousness. One only has to put one's trust in God; not at random, but on the basis of what He has said and promised. Whoever believes that, will have part of what He has said and promised. Abraham was promised that the land (Canaan) would be given to him and his descendants for eternal possession. (Genesis 12 : 7; 13 : 15; 15 : 18; 17 : 7, 8) The New Testament summarizes this promise:

Romans 4 : 13

- 13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

Paul says that Abraham would be the heir of the world. That was promised to him. This was based on faith. We inherit the world by faith. The world rules over man, but the believer will rule over the world. (compare Matthew 5 : 5; 1 Corinthians 6 : 2; 2 Timothy 2 : 12) The believer has become partaker of the life of the risen Christ. He will somehow lay off the old life, but death does not rule over him. For he has passed from death into life. (John 5 : 24; 1 John 3 : 14) When the believer dies physically, he will not see death, but the Lord. He was one with Christ during his lifetime and death does not change that. (Romans 8 : 38, 39) The believer is no longer part of the old creation. He is part of the new creation in Christ. The old creation disappears (1 John 2 : 17; Revelation 20 : 11) but the believer has eternal life because he is part of the new creation. He is looking forward to the coming of the new creation! The promise was given to Abraham and his seed. That Seed is Christ (Galatians 3 : 16) of which Isaac was a type.

Another type of Christ is David, to whom also promises were given. The Old Testament contains the covenant of grace, the covenant of promise. That covenant is primarily the covenant with Abraham. However, the New Testament speaks of the covenants (plural) of promise. (Romans 9:4; 15:8; Ephesians 2:12) So there must be at least one other covenant besides

the covenant with Abraham. That other covenant is the covenant with David. That covenant is also made with his seed. He would also be an heir to the world. This does not mean that there are two heirs in the world. First, David is Abraham's seed, and second, they are both a type of Christ. Christ is the Seed of Abraham and the Seed of David. This does not mean that both covenants are the same. They do apply to the same Person, namely to the Lord Jesus Christ. The covenant with David is stated in:

2 Samuel 7 : 12-16

- 12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.
- 13 He shall build a house for My name, and I will establish the throne of his kingdom forever.
- 14 I will be His Father, and He shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.
- 15 But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.
- 16 And your house and your kingdom shall be established forever before you. Your throne shall be established forever."

Here it is said to David that he would have a son. It is said that God will establish his kingdom. David's kingdom was not confirmed because David died. Death prevented him from remaining. Here it speaks of the seed of David that would not die. After all, his kingdom would be confirmed! For if that seed would also die, there would be no difference between David and his seed after him. There is no point in making a difference if they both die. The Son who is spoken of here does not die and is therefore Heir of the world. It follows that He must be the same as "the Son of Abraham", for He would inherit the world. It is also a Messianic prophecy about the coming of the Lord Jesus Christ. It is important to know this because this prophecy is quoted later and applied to Solomon. (1 Kings 5 : 5; 6 : 12; 8 : 20) This is correct, but it was not the ultimate fulfilment of the prophecy of 2 Samuel 7. Isaac was not the fulfilment of the promise to Abraham. It was in accordance with the promise, and it was also an application of the promise. However, it was not its ultimate fulfilment. Isaac was a type of the Son of Abraham, namely of the Lord Jesus Christ. The same also applies to Solomon. He is a type of the Son of David.

2 Samuel 7 shows that this prophecy cannot literally be applied to Solomon in all its facets. 2 Samuel 7 : 12 says that the seed of David would

be set up after his death. This cannot be applied to Solomon, because Solomon was already set up before David died. So, it is about someone from the offspring of David who would only be born after the death of David. It is the One who is greater than Solomon. (Matthew 12 : 42; Luke 11 : 31) The Lord said that the prophecies applied to Solomon were actually fulfilled in Himself. This applies to all Biblical prophecies! In 2 Samuel 7 : 13 the construction of the temple is announced. This applies initially to Solomon, but its fulfilment is Christ. He first breaks down the old one and builds a new one in three days. (John 2 : 19; Matthew 26 : 61; 27 : 40) He said this of the temple of His body, (John 2 : 21) which is the Church. (Ephesians 1 : 22, 23; 2 : 16, 21) So the literal house that Solomon built is an image/type of a spiritual house. The throne of his kingdom will be established forever. (2 Samuel 7 : 13) His throne will not fall. This means that his kingdom will not falter. The point here is that his kingdom will always remain. That is also what is meant by "forever". This speaks about time, because the kingdom of David would be ended. If "forever" does not refer to 'time' but to 'space', it will mean that this kingdom will be established everywhere. This meaning is also correct. "Forever" has both meanings here because it also applied to the kingdom of David. David's kingdom/kingship had to do with both 'time' and 'space'. The kingdom of David had certain limits. A kingdom that is established forever has no boundaries; neither in space nor in time. 2 Samuel 7 : 14 is one of the more important Scriptures of the Old Testament. For example, this Scripture should be placed next to Psalms 2 : 6, 7.

Psalms 2 : 6, 7

- 6 Yet I have set My King on My holy hill of Zion.
- 7 I will declare the decree: The Lord has said to Me, You are My Son, today I have begotten You

The moment the Lord Jesus Christ was officially appointed as Son by God, God appointed Himself as Father. In 2 Samuel 7 : 14 it is therefore actually double: If God is to Him a Father, He is automatically His Son. From Psalms 2 we know when this prophecy would be fulfilled. The prophecy was fulfilled on the day of the resurrection of Christ. (Acts 13 : 33, 34) Then the Lord Jesus was appointed Son (= Heir). This also means that He has received a kingdom which cannot be shaken. The Lord Jesus Christ was appointed Son in accordance with the promise to David. It is a fulfilment of Psalms 2. This happened on the day of His resurrection from the dead. On that day He was appointed as the Heir. Believers may know this, but the world does not know it. This decree has not yet been declared to the world. (Psalms 2 : 7) Christ sits on the throne and He has received a kingdom. The waiting

is now for the Son to ask. (Psalms 2 : 8) Now He sits at the right hand of God and waits. (Psalm 110 : 1)

The Lord has entered into the rest (Hebrews 4 : 10) and sits on the throne of grace. (Hebrews 4 : 16) Believers are placed in Him and are in the same position as He is. They should also wait for things to come. The believer should focus his thoughts on the things to come. He should direct his thoughts to the future of the Lord Jesus Christ, because it is consistent with all of Biblical history and prophecy.

The first half of 2 Samuel 7 : 14 talks about the resurrection of Christ. The second half of 2 Samuel 7 : 14 also applies to the Lord Jesus Christ. He has already borne the punishment. Had He done something wrong? Legally, He did indeed do something wrong. He did not know sin but was made sin. (2 Corinthians 5 : 21) This means that the sin(s) of mankind was placed on the Lord Jesus and was borne by Him. He has made Himself responsible for the sin(s) of all mankind. He has taken the sin(s) upon Himself and it is therefore imputed to Him. He has taken on that responsibility. He had a right to do that, because He is the Creator. He bore the sentence and was beaten. The mercy of God (2 Samuel 7 : 15) has not departed from the Lord Jesus. For the faith of the Lord Jesus was counted as righteousness and He was raised from the dead and greatly exalted. At His resurrection He was appointed as Son. From then on, He has received an unshakable kingdom of which 2 Samuel 7 : 16 speaks. These things are currently not visible, because that King does not (yet) find it necessary to show it. We have been waiting for the revelation of His kingdom since the resurrection of Christ. Since the resurrection, there is only one message: There is a Saviour who has received a throne in heaven. He will never lose that throne again. He has an unshakable kingdom.

The believer is waiting for the revelation of the already glorified Christ. The glorification of the Lord Jesus on the mountain (Matthew 17; Mark 9; Luke 9) portrays the position of the Lord in our day. Sitting at the right hand of God is represented by the mountain. On that high mountain, the disciples saw the Lord in glorified form. After the transfiguration on the mountain follows the story of the boy who is healed. (see Matthew 17 : 14-21) The disciples could not heal him, but the Lord could. The devil (literally: demon) came out of him. This happened after the Lord was seen in glorified form on the mountain. It is a reference to defeating the devil at the second coming of Christ. As long as the Lord is up there, it will not happen down here. When the believer studies biblical prophecy, he is made aware of the appearance in glory of Christ. In the future Christ will appear to mankind on earth. He will establish His kingdom over that humanity.

That will be a literal kingdom as the kingship of David was literal. He will literally sit on the throne of His father David.

The prophecy of 2 Samuel 7 : 14 was fulfilled at the resurrection of Christ. Some say it is fulfilled spiritually (for example, fulfilled in the Church), but 2 Samuel 7 : 16 says "your house and your kingdom". This means that also David himself would/will be His father, from which it follows that it is a literal kingdom on earth. Christ would sit not only on the throne of His Father in heaven, but also on the throne of His father David. That throne is on earth. David's name is never applied to God - the Father. The Son of David is sometimes referred to as "Jehovah" or "the God of Israel", but that is quite different. In connection with the first coming of the Lord, He is referred to as "the Son of David". (Matthew 1 : 1; Luke 1 : 31, 32; compare John 7 : 42; Acts 13 : 22, 23) This means that He will sit on the throne of His father David; in Jerusalem. This is yet to be done. A distinction is made between the one who builds the palace (= the throne, the kingdom) and the one who builds the temple. Although both things speak about the Lord Jesus Christ, they are emphatically split. Many of the functions that we attribute to the king are in fact functions of the high priest, such as the administration of justice. Of Solomon, in particular, is emphatically spoken about his administration of justice. (1 Kings 3 : 16 etc.) He was king, but as a son of David and thus as a type of Christ, he judged. Solomon built the temple, although that was actually the job of the high priest. The believers know the Lord Jesus Christ as the One who would come as the King of Israel and the nations. He actually came, but Israel and the nations did not want Him. Therefore, now He is seated on the throne in heaven, having become the author of eternal salvation. (Hebrews 5 : 9) Because of this, the believer has not only participated in His kingship, but even in His heavenly kingship; not only in His kingdom, but even in His heavenly kingdom. The believer of the present dispensation has not only participated in the inheritance of the new creation, but even in the birthright of the new creation.

Psalm 2

From 2 Samuel 7 we already made a link to Psalm 2. We will now take a closer look at this psalm.

Psalm 2 : 1-12

- 1 Why do the nations rage, and the people plot a vain thing?
- 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying,

Note**1**

Herod is an image of the antichrist, the beast out of the earth, (Revelation 13 : 11) who will be the final ruler over the Jewish state in the foreseeable future. This will be further discussed in detail in this study. Pontius Pilate was the governor and thus the deputy of the emperor in Rome. So he was the representative of the world empire in those days. This makes him an image of the world ruler of the (near) future, namely the beast out of the sea. (Revelation 13 : 1) Also this person will be discussed in more detail in this study.

- 3 "Let us break Their bonds in pieces and cast away Their cords from us."
- 4 He who sits in the heavens shall laugh; the Lord shall hold them in derision.
- 5 Then He shall speak to them in His wrath, and distress them in His deep displeasure:
- 6 "Yet I have set My King on My holy hill of Zion."
- 7 "I will declare the decree: the Lord has said to Me, You are My Son, today I have begotten You.
- 8 Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.
- 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel."
- 10 Now therefore, be wise, O kings; be instructed, you judges of the earth.
- 11 Serve the Lord with fear, and rejoice with trembling.
- 12 Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.

This psalm is more current than ever in our day because the description given in verses 1-3 fits the circumstances in which we now live. These are the circumstances in which the nations rage, the people plot a vain thing, and the kings of the earth set themselves and take counsel against the Lord and His Anointed. They are not yet doing this together, but they are busy forming a 'global unity'. These conditions are now topical in the world. That has not always been the case. In our days we experience the nations of the earth coming together. They actually have only one goal: to get rid of the God of Israel and the God of Christians. In other words, people are trying to get rid of the God of the Bible. They try to break the Word of God, the prophecies and the promises of God and try to draw power to themselves. This applies not so much to the nations themselves, but especially to "the god of this age", namely Satan. (2 Corinthians 4 : 4; Ephesians 2 : 2)

The circumstances described in Psalms 2 will eventually culminate in the days this study will be about. These are days when the Gentiles will come to a unity (= a world empire). The Jewish state will even be part of that. Not only the Gentiles, but also the peoples of Israel take counsel against God and against His Anointed One:

Acts 4 : 24-27

- 24 So when they heard that, they raised their voice to God with one accord and said: "Lord, You are God, who made heaven and earth and the sea, and all that is in them,
- 25 who by the mouth of Your servant David have said : Why did the nations rage, and the people plot vain things?
- 26 The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.'
- 27 "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

God made heaven and earth. He also spoke to David. Then there is a quote from Psalms 2. Although God made heaven and earth, He will be opposed by His own creatures. They are gathered together against the Lord and against His Christ. Herod was the king of Judea and thus the king of the Jews. It was therefore amusing that Pilate sent the Lord Jesus to Herod, for it was said to Pilate that the Lord Jesus called Himself the King of the Jews. The king of the Jews at the time - Herod - was a great enemy of Pilate. **see note 1** From the moment the Lord Jesus was sent to Herod by Pilate, both became friends. (Luke 23 : 12) They found a common enemy. In Acts 4 it is said that the conspiracy of Pilate and Herod against the Lord and His Christ must be regarded as a fulfilment of what is written in Psalms 2. What was applicable to Herod and Pilate will be applied again in the future to the leader in Jerusalem (= the beast from the land) and the leader in Babylon (= the beast from the sea). An Arab unity will emerge in the Middle East that will revive the ancient empire of Alexander the Great. The old ideal of Alexander the Great will be realized, namely the restoration of Babylon as the capital of a world empire. So, what is written in Psalms 2 is not yet completely finished.

The nations from Acts 4 : 27 are the same nations as from Psalms 2 : 1. The nations of Psalms 2 : 1 are here called "the people of Israel." This is also evident from the Hebrew, because the word 'goyim', which is used in Psalms 2 : 1 for "nations", is the word that is also used for the (unbelieving) tribes of Israel. Without Hebrew, it is also possible to discover this by comparing Scripture to Scripture.

Psalms 2 speaks emphatically about a unification of nations who establish a world empire, but also speaks of Jews. It is of course about the unbelieving Jewish state that exists today (in 1990). The Arabs are now striving for an Arab unity. What they do not know is that the current

Jewish state will be part of that unity. This is evident from the image of Daniel, among other things. The latter empire is described as "feet partly of iron and partly of clay". (Daniel 2 : 33, 41) "Clay" ("potter's clay") in the Bible is a picture of mankind in general, but of Israel in particular. "Iron" is here an image of the nations. Israel will form an official part of that future unity. The Bible says it will, so believers can know this. It is not according to God's will, but He has prophesied it in His Word. It is not in accordance with God's promises, but it is in accordance with God's Word.

When we know that Psalms 2 has been current since the days of Pilate and Herod, it becomes important to study what it contains. The kings of the earth set themselves. (Psalms 2 : 2) However, God has appointed His Son. (Hebrews 2 : 7b) Psalms 2 : 6 says that His King is set over Zion. The Anointed One has received His position from God - the Father. The kings of the earth determine/conquer their position themselves. Psalms 2 : 3 says, "Let us break Their bonds in pieces and cast away Their cords from us." Both the political and the religious world have attempted this. This verse can easily be applied to the political world. However, it is even easier to apply this verse to the religious world. This applies to both for the past 2,000 years. Mankind wants to break the ties and ropes with which it is attached to God. This seems a serious situation, but Psalms 2 : 4 shows that it is not that serious. Psalms 2 : 4 indicates how God Himself views things : "He who sits in the heavens shall laugh; The Lord shall hold them in derision". When Psalms 2 : 1-3 is fulfilled, He who sits in heaven will laugh. Since Psalms 2 : 1-3 applies from the days of Pilate and Herod, we have the Lord in heaven who laughs. The Lord does not just laugh. He even holds the nations in derision!

Believers live on this old earth and in an old body and can therefore easily fall victim to the "rage of the nations". That can frighten them. When the believer looks at it from a distance, only one reaction suits him: as long as he is not immediately threatened himself, he should laugh at the whole situation. He can laugh because the nations are preparing for a battle that has already been fought! **see note 2** The Conqueror has long since emerged. The believer can laugh at it because he knows that Conqueror. Moreover, the Scriptures teach that he participated in that victory. Believers are even said to have become more than conquerors. (Romans 8 : 37) The Bible teaches that the believer is delivered from this present evil age. (Galatians 1 : 4) He is made to sit in heaven (= heavenly places) with Christ. (Ephesians 2 : 6) As far as position is concerned, the distance between heaven and earth is enormous. This means that the believer is placed at a tremendous distance from the events taking place in this world. Because of that the believer can laugh. The One who lives

in heaven laughs, but He also holds them in derision. When people are messing around in the Middle East, as believers we can laugh about it as well. The believer views matters from the position bestowed upon him in Christ. Things are not that bad from that position. The development in the world is contrary to the will of God. Yet it is pleasing to the believer, because that development is in accordance with the Word of God. If it is in accordance with the Word of God (after so many thousand years), then there is every reason to have confidence in the future. The believer does not have to worry. He has received the Word of God to see beyond his own circumstances, that he might have a view of things that are his part in Christ.

Why the Lord will hold them in derision (= laugh at them) is stated in Psalms 2 : 5. The word "then", with which the verse begins, points to a specific time. In the future ("then") He shall speak to them in His wrath. He shall distress them in His deep displeasure. God will speak and that will bring hot breath on that occasion. By the breath of His anger they will be consumed. (Job 4 : 9; Isaiah 11 : 4) In those days He will speak in His wrath and in His deep displeasure. This can mean two things : either He does not speak in the days before, or He speaks, but not in wrath and deep displeasure. Both things are true. In our days (since the days of Pilate and Herod) He no longer speaks the way He used to speak. His Word is complete. He used to speak by the prophets. (Hebrews 1 : 1) In the last days He spoke by His Son whom He has appointed Heir of all things. (Hebrews 1 : 2) The Lord speaks through His complete Word, the Bible. He now does not approach people directly as He used to do through the prophets. He has given His Word, and that is the way He speaks. When God speaks in His wrath, the days of the second coming of Christ have come. In those days the Gentiles, nations, kings and princes mentioned in Psalms 2 will be subject to Him. The victory over them has already been won, but they do not know that yet. They can know, but they do not want to know. In the future He will speak in His wrath and in His deep displeasure He will distress them. However, Psalms 2 : 6 adds the position of the Lord since the days of Pilate and Herod. The Lord is made King over Zion. "Zion" refers to a raised sign ("Zion" is derived from a verb meaning "to raise", among other things), which of course refers to Christ Himself (Jeremiah 31 : 21; Ezekiel 39 : 15; translated as "marker"; here it says "Zion"). Zion is the mountain of His holiness. There the Holy One of Israel will have His throne over Israel and the nations. (compare Psalms 48; Isaiah 11 : 9; 56 : 7; 66 : 20)

Psalms 2 : 7 says, "I will declare the decree." This means that afterwards it will be announced to the world how it was (and thus : how it is in our day). What it will say is right behind it: "The Lord has said to Me, You are

Note **2**

He who sits in the heavens shall laugh. "Shall laugh" is the translation of "Isaac". For at the birth of Isaac there was every reason to laugh. The birth of Isaac was a reference to the birth of the Messiah, the Mediator of the new covenant. (Hebrews 9 : 15; 12 : 24) "Grief" is part of the old covenant, for the old covenant was "a ministry of death" (2 Corinthians 3 : 7) and "a ministry of condemnation". (2 Corinthians 3 : 9) Those living under the new covenant can laugh because the new covenant is "a ministry of the Spirit" (2 Corinthians 3 : 8) and "a ministry of righteousness". (2 Corinthians 3 : 9) Thus it is a ministry of life. The name "Isaac" applies to us, because "God has made us laugh". (Genesis 21 : 6) For there is good news: the victory is won and the battle is fought. Because of that struggle, this ancient creation, sin and the law have been overcome. That is why the believer is so often summoned to rejoice. (Romans 12 : 12, 15; 2 Corinthians 7 : 13; 13 : 9; Philipians 1 : 18; 2 : 17, 18; 3 : 1; 4 : 4, 10; 1 Thessalonians 5 : 16)

My Son, today I have begotten You." It actually says the same thing twice. "Today I have begotten You" means the same as "You are My Son". The verb "beget" in the Bible encompasses the entire process from the generation of the offspring to the official appointment (of what was born) as a son. Not only does "begetting" refer to generation or birth, but it indicates the entire process of obtaining an heir. In practice, in the Bible this often does not go through reproduction, but even then the Bible calls it "begetting". The decree will be declared means that after a certain time it will be announced that it happened. This is more common in the Bible. Saul, for example, was already anointed, but it was not announced until later. The same goes for David. The use of "today" indicates there was a day when the Lord was officially designated an Heir. This happened during His first coming, namely on the day of His resurrection. The Son is said to have been appointed as a Son when He rose from the dead. (Romans 1 : 4) An extensive commentary on Psalms 2 : 7 is given in Acts 13. Acts 13 speaks at length about the condemnation and execution of the Lord Jesus. Then Paul says:

Acts 13 : 29-38

- 29 Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb.
- 30 But God raised Him from the dead.
- 31 He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.
- 32 And we declare to you glad tidings—that promise which was made to the fathers.
- 33 God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm :
'You are My Son,
Today I have begotten You.'
- 34 And that He raised Him from the dead, no more to return to corruption, He has spoken thus :
'I will give you the sure mercies of David.'
- 35 Therefore He also says in another Psalm :
'You will not allow Your Holy One to see corruption.'
- 36 "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;
- 37 but He whom God raised up saw no corruption.
- 38 Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

They took Him from the wood and put Him in the grave, but God raised Him from the dead. The risen Lord has been seen for many days by those who are His witnesses to the people. This makes the resurrection a proven fact, for there are many witnesses to it. The promise made to the fathers has been fulfilled. At least this refers to the promise to Abraham and the promise to David. That promise meant that the Seed of Abraham would be Heir of the World and that the Seed of David would receive an unshakable kingdom. God fulfilled that promise when He raised up Jesus. That was not with the birth from Mary, but when He was raised from the dead. (1 Thessalonians 1 : 10) The birth from Mary is indeed a type of His begetting from the dead. A woman cannot become pregnant unless the man's life force comes to her. Mary's life force came not from an ordinary man, but from the Spirit. Whoever does not believe in the virgin birth of the Lord from Mary, does not believe in the resurrection of the Lord Jesus Christ from the dead either, for one is an image of the other. If anyone believes in the resurrection from the dead, there is no reason not to believe in the virgin birth, for that is exactly the same.

God fulfilled the promise when the Lord Jesus was raised up. For this Psalms 2 : 7 is quoted: "As it is also written in the second psalm: "You are My Son, today I have begotten You." Normally, the Bible quotes itself without mentioning where it is written. Here it is emphatically said that it is written in the second psalm. So anyone can find it. The verse is explained in Acts 13 : 34. "Begetting" means that He was raised from the dead. God begot His Son when He raised Him from the dead. So Psalm 2 : 7 points to the day that the Son was indicated and appointed, and that was the day of the resurrection of Christ. A throne over all of creation was to be inherited. On the day of His resurrection, He was given that throne. He has been sitting on that throne at the right hand of God since the day of the resurrection. (Psalms 110 : 1) On that occasion, the Lord Jesus Christ took that position and was made King. He is now King, albeit in secret.

God has accomplished everything. Man is only expected to accept it in faith. Then he can examine in Scripture what it means that Christ is King and sits at the right hand of God. Another order is not possible. It is impossible to understand everything first and only then to believe. God has recorded in His Word what He has accomplished and also how He accomplished everything. Man must first accept that He has accomplished everything and thank Him for it. Only then can he examine His Word to see how it happened. Man does not have to know how it happened, but he will have to recognize and believe that it happened. The 'how' and 'why' will come later.

Psalms 2 : 8 goes on to say, "Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession." First, the Son was appointed and then it was said to Him : "Ask of Me, and I will give You." Then it remained silent. That silence has lasted almost 2,000 years, because the Son still does not claim anything. The only Heir still does not claim His inheritance because He is long-suffering. (2 Peter 3 : 9) When the Lord will ask, He will speak in His wrath and in His deep displeasure. He will then bring His judgment on living humanity, who conspires against Him. However, he has already won, so that He is no longer in a hurry. The King is now on the throne, but He is in no hurry to make Himself known to the world as the King. David is a good example of this. David was anointed king, but he was in no hurry to claim that kingship. The Lord had promised him kingship and he was waiting for it. We now live in the time when the King is on the throne. That King says to us, "Be of good cheer, I have overcome the world." (John 16 : 33) The believer needs good courage, because it will take a while here on earth before He will establish His kingdom. There is also reason to be of good cheer, for He has overcome the world. The believer waits patiently for its revelation. The believer is more than a conqueror in Christ. So he is in good spirits, because he can share in the victory of Christ. Christ is not in a hurry and therefore the believer should not be in a hurry either. (compare Isaiah 28 : 16) Christ's victory does not appear in the world now. Therefore, it does not now appear in the world that the believer is more than a conqueror. After the battle is finished, the Christ is seated at the right hand of God and is there the High Priest after the order of Melchizedek. (Hebrews 7 : 17, 21) **see note 3** This Melchizedek first appears in the Bible after the battle is over. After the slaughter of the kings (Genesis 14 : 17) he appeared to Abraham (Genesis 14 : 18, 19; Hebrews 7 : 1) This Melchizedek is the Lord Himself who appeared to Abraham. He is without beginning and without end. Melchizedek was already there in Genesis 14, and He will be there for all eternity.

Christ is the King and High Priest of all creation. Not all creatures recognize Him as such, but His position does not depend on His creatures' recognition. Israel has not yet accepted Him. The believers have accepted Him and that is why they are in fact the only true Israel. They have joined the God of Israel and that is why they have been added to Israel. Believers have thus become the heirs to the promises God made to Abraham, Isaac and Jacob. In doing so, they have become heirs to the new covenant. Moreover, they are heirs of God and joint heirs with Christ. (Romans 8 : 17) Believers have life in Him who sits at the right hand of God. In practice this means that the believers are identified with Him. Believers are blessed with the blessings with which He is blessed. When God raised up,

exalted and put Christ at His right hand, the believers were raised with Him and put at God's right hand. (Ephesians 2 : 4-6; Colossians 3 : 3) This is a certainty and it is fixed in Him.

2. Daniel's prophecy

Daniel 9 : 24-27

- 24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.
- 25 "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.
- 26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.
- 27 Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."

In this Scripture, things are written down somewhat cryptically and in unclear language. This is not due to the translation, but mainly to the Hebrew text. This section talks about future events that will lead to the appearance of the Messiah. He is the Seed of Abraham and He will sit on the throne of David. He will establish His earthly kingdom primarily over Israel, but then also over the nations. In Daniel 9 a number of things are mentioned in concrete terms, although there is a veil over them. The content of this section is very concrete, because meticulously measured periods are mentioned here. Those periods will lead to the coming of the Messiah. "70 weeks" is of course a time indication. At the beginning of this section it is already stated how long the matters, which are subsequently mentioned, will last. When it is known how long those matters will last and when that period begins, it is also known when that period

Note 3

Melchizedek produced bread and wine. Bread and wine are a type of the life of the new covenant. When victory is achieved and one lives, then one has eternal life. There is someone who guarantees that life. He maintains and nourishes that life. The believer now lives from the new covenant, for he lives from the resurrection of Christ. The believer has received His life.

will end, and these prophecies will be fulfilled. It is therefore necessary to know how long "70 weeks" last and when they start. It is often said that the believer cannot know when certain things will happen. This is wrongly said. When someone says that it cannot be known, he actually only says that he does not know it himself and that he also does not know how he can find out. Whether something can be known depends on whether someone knows about it. If someone knows, it can be known. The words of Daniel 9 are in the Bible for a reason. Someone may not understand what it says, but this does not mean that no one would be able to understand it. It is true that there is a veil over this section because the revelation of the kingdom of Christ will not simply be made known to everyone. It is written in the Bible, but in such a way that one can only find out through study.

God has not written things down cryptically so that it can only be understood by intelligent believers, but so that it will be understood only by believers. Anyone who does not believe will not study the Bible. There are people who do not believe and still occupy themselves with the Bible. They do not believe and have no insight into what it says. They therefore say that certain things cannot be known. The things in the Bible can be understood. For this to happen, it is necessary to believe (starting as early as possible) in ALL that God has spoken and then research and study that Word of God. It only works in that order! There must first be faith, namely trust in God and in what He has spoken. Subsequently the believer can examine WHAT He has spoken. In that case the believer assumes that the Bible IS the Word of God. Those who occupy themselves with the Bible and wonder whether it is the Word of God at all, do not believe and will not understand the Bible. They are hindered and do not come to knowledge of the Scriptures. Whoever does not believe will never come to knowledge of the Scriptures. Whoever studies the Word of God in faith learns to understand that Word. This also applies to Daniel 9. There is a veil over the content, but whoever examines and studies this part in faith will be able to understand the content. Here in Daniel 9, in advance, a specified time is captured. This is a Biblical principle. Some examples :

In Genesis 6 : 3, Noah was told to build the ark in 120 years. After those 120 years it would start to rain and God would send His judgment on mankind. This is usually not believed. It is said to mean that man would not live to be more than 120 years old. This is incorrect because Noah was much older than 120 and so were many of his descendants. God announced His judgment, but He was longsuffering, not wanting any to perish. (2 Peter 3 : 9) He therefore gave mankind 120 years. Noah, of course, communicated God's judgment to his contemporaries. He

is therefore called "the preacher of righteousness". (2 Peter 2 : 5) Noah brought in his days the gospel that although there would be a flood, anyone who believed could enter the ark. Anyone who wanted to could go into the ark with Noah. That had to be done on time. The date was announced by God. Before that date one had to be in the ark. God told Abraham that he and his seed would be strangers and oppressed for 400 years. After those 400 years, the people would go out with great possessions. (Genesis 15 : 13, 14) It turned out to be exactly 400 years after the weaning of Isaac and the expulsion of Ishmael, which can be calculated from Scripture. Abraham and his people were strangers; first in Canaan (Hebrews 11 : 9) and then in Egypt. After 400 years they left. They also went through the waters of the Red Sea, like Noah. Moreover, it appears to be exactly 430 years after the day Abraham and his people originally arrived in Canaan; accurate to this day. (Exodus 12 : 40, 41; Galatians 3 : 17)

When the Messiah comes, He will deliver His people and bring them to the Promised Land. He will bring judgment on the nations of the earth. These things are recorded in the Word of God and a date is also given. In Daniel 9 : 24-27, a prophecy is given regarding the time that would elapse until the final dawn of the kingdom of the Messiah. Daniel did not get this prophecy just like that. The reason for this is stated in

Daniel 9 : 1-3

- 1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—
- 2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.
- 3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

In Daniel 9 : 1 it speaks about Darius, the Mede. This person is not Darius the Great. Darius, the Mede, is also called 'Gobryas'. He conquered Babylon on behalf of the Medes and Persians. He was the army commander of Cyrus, the Persian. Darius captured Babylon. The king of Babylon, Belshazzar, was killed. (Daniel 5 : 30) Daniel 6 : 1 begins with the new king : Darius. Daniel 9 : 1 speaks of the year in which Babylon was conquered (538 BC). Babylon was not destroyed, but it was captured. In the year when the Babylonian Empire went down, Darius, the

Mede, became king. He was king for two years. After two years (in 536 BC) he handed over his kingship to his 'boss': Cyrus, the Persian. Cyrus the Persian had already been announced by Isaiah as the one who would redeem Israel. (Isaiah 44 : 28) He came in the days of Daniel. This Cyrus is a type of Christ who will ultimately save Israel. Daniel experienced the conquest of Babylon by Darius, the Mede. He was one of the highest men in the empire. Daniel knew that Darius was only the army commander of Cyrus. He had not only read the book of Jeremiah, but probably also that of Isaiah. He knew that Cyrus was approaching. Babylon was conquered by the Medes and Persians. Isaiah had announced the coming of Cyrus. So, Daniel knew that the redemption of Israel must be imminent. In the first year of the reign of Darius (538 BC), Daniel noted in the books that the years of fulfilling the destruction of Jerusalem was seventy. Daniel had read in the book of Jeremiah that the days of bondage to Babylon had been measured. (Jeremiah 25 : 11, 12; 29 : 10) Those days had already been measured before the start of that bondage. The Lord had previously announced that the land and Jerusalem would be destroyed. The Lord had announced that the bondage would last seventy years. If one knows when that bondage began, then one also knows when it will end.

The first conquest of Jerusalem took place in 606 BC. Some annual tables indicate the year 605 BC. This is because the chronologists have problems with year zero and year one. A mathematician calculates with the number zero and thus with the year zero, but the year zero does not exist. Some call the year 606 BC the year -605 (a minus sign in front of it). This first conquest was made by Nebuchadnezzar. On that occasion, Daniel was taken to Babylon, among others. No independent king has ruled Israel since this first conquest. Seventy years after 606 leads to 536 BC. This was the first year of Cyrus, the Persian. In that year, Israel was allowed to return from exile. Daniel had read about the seventy years of bondage in Jeremiah 25 : 11, 12 and in Jeremiah 29 : 10. There is yet another seventy-year period. There were two seventy-year periods and one sixty-two-year period at that time. The sixty-two years refer to the exile (from 598 to 536 BC). The desolation lasted seventy years (from 589 to 520 BC; 2 Chronicles 36 : 20, 21). The seventy years from 606 to 536 are actually about the bondage of Jerusalem to Babylon. Daniel had started calculating.

It is generally difficult to accept that God has made known the dates of the events of salvation. One reason is that God's blessings do not come on a specific date, but they come for everyone who believes. One can believe at any time, so that is not tied to a date. This is correct as far as the personal faith of the individual man is concerned. The Bible sets two

conditions for the conversion of Israel and the dawning of the Messianic kingdom on Israel: There is a specific date for it and Israel will have to believe. We have already discussed this principle with regard to Noah. God had announced certain blessings and a certain judgment. Here too two conditions applied: God had set a certain date and one had to be in the ark (of course before that set date). The same principle applies to the promise of the kingdom of the Son of David to Israel. When the date comes for God to establish His kingdom over Israel, then one must have come to faith. Israelites who will not have come to believe will be killed. The same is true of the revelation of the kingdom of Christ over the Gentile nations. There is also a time for that. Those who will not have come to believe on that date will perish. From that moment on, an unbeliever will have no right (anymore) to live on the earth, because that earth will at that moment be part of the revealed kingdom of Christ. In heaven he will have no rights. Neither will he have rights on earth. He will therefore disappear under the earth.

Daniel assumed that a period of seventy years of bondage would expire in his days. Calculated from 606, those seventy years were almost over. He did not think, "Great, now it is going to happen," because he knew full well that someone who does not believe will not participate in the blessings of God. Daniel 9 : 3-23 tells what he did. He mourned and confessed the sins of the people. He said, "We have sinned ... We have departed from Your commandments ... We have not listened to Your servants, the prophets." (Daniel 9 : 5, 6) This did not apply to Daniel himself. Daniel had heard the prophets. However, he acted as representative (= mediator) of the people and is therefore a type of the Lord Jesus Christ, who bore our sins. The date of the end of the seventy years was imminent. Daniel took the place of the people of Israel and confessed the sins of that people. In doing so, he appealed to the grace and mercy of God:

Daniel 9 : 17-19

- 17 "Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate.
- 18 O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.
- 19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

Leviticus 25 : 8 clearly shows what is meant by "a week of year". A week is a seven-year period there. Whoever has arrived in Daniel 9 is supposed to be aware of this. When the Bible introduces 'tricky' concepts, they are immediately explained by the Bible itself. That is also done here in Leviticus 25 : 8. If a believer does not know what a word means, he would do best to look up the Scripture where that word occurs for the first time. The first time a word is used in the Bible, it is said or illustrated what the meaning of that word is. Sometimes it is stated literally and sometimes it is evident from the context in which the word is found.

Daniel did not appeal to his own works, but to the great mercies of God. Daniel well knew that God could start His kingdom with just one Israelite. (Exodus 32 : 9, 10) This, of course, also speaks of Christ : The whole natural people will be cut off, and God will raise up a new people from Christ. This applies not only to Israel, but even to all peoples of the earth. Daniel took the place of the people as forerunner of the Lord Jesus Christ. He confessed the sins of the people, and he blamed those sins on himself. He was responsible for the sins of the people. Then he appealed to the grace of God. Many Christians believe that the Lord will return soon to deliver Israel from the Palestinians. However, without faith in the Lord Jesus Christ, no one participates in any redemption! This also applies to Israel and therefore the gospel should also be preached to Israel. The preaching never changes. There is always only one message: One will only receive blessings from the Messiah on the basis of faith in Him. So, there are two conditions: Believe in what God has spoken; believe in the Son, who was made both Lord and Christ by God. (Acts 2 : 36) Condition two: The time determined by God Himself must have come. The second condition is not the most important. The believer of our time does not wait for a specific date. He has simply come to faith in the Lord Jesus Christ, and the exact date of His return is of secondary importance. Daniel knew the correct date was approaching. He took the place of the people, confessed the sins of the people, and repented on behalf of the people. He stood in the right position before God. This was honoured by God:

Daniel 9 : 20-23

- 20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God,
- 21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.
- 22 And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.
- 23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision.

Daniel ended his prayer to God with "[...] listen and act! Do not delay." Does the Lord sometimes delay? The Lord does indeed, and Daniel knew that. However, Peter views this as a positive thing: "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance." (2 Peter 3 : 9) While Daniel was still speaking, Gabriel came and touched him. Daniel was taught by Gabriel. Gabriel had gone out to give Daniel skill to understand. When Daniel started his supplications, the word had gone out. Daniel did not get an explanation of the prophecy of the seventy years of desolation of Jerusalem. Instead, he received another prophecy that would refer to a period of seven times seventy years. Daniel prayed about the seventy-year prophecy. This period is not discussed further here. There is a jump to a much longer period of 490 years. When that 490-year period is over, the people will not only return from exile, but the kingdom of the house of David will be restored, the Messiah will appear, and everlasting righteousness will be brought upon Israel. (Daniel 9 : 24)

It was no coincidence that Daniel received this prophecy, nor does this prophecy stand alone. It is a wonderful illustration of how the study of the Scriptures works. Those who do not believe the simple biblical truths (such as the way of regeneration, depicted in baptism) will never understand the more complicated biblical truths (such as the prophetic Word). Daniel had studied and believed the prophecies. He prayed to God and he relied on God's promise/Word. Accordingly, he was converted on time (two years before the set date) on behalf of the people. This was an expression of his faith, which was rewarded by God : He gave him a new prophecy. Daniel was given a prophecy about seventy weeks, which is equivalent to seventy times seven years (compare Genesis 29 : 18, 27-30).

So, the seventy-year period that Daniel had studied was a ten-week period (ten times seven years). This here concerns a period of seventy sevens. What this means is evident from the Scriptures. It cannot be normal weeks because in that case it would be 490 days and this prophecy would have been fulfilled long ago. This is about seventy weeks of seven years. In our language we do not know the term 'week' as 'seven years'. The Bible does know the term 'week' in that sense.

Leviticus 25 : 8

- 8 And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. **see note 4**

The English language owes its origin and development to the King James. It is generally thought that it is necessary to translate the Bible into contemporary English. Since the English and the insights in the Bibles are constantly changing, there is an increasing need for a new English translation. The words that exist in English are largely taken from the King James. Many words in the Bible were 'invented' on the occasion of the translation of the Bible. This means that the Bible should not be adapted to English, but that the language should be adapted to the Bible. In practice, therefore, we should recognize not only "a week of days", but also "a week of months" and especially "a week of a year". In colloquial speech the word "week" does not appear in that sense, but it is because the Bible is not discussed in colloquial speech. If that did happen, the jargon used would automatically be regarded as recognized English.

Daniel 9 : 24 speaks about a period of seventy times seven years. In Daniel 10 : 2 weeks are mentioned again: "In those days I, Daniel, was mourning three full weeks." It is emphatically called "full weeks", because there are also weeks of years, as mentioned some verses before. There are 490 years destined for the people of Daniel. This period is not special, because the entire history of Israel appears to consist of periods of 490 years. Seven times seven is 49. After 49, 50 should come. The number 50 has to do with the new covenant and with the new creation. That is why the 50 does not start for Israel, but a new cycle of 49 (or 490) years is being started. Typically, '50' is not of this world. 50 does not belong in this world and is not part of the visible things. That is why there is only counting up to 49, after which the story starts all over again. Israel's history is not divided into 50-year periods. Although the Bible says that after 49 years the Jubilee should be celebrated, that Jubilee has never been celebrated. Moreover, according to Biblical regulation, the Jubilee begins in the middle of the 49th year and ends in the middle of the first year of the next cycle of 49 years. (Leviticus 25 : 8-13) One should officially know a 50th year, but in practice it turns out to be an overlap of two cycles. So it is about cycles of 49 years. Israel never celebrated the Jubilee. It is stated in the Bible because the Jubilee (and also the Sabbath year) will be celebrated in the revealed kingdom of Christ. Those laws will then still be applied. This also implies that the kingdom of Christ will indeed literally be established on earth, otherwise there would be many laws and promises in the Bible that were never applied. There will come a time on this ancient earth when those laws and promises will still be applied.

Here a period of 490 years is mentioned, and it is told what would and will happen in those 490 years. It talks about "your people". This indicates the people of Daniel, namely the people of Israel and more specifically :

the Jewish people. Daniel belonged to the realm of the two tribes. Thus, this chronology should be applied to the two tribes, unless something else is written about it elsewhere in the Bible. I have never found that, so I assume that the statements made here apply only to the two tribes of Israel. So, this prophecy speaks about the Jews. Seventy weeks are determined for the Jewish people and for "your holy city". The holy city of the Jewish people is, of course, Jerusalem. These seventy weeks are reckoned only in relation to the Jewish people and to Jerusalem.

It would take 490 years to "finish the transgression". These are the transgressions committed by the Jewish people and by Jerusalem. It is also about the sins of the Jewish people and Jerusalem. An end will be made of those sins. To "make an end" means "to complete", "to wrap up" and even "to put away". "To finish the transgression" and "make an end of sins" are synonymous expressions. Both expressions confirm each other. This also applies to the phrase that follows: "to make reconciliation for iniquity". "Transgression", "sin" and "iniquity" are overlapping concepts. This also applies to "to finish", "to make an end" and "to make reconciliation". The same is said here in three different ways. It is said three times, because the number three indicates the promise. Eternal righteousness will be brought in. This means that there will be a righteousness that will last forever. This righteousness will come on all the Jewish people and all the city of Jerusalem. This righteousness will also come all over the world, but that is not stated in this Scripture. Vision and prophecy will be sealed up. "Vision" corresponds to "prophecy". When talking about "Daniel" it may mean Daniel, the prophet, but it can also mean the prophetic book of Daniel. "To seal up" indicates that vision and prophecy will be fulfilled (= confirmed).

"The Most Holy" will be anointed. This is about the Anointed One, namely the Messiah. In Greek it is "the Christ". He is the Holy One (Leviticus 11 : 44, 45; 19 : 2; Joshua 24 : 19; Psalms 99 : 5, 9; Isaiah 43 : 15), the Holy One of Israel (Isaiah 10 : 20; 12 : 6; 29 : 19), the Redeemer. (Isaiah 41 : 14; 43 : 3, 14; 47 : 4; 48 : 17; 49 : 7) After 490 years, the Messiah will appear. He will finish the transgression, sins and so forth, and bring in His eternal righteousness. This means that at that time He will establish His eternal kingdom over them. The main background of the book of Daniel is that Jerusalem was conquered. (Daniel 1 : 1-3) With that, the Davidic royal family was subjected to Babylon. Since then, no king of the house of David has ever ruled independently. However, to David was promised that a son of his would receive an unshakable and eternal kingdom. (2 Samuel 7) The book of Daniel begins with the overthrow of that throne and the captivity. The seventy years that would lead to the return from exile are reason to

speak about the definitive return from exile. That final return from exile has still not taken place. That return will not be effectuated by Cyrus - the Persian - but by Christ Himself. Daniel 1 begins by saying that the kingship was taken from the house of David and ended up at Babylon. The following chapters of Daniel talk about all kinds of world empires that would/will come before the kingdom of the Messiah will appear. The last kingdom will not be left to other people. (Daniel 2 : 44) The kingship will return to the house of David (the Jewish people) and from there it will be established over all twelve tribes of Israel. On the basis of the previous chapters of Daniel, it is to be expected that the coming of the Messiah from the house of Judah, who will restore the throne of David, will be announced. Daniel 9 : 24 states how long it will take for that kingdom to dawn on the Jewish people and on Jerusalem. This is the beginning, for the kingdom begins with the Jewish people. Then the kingdom will be established over all Israel and then over all other nations.

Daniel 9 : 25

25 Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.

In this verse follows a further explanation regarding the 490 years mentioned in verse 24. "Know and understand" seems the same twice. It is said in this way to indicate that things are not as simple as they seem. We now live as believers more than 2,000 years later, and we know that upon the coming of the Messiah, the kingdom was not immediately revealed. The kingdom has come, but in a hidden form. This is called "the mystery" by Paul. The advent of a hidden kingdom was hidden in the Old Testament, but space had to be given for it. That space is also given in Daniel 9.

Time began to run "from the going forth of the command". The main sentence is, "From the going forth of the command ... until Messiah, the Prince, there shall be seven weeks and sixty-two weeks". The clause indicates what command it is about. It is about the command to restore and build Jerusalem. It does not say, "From the return from exile", though some read it that way. Nor does it say, "From the building of Jerusalem". Time started to run when the command went forth. This is a permission to return from exile and a permission to rebuild Jerusalem. These are two different things. The first permission indicates the return to the country. The second permission concerns the rebuilding of the city. The construc-

tion of houses is not the most important part of that. The main thing in the rebuilding is the construction of the wall around the city. Time began to run when that permission came. It does not indicate the moment when one returned, nor the moment when one started to work. It certainly does not indicate the completion of the rebuilding. It is about the moment when the command was spoken (and put black on white) to be allowed to return. From then until Messiah, the Prince, are seven weeks (= 49 years) and sixty-two weeks (= 434 years). This is a total of 69 (7 + 62) weeks. Seventy weeks was mentioned in Daniel 9 : 24. So there is still one week missing. It is known when the command went forth to return and rebuild the city. There is no doubt about that. It is mentioned in the book of Nehemiah. (Nehemiah 1 : 1 and 2 : 1) Nehemiah, the Jew, held an important position in the court of the Medo-Persian Empire.

Nehemiah 1 : 1 and 2 : 1

1 The words of Nehemiah the son of Hachaliah. It came to pass in the month of Chislev, in the twentieth year, as I was in Shushan the citadel.

1 And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before.

Artaxerxes is another name for Ahasuerus. The twentieth year of this king is the year 445 BC. (or -444). The month 'Nisan' is the first month of the year. When just a year is mentioned and not a month, then in the Bible it is counted from the month 'Nisan'. If no date is mentioned, but only the month, the Bible counts from the first day of that month. Nehemiah was very sad. (Nehemiah 1 : 4) It was the first Nisan, the beginning of a new year on the Jewish calendar. While Jews had returned in the days of Ezra and Zerubbabel, Jerusalem was still not rebuilt. The expression 'city' in the Bible always refers to a series of houses with a wall around it. A city is a residence with defenses. People often misunderstand the term 'city'. Thus, one comes to say that the stories of the Book of Nehemiah took place earlier than those of the Book of Ezra. However, this confuses Biblical history. It is said, "In the days of Nehemiah, the city was not rebuilt, and in the days of Ezra it was, because people lived there. So first come the days of Nehemiah and only then the days of Ezra." From this it is wrongly concluded that these books are in the Bible in the wrong order. In the days of Ezra, houses were built in which one lived. However, this is not enough to give it the term 'city'. This is because the wall would

first have to be built, which is only described in the book of Nehemiah. Nehemiah reported to the king:

Nehemiah 2:2-8

- 2 Therefore the king said to me, "Why is your face sad, since you are not sick? This is nothing but sorrow of heart." So I became dreadfully afraid,
- 3 and said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?"
- 4 Then the king said to me, "What do you request?" So I prayed to the God of heaven.
- 5 And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it."
- 6 Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time.
- 7 Furthermore I said to the king, "If it pleases the king, let letters be given to me for the governors of the region beyond the River, that they must permit me to pass through till I come to Judah,
- 8 and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy." And the king granted them to me according to the good hand of my God upon me.

Nehemiah was sad. The king asked why, because Nehemiah was not sick. Nehemiah started with : "May the king live forever!" Of course, he knew that the king would not live forever. It indicates that a king should actually have eternal life. The King who lives forever is the only true King. Every other king is just a precursor to that One real King who lives forever! Nehemiah is sad because the city has been destroyed and the gates are burned. (Nehemiah 2 : 3) Here "city" is immediately linked to the walls (with gates). The king asked what exactly Nehemiah wanted. Nehemiah prayed to God in heaven and answered the king. (Nehemiah 2 : 4) Nehemiah asked if he would be permitted to build the city. (Nehemiah 2 : 5) The rest of this section shows that Nehemiah received permission.

He even got everything black on white. Nehemiah actually went to Jerusalem. Then the tasks were divided. An inventory was made, and the city was built. The rebuilding was postponed for several years due to a Samaritan conspiracy (Nehemiah 4). The law of the Medes and Persians, under which Nehemiah would build the city, was obstructed for a time. Ultimately, the city was built. This is a picture of the hold off of the revelation of the kingdom. Permission was given to build the city (= Ask of Me, and I will give You; Psalms 2 : 8), but construction was postponed because something happened to Samaritans. Samaritans are considered to be the descendants (heirs) of the ten tribes. As long as the Samaritans are there, Judah (the two tribes) cannot be built. The Samaritans are the heirs of the ten-tribal kingdom, but they are also a representation of the Church in our day. As long as the Church is there, the Jewish people will not be restored. In 445 BC Nehemiah received the word to return and build Jerusalem. This was in the twentieth year of Artaxerxes. From that moment, the time (mentioned in Daniel 9 : 25) started to run. From 445 BC, 49 and 434 years would pass until Messiah, the Prince. The street and the wall would be built again, but in troublesome times. The time is divided into seven and 62 weeks. First, the rebuilding of Jerusalem is described, which happened in the first seven weeks (49 years). These 49 years immediately led to the end of Old Testament history. These 49 years included the years of Haggai, Zechariah and Malachi, the prophets of after the exile.

After the seven weeks (49 years), another 62 will follow. After those 62 weeks, the Messiah would be exterminated. Nothing is said about those 62 weeks (= 434 years), because these are the years between Malachi and Matthew. God had completed the Old Testament. No more prophets were sent. This period is known as the 'inter-testamentary period'. The first thing that happened after that was the angel's appearance to Mary. (Matthew 1) The 62 weeks run until Messiah, the Prince. In practice this appears to be the indication of the so-called "triumphal entry into Jerusalem". (Matthew 21 : 1 etc.) The New Testament books (from Matthew) were written well after those 62 weeks, showing that nothing significant happened in those 62 weeks. Daniel 9 : 26 says "after the 62 weeks". First came the seven weeks, followed by the 62 weeks. The end of the 62 weeks therefore coincides with the end of the 69 weeks. At the end of 62 weeks, the Messiah will be exterminated. Here the number 69 is not mentioned. The number 62 already appeared in

Daniel 5:31

- 1 And Darius the Mede received the kingdom, being about sixty-two years old.

The word "about" does not mean that it was approximately his age. It indicates his exact age, but that is of minor importance. The story of Daniel in the lions' den starts with the mentioning of 62 years. Daniel was thrown into the lions' den, a stone was rolled before it, and the stone was sealed. (Daniel 6 : 17, 18) Early the next morning the seal was broken, the stone rolled away, and Daniel was pulled up from the pit. The same is found in Psalms 22 : 21, " Save Me from the lion's mouth, ..." which applied to the Lord Jesus. In any case, the history of Daniel in the lions' den is a picture of the death and resurrection of the Lord Jesus Christ. The history of 'the death and resurrection of Daniel' begins with the mentioning of 62 years. By the 62 weeks of Daniel 9, we are focused on the death (and resurrection) of the Lord Jesus. It is stated here in very hidden form, but all matters regarding the death and resurrection of the Lord Jesus Christ are hidden in the Old Testament. The 62 weeks of Daniel 9 led to the extermination of the Messiah. He was killed, although the Hebrew verb ('kaarath'), which here is translated "to be cut off", need not necessarily refer to "to be killed". For example, the verb is also used to "make" a covenant. It is often translated "cut off". (Numbers 13 : 23; Joshua 4 : 7) Here in Daniel 9 it says that the Messiah would be cut off, but it is more or less in a hidden form.

Daniel 9 : 25 already stated that there would be a period of seven and 62 weeks until Messiah, the Prince. After those 62 weeks the Messiah was there, but He was cut off. The line of the Messiah's coming in glory at the end of the 70 weeks was cut off after 69 weeks. Daniel 9 : 26 continues, "but not for Himself." This is a bad translation. "But not for Himself" is a correct statement in itself, but it is not the translation of the Hebrew words here. Literally it says: "There is not for Him" (= but He will not have). This does not mean "He will die" or "He will lose his life". Those who have studied Biblical prophecy well may answer the question, "What will He not have?" immediately. Messiah - the Prince - was to come. The promised Seed of David is awaited in accordance with the promises God has made. At the end of the 69 weeks, that Seed finally appeared. Only seven years had to pass before the official establishment of His kingdom. However, at the end of the 62 weeks, He was cut off. The Messiah was cut off, so He did not have His kingdom. The word "kingdom" can be quietly omitted because one is supposed to know that it is about that.

He is called here "Messiah, the Prince". "Messiah" means "Anointed One". David was anointed and therefore he would have a kingdom. Priests and prophets were also anointed, but "anointing" usually indicates kingship. He was cut off and did not get His kingdom (yet). The word "Prince" means "monarch". "Monarch" and "Prince" both indicate the same thing, namely

that it is "the first". The monarch is the first, which also applies to a prince. It is about Messiah, the Prince. It points to the Messiah, who will inherit the throne. In the Old Testament there were the king and the princes. (including 1 Chronicles 13 : 1) David is the king here in 1 Chronicles 13 and the princes are the possible heirs to the throne. Messiah, the Prince, is not the King. Although He is anointed King, He would reveal His kingdom later. From God's point of view, He IS anointed and HAS received kingship. The resurrection of Christ is the same as the anointing of Christ. At that moment He was appointed. From then on, it will take centuries before He will reveal His kingdom. Yet all power in heaven and on earth has been given to Him. (Matthew 28 : 18) David is an example of this. He was anointed king by God. However, it took a while for his kingdom to become public. David was in no hurry to claim that kingship. In our day the situation regarding Christ is exactly the same. After seventy weeks, the kingdom of the Messiah will become public. At that time, it will not be "Messiah, the Prince" but "Messiah, the King". This is the same as "Christ the King". Daniel 9 speaks of "Messiah, the Prince". He has been designated an Heir, but in practice He does not yet occupy the throne. The total period of 69 weeks led to the days of the first coming of the Lord Jesus. When it is accurately calculated, it turns out that the 69 weeks ended exactly on the day of the so-called "triumphal entry into Jerusalem". This was the Sunday prior to the death of the Lord Jesus. It was exactly one week (of days) before His resurrection. The calculation begins on Nisan 1 of the year 445 BC, which corresponds to March 14, 445. The "triumphal entry into Jerusalem" was on Nisan 10 of the year 32, which corresponds to April 6. The calculation is as follows:

Calendar year B.C.	.	445
Calendar year A.D.		31
476 years x 365 days	=	173.740 days
March 14 - April 6	=	24 days
Leap days: 476 : 4 = 119 - 3	=	116 days

Total	=	173.880 days

Three days have to be subtracted from the leap days, because there were three century years that cannot be divided by 400. The number of days from the exit of the word to the day of the triumphal entry into Jerusalem is 173,880 days. This is exactly equal to the number of days of the 69 weeks (= 69 x 7 years = 483 x 360 days = 173 880 days). The last week (seven years) from Daniel 9 is yet to expire. After the 69 weeks, a week (of days) passed, after which the Lord Jesus Christ rose from the dead. At His resurrection, He was officially made King. His kingdom was

not made public. The week (of days) that elapsed between the triumphal entry into Jerusalem and the resurrection of Christ is highly prophetic.

The entry into Jerusalem took place at the end of the 69 weeks. After the 62 (and thus after the 69) weeks, the Messiah would be cut off. The Messiah would die, which actually happened. He was crucified five days after the triumphal entry. The triumphal entry is mentioned in Luke 19, among other Scriptures, and there are remarkable statements.

Luke 19 : 28-44

- 28 When He had said this, He went on ahead, going up to Jerusalem.
- 29 And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples,
- 30 saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here.
- 31 And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.'
- 32 So those who were sent went their way and found it just as He had said to them.
- 33 But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"
- 34 And they said, "The Lord has need of him."
- 35 Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.
- 36 And as He went, many spread their clothes on the road.
- 37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,
- 38 saying : " 'Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!'"
- 39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."
- 40 But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."
- 41 Now as He drew near, He saw the city and wept over it,
- 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.

- 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,
- 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

In the New King James translation, above this section it says: "The Triumphal Entry". This heading is incorrect. It was not an entry! It was a journey to Jerusalem. When the Lord saw Jerusalem, the journey ended. He went to Jerusalem afterwards, but that was not an entry. This festive event ended at "the descent of the Mount of Olives". (Luke 19 : 37) People did not enter the city festively, because the party ended in an anti-climax. In Luke 19 it says that the Lord Jesus sat on a colt. Matthew 21 : 1 etc. speaks about a donkey and her colt. This is consistent with

Zechariah 9 : 9

- 9 Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey.

The Lord Jesus sat on the donkey foal **see note 5** and was thus connected to the animal (became one with it). The Lord Jesus travelled, and their clothes were spread on the road. (Luke 19 : 36) As He approached the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice. (Luke 19 : 37) It does not say here that the whole crowd rejoiced. Only the disciples began to rejoice. They praised God and said, "Blessed is the King." That King not only came in the Name of the Lord, but He bore that Name Himself. He is the Lord Himself. He is the Christ of the Scriptures. "In the Name of the Lord" means "in harmony with all that has been said about the Lord". "In the name of someone" indicates who that someone is. They further said, "Peace in heaven and glory in the highest." Apparently, they knew that peace and glory would be established in heaven first and then on earth. The Pharisees wanted the Lord to punish His disciples. The Lord replied that the stones would immediately (= soon) call out in their place. According to Luke 19 : 44, these are the stones of the temple. They are therefore an image of the faithful of the present dispensation, who are living stones of a spiritual temple. (Ephesians 2 : 19-22; 1 Peter 2 : 5) The stones of Jerusalem and of the tem-

Note 5

The donkey is an image of Israel, which has always been tied up. A donkey is a beast of burden. The donkey is also an image of the believer, living under the law (bondage), who seeks freedom. This is why in connection with the arrival of the first king of Israel it speaks of donkeys that were lost. While Saul was looking for the donkeys, he was anointed king. When he was anointed king the donkeys appeared to be found. They turned out to be "home". (1 Samuel 9 : 1 - 10 : 2) This makes Saul a type of Christ. Donkeys are always tied up, but they seek freedom. The believer should seek his freedom because he needs "freedom". A grumpy donkey is an image of a believer who does not belong in this world. He does not want to be made subservient to this world.

ple would be broken down. These stones hereby speak of the scattering of Israel. The positive side is that living stones are being put together to form a temple of God. Those stones form the present Church and of course those stones also speak. When the Lord approached the city and saw the city, He wept over the city. (Luke 19 : 41) He said:

Luke 19 : 42

42 If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.

This is spoken to Jerusalem. Jerusalem was also meant to know (and acknowledge) the things that made for her peace. The disciples knew it, and they rejoiced. (Luke 19 : 37) Jerusalem was meant to join, rejoice and cry, "Blessed is the King, who comes in the Name of the Lord." Jerusalem, however, did not. The Lord then says something very special : "Especially in this your day". Here the emphasis is on this special day, although no date is mentioned. Jerusalem was to recognize Him, but it had to be on that special day. It not only says "your day", but it is reinforced by the word "this" in front of it : "this your day". So, it is a very special day. By using "even you" at the beginning of this sentence, it is reinforced even more. This special day was Nisan 10, the day after the Sabbath, the Sunday. It was the Sunday before Easter, the day of the resurrection. This day is known to us as 'Palm Sunday'. On this day, Nisan 10, the Easter lamb had to be taken home. (Exodus 12 : 3) The lamb had to be added to the household. The true Passover Lamb - Christ - (1 Corinthians 5 : 7) here appeared at the gates of Jerusalem, the house of Judah. The true Passover lamb was taken in on this day, Nisan 10.

With "this your day" it is not only about the exact day, but also about that day in that year. It turns out to be exactly 69 x 7 years (of 360 days) after "the going forth of the command". This your day was the last day of the 69th week. At the end of the seventy weeks, the Messiah would come in glory to reveal His kingdom. He appeared at the end of the 69 weeks. Jerusalem did not want to accept Him as King. As a result, the kingdom was not revealed. On the contrary! The kingdom disappeared. Messiah the Prince did not get a kingdom on earth. His disciples proclaimed Him King, but Jerusalem did not want Him. After His resurrection, Jerusalem still did not want to accept Him as King. To Israel was directly preached that Jesus was the promised Christ (Messiah), who suffered and died to take away the sins of the people. (Acts 2 : 22-36; 3 : 12-26) He rose from the dead to bring in everlasting righteousness. (Daniel 9 : 24; 2 Corinthians 9

: 9) By His resurrection He became the author of eternal salvation to all who obey Him. (Hebrews 5 : 9) However, Israel did not want Him. Because Israel did not accept Him after the resurrection, His kingdom was taken from her. (Matthew 21 : 43) The kingdom was intended to be revealed by the end of the 70th week. However, at the end of the 69 weeks, the kingdom was taken from Israel. So how did it go on? The Lord gives the answer in Luke 19 : 42, "But now they are hidden from your eyes." The Lord did not say that the King or the kingdom would not come! He just said it would be hidden from Israel.

John 18 : 33-37

- 33 Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?"
34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"
35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"
36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."
37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

The Lord was surrendered by the Jews. So, he was not recognized by them as the King of the Jews. That is why the Lord said: "NOW My kingdom is not from here (= from this world)". This means that it will be "from here" anon. The kingdom is there now, but that kingdom is not "from here" now. The kingdom did not come with observation, which was already foretold by the Lord. (Luke 17 : 20) Cannot the kingdom be observed? Cannot that kingdom be known then? Yes! It says that the kingdom does not come with observation, which means that the kingdom would come in hidden form. The kingdom is not from here (= out of this world). It will be revealed in this observable world in the future, but not yet. The kingdom of Christ is hidden from Israel, but also from every unbeliever. It is known to those who want to live under the law that the Lord is King, but it is still hidden from them, because in practice they have no part in it. One sees the Lord as King, but in the practical life one does not live from it.

The Lord announced that enemies would build an embankment (= a wall behind which one lies) around them, surround them and close them in on every side. (Luke 19 : 43) This is a siege that would be placed around the city. One would be levelled to the ground. (Luke 19 : 44) This is similar to what was said to Adam: "You shall return to the ground, for out of it you were taken; for dust you are, and to dust you shall return." (Genesis 3 : 19) He came from the earth and would return to the earth. In other words, nothing would remain of it. Here it is applied to the city of Jerusalem. This is understandable from the prophecy of Daniel 9, because that prophecy mainly concerns the Jewish people and Jerusalem. After all, the seventy weeks started when people were allowed to return and rebuild the city. The city was rebuilt at the end of the first seven weeks. Here in Luke 19, the King appeared before the city and announced its destruction. That King wanted to set up His throne in the middle of Jerusalem, but Jerusalem did not want Him. Instead, enemies would build an embankment around her. The city would be destroyed because it did not recognize the time of its visitation. (Luke 19 : 44) It does not say that she did not recognize the visitation, but that she did not recognize the time of her visitation. The Lord reproached the people of Jerusalem for not knowing the date. So, they could have known that date! The Lord expressly communicates His plans so that one meets God's requirement before the appointed date: to believe in God's Word and to accept the Lord Jesus Christ as the Messiah. One did not know the time. Therefore, His kingdom has not been visibly established over Israel. Instead, a siege was made around Jerusalem that led to total destruction.

We now return to Daniel 9. We know that the 69 weeks are over. After those 69 weeks, Messiah, the Prince appeared. He received no kingdom. In Luke 19, the Lord announced the siege of the city and its destruction. This means that in the one week remaining, a siege will have to be made around the city, the city will have to be captured and then destroyed. Ultimately, the people will still have to come to faith, because from Daniel 9 : 24 we know that after seventy weeks the kingdom of the Messiah will come over a believing Israel and a believing Jerusalem. After 69 weeks, after the so-called "triumphal entry into Jerusalem", Jerusalem would be destroyed. This would happen within the seventieth week. It should also have to lead to the conversion of Jerusalem, in order for the kingdom to come. That kingdom would be established at the end of the seventy weeks. Now there is a problem: it has not happened! In A.D. 70, the city of Jerusalem was indeed destroyed, and the city captured. No stone was left on top of the other. The piece of wailing wall that remained cannot be reckoned as part of the original temple. Jerusalem was destroyed, but not during the seven years that passed after the 69 weeks. Daniel 9 shows

that the seventieth week has not been fulfilled in the past. Had that week been fulfilled, the kingdom of Christ would have been revealed by now. It is clear from the letters of the New Testament that His kingdom is not revealed in our day. The seventieth week did not lead to the revelation of the kingdom. Yet the Bible says that it would take seventy weeks (= 490 years) for that kingdom to be revealed. It can only be concluded from this that the seventieth week did not start immediately after the 69 weeks.

Some say that after the 69 weeks, Israel did not want, and therefore the seventieth week lapsed. This is incorrect. The events that are mentioned in relation to the seventieth week have happened in the past. However, that was not the seventieth week. A siege was made around Jerusalem. That siege was broken, giving people the opportunity to leave the city. From the prophecies one could have known that another siege would be made, after which the city would be destroyed. However, most people at the time listened to false prophets and not to the prophetic Word of God. The false prophets said the city would be saved. Most people listened to these prophets, stayed in the city and were murdered. It was the same in Nebuchadnezzar's time, and it was the same in 70 AD. It is known that, after the lifting of the first siege, many believers fled the city. They took refuge in the city of Petra (= Sela). After some time, the armies of the Romans returned. The city was destroyed, and all the inhabitants of Jerusalem were murdered. They were crucified outside the city. This was not the fulfilment of the prophecy of Daniel 9. The events were consistent with that prophecy. However, it was not in accordance with the time God had set. That destruction did not lead to the conversion of Israel and the manifestation of the kingdom of Messiah. The last week of seven years did not immediately follow the 69 weeks. The Bible says seventy weeks will pass. Since the seventieth week has not yet expired, that week will come in the future. The believer believes this because it is in God's Word.

The prophecy of Daniel 9 has an interruption. Daniel 9 : 26 does not start with "In the seventieth week", but with "After the sixty-two weeks". "After the sixty-two weeks" could mean "in the seventieth week". Whether it would indeed be in the seventieth week depended on whether Israel would come to accept the Lord Jesus Christ as the Messiah. That did not happen and therefore the seventieth week did not immediately follow the 69 weeks. The last week is only mentioned in Daniel 9 : 27. Some say that this cannot be the seventieth week, because that seventieth week would already have been mentioned in Daniel 9 : 26. "After the sixty-two weeks" is explained as "in the seventieth week". Daniel 9 : 27 cannot then

speak of the seventieth week. Subsequently it is said that the history of salvation can apparently be divided into seven-year periods, as shown, for example, in the 'sabbath year'. (Leviticus 25 : 2-4) Moreover, this 'sabbath year' has never been held. There are others who have come up with variations on the above idea. They make it a period of 2,520 years (7 years of 360 days is 2,520 days). Some make it periods of 1,260 years, because the seventieth week can be divided into two. (for example, according to Daniel 9 : 27) Some even go as far as to draw such calculations through the time of the Crusades, each period leading to a special event. These are just a few examples of human thoughts that have nothing to do with the Bible.

Daniel 9 : 26 says that the Messiah would be cut off after 69 weeks. This happened five days after the end of the 69 weeks. The 69 weeks ended on the tenth of Nisan and on the fifteenth of Nisan (the Friday after) the Lord was crucified. The Lord still ate the Passover lamb (on Nisan 14) and died on Nisan 15. The Lord died on the sixth day of the week (Friday). Man appeared on the sixth day to subdue the earth. (Genesis 1 : 26-31) On the sixth day, the Son of man should appear to submit the earth to Himself, but He was crucified. Instead of submitting the earth and being proclaimed King, He was killed. Before He reappears in the sixth dispensation (of which the sixth day is a type), another human will first appear, who will be characterized by 666. The Messiah was cut off after the 69 weeks, not for Himself (He would not have). Then it says, "And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined." There will be a people and a prince. It will not be a king, but someone who will lead that people. The city and the sanctuary will be corrupted. (Luke 19) They did not know the time of the visitation. Therefore, Jerusalem was surrounded and then destroyed. The same is said here in Daniel 9 : 26. After a total of 69 weeks there would come a prince of a people. This prince would destroy (= throw to the ground) the city and the sanctuary. The end of that prince will be with a flood. Until the end of the war desolations are determined. This means that those devastations would come after 69 weeks.

Daniel 9 : 27 says that prince "shall confirm a covenant with many for one week". Daniel 9 : 25 states the 69-week period, and Daniel 9 : 27 states the seventieth week. So, in Daniel 9 : 26 we find an interruption between the 69 weeks and the seventieth week. This reasoning is a bit too black and white, because Daniel 9 : 26 does indeed lead to the end of the seventieth week. It says, "till the end of the war desolations are determined." What does "till the end" point to in this verse? "Till the end" refers to the end of

the seventy weeks, for this prophecy speaks of seventy weeks. Until the end of the seventy weeks there will be war and desolations. "Desolations" indicates that there must be at least two desolations. The first desolation was in the year 70 of our era. The second desolation is yet to come. The first desolation did not occur in the seventieth week, but after the 69th week. The second desolation falls in the seventieth week. Daniel 9 : 26 says that those desolations will be until the end. It must be concluded from this that the second desolation will only come at the end of the seventieth week. The Bible confirms that. The tragedy of this is that the desolation has begun since the 69th week while the seventieth week has not yet arrived. The issues that characterize the seventieth week already began after the 69th week. Those desolations are also there today. Although there is currently a slight revival in the land of Israel, this will only be short-lived. Since the 69th week, the country has been little more than a desert.

Daniel 9 : 27

27 Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

The "he" from Daniel 9 : 27 is the prince from 9 : 26. This is not to say that it is the same person who performed at the time. A prince is an heir to the throne. When he dies another one will take his place immediately. "Prince" is not a name, but a title. The same goes for the people mentioned in Daniel 9 : 26. By "the people" to come is meant the people of the world empire of those days. It is about the rulers of the world of those days. At the time of the Lord's first coming, these people were Romans. Their prince turned out to be the commander in chief by whom Jerusalem was taken. There will be another world empire in the future. This is stated in the previous chapters of the book of Daniel. It does not say that this will be the Roman Empire, although many think so. That future empire will also have a king. This prophecy uses the same words for the same circumstances, although the same circumstances sometimes take place in completely different times and also under completely different names. At the first desolation, the people were Romans, with Titus as prince (70 AD). However, this prophecy could also refer to the Syrians led by Antiochus Epiphanes, who conquered Jerusalem in 170 B.C. In the future there will be another empire with a prince. The name of that

man is not (yet) known. This prince is described in various ways in the Bible, but his exact name is not mentioned. It will not be a Roman and that people will not be the Roman people. He will prove to be the official representative of the Gentiles.

The prince who is to come shall confirm a covenant with many. Literally it says "the many". It says: "Then he shall (with) the many ..." This is about the Gentiles with their prince. Those Gentiles make a covenant with "the many". There is only one people outside the Gentiles: Israel. So "the many" refers to Israel, the Jewish state. The Jewish state makes a covenant with the Gentiles, from which it follows that it is an unbelieving state. This covenant is made during the seventieth week. The state of Israel is unbelieving. For as soon as the Jewish state comes to faith, the Messiah appears. It says "the many", because it is known who those many are. It is a covenant between the Gentiles and the unbelieving Jewish state. This covenant will be made with the unbelieving Jewish state; not with all Jews. In the days mentioned here, some of the Jews belong to the Jewish state. Another part has no part in that Jewish state. This last part is currently the largest. Only a minority of the Jews are now part of the Jewish state. Most Jews are not part of the Jewish state and many of them consciously do not want to be. The Jewish state will make a covenant with the Gentiles, but it will be a failure.

The initiative for this covenant comes from the pagan prince. That prince shall confirm a covenant with the many. It actually only says: "And he shall confirm the many covenant". For the sake of legibility, the article "a" is added, but this article does not exist in Hebrew. Many think of "a covenant" as the covenant of the law. They think that "he" does not mean a person, but God Himself. They believe that in the future God will reaffirm the covenant of the law with Israel. This is incorrect because Christ is the end of the law for righteousness to everyone who believes. (Romans 10 : 4) The law was completed through the death of the Lord Jesus. The Lord who Himself fulfilled the law through His death (Matthew 5 : 17) does not put that law on the people again, because they have not been able to bear that yoke in the past. (Acts 15 : 10) The one who is called "he" is the adversary of the Lord. He is called "the beast from the sea" in Revelation 13. In the book of Daniel, he is called "the beast" or "the little horn" (Daniel 8 : 9) (for further explanation see chapters 5 and 7). With this person the Jewish state will make a covenant, namely a covenant with death, (Isaiah 28 : 15, 18) as the covenant with Egypt is called. At the time, Israel made a covenant with Egypt, which was then the most powerful empire. The Lord said it was a covenant with death that would destroy Israel.

Many believers begin to call "Hallelujah" as soon as Israel makes a (peace) covenant. They would be very happy for Israel, but it is an abomination in the sight of the Lord. The Lord calls it idolatry. That is why Daniel 9 : 27 also speaks of abominations (= an idol). The word "wing" also indicates an idol under which one seeks protection. (compare with Hosea 4 : 19) In connection with this future covenant, even an idol will literally be erected as a sign of that covenant. The prince with whom Israel will make that covenant will prove to be a Palestinian (= Philistine). Since this covenant will be made with a Palestinian prince, that idol will undoubtedly be dedicated to Dagon, the god of the Philistines. Then the Lord Himself will appear in that temple of Dagon, of which the ark of the covenant is an image. (1 Samuel 5 : 2-7) So the history of 1 Samuel 5 is prophetic. "Confirm" is explained in Daniel 6.

Daniel 6 : 6-9

- 6 So these governors and satraps thronged before the king, and said thus to him : "King Darius, live forever!
- 7 All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.
- 8 Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter."
- 9 Therefore King Darius signed the written decree.

Daniel 6 : 7 says "make a firm decree". 6 : 8 says "establish the decree". This means the same thing. "Sign the writing" is the same as signing a decree. Darius signed this decree. Three things are said : "make a firm decree", "establish the decree", and "sign the writing". So, a decree is confirmed (or : made firm) by signing it. First the decree was written, but that decree only came into effect after a date and signature were placed under it. Such a law / decree could not be revoked. (Daniel 6 : 9) That is why Darius signed that writing / decree. (Daniel 6 : 10) That it was signed is repeated several times. (Daniel 6 : 11, 13, 14) The seventieth week begins on the day the covenant with the "many" is signed. When Israel makes a covenant with this pagan prince, it will be exactly seven years before the one with whom Israel had a covenant for much longer appears. Those last seven years will lead to the establishment and manifestation of the Messiah's kingdom over the Jewish people and over Jerusalem. At the end of those seven years, what is written in Daniel 9 : 24 has been completed. This

fulfils this prophecy and is therefore known. When the last seven years begin, the long-suffering of God has ended. The making of this covenant also marks the end of our dispensation, or the day that this covenant is made is the same day the Church is taken up to heaven. On the day when the two beasts of Revelation 13 make a covenant, those who are called not to wrath but to salvation, are 'evacuated'. The pagan leader of the future will make a covenant with the unbelieving state of Israel. The seventieth week begins when this covenant is signed. That covenant will be for "a week". The covenant cannot last longer than a week (= seven years), because at the end of those seven years the Messiah will have established His kingdom over Israel. Then He will remember His covenant with Israel. In the middle of the seventieth week he will stop the sacrifice and the offering. (Daniel 9 : 27) By that, the seventieth week is divided into two.

Sacrifice and offering

Until the middle of the week there will be sacrifice and offering. This prophecy is about the Jewish people and about Jerusalem. This means that the Jewish people will have instituted the sacrifice and offering again. The conclusion I draw from this is that the alliance between the Jewish state and the pagan ruler will provide (partial) restoration of Jewish worship. That worship will be restored at the holy place. The Bible gives no reason to suppose that during the seventieth week there will be a temple in the holy place. It speaks about "the holy place". (Matthew 24 : 15) It also speaks of "the sanctuary". (Daniel 8 : 13; 11 : 31) A temple is indeed a sanctuary, but a sanctuary is not yet a temple. The sacrifice and offering refers to a literal sacrifice and offering. The cessation of it is sometimes explained as an image of the death and resurrection of the Lord Jesus Christ. This is a misunderstanding based on the idea that the seventieth week began at the beginning of the Lord's public performance. About 3,5 years later He was indeed crucified. This explanation is given because it is believed that the seventieth week is long past. On the contrary, the ending of His public performance meant the end of the 69 weeks. The 69 weeks did not end at the baptism of the Lord Jesus at the beginning of His performance, but five days before the life of the Lord Jesus ended. The seventieth week is still in the future. The first seven weeks were literal seven-year weeks and speak of a literal rebuilding of Jerusalem. The other weeks also have a literal meaning. It is therefore not correct to give the other weeks only a spiritual meaning. This is the literal explanation of this prophecy and this also applies to the seventieth week. The seventieth week literally starts with the literal signing of a covenant. This apparently has to do with a literal (partial) restoration of worship.

The Jewish state will make a covenant with a pagan power. That pagan power will prove to be an Arab power, namely Iraq. If the Jewish state makes a covenant, it will be given space for all kinds of things, including a partial restoration of worship (= its own Jewish rituals) in Jerusalem. Moreover, this is the ideal of the United Nations. Jerusalem should be and remain an international city. Jerusalem must be the city of the Christians, the Jews and the Mohammedans, because it is the holy city for all of them. This aim will be realized in the future. However, that covenant will be broken after 3,5 years, because covenants between nations are unreliable. The pagan world power will take full control of the Jewish state. Sacrifice and offering will cease. In addition, it says that on the wing of abominations shall be one who makes desolate. This term refers back to the previous chapter of Daniel and is also referred to in Daniel 11 : 31 and 12 : 11. In Daniel 8, it is announced that a future monarch will take away the sanctuary. (Daniel 8 : 11) This prince is called "a little horn" in Daniel 8 : 9. This is a vision and therefore there is imagery. Daniel 8 : 10 speaks of "the host of heaven". In Daniel 8 : 10 this army is described as "the stars". "Stars" are a description of the posterity (seed) of Abraham (Genesis 15 : 5), namely the sons of Jacob. (Genesis 37 : 9, 10) So the stars are at least an image of Israel. In the future there will come a prince who will magnify himself against Israel (see chapter 7). Some of the host, namely, of the stars, will be cast down and trampled on. The stars will be humiliated and trampled on. This little horn will magnify itself even against the Prince of that army, namely God. The sacrifice of that Prince and His dwelling, namely His sanctuary, will be thrown down.

What is described in Daniel 8 is primarily applied to an event that occurred during the 62 weeks. This event itself is not mentioned in the Bible. It applies primarily to Antiochus Epiphanes, who oppressed the Jews. He stopped worship in the temple (168 BC). He obliged the Jews to sacrifice pigs to a statue. That statue was erected in the temple in honour of Jupiter (= Zeus). This event is a model for future events. Daniel 8 speaks of the events of Antiochus Epiphanes' days. Events of the same nature will be repeated later in the 70th week. Daniel 9 talks of the wing of abominations and one who makes desolate and Daniel 8 talks about the desecration of the temple (the sanctuary). This involves the erection of an idol dedicated to the god of this century (= satan). The erection of an idol is also found in Daniel 2 and 3. An "abomination" is a demigod or an idol. A "wing" indicates protection. In this connection this also points to an idol, because one does not expect protection from God. Such an idol was erected in the days of Antiochus Epiphanes and such an idol will be re-erected in the future. This happens in the middle of the seventieth week.

In Revelation 13 we find the erection of a statue in honour of the beast from the sea. From the prophecy of Daniel 9, we know that this will happen in the middle of the seventieth week. From the moment this statue is erected there will be destruction. This does not mean that the destruction will only start then. From Daniel 9 : 26, we know that after the 62nd week, the Messiah would be cut off and a prince would come. It says that till the end (= end of the seventy weeks) there will be "war" and determined "desolations". This means that there will be desolations from the end of the 62nd week to the end of the seventieth week. In Daniel 9 : 27 it is said that the destroyer will act in the second half of the seventieth week (from the middle of the seventieth week). This means that there will be greater destruction than ever before. How it continues is not mentioned; this was already communicated in Daniel 9 : 24. At the end of the seventy weeks, the kingdom will come over Judah and Jerusalem. This kingdom will be established over all nations, but this is not spoken of in this prophecy. This is only about Jerusalem and the Jewish people.

When the time of (parts of) the seventieth week is measured, different expressions are used:

a) time and times and half a time. (Revelation 12 : 14; Daniel 7 : 25; 12 : 7)

"Times" is a 'dualis', which should be translated 'double time'. This is about '3,5 time'. "Time" indicates a period. This indicates one half of the seventieth week.

b) 42 months. (Revelation 11 : 2; 13 : 5)

The 42 months correspond to 3,5 years (3,5 x 12 months).

c) 1260 days. (Revelation 11 : 3; 12 : 6)

When we calculate, it turns out that a month in the Bible consists of thirty days (1260 : 42 = 30). A year consists of twelve months, which means that a year consists of 360 days. This can also be seen from Genesis 7 : 11 and Genesis 8 : 3, 4, where it appears that 150 days equals five months.

When calculating Biblical prophecies, we should always keep in mind that a year in the Bible consists of 360 days, while a year on our calendar lasts 365,2424 days. For very accurate calculations it is therefore necessary to calculate with days instead of years.

3. Prophecy in Matthew

Matthew 24 : 1-3

- 1 Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.
- 2 And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down."
- 3 Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"

After the so-called "triumphal entry into Jerusalem", the Lord entered Jerusalem. However, he never spent the night there again. Every night He returned to the Mount of Olives, into the house of Lazarus, Mary, and Martha. He came to Bethany on the eighth nisan and spent the night there. (John 12 : 1) The next day, the Sabbath (= Nisan 9), the sick came to Him and He healed them. (John 12 : 9) It does not say that it was the next day, but that can be deduced from John 12 : 12, which says "the next day". That turns out to be Nisan 10; the day of the so-called "triumphal entry". On the Mount of Olives, He spoke of things that would happen to Jerusalem. He began doing that on the day of the "triumphal entry". The most comprehensive account of His speeches is found in the Gospel of Matthew. Chapters 24 and 25 contain the speech that the Lord gave on the Mount of Olives, which is a summary of several speeches. This is evident from the other two reports of this speech, which stress entirely different matters. These reports use almost the same words, although they are applied to other matters. In addition, completely different words are used, while talking about the same matters.

The Lord departed from the temple and from Jerusalem. His disciples came to Him to show Him the buildings of the temple. This was the fourth temple, the temple of Herod. Everything that is 'four' is temporary and will pass. "Assuredly" is the translation of the Greek word "amen". It is used to emphasize certain things. The Lord said that not one stone would be left on another (stone), that would not be thrown down. The Mount of Olives is actually a type of the days we live in now. It is a type of the hidden kingdom of the Lord. The kingdom has not been revealed and is therefore not in Jerusalem. It is hidden and therefore outside of Jerusalem. The Lord sat on the Mount of Olives. It does not say that He

was in a house, but if He was in a house, it was the house of Lazarus, which had been dead and raised again. Only the disciples came to the Lord. The disciples are therefore an image of the Church. When only the disciples speak to the Lord, it is always an image of the Church. The disciples asked the Lord, "When will these things be, what will be the sign of Your coming and of the end of the age?" The disciples asked three questions. "These things" refers back to the previous verse. The disciples asked when the temple would be torn down and for the sign of the coming (Greek: *parousia* = presence) of the Lord. The devastations will continue until the end of the seventieth week. The final devastation will take place at the end of that seventieth week, after which the Christ will appear in glory. On the last day of the seventieth week, the devastation will be completed, and the Christ will appear. So, the disciples actually asked about the end of the seventieth week.

The last question was: What will be the sign of the end of the age (Greek: *aion*). This is not about the cosmos (= the world), but about the *aion* (= the age). 'Aion' is the denotation for a ruler. For example, the Bible uses the expression "King eternal". (1 Timothy 1 : 17) This does not mean "eternal King", but "King of the ages". The Bible also uses the expression "the course of this world" (= the *aion* of this cosmos; Ephesians 2 : 2). It says who it is, namely, "the prince of the power of the air". The *aion* turns out to be Satan as ruler of the cosmos. At the end of the age, Satan will be bound for a period of a thousand years. (Revelation 20 : 1-3) Note: "the end of the age" is not the same as "the end of the seventieth week"! These questions from the disciples are really just one question. The destruction of the temple and the appearance of the Lord in glory form the transition from the seventieth week to the revealed kingdom. The Lord is going to answer these questions from Matthew 24 : 3. In Matthew 24 : 4-14, the Lord provides a first answer to the disciples' questions. Matthew 24 : 14 contains the announcement of the preaching of the gospel and of the end of the age.

Matthew 24 : 15-25 : 46 provides a second, more detailed answer to the same questions. The last part of this second answer also speaks of the preaching of the gospel and the end of the age. That end is evident from Matthew 25 : 14, where the servants were first held accountable. (from Matthew 25 : 19) Then all nations will be held accountable by the Lord (the King!). (from Matthew 25 : 32)

Matthew 24 : 4-14

4 And Jesus answered and said to them : "Take heed that no one deceives you.

- 5 For many will come in My name, saying, 'I am the Christ,' and will deceive many.
- 6 And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.
- 7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places.
- 8 All these are the beginning of sorrows.
- 9 "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake.
- 10 And then many will be offended, will betray one another, and will hate one another.
- 11 Then many false prophets will rise up and deceive many.
- 12 And because lawlessness will abound, the love of many will grow cold.
- 13 But he who endures to the end shall be saved.
- 14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

At the end of Matthew 24 : 6 it says, "... but the end is not yet." This means that the wars that are going on today are not a sign of the approaching end, for the Bible says here that it is not. The Lord announces that one nation will fight against another. There will be a conflict between nations and kingdoms. This was not the case before the end of the 69 weeks. Before then, empires were conquered from each other. Furthermore, the Lord announces famines and earthquakes in various places. (verse 7). The word "pestilence" does not appear in the Greek root text. All these things are the beginning of sorrows. (verse 8) The disciples asked about the end, but the Lord started His answer to the question at the beginning. In verse 9 it speaks of "tribulation", but not the great tribulation is meant, because that is only mentioned in verse 21. He who endures to the end will be saved. (verse 13) What must he endure? He must persist in faith! Man is always justified on the basis of faith, and that is also true in this section. The one who perseveres to the end is not deceived (for which the Lord warned in verse 4). The one who is not deceived remains faithful to what was originally preached. The one who endures to the end believes what God has said. He will hold on to the prophetic Word which is very firm and shines like light in a dark place. (2 Peter 1 : 19) He who does not endure lets go of the Word of God and gives it his own interpretation.

The gospel of the kingdom will be preached in all the world as a witness to all nations, and then the end will come. (verse 14) The end of what? Then the end of the age (of verse 3) will have come. The disciples asked about the end of the age. This is not about the end of the seventy weeks. It is about the end of the age. For Jerusalem and for the Jewish people the end of the age will be at the end of the seventieth week, as we have already seen in Daniel 9. However, Matthew 24 does not speak of Jerusalem and Judah, but of all nations. Since the kingdom begins with Israel, the end of the age for the nations will be later than for Israel. For the nations, the end of the age is after the seventieth week. Matthew 24 speaks of what will happen after the 69 weeks. The 69 weeks were at that moment completed. In Matthew 24 and 25, the Lord announced the destruction of Jerusalem, the end of the age, and the appearance of the Lord in glory. False Christs would arise. Wars, famines and earthquakes were to come, but that would only be the beginning of sorrows. The Lord spoke of the present dispensation. From this description the Christian persecution of the first centuries of our era can be recognized. It is all the beginning of sorrows and not the end. So, the fall of Jerusalem in 70 A.D. does not indicate the end of the seventieth week. The prophecies of Matthew 24 are therefore not fulfilled in 70 A.D. (Note : Luke 21 : 20 does speak of 70 A.D.). So, one will have to endure to the end. One will have to remain faithful to what God has said. Those who do not are called "scoffers" in 2 Peter 3 : 3.

2 Peter 3 : 3, 4

- 3 Knowing this first: that scoffers will come in the last days, walking according to their own lusts,
- 4 And saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

Those scoffers will say, "Where is the promise of His coming (Greek : parousia)?" Apparently, they do not believe what God said. A reward is set forth for those who remain faithful to the promises of His return in glory to establish His kingdom on earth. (2 Timothy 4 : 8; Revelation 3 : 10) Who will endure until the end of the age will be saved. (Matthew 24 : 13) For the Jews in Jerusalem the age ends at the end of the seventieth week of Daniel. It goes much further in Matthew 24, for the gospel of the kingdom will be preached in all the world as a witness to all nations. (Matthew 24 : 14) This preaching is not commissioned to the Church, but to Israel.

Israel and the preaching of the gospel

God has called Israel as His personal property. (Exodus 19 : 5) Israel was a kingdom of priests. (Exodus 19 : 6) Peter quotes this in his letter (1 Peter 2 : 9) and adds, "that you may proclaim the praises of Him who called you out of darkness into His marvelous light." The task of the king (and the kingdom) and of the priest (and the priesthood) is to proclaim the Word of God. The Hebrew word for 'king' is 'meleg'. This word is related to 'mal'aag', which means 'angel' or 'messenger'. The king was supposed to be a messenger. The king was supposed to transmit the message of God (His Word) to the people over whom he was appointed. The king is an image of the Lord Jesus, who (as the Word of God) is the messenger par excellence. God had chosen Israel. He had committed His Word to Israel. (Romans 3 : 1, 2) Israel had received the Word of God under administration and was responsible for it. She should not keep that Word of God to herself, but make it known to all nations. Matthew 24 : 14 says that the gospel of the kingdom will be preached to all nations as a witness. This will be done by Israel, which means that Israel will then have come to faith.

Israel will not come to faith until the end of the seventieth week (from Daniel 9). This means that this preaching of the gospel to all nations only takes place after the seventieth week. (see chapter 5) It is not surprising in this connection that the expression "the gospel of the kingdom" is used. After the seventieth week, it is about the extension of the kingdom of Israel to the nations. After the seventieth week, the kingdom has begun for Israel, but not for the rest of the nations. After the seventieth week, the gospel of the kingdom will be preached to all nations. This will lead to the submission of all nations to Christ. Whoever does not believe will perish.

The great missionary commission has been given to Israel, and she will fulfil it in the future. For the Church of the fifth dispensation there is evangelization, but that is not based on Scriptures from the gospels. When the gospel of the kingdom has been preached to all nations, the end will come. **see note 6** When will all these things happen? No dates are mentioned in Matthew 24 : 3-14. It speaks of the death and resurrection of the Lord Jesus Christ until the beginning of "the thousand years". It is possible to know things in more detail, for from Matthew 24 : 15, the Lord answers the same questions again on the basis of Old Testament prophecies.

Matthew 24 : 15

15 Therefore when you see the 'abomination of desolation,'

Note **6**

Note: it does not say that all nations will come to faith! When the gospel is preached to all nations, the end of the aeon will come (and "the thousand years" will begin). Those who will not have come to faith will be killed.

spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand).

Here is mentioned "the abomination of desolation". Some translate this with "the devastating abomination". The abomination (= idolatry) brings desolation, but that abomination itself will also be desolated. The prophet Daniel spoke of this abomination. Here the Lord refers directly to the prophecies of Daniel. Primarily it is about Daniel 9 : 27, which has already been discussed above. It is also mentioned in Daniel 8 : 13 and Daniel 11 : 31. A statue will be erected in the holy place. "Standing in the holy place" does not refer to Daniel himself, for he was not standing in the holy place. He had been brought to Babylon as a young man and remained there all his life. "Standing in the holy place" refers to the abomination of desolation. Daniel 8 : 11 speaks of "the place of His sanctuary". In the application of Daniel 8 to the days of Antiochus Epiphanes one can still speak about "the place of His sanctuary". Matthew 24 : 15 does not apply to the days of Antiochus Epiphanes, for those days had long since passed. Matthew 24 : 15 only says "the holy place." An abomination will be established in that holy place in the future.

Matthew 24 : 16-18

- 16 Then let those who are in Judea flee to the mountains.
- 17 Let him who is on the housetop not go down to take anything out of his house.
- 18 And let him who is in the field not go back to get his clothes.

When this idol is seen to be erected in the holy place, one will have to flee. "Judah" is the description for the Jewish country, the Jewish state. If one is in the present state of Israel, one will have to flee. It is not said which mountains are meant here, but from the Old Testament one can know that this refers to the mountains of Paran. In this mountain range lies the rock fortress "Petra" (or: Sela). This is the area of Edom. (Isaiah 63 : 1; Habakkuk 3 : 3) He who is on the housetop has no time to take anything out of his house. These are Jewish houses where the stairs are outdoors. Of course, he has to get off the roof, but he cannot enter his house. He will have to flee immediately. The time is so urgent that it is emphatically said that one should not take anything from his house. The same applies to the person who is in the field. He has no time to return home and get his clothes. He will have to leave very soon.

Matthew 24 : 19, 20

- 19 But woe to those who are pregnant and to those who are nursing babies in those days!
- 20 And pray that your flight may not be in winter or on the Sabbath.

There is no public transport on a Sabbath, so people will have to flee on foot. This will certainly lead to serious problems for pregnant women; especially when it is winter. People will have to leave the country with great haste. In that case, pregnancy, winter and Sabbath are major handicaps.

Matthew 24 : 21, 22

- 21 For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.
- 22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

This is the great tribulation. That tribulation is very great. There has never been such tribulation since the beginning of the world (Greek: cosmos) and it will never come again. It is the greatest tribulation imaginable. The great tribulation will begin "then", when the abomination of desolation will be erected. This will happen in the middle of the seventieth week. The great tribulation is said to begin in the middle of the seventieth week. This means that the great tribulation will last 3,5 years, until the end of the seventieth week. This, of course, applies only to the Jews and to Jerusalem, for the 70-week prophecy spoke of them. Matthew 24 does not mention 3,5 years. These 3,5 years come from Daniel 9. The great tribulation begins in the middle of the seventieth week and lasts until the end of the seventieth week. So that great tribulation lasts 3,5 years. This is true for the Jewish people and for Jerusalem. This only applies to the Jewish state! It is not even about Jews scattered elsewhere in the world. Furthermore, it says "... such as has not been since the beginning of the world ...". This means that this tribulation will come not only over the Jewish state and over Jerusalem, but also over the world. This is also evident from:

Daniel 12 : 1

- 1 At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall

be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book.

It is Daniel who is addressed. His people are the Jewish people. The great Prince, who stands watch over the Jewish people, is of course Messiah, the Prince. (Daniel 9 : 25) Here that Prince is called "Michael". This is just one of the many names that the Lord Jesus Christ has. "Trouble" is synonymous with "tribulation". There has been no such tribulation since there was a nation. At that time your people shall be delivered. The other nations shall not be delivered at that time, but only at a later time. The Jewish people shall be delivered. It says: "everyone who is found written in the book". There are people who believe that every Jew (based on his origin) will be delivered. This is a major misunderstanding. First, they cannot prove that parentage. Secondly, the Bible here says that only those who are written in the book (= the book of life) are delivered. Romans 11 : 26 says, "So all Israel will be saved." This does not mean that every Israelite will be saved, because Romans 11 : 23 shows that only those who do not remain in their unbelief will be grafted into the good olive tree. Any Israelite who remains in unbelief will be killed.

Revelation shows that the tribulation will also come on the other nations. That is also clear from Matthew 24 : 22. It says that the days of tribulation will be shortened for the elect. This does not mean that the days will be shorter. A day will then also simply last 24 hours. Here "shortening" has the meaning of "reducing". The number of days of the great tribulation will be less for the elect than for the others. The elect is a description for the chosen people, namely (the believers from) Israel. This means that the tribulation will be shortened for the Jewish people. The tribulation will not be shortened for the other nations. This was actually already known, because for the Jewish people that tribulation lasts 3,5 years (= 1260 days, 42 months). For the nations, the tribulation lasts longer, for that tribulation ends in the revelation of the kingdom. That tribulation ends with the end of the present evil age. For the Jewish people in Jerusalem, that ends at the end of the seventieth week. For the other nations, this tribulation lasts considerably longer, namely 33 years (see Chapter 5). At the end of the seventieth week, the tribulation for the Jewish people has ended. At that time, Israel will have come to faith. That believing Israel (144,000 official envoys) will preach the gospel of the kingdom to the rest of the nations for 33 years.

During the 33 years of the sixth dispensation, the kingdom will be preached and expanded. The kingdom begins with the Jewish people and with Jerusalem and extends from there to the ends of the earth. Those who do not come to believe in those 33 years, even though they have heard the message, will be killed. At the end of the 33 years, only believers will be left and they will enter the kingdom. The great tribulation lasts a total of 36.5 years. That tribulation begins in the middle of the seventieth week of Daniel 9. That tribulation lasts for Israel until the end of the seventieth week, but for the nations, the tribulation actually only starts then and lasts 33 years. After the seventieth week, the 144,000 Israelites (Revelation 7 : 1-8) will be sent as the official envoys of Jehovah (= the God of Israel) by the resurrected Christ. They will go to all nations to make known the God of Israel.

Matthew 24 : 23

23 Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it.

The days of the great tribulation are shortened to 1,260 days for the elect. Matthew 24 : 23-26 speaks of the time of the great tribulation for Israel. If anybody will say during that great tribulation, "Look, here is the Christ, or there," one should not believe it, because Christ will not be there in the great tribulation. In those days, the Christ will not show Himself to the Jewish people and to Jerusalem. Of course, Christ does not show Himself to the other nations either. Until the middle of the seventieth week, believers are called to leave Judea and Jerusalem. In the middle of the seventieth week is the last possibility to do this and it must be done with great urgency. You must go out in time outside the camp. (Hebrews 13 : 13)

The faithful who answer the call will flee the country and go to Petra (= Sela). Hebrews 13 : 13 does not say "therefore let us go out of the camp", but "Therefore let us go forth to Him, outside the camp." When the people fled in the days of Saul, they went to David. They did not flee to a particular place, but to a person. This applies very literally in the first half of the seventieth week. They will have to flee Jerusalem and go to Petra, because that is where the Lord will then be. When the people of Israel travelled through the desert, they were twice in Paran. The first time was after two years. The spies were sent from Paran to the Promised Land. (Numbers 12 : 16 - 13 : 3) At the end of the forty years they passed through Paran again. Those in Jerusalem should not believe that the Lord is there. For He is not there. "Then" is a time indication and indicates the time of the great tribulation for the Jewish people and for Jerusalem. "Here" and

"there" are indications of place and indicate the place of the great tribulation, namely Judea and Jerusalem.

Matthew 24 : 24

24 For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

It will be said that the Christ is in Judea and in Jerusalem. The Lord Himself will not be there, but there will be false Christs and false prophets. These false Christs and false prophets will do great signs and wonders. The same is stated in 2 Thessalonians 2 : 9 and Revelation 13 : 13. When they say, "Look, here is the Christ," believers immediately know that that person is not the Christ.

Matthew 24 : 25

25 See, I have told you beforehand.

The Lord said it beforehand so that believers would know and of course believe it. They should persist in that faith.

Matthew 24 : 26

26 Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it.

When they say, "Look, he is in the desert," one should not go out. When they say, "Look, he is in the inner rooms," one should not believe it. Verse 23 also said "do not believe it." In verse 26 it says once "do not believe it" and once "do not go out". When they say that the Christ is in the desert, one should not go out. It does not say that believers should not believe that! From the Word, believers can know that He is in the desert, but they cannot go out to Him. They cannot reach Him in the second half of the seventieth week, during the great tribulation, because the borders of the country have been closed in the middle of the week. During the first half of the seventieth week, people had the opportunity to leave the country. In the middle of the week, with the erection of the Abomination of Desolation, was the last possibility to leave the country in great haste. Those who have not obeyed it can no longer leave the country. During the second half of the seventieth week it will not be possible to go out. The Christ is then indeed in the desert, but one cannot go out to Him. The Lord will not be in the inner rooms, so one should not believe that.

Matthew 24 : 27

27 For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

Here the coming (Greek: parousia) of the Lord is compared with lightning. Lightning is lightning fast.

Matthew 24 : 28

28 For wherever the carcass is, there the eagles will be gathered together.

The dead body was already mentioned in Deuteronomy 28 : 26: "Your carcasses shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten them away." It is about an unbelieving Israel. This dead body is also mentioned in:

Ezekiel 37 : 1, 2, 11

- 1 The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones.
- 2 Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry.
- 11 Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say, Our bones are dry, our hope is lost, and we ourselves are cut off!"

The Lord asked Ezekiel if the bones would come alive. It is then told how they will come alive. Initially, however, they would form a dead body without becoming alive. This is a picture of the restoration of the Jewish state, but in unbelief. There is no breath in it. (Ezekiel 37 : 8) The judgment of the Lord comes over this.

Matthew 24 : 29

29 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.

Starting in Matthew 24 : 29 we find a description of what comes after the seventieth week. This verse begins with "immediately (= instantly, at once) after the tribulation of those days." It says emphatically "the tribulation of those days". This points to the days mentioned in Matthew 24 : 22. It is about the shortened days, namely the 1260 days of the second half of the seventieth week. Matthew 24 : 29 thus speaks of the end of the seventieth week and what will follow thereafter. This is not about the total time of the tribulation, because it lasts 33 years longer. In Matthew 24 : 29 we have come to the end of the total period of seventy weeks from Daniel 9. From Daniel 9 it is known what will happen at the end of the seventy weeks. At that moment the Lord Jesus Christ will appear to Israel in glory. A summary is given of all kinds of natural phenomena that will then take place. Without going into it, this verse refers to Scriptures from the Old Testament, where these natural phenomena are also mentioned. For the context it could have said: "Immediately after the tribulation of those days the sign of the Son of man will appear in heaven." The sun will be darkened, the moon will not give its light, and the stars will fall from heaven. In practice, this means that the sun, moon and stars will not emit light. If the sun and the moon are eclipsed on the same day, this is not an astronomical phenomenon, because a normal solar or lunar eclipse is separated by at least fourteen days. A solar eclipse can only occur at a new moon, while a lunar eclipse can only occur at a full moon. At the end of the seventieth week, the sun and moon will be eclipsed on the same day. This means that it concerns atmospheric phenomena. It may be that there are normal clouds, but there may also be clouds that consist of dust and dirt. Such clouds will not arise because of careless handling of the environment, but because the powers of the heavens will be shaken. (Matthew 24 : 29) This is the same as "the powers of the earth will be shaken." (compare Joel 2 : 10; Jeremiah 10 : 10) The sky will be covered in such a way that the sun, moon and stars will not give light. Initially there will be complete darkness. After that, however, Light will appear in the sky to illuminate Jerusalem (primarily: the Mount of Olives). Israel will walk in darkness at that time, but she will see a great Light. (Isaiah 9 : 2) This Light is the Sun of Righteousness, (Malachi 4 : 2) the Morning Star. (Revelation 22 : 16) The Lord Himself will appear in heaven and give His light. He is the star who will come out of Jacob. (Numbers 24 : 17) The Lord is called light. (Isaiah 60 : 1) This is all literally fulfilled at the end of the seventieth week.

The eclipse of the sun, moon and stars occurs at the end of the seventieth week. This happens literally, but these literal phenomena are images of unseen things. Sun, moon and stars are an image of the people of Israel. (compare Genesis 37 : 9, 10; Revelation 12 : 4, 5) Israel has been called to

a royal priesthood. A kingdom is about rulership. The sun is made to rule the day, and the moon is made to rule the night. (Genesis 1 : 16; Psalm 136 : 9) Priesthood refers to proclaiming the Word of God. The heavens declare the glory of God, and the firmament shows His handiwork. (Psalm 19 : 2) The lights in the firmament are for signs and for seasons. (Genesis 1 : 14) They are an image of the people of Israel, through whom signs (of things to come) and seasons will be made known. If it says that the stars will fall from heaven, it will literally happen. It is also a picture of the destruction of ancient natural Israel. (Revelation 6 : 13) For the end of the seventieth week is also the time when the old Jerusalem built in unbelief will be destroyed. The end of the seventieth week is also the time of the downfall of natural Israel and the (present) Jewish state.

Matthew 24 : 30

30 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.

By the end of the seventieth week, it will have become completely dark and Israel will be completely wiped off the map. At that moment, however, the Light, the Messiah, will appear, who will cause Israel to be born again to a living hope. (1 Peter 1 : 4) Sun, moon and stars disappear, but the sign of the Son of man appears. The rest of this verse shows that the Son of Man Himself appears. Before the Lord Himself is seen, one will first see the sign of the Son of man in heaven. Sun, moon and stars are signs, but when the signs disappear, another sign appears, namely the sign of the Son of man. It happens literally, but it is also symbolic. At the end of the seventieth week it will be a normal day, but suddenly the powers of heaven will be moved. In any case, this means that there will be earthquakes, which will cause large (dust) clouds. The sky will be darkened and the sun, moon and stars will disappear. One other star then appears in the sky (instead of the sun, moon and stars). Although the Bible does not mention it, I think it can only be the Star of David! It is often thought that the sign of the Son of man is a cross. Constantine the Great thought so too, and even proclaimed that he had seen such a cross. However, the cross is not a sign of the Son of man, but of death. The cross is actually a four. 'Four' stands for everything that passes. The cross is a sign of death. It is a curse. (Galatians 3 : 13) The Son of man is not the One who is dead. He is the heir of Adam (literally translated from Hebrew). Adam should rule the earth and subdue the earth.

The Son of Adam, the Son of man, will submit all the earth to Himself. This Son of man appears at the end of the seventieth week. His sign will then appear in the sky. The second, last Adam is from heaven (1 Corinthians 15 : 47; "the Lord" is not mentioned in the original text). The first man is from the earth (Hebrew: 'adamah' = earth) and is therefore earthly (literally: material). The second man is from heaven. That is the Lord. The sign of the Son of man will appear in heaven. He is the Heir of Adam. One of Adam's main heirs was David. David's sign was the Star of David. This sign later ended up with Solomon ('the seal of Solomon'). The Star of David is a six-pointed star. It is a star because it indicates that He is from heaven. The star is six-pointed because 'six' is man's number. The Star of David points to the Son of man who comes from heaven. He is not only Son of man, but also Son of God.

When the sign of the Son of man appears in heaven, the tribes of the earth will mourn. Then they will see the Son of man Himself. First the sign appears, after which the Lord Himself appears with great power and glory. They will literally see Him come. They may initially see Him in the form as He went to heaven. (Acts 1 : 9) It is quite possible that He will appear later (perhaps only at the end of the 33 years) with great power and glory. It may also be that the Lord shows Himself with great power and glory at the end of the seventieth week, but after that that great power and glory will no longer be seen. This idea is based on the fact that this Scripture is not just a description of one particular event. It is a description of the entire process of events related to the second coming of Christ. This can refer to the 33-year period, but even to the 1033-year period (including the thousand years in which Satan will be bound; Revelation 20 : 1-3).

The expression "the tribes of the earth" refers to the tribes of Israel. Matthew 24 : 30 is not a global event. This event pertains only to the Jewish people and to Jerusalem, as this is the end of the seventieth week. It is an internal affair, as illustrated, for example, by Joseph. Before introducing himself to his brothers, he first sent all Egyptians out the door. When they were alone, he made himself known. They will see Him coming on the clouds of heaven. It does not say they will see Him after He comes. They will see Him as He comes. So, they see Him come down. It is known where He will come down, for the Lord has announced it.

Acts 1:9-11

9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,
11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

The ascension took place on the Mount of Olives. This was a demonstrative ascension, for the Lord had long gone to heaven and had long since received His position. (John 20 : 17, 27) That was on the day of His resurrection. Then God exalted Him exceedingly and put Him at His right hand. Acts 1 : 9 emphatically says, "while they watched." He went to heaven on the day of the resurrection, but no one saw it. The angels here announced that the Lord Jesus will return in the same way that He has gone to heaven. This means that they will see Him come back. The Lord will come on the clouds of heaven as He also went to heaven. It will also happen in the same place, namely on the Mount of Olives. (Zechariah 14 : 4) Matthew 24 : 30 refers to prophecies from Zechariah. The only way to explain Matthew 24 : 30 is to compare this verse to the prophecies of Zechariah.

Zechariah 12:10

10 And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

This pertains to the appearance of the Lord to Israel. It will take place at the end of the seventieth week. At that moment Israel comes to faith and calls on the Name of the Lord. The Lord will then actually appear. Whoever calls on the Lord in faith receives the Spirit. (called "Fountain" in Zechariah 13 : 1; John 4 : 14, 7 : 38, 39) The Lord says here that they will see Him whom they pierced. This not only means that they will see Him, but it will be seen from Him that He was pierced. They will see the scars from His wounds.

Zechariah 13:6

6 And one will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'

This verse describes the meeting between the Jews and the Lord. They see His scars and ask Him how He got them. The Lord replies, "Those with which I was wounded in the house of my friends." In any case, Abraham is the friend of God. (2 Chronicles 20 : 7; Isaiah 41 : 8) The seed of Abraham is Israel. This is about the house of Israel. The Jews will recognize the Lord by the scars in His hands. Apparently, there is no glorified form, because such a form would be much more noticeable than the scars in His hands and feet. The moment He appears on the Mount of Olives, He will probably have a glorified form, because He will then enter His kingdom. When He then approaches the Jews from Jerusalem, there is no more glorified form. At that time they will see Jesus of Nazareth. They rejected and killed Him, but He turns out to be the promised Messiah. His features at that time are the scars in His hands; not His glorified form. His glorified form actually comes later, at the end of 33 years. (compare Matthew 25 : 31) They will mourn for Him as the mourning for an only Son. They will mourn because He is the only Son. They see who they pierced, which means that they know that He died. At that time, they will understand that Jesus of Nazareth died at the time. "Only" means "unique". He is unique, for He is the sole Heir of Adam, Abraham, David, of all Israel and even of God. They will still (after exactly 2000 years!) mourn Him. It says they will see "Me" and will mourn "Him". To us that seems inconsistent, but this phenomenon is very common in the Bible; especially when it comes to the Lord Himself. Some say that for "Me" Jesus must be filled in and for "Him" Christ. This is incorrect. Others have tried to explain this phenomenon away. Some translators have translated "Me" with "Him". In Hebrew it says "Me"! This Scripture shows that the One whom they pierced is not Jesus, but Jehovah! That is why people wanted to explain it away.

Zechariah 12 : 1

- 1 The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him.

That Lord – Jehovah - briefly lifts up the veil in Zechariah 12 : 10 and says, "They will look on Me whom they pierced." Jesus of Nazareth is none other than Jehovah, the God, who appeared to Israel on Sinai. He is the same One who will appear on Zion in the future. It is one person: Jehovah Jesus Christ! This is usually explained away because one does not want to believe that Jehovah is the One who was killed on the cross. Jesus is Jehovah who has appeared in the flesh. (compare John 1) People

will mourn Him because He is the only Son and died. He is the Unique, the Incomparable (compare Isaiah 40 : 18, 25) and thus He is the Beloved. (Mark 1 : 11; 9 : 7; Colossians 1 : 13) He is also the Firstborn / Heir of the house of David. **see note 7**

Zechariah 12 : 11

- 11 In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.

The mourning in Jerusalem will be great. There will not only be mourning for the Firstborn, the Messiah, who was rejected and killed. There will also be mourning because Jerusalem will be destroyed at the end of the seventieth week. (Zechariah 14 : 2) Moreover, it is about a remnant of Israel. The majority of those who remained in the country in the middle of the seventieth week will have been killed.

Zechariah 12 : 12

- 12 And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

"The land shall mourn" means that the inhabitants of that land will mourn. This is of course the land of Israel. Matthew 24 : 30 says that all the tribes of the earth will mourn. "Earth" does not indicate a planet, because the planet "Earth" does not exist in the Bible. A planet is a celestial body and the earth is not a celestial body. "Earth" refers to the land, the ground. Matthew 24 : 30 is not about all the dry land, but about the land of Israel. This is evident from Zechariah 12 : 12. The Greek word can be translated both "earth" and "land". In Zechariah 12 : 12-14, certain families are mentioned separately. First, the family of the house of David is mentioned, for Christ is the great Heir of the house of David. Secondly, the family of the house of Nathan is mentioned, because the Lord is not descended from Solomon. From Matthew 1 it is believed that the Lord is descended from Jeconiah (= Jehoiachin, Coniah). However, he is said to have had no children. (Jeremiah 22 : 24, 30) With this, David's line through Solomon ended. After the Babylonian exile, Shealtiel is mentioned. He was a descendant of Nathan. (2 Samuel 5 : 14; Haggai 1 : 1, 14) The Lord Jesus descends from David and Nathan. Until the exile, descendants of Solomon sat on the throne. After the exile, no one sat on the throne; the

Note

7

"Only" does not mean that there would not be another one. It indicates that the one cannot be compared to anyone else. "First" does not mean there would be a second. It indicates that He has the birth-right and thus inherits the throne.

heirs who were there did not descend from Solomon, but from Nathan. Nathan's line never sat on the throne. There will be only one descendant of Nathan on the throne, namely the Lord Jesus Christ. Note: "to beget" (Matthew 1) means "to get an heir".

Zechariah 12 : 13, 14

- 13 The family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves;
- 14 all the families that remain, every family by itself, and their wives by themselves.

The families of the house of Levi and the house of Shimei are mentioned. Levi represents the priesthood. When Christ, the High Priest of the new covenant, appears, the priesthood of the old covenant has ended. Christ is the Heir of Levi because He inherits the priesthood. In Malachi 2 : 4, 8 the Lord is even called "Levi". What is said of Levi here cannot be applied to the Old Testament Levi. Shimei is a very controversial person, which we are not discussing here now. All the other families will also mourn, because the Jewish people are ultimately one big family.

Zechariah 14 : 1

- 1 Behold, the day of the Lord is coming, and your spoil will be divided in your midst.

What was first stolen will be stolen. Crimes will be retributed. Verse 2 shows that it is about Jerusalem.

Zechariah 14 : 2

- 2 For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but (= and) the remnant of the people shall not be cut off from the city.

The Lord Himself will gather all nations to battle against Jerusalem. The entire Gentile world empire will go to war against Jerusalem. The city will be taken, the houses will be plundered, and the women will be violated. The Lord will gather the nations into battle against Jerusalem and that will lead to the destruction of Jerusalem. The rest of this chapter shows

that this event has not yet occurred. Jerusalem has been destroyed since the days of Zechariah (in A.D. 70), but that is not what this prophecy is about. Half (= part) of the city will go out in captivity. This is of course about the inhabitants of the city. This concerns two parts of the city. The first part will go out in captivity and the other part (the remnant) will not be cut off from the city. Hence, the first part is cut off (=exterminated). The captivity here is therefore a description for death (the realm of the dead). The remnant of the people are always believers. This is the remnant from Jerusalem. This remnant will not be cut off but will be saved. If Jerusalem is totally destroyed and part of the city is killed, what will happen to the remnant? After all, the city has been destroyed and they cannot leave the city because the Gentiles have gathered around Jerusalem! What happens to that remnant is evident from the sequel of this prophecy.

Zechariah 14 : 3, 4

- 3 Then the Lord will go forth and fight against those nations, as He fights in the day of battle.
- 4 And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.

The Lord will go forth from heaven and appear on the Mount of Olives. (verse 4) Israel will be redeemed at the end of the seventieth week. Zechariah 14 : 3 speaks of the end of the seventieth week. Then the Lord will come from heaven to fight against the nations. Zechariah 14 : 2 says that the Lord will gather the nations against Israel. Here it says that He will fight against the nations on the side of the remnant. Why the reversal? Because Israel has come to faith in the meantime! From Daniel 9 we know that Israel will come to faith at the end of the seventieth week. In the seventieth week, the nations are gathered to battle against Israel; especially in the second half of the seventieth week, during the great tribulation. All this will lead to the fall and destruction of Jerusalem. However, there will be a believing remnant in Jerusalem that will call on the Name of the Lord. Whoever calls on the Name of the Lord will be saved. (including Joel 2 : 32; Romans 10 : 13) They will call on the Name Jehovah and He will appear. At that time Israel will no longer be "Lo Ammi" (= not My people), but "ammi" (= My people; Hosea 1 : 9,10,12; 2 : 22) If it is God's people, God will take care of that people. When Israel was the people of God, the Lord fought on the side of Israel. In the future,

when Israel will again be the people of God, He will again side with the people of Israel and fight for her.

The Lord's feet will be on the Mount of Olives. Why are His feet specifically mentioned? Could it also have been said that He will be standing on the Mount of Olives in that day? For this we go to Isaiah 40.

Isaiah 40 : 1, 2, 9

- 1 "Comfort, yes, comfort My people!" says your God.
- 2 "Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the Lord's hand double for all her sins."
- 9 O Zion, you who bring good tidings, get up into the high mountain; O Jerusalem, you who bring good tidings, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, "Behold your God!"

"My people" is the translation of the Hebrew "ammi". God is called "your God" here, for He will then be the God of Israel. The battle of Jerusalem was completed at the end of the seventieth week. At that moment her iniquity is reconciled. (Daniel 9 : 2) Isaiah 40 : 3 says that someone would come to cry to Israel. He will cry, "The word of our God stands forever." (Isaiah 40 : 8) The comforter who appears here to Israel is the Lord Himself who proclaims good tidings (Isaiah 40 : 9; in Greek: the gospel) to Israel. When "feet" are mentioned, those are the feet shod with the preparation of the gospel of peace. (Ephesians 6 : 15) Ultimately, they are the feet of the Lord Jesus Christ. Isaiah 40 speaks of a preaching to Israel that will lead to the conversion of Israel and the fulfilment of all her struggles at the end of the seventieth week. Paul says about preaching in:

Romans 10 : 11-15

- 11 For the Scripture says, "Whoever believes on Him will not be put to shame."
- 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.
- 13 For "whoever calls on the name of the Lord shall be saved."
- 14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?
- 15 And how shall they preach unless they are sent? As it is

written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!"

Anyone (there is no distinction!) who believes will not be ashamed. The Lord is Lord over all and He is rich to all who call on Him. Everyone who calls on the Name of the Lord will be saved. This means that at the end of the seventieth week, Israel will call on the Lord and He will come, for He is rich to all who call on Him. How will they call on Him in whom they have not believed? Whoever calls on the Name of the Lord without believing in Him is cursing. They can only believe when they have heard of Him. This means that the gospel must be preached to them and that the gospel is indeed meant to be preached to the Jews, although this is denied by many! Paul's prayer in Romans 10 : 1 involves asking God to send preachers to Israel so that the gospel might be preached to them. For a sinner can only be reconciled to God by bringing him the gospel, which he can then accept or reject. Paul prayed especially for the Jewish people, as shown by:

Romans 11 : 13, 14

- 13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,
- 14 if by any means I may provoke to jealousy those who are my flesh and save some of them.

Paul was indeed the apostle of the Gentiles, but he was very concerned about the Jewish people (= my flesh). His prayer was whether he could be sent to Israel to bring the gospel. Of those (Romans 10 : 15) is plural. There are more people who bring glad tidings of good things (the gospel of peace). The glad tidings of good things is a gospel of peace and not of struggle. Here the feet are mentioned because the feet ensure that the message is brought where it should be. It is a quote from:

Isaiah 52 : 7

- 7 How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who says to Zion, Your God reigns!

"Of him" is "of the One" (singular!). Even now it appears that "the good news" is a message of peace. The good news is "the good" or "glad tid-

ings". That news also reads: "Your God reigns". For Israel, God reigns from the end of the seventieth week.

In Zechariah 14 : 4 the feet of the Lord Jesus Christ are emphatically mentioned. They are the feet of the One who brings the good news of peace and salvation to Israel. He cries to Israel that her struggle has been fulfilled. (Isaiah 40 : 2) It also means that the voice of the One crying in the desert is primarily the voice of the Lord Himself. He is the One who cried, but He was in the desert and no one wanted to hear. The feet of the One who is bringing the good are beautiful. They were anointed in the house of Lazarus; in the house in Bethany, on the Mount of Olives. (John 12 : 1-3) In the future those same feet will be on the Mount of Olives. Those feet spread a sweet fragrance that fills the whole house. The Lord cries to Israel, "Comfort, comfort, My people." (Isaiah 40 : 1) He speaks to the heart of Jerusalem. In that day His feet will stand on the Mount of Olives. "In that day" refers to the day of the Lord. According to Daniel 9, that is at the end of the seventieth week. John saw Him as the Lamb standing as slaughtered (Revelation 5 : 6) with the scars of the slaughter on His body. The Mount of Olives lies before Jerusalem, to the east. He does not appear in Jerusalem, but outside Jerusalem. At the so-called "entry into Jerusalem" the Lord approached Jerusalem, but He no longer spent the night there. His position is now, but then also, outside Jerusalem. The Lord stayed on the Mount of Olives, in the house of Lazarus. From there the gospel is preached. There were two women in that house. One was hard at work and the other was sitting at the feet of the Lord listening. (Luke 10 : 38-42) Mary listened and anointed the feet of the Lord. They had a disagreement about who chose the right part. We might say that both things are needed. However, the Lord said only one thing is needed. He quoted:

Psalm 27 : 4

4 One thing I have desired of the Lord, that will I seek: That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.

The Lord was referring to this verse, saying that the house in which He was then (the house of Lazarus) was a representation of heaven itself and of the temple and thus even of the Church. There is only one goal for every believer: to rest in the finished work of Christ, sit at His feet and listen to His Word. His feet will be on the Mount of Olives, which lies before Jerusalem, to the east. The glory of the Lord was last seen on the Mount

of Olives. (Ezekiel 11 : 23) That glory of the Lord was an image of the risen, glorified, and exalted Christ. That glory disappeared from Jerusalem and rested on the mountain before Jerusalem. That is the Mount of Olives, explains Zechariah 14 : 4. When the Lord comes it happens on the Mount of Olives. Only later will He come to Jerusalem. The Mount of Olives is a picture of the hidden kingdom and the hidden glory of Christ. Jerusalem is a picture of the revealed kingdom and of the revealed glory of Christ. The Mount of Olives will be split in two. One half will move to the north and the other half to the south. This creates a valley from west to east.

Zechariah 14 : 5

5 Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the Lord my God will come, and all the saints with You.

It is through this valley that the believing remnant that has called upon the Name of the Lord will be able to flee. The faithful remnant flees eastward and then arrives at the Jordan. They will cross the Jordan in the famous place where they always crossed the Jordan. It is the place where the waters of the Jordan divided; opposite Gilgal. The first time this happened when the people entered the country under the leadership of Joshua. (Joshua 3) Later it happened to Elijah and Elisha, who left the country. (2 Kings 2 : 7, 8) Shortly thereafter, Elisha returned alone with the mantle of Elijah. Again the waters of the Jordan divided. (2 Kings 2 : 14) An ax once floated in the same place. (2 Kings 6 : 2, 6) In that same place stones were erected (Joshua 4 : 20) and in that place all the people were circumcised. (Joshua 5 : 2-9) All of these events are highly prophetic. They relate to the second coming of Christ.

The remnant of Israel will cross the Jordan in the same place. She will turn south and follow the route along which Israel entered the country under Joshua. She then enters the Edom area, where the city of Petra is located. From that place (at least one month later) she will return to the country via the same route. As Elijah and Elisha left the country, likewise the faithful remnant will leave the country. As Elijah entered the country, in the same manner the faithful remnant will enter the country. As Elijah was succeeded by Elisha on that occasion, likewise Jesus will be succeeded by the Christ. Elisha had double the spirit of Elijah. This also applies to Christ, because He appears as the Firstborn who always gets a double portion. The valley that arises will reach to Azal (= "what remains", "what is sepa-

rate"). You will not find this valley on a good atlas, because nobody knows where Azal is located. "Azal" is an extended form of the word "azazel", the outgoing goat. (Leviticus 16 : 8, 10, 26) This goat was sent out of the camp on the great day of Atonement; into the desert. On the Day of Atonement, the sacrifice of the two goats was the most important sacrifice. One goat was killed. His blood (= life) was sprinkled in the inner sanctuary; before and on the mercy seat. The other goat was sent into the desert. When one is reconciled to God, one must leave the camp. In the future, if one comes to faith at the second coming of the Lord, one will still have to leave the camp, Jerusalem. People will have to go out to Him outside the camp. (Hebrews 13 : 13) Then by Him one will be brought again into a new camp. Reference is also made to the earthquake in the days of Uzzía. This indicates that there will also be an earthquake at the second coming of Christ. If the Mount of Olives cracks, it is of course an earthquake.

Zechariah 14 : 6,7

- 6 It shall come to pass in that day that there will be no light; the lights will diminish.
- 7 It shall be one day which is known to the Lord—neither day nor night. But at evening time it shall happen that it will be light.

In that day there will be no light. Day and night will suddenly no longer alternate. It will be one day that will be known to the Lord. That is the day of the Lord. It will be neither day nor night. The sunrise and sunset cycle will be gone. Heaven will be covered, the sun and moon will not shine, and the stars will fall from heaven. There will be light, but that light comes from somewhere else. In the evening the light will be on. At the time when it should be night, it will be light. The normal cycle of nature will be completely broken. People have no idea of time anymore. The day of man is over and the day of the Lord has arrived. As a sign of that, the sky is darkened and the Lord Himself gives light. I do not know how long this situation will continue. I suspect during the entire 33 year period. In any case, during the first days after the Lord's appearance on the Mount of Olives. In any case, the normal cycle will be interrupted for a few days.

see note 8

The appearance of the Lord will (probably) take place on the tenth day of the first month (Nisan 10). The 69th week ended on the tenth day of the first month. From this I conclude that the seventieth week also ends on Nisan 10. The tenth Nisan is the day when the Easter lamb was to be taken home. (Exodus 12 : 3) The Lord then reappears on the Mount

of Olives as the Lord was on the Mount of Olives at the end of the 69th week, on the tenth of Nisan. At the end of the seventieth week He will reappear there and then there will be redemption for the remnant of Israel. On that occasion, the Mount of Olives will tear. In Zechariah 14 we find a situation in which time and the normal course of things on earth are halted. Even the normal calendar and the era will be completely adjusted at that time. At the second coming of Christ, half a year will be skipped on the calendar. The tenth day of the first month will turn out to be the tenth day of the seventh month. When the children of Israel went out of Egypt, it happened on the fifteenth day of the seventh month. They skipped half a year (they actually got reversed half a year). The seventh month then became the first month. (Exodus 12 : 2) Israel therefore celebrates New Year's Day on the first day of the seventh month.

Under the old covenant, the calendar was shifted half a year. When Israel will in future be placed under the new covenant, the calendar of Israel will be adjusted. The half year will be reset. The tenth day of the first month, the day of taking the Passover lamb into the home, coincides with the Day of Atonement, the day when the high priest entered the true sanctuary (the holy of holies) with the blood. The Feast of Tabernacles (beginning on the fifteenth day of the seventh month; Leviticus 23 : 34) will then coincide with the Feast of Unleavened Bread (starting on the fifteenth day of the first month; Leviticus 23 : 5, 6; = Easter). The date of the birth of John the Baptist and that of the Lord Jesus suddenly turns out to be the same. (compare Luke 1 : 26,36) The date of death of Moses (the first of the eleventh month; Deuteronomy 1 : 3, 5 with 34 : 1, 5) and that of Aaron (the first day of the fifth month; Numbers 33 : 38) suddenly appear to be the same. John the Baptist modelled for the priest. The Lord Jesus modelled for the King. When the calendar shifts half a year, kingship (of Moses) and priesthood (of Aaron) are merged. This half year we find in Revelation 8 : 1 as half an hour: "And when He (the Lamb) opened the seventh seal, there was a silence in heaven, about half an hour." This is the same moment, namely the end of the seventieth week. In this vision it was half an hour, in practice it is half a year. Half a year will be 'lost'. Something happens to time through the intervention of God.

Zechariah 14 : 8-10 speaks of what will take place in the years after the seventieth week. From this I conclude that the situation mentioned in Zechariah 14 : 6 will continue for some time afterwards. Revelation 6 : 14 says that the sky receded as a scroll when it is rolled up. This means that the function of the celestial bodies is completely interrupted at that time. It is a picture of the new Jerusalem, where the Lamb, namely Christ Himself, will be the light. (Revelation 21 : 23)

Note **8**

In the days of Joshua, the sun stood still. (Joshua 10 : 12-14) Time stood still, as it were. Joshua was given time to fight the battle. That battle lasted much longer than was really necessary. The clock (the sundial) stopped, but the actions continued. In a sense, time stood still, but in another sense it did not. The battle that then took place is a picture of the situation in our dispensation in which time stands still. The 69th week is over and the seventieth week is yet to come. The clock that 'ticks' the 70 weeks is stopped. When the opponent was finally defeated in Joshua's time, it was because stones fell from heaven. (Joshua 10 : 11) These stones were of the same kind as the stone from Daniel 2 : 34 that fell on the toes of the image and ground the whole image. (Daniel 2 : 35) The stones that fell from heaven and destroyed the enemy are a picture of the second coming of Christ and everything related to that second coming.

Zechariah 14 : 11 and what follows, speaks of what the kingdom itself will look like. There is no mention of a 33-year period, nor of the thousand years that follow. It is all counted together. After the seventieth week, the kingdom of Israel has begun. That is the end of history for Israel. The other aspects are not mentioned here in Zechariah.

We return now to Matthew 24. Matthew 24 : 30 says that the sign of the Son of man will appear in heaven. The normal stars will not be visible, but the Star of David will. The Lord Himself appears there on the Mount of Olives.

Matthew 24 : 31

31 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.

This verse describes what the Lord will do after the seventieth week. What follows after Matthew 24 : 30 is no longer found in Daniel's prophecies. In the book of Daniel, history is told only until the end of the seventieth week. It concerns the kingdom of Judah and Jerusalem. After that, the kingdom will also be established over the Gentiles, but Daniel does not speak about that. The only reference found in Daniel is in Daniel 12, where periods of 1290 days (Daniel 12 : 11) and 1335 days (Daniel 12 : 12) are mentioned. These days are counted from the middle of the seventieth week, but it is not stated what will happen on those dates (30 and 45 days after the seventieth week, respectively). These dates speak of something that will take place in the kingdom then established over Israel. The contents of the books of Daniel and Revelation are broadly similar. Where Daniel ends, however, Revelation continues. The book of Revelation quotes much from the book of Daniel. The book of Daniel ends at the end of the seventieth week, while the book of Revelation actually begins there. This is not to say that there is nothing in the book of Revelation that will take place before the end of the seventieth week. If anything is said about the time before the end of the seventieth week, it is only given to indicate the connection with what will happen next. The matters mentioned in the book of Revelation speak mainly of the nations, because the affairs of Israel are already settled at that time. Zechariah 14 teaches that the Lord gives an opportunity to flee when He appears on the Mount of Olives. The remnant of Israel will flee to Petra (Sela). At that time, therefore, there is not a single living person left in Canaan. (Isaiah 24; Jeremiah 4 : 23) For the enemy that was there perished. The unbelieving Israelites who died were killed. The believing Israelites fled the country through the split

Mount of Olives. After the seventieth week, the Lord will send His angels (= messengers). The word "angel" is not a translation, but the word is taken directly from the Greek (Greek: "angelos"). "Angelos" means "messenger". It can be applied to spiritual beings, but it can also be applied to people who deliver a certain message. It can of course also apply to both.

In the Bible a trumpet is always a ram's horn. The idea is that although the ram was dead, it is now alive again because it produces sound (breath); he speaks. A horn represents kingship. So, when the trumpet sounds, the King is preached. In this case it is even about preaching the gospel of the kingdom. The trumpet sounds to call on the people to gather. That is why in 1 Thessalonians 4 : 16 the trumpet is mentioned in connection with the rapture of the church: "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." It is about gathering to the great King. The sound of the trumpet is actually the same as the sound of the voice of Christ. The Lord is God and He is also the Archangel. His voice is the same as the sound of the trumpet. It means that the kingdom of Christ is going to be made public. The firstfruits (= the King's family) are then gathered. In the book of Revelation seven trumpets are mentioned. It speaks there of the way in which the gospel of the kingdom will be preached to all peoples of the earth. Matthew 24 : 31 talks about the same thing. The trumpet sounds. A certain message is being proclaimed. That message comes from the King, who had died, but is alive again. That trumpet sounds with great sound, which means that the message is preached with great force.

What message is proclaimed is evident from the rest of this verse: they will gather together His elect from the four winds. The elect was already mentioned in Matthew 24 : 22. It is about the Jewish people and, in general, about Israel. This means that Israel is being returned to the country. This is also necessary because there is no Israelite in the country at that time. The Lord Himself will gather them back to the land. This will only happen in the future, after the appearance of the Lord on the Mount of Olives. These are believing Israelites. Whether there are also unbelieving Israelites remains to be seen. When they are there, they do not go to the Promised Land, because unbelieving Israelites have never had the right to live in the land. Moreover, promises have never been made to them. The promises of God are received only on the basis of faith. The faithful remnant is returned to the land by the Lord Himself. This is not just about the Jews, because it concerns only two tribes of Israel. All twelve tribes of Israel will be gathered back. It will cause the necessary problems to convince certain people that they are part of Israel and for example belong

to the tribe of Zebulon (the Dutch are supposed to belong to this). The mission statement in Acts 1 : 8 first mentions Jerusalem and Judea. This is a description for the two tribes. Then Samaria is mentioned, which stands for the ten tribes. Finally, the extreme of the earth is mentioned, which refers to the Gentiles. The gospel will be first revealed to Israel. Then that gospel will be preached by the Jews (= the messengers) to the ten tribes (= a trumpet of great sound). **see note 9**

The Jews will preach the gospel in the future. They will do that in the same order as described in Acts 1 : 8. The gospel will be preached to the Anglo-Saxon peoples again from Israel. The faithful remnant of the Jews will primarily preach the gospel to Samaria (metaphorically speaking). So, they will preach it to the descendants of the ten tribes. The kingdom must first be established over all twelve tribes of Israel. Only then will the gospel be preached to the rest of the nations by the twelve tribes of Israel. The elect will be gathered from one extreme of the heavens to the other. It does not say here that these elect live in heaven. They are not collected from the heavens, but from the extremes of the heavens. In the Bible, "the utmost of heaven" is equal to the earth. Earth is the boundary of heaven. This expression obviously means that one will be gathered from all over the earth. The people that have been spread all over the world for centuries and that maintain their own culture there is the Anglo-Saxon people; the English speaking peoples. They have always travelled all over the world, looking for a place where they belonged. This of course also applies to the Jews. Just as the Jews were once entrusted with the Word of God (Romans 3 : 2) to administer it, so it was later the British who controlled the Word of God. Everything we now have as "Bible" (our versions of the Bible; the 'restored' texts of the Bible) comes from Britain. The twelve tribes of Israel will be gathered back to the country to rebuild the country. This is the rebirth of Israel. The two and ten tribes will be made one again. It will be one people that will live in one house (= one homeland) - Canaan.

Matthew 24 : 32

32 Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.

In the Bible a tree is an image of a people. The fig tree is an image of the Israelite state. In Matthew 21 : 18-22 we read that the fig tree withered:

Matthew 21 : 18-22

- 18 Now in the morning, as He returned to the city, He was hungry.
19 And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away.
20 And when the disciples saw it, they marveled, saying, "How did the fig tree wither away so soon?"
21 So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.
22 And whatever things you ask in prayer, believing, you will receive."

The fig tree is an image of the state of Israel. The fig tree withered, because the state had a lot of ostentation (= leaves), but no fruit. It is a picture of natural Israel that seemed to represent a lot outwardly but produced no fruit (= life). The Lord has cursed that fig tree. (Mark 11 : 21) This happened after the resurrection of Christ, when the people would not believe. Matthew 21 : 18 says that He returned to the city. The Lord came to Israel again after His resurrection, and she was plainly preached the gospel and the new covenant. However, there was no conversion and therefore no fruit. (compare Matthew 3 : 8; Luke 3 : 8) The Lord cursed the state of Israel, and Jerusalem was even literally destroyed (in 70 A.D.). The miracle of Matthew 24 : 32 is that the branches of the withered fig tree become tender. "Tender" means "soft". This means that there is life in it. The result is that the leaves sprout. Sprouting the fig tree is, of course, an image of the Jewish state's coming back to life. This happens at the end of the seventieth week; on the basis of her conversion. The people of Israel only receive new life when they are converted. The believing remnant of Israel will call on the Lord and He will appear. From then on, the faithful are gathered back to rebuild (and cleanse) the land. That is the sprouting of the fig tree. Many believe that the current state of Israel is that sprouting fig tree. This is incorrect. It is indeed a fig tree. Although there is now a fig tree after almost 2000 years, it is a dead fig tree. The fig tree that is currently there (= the current state of Israel) will disappear. After all, the preaching was:

Note

9

The ten tribes are made up of the Anglo-Saxon peoples (although that is not plainly stated in the Bible). Therefore, the gospel in Acts' time (after it was preached to the Jews) was preached from Canaan to the Anglo-Saxon peoples. It has been preached to the British in particular. 'Brit comes from the Hebrew word 'berith, which means 'covenant'. So, the British are the covenant people. They also live in "the corners of the earth". (Angleterre; angle O angle; terre O earth; Deuteronomy 32 : 26) They are also called "the islands (actually : coastal countries) of the sea". (Isaiah 24 : 15) After the gospel was preached to the British, the gospel was then spread all over the world from England. In the Netherlands it is taught at school that the English church has separated itself from the Roman church (Henry VIII). However, the English church has never depended on Rome! It was always an independent church.

Matthew 3 : 2, 10

- 2 [...] "Repent, for the kingdom of heaven is at hand!"
 10 And even now the ax is laid to the root of the trees.
 Therefore every tree which does not bear good fruit is cut
 down and thrown into the fire.

John the Baptist preached this at the time. In the future, the two witnesses (Revelation 11 : 1 etc.) will undoubtedly preach the same thing to an unbelieving Jewish state. Not only the unbelieving Jewish state comes into the judgment, but also all unbelieving peoples. Hence, in Matthew 3 : 10 it speaks of "trees". As Israel will be born again by faith, so all nations will be born again by faith. It happens the same way: only the believers of a people will remain and that is the whole people. It is a minority. When the branches of the fig tree become tender (= when the believing Israelites are gathered back and the state will be rebuilt), it will be known that summer (= the kingdom) is near. This means that it is not summer yet. There is still a certain time to go. After the end of the seventieth week, a beginning is made on restoring the Israelite state. However, the preaching of the gospel by the twelve tribes of Israel to all other peoples should take place before summer arrives. This takes 33 years in total.

Matthew 24 : 33

- 33 So you also, when you see all these things, know that it is
 near—at the doors!

When one sees the beginning of the state of Israel take place, one knows that the kingdom is imminent. The kingdom is imminent, for that kingdom is already established over Israel. From there it will be established all over the world. One still has to endure for a little while, but the end of the present evil age is near.

Matthew 24 : 34, 35

- 34 Assuredly, I say to you, this generation will by no means
 pass away till all these things take place.
 35 Heaven and earth will pass away, but My words will by no
 means pass away.

"Assuredly" indicates a warranty. It is a sure promise. The revival of the State of Israel has just been described, including the gathering of the ten tribes. The generation that experiences that, also experiences the

end of "all these things". "All these things" does not refer to the thousand years in which Satan will be bound (Revelation 20 : 2, 3), but to the coming into being of the kingdom. The generation that lives at the time of the appearance of the Lord on the Mount of Olives, will not pass. Something passes, namely heaven and earth, (Matthew 24 : 35) but that generation does not. It will be preached that one should repent because the kingdom has drawn near. It is also preached to the Gentiles. There is no Gentile who can think, "I am not going to experience that anymore," because it happens in that generation, namely within 33 years. The passing of heaven and earth does not take place at the beginning of the thousand years, but only after the thousand years. Matthew 24 : 34 said that "this generation" would not pass away. This means that "this generation" therefore remains at least a thousand and 33 years. That generation will experience the dawn of a thousand years. The believer in those thousand years will not die. Actually here there is an immediate jump to the youngest day. Heaven and earth will pass away, but the Word of God will not pass away. That Word speaks of new heavens and a new earth. The old passes, but God puts something new in its place. The Word of God is alive and eternal. (1 Peter 1 : 23)

Matthew 24 : 36

- 36 But of that day and hour no one knows, not even the
 angels of heaven, but My Father only.

This verse has unfortunately been placed under a new pericope. Matthew 24 is about events and the times when those events will occur. This verse is used to claim that one cannot know the time and order of those events. In doing so, the word "but" is skipped. However, the word "but" indicates the contrast with the previous verse. In Mark 13 : 31, 32 both verses are put together without interruption. It is usually assumed that "that day and hour" refers to the day and hour of the second coming of Christ. That is incorrect. Matthew 24 : 35 speaks of the passing of heaven and earth. Nobody knows about that day and that hour. This means that no one knows when heaven and earth will pass. This also means that all other days and hours (= times and occasions; 1 Thessalonians 5 : 1) may be known. The day on which heaven and earth pass is the youngest day. That day is some time past a thousand years. When the date of the dawn of the seventieth week of Daniel is known, it is easy to calculate when the middle and the end of that week is. It is also known when the thousand years begin, because that is 33 years after the seventieth week. The date of the youngest day is unknown. After the thousand years, Satan will be released for a short time. (Revelation 20 : 3) However, it is

not stated how long this short time will take. In that short time, he will seduce the nations again, after which there will be another judgment on the nations. (Revelation 20 : 7-9) The day on which heaven and earth will pass is not known. All other data can be calculated from the Word of God. Paul therefore says in

1 Thessalonians 5 : 1, 2

- 1 But concerning the times and the seasons, brethren, you have no need that I should write to you.
- 2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

Paul did not think it necessary to write about the times and occasions, because he assumed that they knew "perfectly." The Thessalonians were expected to be aware of this. Paul also assumed that. Knowing the times and occasions, the believer has a sure view of future things. The more certain he is about the things of the future, the more certain he is about the things of the present. He is not going into an unknown future, but a familiar one. That provides the basis and stability in his spiritual life.

Matthew 24 : 37

- 37 But as the days of Noah were, so also will the coming of the Son of Man be.

At Matthew 24 : 37 actually a new pericope begins. In this section, the time of fig tree planting is compared to the days of Noah. In Noah's day, people knew exactly when the Flood would come (after 120 years). Thus, one will know in the future when judgment will come on all nations. As it was preached in the days of Noah, so it is preached in the future. It is preached that there is salvation only through the Ark: Christ. "The coming" is the translation of the Greek word "parousia". This word means "presence". As the days of Noah were, so will be the days of the coming of the Son of man. This is about the days of the presence of the Son of man; not about the days that will pass before His presence.

Matthew 24 : 38, 39

- 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
- 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

In any case, the parousia of the Son of man covers the 33-year period of the next (sixth) dispensation. That time is compared to the days of Noah. In the days of Noah, preaching was done, but no one listened. The day Noah went into the ark it was too late. The judgment (= the flood) came and all unbelievers were taken away. In the days of the parousia of the Son of man, the gospel will be preached from Israel to all nations. Most of humanity will reject the preaching. What happens to those unbelievers? They are taken away. In other words, they die, as they did in the days of Noah.

These verses have been incorrectly translated. The translation is:

Matthew 24 : 40, 41

- 40 Then two men will be in the field: one will be taken and the other left.
- 41 Two women will be grinding at the mill: one will be taken and the other left.

"To take away" (Greek: "para-lambano") literally means "to take aside" (Matthew 4 : 5, 8; take up; John 19 : 16; take away). It often has a negative meaning. The Greek word ("afiemi"), which here is translated "left", is normally translated "forgiveness". (Matthew 6 : 12) It means "to leave alone". (Matthew 4 : 11; 13 : 30; 19 : 14) One is taken away and dies. The other is left, which means that he simply stays in the field. "The field" can be considered the world (Matthew 13 : 38), but that does not change the story. In that case, one is taken from the earth and enters the realm of the dead, while the other simply remains in the world. Those who were taken in Noah's day were badly off. This also applies to the future. The one taken in the sixth dispensation is badly off. These verses are not about the rapture of the Church. Those who are taken here do not go to heaven, but to the realm of the dead. Moreover, this event is compared to the days of Noah. Those who were not in the ark were taken away (= died), which is of course negative. The one who is left receives forgiveness. This is of course on the basis of faith, for only through faith does one receive forgiveness. He remains on earth and enters the kingdom. This event takes place on the last day of the 33 years. Who is then left on earth enters the kingdom.

Matthew 24 : 42

- 42 Watch therefore, for you do not know what hour your Lord is coming.

"Oil" is an image of the Word of God. It is running out. It is an image of the old covenant. The five wise virgins also have oil in vessels, which is also a type of the Word of God, but that is the new covenant. This means that the new covenant was always there, for they always had the vessels with them. So, the new covenant can be found in the old covenant. In the days of the old covenant, the truths of the new covenant were also available. It was not possible to live under it, but the truths were available.

A person who is awake is supposed to know when his Lord is coming. "Watch therefore" is said to the one who sleeps. He sleeps and therefore he does not know what hour the Lord comes. If he were awake, he would know. The believer can now calculate when the Lord is coming. In the following dispensation a believer can also calculate that. He will have to consider the time in which he lives.

Matthew 24 : 45 to 25 : 30

Three parables follow from Matthew 24 : 45. It is clear from the first parable that one should be faithful. The two servants are an image of the believer under the old covenant, living under the law (= the evil servant) and of the believer under the new covenant (= the faithful and careful servant). The call, of course, is that one should live not under the old, but under the new covenant. The second parable (Matthew 25 : 1-13) deals with the five wise and the five foolish virgins. All ten have oil. All ten run out of oil, but the five foolish virgins only have oil in the lamps. The five wise virgins also have oil in a jug, which they can use when the old oil runs out. The oil in the lamps is an image of the old covenant. It is Word of God, but it is not enough to enter the wedding hall (= the kingdom). It appears to be used up before then. **see note 10** The five wise virgins enter the kingdom when the Bridegroom appears. They are called "virgins" because they are uncontaminated / unblemished. It is about those who have not been polluted by the world. They have not been linked to the kingdom of the opponent (= Babylon). They have not received the mark of the beast. They have been kept clean.

The third parable (Matthew 25 : 14-30) speaks of servants entrusted with goods. Matthew 25 : 14 should be interpreted just like Matthew 25 : 1. The tenor of verse 14 is: "For the kingdom of heaven is like a man who [...]". This also concerns the time that elapses on the Mount of Olives after the second coming of the Lord. Matthew 24 : 30, 31 already says that the Lord has appeared on the Mount of Olives. So, this parable is about the time that follows. By "a man" is meant the Lord Jesus Christ. This also applies to all parables! The Lord goes abroad. Before He does that, He calls His servants to Himself and gives them His own goods. The servants are supposed to be faithful to Him and to serve Him. They should manage the talents in order for them to bear fruit. After the appearance of the Lord on the Mount of Olives, the Lord calls His own (= Israel) to Himself. He makes them (for example) responsible for preaching the gospel to all nations. They are to perform His "missionary mission". Under the old covenant, God acted the same way. He called them out of Egypt (at the exodus) and gave them His goods, including certain assignments. Those assignments

were never carried out. In the future, Israel will come to faith in the Lord Jesus Christ. It is then placed under the new covenant. The commission He gave Israel at the time has never been accomplished and is therefore still in effect. The Lord again gives her His goods to manage. Israel will bring the message to all other nations. She will go first to the lost sheep of the house of Israel. (Matthew 10 : 6) These are the sheep of the other stable; the ten tribes. (John 10 : 16)

The servants should be faithful. Those who are not faithful to the calling with which they are called are cast out into the outer darkness. (Matthew 25 : 30) If anyone has received the Word of God and believes sincerely, then that Word becomes a fountain in him. (John 4 : 14) If someone says that he is a believer, but never speaks of his faith, it is very questionable whether he is a believer. If anyone has drunk of the water (= the Word) that the Lord gives, it will come out. If Israel has come to faith in the future, she will of course preach the Word of God. It will be sent out by the Lord Himself to spread the gospel all over the world. It is a matter of course that she propagates the Word. Moreover, this applies to every believer.

Matthew 25 : 31

31 When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

This verse is not about what is described in Matthew 24 : 30. That verse speaks of the appearance of the Lord on the Mount of Olives; primarily related to Israel. This will lead to Him eventually sitting on the throne of His glory, but that is 33 years later. The throne of His glory is like the throne of David. This throne is on earth, in Jerusalem. This cannot therefore take place at the end of the seventieth week, because then all Jerusalem will be destroyed. At the end of the seventieth week, there is no more Jerusalem and therefore no glory. In addition, it takes seven months to clean the land. (Ezekiel 39 : 12, 14) It will take seven months to rid the land of the bodies that will then lie there. In Matthew 25 : 31 we have arrived at the end of the 33 years.

Matthew 25 : 32, 33

32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

33 And He will set the sheep on His right hand, but the goats on the left.

Matthew 24 : 30 says that all the families of the land will weep. This applies to Israel. Here it speaks of a judgment of all peoples. Just as the Lord will gather His chosen ones at the end of the seventieth week (Matthew 24 : 31), so all nations will be gathered at the end of the 33 years. The nations will be separated into two groups by the Lord - the King - the sheep and the goats. This King is of course the Shepherd. (John 10) The sheep come on the right-hand side and the goats on the left. "Sheep" are gentle and follow the voice of the Shepherd. Therefore, sheep are an image of believers in general. Goats are a representation of strength. This is not about the power of God, but about own power (= the power of natural man).

Matthew 25 : 34-36

- 34 Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:
35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;
36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

Matthew 25 : 31 spoke of "the Son of man". Here He is called "the King". This is a very unique statement in the Scriptures. His kingdom is now public. So, we arrived here at the beginning of the thousand years. The sheep inherit the kingdom prepared from the foundation of the world. This means that before the earth became desolation, idleness and darkness (in Genesis 1 : 2), the kingdom was already "settled". When God created Adam, He already had in mind the kingdom of His beloved Son. (Colossians 1 : 13) He also knew to whom He would give that kingdom: to His Son, the Lord Jesus Christ, and then to all believers. In Matthew 25 we have arrived at the time when the kingdom of the Son has become fully public. Then the blessed will inherit that kingdom. The blessings always come from the Father and He primarily gives to His Son. Then those who are in Him receive the same blessings. Paul explains this principle in connection with our dispensation in the letter to the Ephesians. The same principle also applies to the believers of the following dispensation, as shown here. It is a principle associated with the new covenant; both in regard to the hidden kingdom and the revealed kingdom. Someone receives the kingdom only by faith. Here the King gives the reason: "For I was hungry and you gave Me food" There are those who believe they can enter the kingdom by feeding the hungry. It is a very useful activity in itself, but it does not make it possible to inherit the kingdom. In our

dispensation, by doing this one does not get into heaven and in the next dispensation by this one does not get into the kingdom. Those who fed the hungry did so by faith. Those hungry are the ones who cannot buy or sell because they do not have the mark of the beast. (Revelation 13 : 17) They will pray at that time:

Matthew 6 : 9-13

- 9 [...] Our Father in heaven, hallowed be Your name.
10 Your kingdom come. Your will be done on earth as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

In that time, the Father's will is already happening in heaven, and the faithful would like to see this happen on earth. They pray, "Give us this day our daily bread," because they cannot buy it themselves. "Their debtors" are the ones who do not want to sell them that bread. The believers who have food should distribute to those who have nothing; especially to "those who are of the household of faith". (Galatians 6 : 10) This also applies to the thirsty, strangers, nudes, sick and prisoners.

Matthew 25 : 37-40

- 37 Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?
38 When did we see You a stranger and take You in, or naked and clothe You?
39 Or when did we see You sick, or in prison, and come to You?
40 And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

The sheep are called "righteous" here. These righteous do not seem to know when they have done such things to the Lord. They have done it to "the least of these My brethren". The Lord identifies Himself with these brothers because they have become one plant with Him. Everything that is done to them is actually done to Christ. This now also applies.

Everything that is now done to the believers (positive and negative) is done to Christ. "The least of these My brethren" is an expression used elsewhere in the Scriptures. For example, when it comes to the sending of the twelve apostles:

Matthew 10 : 40-42

- 40 He who receives you receives Me, and he who receives Me receives Him who sent Me.
- 41 He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.
- 42 And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.

These little ones are called "you" in verse 40. So, it is about the disciples, His disciples. The Lord also identifies Himself here with His disciples. Everything that is done to the disciples, the commissioned of the Lord, would be rewarded. These little ones were sent out to preach the gospel. In Luke 10 it is not about the commissioning of the twelve, but about that of the 70. The Lord also identified Himself with them: "Whoever hears you hears Me; and whoever rejects you rejects Me; and he who rejects me rejects him who sent me." In the future, 144,000 will be sent out to preach the gospel. These parts of the Bible apply to them in particular. Whoever accepts the message of these sent ones will receive the preachers of that message. Those who preach the message are undoubtedly also those who sell the oil to the virgins. (Matthew 25 : 9) They have authority. They bring the Word of God and they even have the power to give others the Holy Spirit through the laying on of hands. Those things will happen again in that time.

Matthew 25 : 41-46

- 41 Then He will also say to those on the left hand, Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:
- 42 for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;
- 43 I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'
- 44 Then they also will answer Him, saying, 'Lord, when did

we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

- 45 Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'
- 46 And these will go away into everlasting punishment, but the righteous into eternal life.

The goats are called "cursed" here. They have done the opposite of what the righteous have done. They have done nothing for "the least" and therefore they have not done it to the Lord. This history of the separation of the sheep and the goats was already recorded in Matthew 24 : 37-44. There it was compared to the days of Noah. One will be taken away and the other left. The one who is taken away is a goat. The one who is left is a sheep. By the way, this principle is described many times in the Bible, although many apply it to the Youngest Day. If one knows anything about dispensations, it is usually applied to the days of the rapture of the Church, and that is also incorrect. It is about the matters that have to do with the beginning of the thousand years. The parable of the tares (Matthew 13 : 24-30 and 13 : 36-43) is about the same period. "Weeds" (= fake wheat) and wheat grow up together. They are separated in the days of harvest. The wheat is brought into the barn, which is an image of entering the kingdom. The weeds are tied and burned. The parable of the dragnet (Matthew 13 : 47-50) is also about the same period. Everything is fished. The good is put in barrels. That is also an image of entering the kingdom. Evil is thrown away. The Son of man will send out His angels and they will gather out of His kingdom all the annoyances and those who do iniquity = lawlessness. (Matthew 13 : 41) In other words, the unbelievers are being removed. His kingdom is ultimately all creation. Those who do not belong in it are removed from creation. All creation will then be reconciled to God. The unbelievers are cast out of creation into the outer darkness. The same judgment is mentioned in the book of Revelation regarding the fall of Babylon.

In Matthew 25 : 46, the Lord's reason ends. In doing so, He has answered the questions that the disciples asked in Matthew 24 : 3. The last thing that happens at the end of the present century is that the unbelievers (the goats) are taken from the earth. The believers (the sheep) remain and enter the kingdom.

4. Prophecy in Joel

The subject of the book of Joel is: the coming of the day of the Lord. As the day of the Lord draws near, much distress comes over Jerusalem. It will be destroyed. From the previous studies we know that it is therefore about the events at the end of the seventieth week of Daniel 9..

Joel 1:1-20

- 1 The word of the Lord that came to Joel the son of Pethuel.
- 2 Hear this, you elders, and give ear, all you inhabitants of the land! Has anything like this happened in your days, or even in the days of your fathers?
- 3 Tell your children about it, let your children tell their children, and their children another generation.
- 4 What the chewing locust left, the swarming locust has eaten; what the swarming locust left, the crawling locust has eaten; and what the crawling locust left, the consuming locust has eaten.
- 5 Awake, you drunkards, and weep; and wail, all you drinkers of wine, because of the new wine, for it has been cut off from your mouth.
- 6 For a nation has come up against My land, strong, and without number; his teeth are the teeth of a lion, and he has the fangs of a fierce lion.
- 7 He has laid waste My vine, and ruined My fig tree; he has stripped it bare and thrown it away; its branches are made white.
- 8 Lament like a virgin girded with sackcloth for the husband of her youth.
- 9 The grain offering and the drink offering have been cut off from the house of the Lord; the priests mourn, who minister to the Lord.
- 10 The field is wasted, the land mourns; for the grain is ruined, the new wine is dried up, the oil fails.
- 11 Be ashamed, you farmers, wail, you vinedressers, for the wheat and the barley; because the harvest of the field has perished.
- 12 The vine has dried up, and the fig tree has withered; the pomegranate tree, the palm tree also, and the apple tree— all the trees of the field are withered; surely joy has withered away from the sons of men.
- 13 Gird yourselves and lament, you priests; wail, you who minister before the altar; come, lie all night in sackcloth,

you who minister to my God; for the grain offering and the drink offering are withheld from the house of your God.

- 14 Consecrate a fast, call a sacred assembly; gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry out to the Lord.
- 15 Alas for the day! For the day of the Lord is at hand; it shall come as destruction from the Almighty.
- 16 Is not the food cut off before our eyes, joy and gladness from the house of our God?
- 17 The seed shrivels under the clods, storehouses are in shambles; barns are broken down, for the grain has withered.
- 18 How the animals groan! The herds of cattle are restless, because they have no pasture; even the flocks of sheep suffer punishment.
- 19 O Lord, to You I cry out; for fire has devoured the open pastures, and a flame has burned all the trees of the field.
- 20 The beasts of the field also cry out to You, for the water brooks are dried up, and fire has devoured the open pastures.

When there is a locust plague, there are huge clouds of locusts, which can make it even dark. They are very voracious beasts, which eat up the entire harvest in a very short time. Such a locust plague is taken as an example here for events that will take place later. Apparently, in the days of Joel, there was such a locust plague. It was even a very large one. As a result, there was no more edible food in the country. (Joel 1 : 7-12) There is no more food; not even for the Lord. The food and drink offering was cut off. From Daniel 9 : 27 we know that this will happen in the middle of the seventieth week. In Joel's day, there was literally no food, so those offerings could not be made then. However, it is also a secret reference to the prophecy of Daniel 9. All crops on the land were withered. All trees were withered as well. Joel 1 : 14 says that a fast was proclaimed. They gathered to the house of the Lord, and they called on the Lord. Joel 1 : 15-20 describes what one will call to the Lord. Joel 1 : 15 says, "Alas for the day! For the day of the Lord is at hand; it shall come as destruction from the Almighty." That day is the Lord's day. The day of the Lord is at hand. The locust plague is an image of the events that will take place when the day of the Lord is near. That day will come as a destruction from the Almighty. The great, final destruction takes place at the end of the seventieth week.

Joel 2:1-14

- 1 Blow the trumpet in Zion, and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand:
- 2 A day of darkness and gloominess, a day of clouds and thick darkness, like the morning clouds spread over the mountains. A people come, great and strong, the like of whom has never been; nor will there ever be any such after them, even for many successive generations.
- 3 A fire devours before them, and behind them a flame burns; the land is like the Garden of Eden before them, and behind them a desolate wilderness; surely nothing shall escape them.
- 4 Their appearance is like the appearance of horses; and like swift steeds, so they run.
- 5 With a noise like chariots over mountaintops they leap, like the noise of a flaming fire that devours the stubble, like a strong people set in battle array.
- 6 Before them the people writhe in pain; all faces are drained of color.
- 7 They run like mighty men, they climb the wall like men of war; every one marches in formation, and they do not break ranks.
- 8 They do not push one another; every one marches in his own column. Though they lunge between the weapons, they are not cut down.
- 9 They run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief.
- 10 The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness.
- 11 The Lord gives voice before His army, for His camp is very great; for strong is the One who executes His word. For the day of the Lord is great and very terrible; who can endure it?
- 12 Now, therefore," says the Lord, "Turn to Me with all your heart, with fasting, with weeping, and with mourning."
- 13 So rend your heart, and not your garments; return to the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm.
- 14 Who knows if He will turn and relent, and leave a bless-

ing behind Him— a grain offering and a drink offering for the Lord your God?

"Zion" (verse 1) is another name for Jerusalem. "My holy mountain" refers to Psalms 2 : 6, "Yet I have set My King on My holy hill of Zion." The trumpet is blown because the arrival of the King is announced. It is announced that Israel will have to be gathered. So, it refers to the end of the seventieth week, because after that Israel is gathered. The day of the Lord has not yet arrived, but it is near. Joel 2 : 2 describes the coming of the day of the Lord. It will be a day of darkness, gloominess, clouds and thick darkness. These are of course all descriptions for one and the same. It is also called "dawn." So "dawn" also means that it is dark. It is not an indication of the sunrise. It is precisely the indication for the thickest darkness of the "after-night". That is before sunrise. It is also the time when most people die and are born. In that darkness will come a great and powerful people as has never been before. (verse 2) They are a people that was not known before. Nor will it exist for years to come. This indicates the period of the thousand years. After the thousand years, that people will come again. During the thousand years, Satan will be bound and will not be able to deceive the nations. After that, Satan will be released for a little while (Revelation 20 : 3), during which time he will deceive the nations. A people will come again who will turn against Jerusalem and against the God of Israel. That people is called Gog and Magog (= Russia and its allies).

Revelation 20 : 7-9

- 7 Now when the thousand years have expired, Satan will be released from his prison
- 8 And will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.
- 9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

The holy, beloved city is Jerusalem. She will be surrounded, but not taken. For according to Daniel 9 : 24, that would take place for the last time at the end of the seventieth week. God will bring fire from heaven, which will consume Gog and Magog. The nations will come after the thousand years. They are called Gog and Magog. They are also mentioned in Ezekiel 38 : 2: "Son of man! set your face against Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal; and prophesy against him." "Rosh"

refers to Russians, "Meshech" refers to Moscow, and "Tubal" is known today as "Tobolsk". Togarmah and Gomer (= Germania) are also included. (Ezekiel 38 : 6) The first time these nations play a role in Biblical history is at the end of the seventieth week. The nations will already come into play before the second half of the seventieth week, as Daniel 9 : 27 shows. Daniel 9 : 27 says that the covenant between Babylon and Jerusalem will be broken, after which an image will be erected. These events will prompt the Russians to get involved in the state of affairs. The country will be judged. (Joel 2 : 3) Everything is destroyed. The description given here can be applied to a locust plague. It is also the description of the operation of a huge army. There is no way to escape it. After all, the Lord announced that in the middle of the seventieth week there was the last possibility to flee the country! Those who have not fled will not be able to flee. The Russians come from the Mediterranean. One cannot flee to the east, because there is Babylon. Those "locusts" are described in Joel 2 : 4, 5. The description that Joel gives here speaks of motorized vehicles ("swift steeds"). Whoever reads this verse imagines an army of tanks advancing. Tanks either go over everything, or just break right through everything. Each tank goes straight ahead, neatly next to each other. (verses 6-8) The same happens with a locust plague.

The earth quakes. (verse 10) This means earthquakes are happening. That is the same as a "heaven tremble", which is also mentioned here. On that occasion, the sun and moon will turn black and the stars will withdraw their radiance. **see note 11** We have already discussed these phenomena in connection with Matthew 24 : 29 and Zechariah 4 : 5,6. These are the signs that mark the end of the seventieth week of Daniel. On that occasion the Son of man will appear and put His feet on the Mount of Olives. So, this is about the destruction of Jerusalem. That destruction is also announced in Zechariah 14 : 1-3, as already discussed. If one repents (verse 12) and calls on the Name of the Lord, the Lord will appear on the Mount of Olives. Then one will mourn for Him. (Zechariah 12 : 10-14) When in mourning, the clothes were rent. The Lord says (verse 13) that one should rend his heart instead of his clothes. That is the same as "repent to the Lord." When one repents, the Lord shows His grace and mercy. He will split the Mount of Olives, which will allow one to flee.

Joel 2:18-24

- 18 Then the Lord will be zealous for His land, and pity His people.
 19 The Lord will answer and say to His people, "Behold, I will send you grain and new wine and oil, and you will be satisfied by them; I will no longer make you a reproach

among the nations.

- 20 "But I will remove far from you the northern army, and will drive him away into a barren and desolate land, with his face toward the eastern sea and his back toward the western sea; his stench will come up, and his foul odor will rise, because he has done monstrous things."
 21 Fear not, O land; be glad and rejoice, for the Lord has done marvelous things!
 22 Do not be afraid, you beasts of the field; for the open pastures are springing up, and the tree bears its fruit; the fig tree and the vine yield their strength.
 23 Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former [or: teacher of righteousness] rain faithfully, and He will cause the rain to come down for you—the former rain, and the latter rain in the first month.
 24 The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil.

When the Lord will no longer make them a reproach among the nations (verse 19), the seventy weeks of Daniel 9 are fulfilled. North (verse 20) of Jerusalem lies Moscow (even at the same longitude). The Baltic Sea is the Dead Sea and the western sea is the Mediterranean Sea. Palestine lies between those two seas. So, the Lord will let the Russians leave far from them while they remain in the land. This means they die. That is why their stench will come up. In other words, all "locusts" have died and must be buried. (for seven months; Ezekiel 39 : 12, 14) The Lord will do marvellous things. (verse 21) The land will bear fruit again. (verse 22) The Lord will give the Teacher for righteousness. (verse 23) The teacher is also the priest. The Teacher is of course the High Priest. This is about the end of the seventieth week. So that falls under the new covenant, from which it follows that this concerns the High Priest in the order of Melchizedek, the Mediator of the new covenant, namely Christ. The Lord will again rain the former and the latter, as before. "Month" is in italics and is therefore not in the Hebrew root text. As the Lord did before, He will do it again in the future. That is why it was called "a land flowing with milk and honey." (e.g. Exodus 3 : 8; Leviticus 20 : 24; Numbers 13 : 2; Deuteronomy 6 : 3; Ezekiel 20 : 6, 15) This will happen again in the future; after the end of the seventieth week.

Joel 2:28-32

- 28 And it shall come to pass afterward that I will pour out

Note	11
<p>This is not the result of an astronomical phenomenon, but of an atmospheric phenomenon. When the air is very humid or dusty, the moon turns red; even though it is high in the sky. When the moon is darkened, it first turns red. This has to do with the refraction of the colours of the light. When the light is refracted, the colour blue is scattered first. That is why the sky is usually blue. The colour red is scattered last. That is why the colour red remains last, causing the moon to turn red.</p>	

My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

- 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days.
- 30 And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke.
- 31 The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord.
- 32 And it shall come to pass that whoever calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls.

Joel 2 : 28 is quoted in Acts 2 : 17. "Afterward" is explained there as "in the last days". At least it points to the last days of the 70 weeks of Daniel 9. After that He will pour out His Spirit on all flesh. The sons, daughters, old men, and young men will be made a royal priesthood. (1 Peter 2 : 9) They are first taught the things of the Lord themselves. They receive all sorts of preaching and they are told who to preach to. The Lord will give miraculous signs in heaven and on earth: blood, fire and pillars of smoke. (verse 30) The sun will be turned into darkness and the moon into blood. (verse 31) Here again we find the cosmic phenomena that will take place at the end of the seventieth week. When the moon turns into blood, it turns red. In Joel 2 : 31, things are in good order. The sun shall be turned into darkness "immediately after the tribulation of those days". (Matthew 24 : 29) This is at the end of the seventieth week. At that moment the day of the Lord will dawn. In Joel 2 the destruction of Jerusalem was already associated with the dawn of the day of the Lord. (Joel 2 : 1 etc.) So, the day of the Lord begins immediately after the end of the seventieth week. This sequence is rather unknown, as it is read from the Bible that the great tribulation and the day of the Lord coincide at least partially. Therefore, "the day of the Lord" is usually understood to mean "the great tribulation". By "the great tribulation" is usually understood all events that take place in the second half of the seventieth week. That is the big problem, because that is precisely what the Lord's Day is not. "The great tribulation" is indeed the description for the second half of the seventieth week. However, that great tribulation is not finished at the end of the second half. The time after the seventieth week lasts 33 years. That time is referred to by the term "the Lord's day." So, during the 33 years the great tribulation and the day of the Lord coincide, but this does not apply to the

second half of the seventieth week. In relation to that it is only said that the day of the Lord is near. When Israel falls and Jerusalem is destroyed, the day of the Lord begins.

"Day" indicates a specific period of time. It also indicates that certain things are brought to light. "Day" also stands for "judging" or "directing". The Lord's Day is a period, but the main meaning of the phrase is that the Lord then rules. He will bring things to light. Opposite to the day of the Lord is "the day of man", translated "human court". (1 Corinthians 4 : 3) It has been well interpreted, but it literally says "human day". "The Day of Man" is the time when man rules. The Lord's Day is the time when the Lord rules. The day of man points to the kingdom of man, while the day of the Lord points to the kingdom of the Lord. So, it is another name for "the kingdom of Christ" or "the kingdom of God". The day of the Lord can also be applied to the Sabbath.

Exodus 31 : 12-17

- 12 And the Lord spoke to Moses, saying,
- 13 Speak also to the children of Israel, saying: Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.
- 14 You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.
- 15 Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death.
- 16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
- 17 It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.

Man is given six days to do his work. During that time, he must ensure that he has finished his work. He is not allowed to do anything on the seventh day. It is the Sabbath for the Lord. The Lord's day is also the seventh day. The day of man can be divided into six dispensations. The seventh dispensation is the day of the Lord, the kingdom. The Sabbath is the representation of this. A normal Biblical day (also a normal Jewish day) starts

at sunrise. For Israel, however, the Sabbath begins on Friday evening at sunset. That is an exception! The Sabbath, Saturday, begins on Friday evening when the sun goes down, only for Israel. In other words, for Israel the seventh day begins on the sixth day. This also applies to the Sabbath: the kingdom. The world is still in the middle of the sixth day, namely the sixth dispensation, the dispensation of the fullness of the times. (Ephesians 1 : 10) For Israel, however, the seventh day, the seventh dispensation, has already begun. The Lord's day is not awesome (Joel 2 : 31) because it is the kingdom of Christ. However, when that day comes, it is awesome, because it involves the overthrow of every human kingdom. The day of the Lord is also called "the great day of His wrath". (Revelation 6 : 17)

Whoever calls on the Name of the Lord (Jehovah) shall be saved. (Joel 2 : 32) People will indeed call on His Name. It is even said here where that will happen, namely on Mount Zion. These are the events at the end of the seventieth week. So, it is about "your people and your holy city". (Daniel 9 : 24) So it is about Judah and Jerusalem. "To be saved" here refers to the salvation from the armies that destroy Jerusalem. The Lord will be called upon and He will appear on the Mount of Olives. The Mount of Olives will split and one will be able to flee through the split Mount of Olives. That is "to be saved". That is actually stated here in Joel 2 : 32. On Mount Zion, namely in Jerusalem, there will be escape. Jerusalem will not be spared, but one will be able to escape from Jerusalem. "The delivered" is the same as "the remnant". (Isaiah 37 : 32) The remaining ones are called by the Lord. The Lord calls only believers. Those who come to faith are drawn by the Father (John 6 : 44) and baptized into Christ (Galatians 3 : 27) and become one plant with Him. (Romans 6 : 5) These truths are also applied to the remnant of Jerusalem. People will call on the Name of the Lord and thus be saved. One will be called by the Shepherd (John 10 : 3) and will be able to flee through the Mount of Olives. Joel 2 : 28 is quoted in Acts 2 : 17, because it leaves open whether the kingdom would be revealed or hidden. That was dependent on whether one would call on the Name of the Lord or not. Joel 2 : 32 does not state that escape will be possible through the split Mount of Olives. That is because this verse is also applied to the formation of the Church at the beginning of the fifth dispensation. Whoever calls on the Lord is saved. This also applies now. (Romans 10 : 13) The Believers of the Fifth dispensation will also be called, namely, on the day of the Rapture. (1 Thessalonians 4 : 16)

Joel 3 : 1, 2, 12

- 1 For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem,
- 2 I will also gather all nations, and bring them down to

the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.

- 12 Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations.

In Joel 3 : 1 "Judah" and "Jerusalem" are mentioned, namely "your people" and "your holy city". (Daniel 9 : 24) So here, in other words, it says exactly the same thing. In those days the Lord will turn the captivity of Judah and Jerusalem. He will gather the nations and bring them down into the valley of Jehoshaphat. (Joel 3 : 2) On a bad atlas this valley is wrongly indicated. Nobody knows where that valley would ever have been. "The valley of Jehoshafat" is mentioned only in Joel 3 : 2, 12. It is generally thought that the valley of Megiddo (Zechariah 12 : 11) is meant, where the nations will be judged. (Revelation 16 : 16) No such conclusion can be drawn from Joel. In Joel 2 : 32 we arrived at the fall of Jerusalem at the end of the seventieth week. So "in those days" from Joel 3 : 1 indicates the last days of the seventieth week and not the last days of the 33 years. (At the end of 33 years, the nations in the valley of Megiddo are judged). Here in Joel the nations are gathered against Jerusalem. It is about Judah and Jerusalem. At the end of the seventieth week, there is only one valley that plays an important role. That is the valley that will be created by the splitting of the Mount of Olives. That valley is "My mountain valley". (Zechariah 14 : 5) That valley is not on the map because it does not yet exist. The translators have interpreted "Jehoshafat" as name. The word means 'the Lord will judge'. So, it is the valley where the Lord will judge.

The final redemption of Israel is always compared to the redemption of Israel from Egypt. When Israel left Egypt, she came to the Red Sea, which split in two. This created a valley in the middle of the water. She fled through that valley out of the country to the desert. Israel fled through the split waters. The Egyptians followed, but then the waters closed again, and the Egyptians died. In the future, the Mount of Olives will split, creating a valley. The remnant of Israel will flee to the desert through that split Mount of Olives. The nations who are chasing her will also want to pass through that valley. The Mount of Olives will close again, killing the hostile armies (into a barren and desolate land; Joel 2 : 20). This, of course, applies to the armies that will follow Israel through the split Mount of Olives. In Joel 3 : 15 the sun and moon are mentioned again.

Today people even believe the opposite. For it is believed that those who have died will come before those who are still alive. Paul explains here that all believers of this dispensation will reach the ultimate goal together. That happens in the days of the second coming of Christ, namely at the rapture of the Church.

Joel 3 : 15-18

- 15 The sun and moon will grow dark, and the stars will diminish their brightness.
- 16 The Lord also will roar from Zion, and utter His voice from Jerusalem; the heavens and earth will shake; but the Lord will be a shelter for His people, and the strength of the children of Israel.
- 17 So you shall know that I am the Lord your God, dwelling in Zion My holy mountain. Then Jerusalem shall be holy, and no aliens shall ever pass through her again.
- 18 And it will come to pass in that day that the mountains shall drip with new wine, the hills shall flow with milk, and all the brooks of Judah shall be flooded with water; a fountain shall flow from the house of the Lord and water the Valley of Acacias.

The moon first turns red and then black. In those days the Lord will roar from Zion, for He is the Lion of the tribe of Judah. (Revelation 5 : 5) The Lord will establish His throne in Jerusalem (Joel 3 : 17) and from there subdue the peoples of the earth. Then the desert (= Israel) will blossom as the rose. (Isaiah 35 : 1) The land was desolate, but it will come alive and bear fruit (Joel 3 : 18) when the people repent, and the Lord establishes His kingdom there.

5. The prophecy of the rapture of the Church

The Scripture in 1 Thessalonians 5 : 1-11 follows after an explanation of the so-called "rapture of the Church"..

1 Thessalonians 4 : 13-18

- 13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.
- 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.
- 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord [Greek: Parousia = presence] will by no means precede those who are asleep.
- 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trum-

pet of God. And the dead in Christ will rise first.

- 17 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 thus we shall always be with the Lord.
- 18 Therefore comfort one another with these words.

This is an event in which the believers of the present (fifth) dispensation will be taken up together, to meet the Lord in the air. It is not primarily taught here that a rapture awaits us. In the first place, it is taught here that the future of the Church is in heaven (and not on earth). 1 Thessalonians 4 : 13 speaks of believers who have fallen asleep. In the days of the book of Acts, it was preached not only that the kingdom of heaven was near, but also that it would appear in the near future. If Israel would come to faith and call on the Name of the Lord, the Lord would return from heaven. (Acts 3 : 20, 21) This would happen if Israel repented as a people. On this basis, it was expected that the kingdom would be established within one generation. So, the revelation of the kingdom of Christ on earth was expected. Obviously, the same generation was supposed to enter that kingdom. It turned out to be quite long and believers died. The other believers were concerned about the believers who had died by now. After all, they had died and thus did not enter the earthly kingdom. At that time, it was only known that they would be resurrected on the Youngest Day. The believers may be / become sad because of the believers who have died.

Paul addresses this problem in 1 Thessalonians 4 : 13-18. Those who are still alive will not precede those who have died. (1 Thessalonians 4 : 15) Those who remain alive are not favoured over those who have died. **see note 12** Those who have died will be resurrected. This is not about the youngest day. Moreover, it is not about the revelation of the kingdom on earth. It is an event that was unknown until then, because the heavenly calling and destiny of the Church was still unknown. The believers of those days expected the earthly kingdom. Ever since Israel was finally set aside (because of rejecting the Messiah in unbelief), it has been made known what God has planned for the believers of this (fifth) dispensation. That plan had long been known to God before then, but He had not yet made it known. (Ephesians 3 : 5) Paul explains here in 1 Thessalonians 4 that the believers of our dispensation are not waiting for the revelation of the kingdom, for then those who survived would come before those who had died. The believers of our dispensation expect a heavenly future. They are not waiting for the kingdom to be revealed on earth, but for the moment when they will also enter that heavenly kingdom physically.

The Man Jesus died and rose again. (1 Thessalonians 4 : 14) Although He was appointed as Christ at His resurrection, the tomb was empty at the resurrection. Jesus who was put in the tomb has risen! God raised Jesus up. (Acts 2 : 32) God has made Him Lord and Christ. (Acts 2 : 36) The Lord Jesus died, rose and was placed in heaven at God's right hand. (Mark 16 : 19; Romans 8 : 34; Hebrews 1 : 3) Whoever believes that Jesus was buried and risen, will (if he has died) be brought into Jesus with Him in the same way (= even so). (1 Thessalonians 4 : 14)

You cannot "sleep in Jesus". The believers sleep "in Christ". (= died; 1 Thessalonians 4 : 16) As Jesus was raised from the dead and placed at God's right hand, so the believers of the present dispensation will also be raised (if necessary) and placed in heaven. It is not only about the facts, but also about the way in which those facts took place and will take place. It is also about the consequences of those facts. As God has raised up the Lord Jesus, so will He do with the believers. This, of course, is about the fact that the believers have a position in heaven. In 1 Thessalonians 4 : 14 "even so" is used. It occurs again in 1 Thessalonians 4 : 17 as "thus". Although these sentences are not placed behind each other, they can be placed next to each other. It can even be interpreted as: "For if we believe that Jesus died and rose again, so will we always be with the Lord." As Jesus died and rose again, so do we. As God will bring those who are asleep with Him, so will they always be with the Lord. So "even so" or "thus" refers to the way things happen. That way has to do not only with the resurrection, but even with the ascension. It is about "exaltation". Christ has received that and the Church of Jesus Christ, His Body, will receive the same in Him. The Lord Himself will call. (1 Thessalonians 4 : 16) "Archangel" means "first angel." Since the Lord Himself is referred to in the Bible as "the angel of the Lord" (Exodus 3 : 2, 4, 7; the Lord is Jehovah, which also refers to the Lord Jesus) He is therefore the Archangel. In Daniel 12 : 1 He is called "Michael the great Prince". Michael means "Who is like God?". The Man in God's image and likeness is the Lord Jesus Christ. (Judas 1 : 9) The Lord calls with the voice of the Archangel and with the trumpet of God. (1 Thessalonians 4 : 16) "The trumpet of God" is actually also a description of the Lord Jesus Christ. He is the Word of God. The trumpet is the shofar, the ram's horn. A horn always refers to the king in the Bible. The sound of the trumpet corresponds to the speaking of that King.

When the Lord descends from heaven, He goes to earth. It does not say that He lands on earth. It just says He descends. Those who were in Christ and then died will rise first. "Resurrection" indicates that the graves (as far as there are still any) will open. Those who are buried rise up and are therefore on earth. In the Bible, when there is resurrection,

the graves are always opened. A believer whose grave no longer exists, because everything has since perished, of course does rise up. God does not need the physical remains at all to raise someone up. God does not need that material, but if it is still there it will not remain. All the blessings the believer has received originate in Christ. They are the blessings of Christ. When the Lord Jesus rose from the grave, the grave was empty. If there are graves of believers at the time of the rapture of the Church, those graves will open. The believers who have died will rise and will be on earth, just like the believers who are still alive. Together they will meet the Lord in the air. (1 Thessalonians 4 : 17) Most of the time, problems arise now. It is often said: "When a believer dies, does he go to heaven? Does he go back to earth first and then go to heaven again?" These kinds of questions arise from ignorance. As a rule, one does not know what is meant by "heaven". The heaven of heavens extends to the ground. This means that we are now in heaven of heavens. God is in heaven and He is in us. We are in heaven, while we are also on earth. It is not a spatial problem, because the sky extends to the ground. That heaven is unseen, but nonetheless it is reality. There is no distance between here (the earth) and the heaven of heavens and vice versa. **see note 13** There was a visible ascension of the Lord Jesus. The actual ascension took place on the day of the resurrection. (John 20 : 17 with John 20 : 27) The visible ascension of the Lord (Acts 1 : 9) was only a sign demonstrating Christ's position in our days in a demonstrative manner. That is why, for example, He also appeared in a visible, glorified form on the Mount of Transfiguration. If He will appear on the Mount of Olives in the future, it is a demonstration as well.

The Church will be taken up (snatched away) in the same way as the Lord; physically! "Resurrection" always has to do with the body, because spiritually they are not dead at all. The body rises. The graves will open, which will be visible to mankind. All believers of the fifth dispensation will meet the Lord in the air. It happens jointly because of the unity that is the Church. The Church is one. Every believer of the present dispensation will participate in the rapture of the church! This does not depend on whether people know about that rapture or not. All believers of the fifth dispensation will be caught up in the clouds. (1 Thessalonians 4 : 17) This is literal, just as the ascension of Christ (Acts 1 : 9) literally took place. A cloud was also spoken of in connection with His ascension. The rapture of the Church is a literal and visible matter! In the air the Lord and the Church will be united. From that moment on, the believers of the Church are no longer part of the earth, but only of heaven of which they have been a part since their regeneration. Paul is talking here about "we who are alive and remain". Paul says "we" because he identifies with the believers. Every believer's hope is not that he will die and then rise

Note

13

The heaven of heavens, the third heaven, is not far at all. The believers who died are not that far from us at all. The moment man comes to faith, he is placed in heaven (in the heavenly places) (Ephesians 2 : 6), but he also remains physically on earth. (John 17 : 15; Philippians 2 : 15; Titus 2 : 12) On the day of the rapture of the Church, those who 'have gone before us' will be among us again. The believers who died will show themselves on earth at their resurrection. Together with those who are alive at that moment, they will meet the Lord in the air. The world does not take it to heart (Isaiah 57 : 1) and does not come to faith because of it. This does not mean that mankind will not see "the ascension" of the Church.

again, although that has happened to most believers. A believer is not looking forward to his death, but he is looking forward to the rapture of the Church. The Lord Jesus was not looking forward to His crucifixion, but to His glorification. (Luke 24 : 26; Hebrews 12 : 2) This also applies to the believer. That is what the believer should aim for. His blessed hope (Titus 2 : 13) is that he will participate in the rapture of the Church.

Some believe that at the time of writing this letter, Paul was unaware of the position of the Church. This is incorrect. He wrote here that the Church will meet the Lord in the air. Moreover, Paul wrote in Ephesians 3 : 3 that he spoke of these things beforehand. Paul knew the mystery of Christ (Ephesians 3 : 4) and everything related to it. He had been in Arabia before starting his public performance. There he saw everything that he later announced. Paul wrote about the rapture of the Church and of course he included himself in that. We now live in a time when we are able to calculate things accurately because we have all the data we need to do this. In Paul's day, such data were not available. As a result, the believers throughout all ages have had the expectation: the coming of Christ and the accompanying rapture of the Church. That is what all sincere believers through the ages have been looking forward to, and that was right. The believer should be focused on this and allow his thoughts to be determined by it. Paul calls on the faithful to comfort each other with those words. (1 Thessalonians 4 : 18) The consolation is that the believers we have loved and who died, will rise, and together we will meet the Lord in the air to be with Him forever.

1 Thessalonians 5 : 1, 2

- 1 But concerning the times and the seasons, brethren, you have no need that I should write to you.
- 2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

Paul found it unnecessary to speak of times and seasons, for he assumed that the Thessalonians knew this. Paul is writing here about the day of the Lord. It starts at the end of the seventieth week. The expression "the day of the Lord" actually refers to the entire revealed kingdom of Christ until the youngest day.

1 Thessalonians 5 : 3

- 3 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.

Here Paul does not say "we", but "they". So, it is not about the believers who are still alive nor about the believers who have already died. It is about those who will live in those days. These are not the believers of the fifth dispensation, because they have already been taken up to heaven. The rapture of the Church takes place before the day of the Lord, namely at the beginning of the seventieth week. Those who live then will say, "Peace and safety." These are the same as the "many" from Daniel 9 : 27. They think there is peace because they have made a covenant with the prince (= the beast). At that moment a sudden destruction will come upon them. "Peace and safety" refers to the first half of the seventieth week. "Sudden destruction comes upon them" refers to the second half of the seventieth week, from the erection of the Abomination of Desolation. The destruction comes in the 1260 days of the great tribulation. From the previous prophecy we have seen that after the seventieth week the day of the Lord begins. That day therefore comes after the seventieth week.

In 1 Thessalonians 5 : 3, this destruction is compared to the labor of a pregnant woman. In Matthew 24 : 19 the Lord Jesus also spoke about a pregnant woman: "But woe to those who are pregnant and to those who are nursing babies in those days!" Both Scriptures are about the middle of the seventieth week. It will not be possible to leave the country in the second half of the seventieth week. There is no way to escape corruption, which Paul also says here: "They shall not escape (= corruption)." One will have to go through the 1260 days of the great tribulation, until the destruction of Jerusalem and the appearance of the Lord on the Mount of Olives.

1 Thessalonians 5 : 4, 5

- 4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.
- 5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

"You, brethren" refers to the believers of the present (fifth) dispensation. The believers of the present dispensation are not in darkness. The day of the Lord comes as a thief in the night. It is not known when that day will come. The believers of the present dispensation may know the beginning of that day, but then they are gone. Those who say "Peace and safety" are unbelievers. Infidels do not know when the day of the Lord will dawn. Paul says that believers do not walk in darkness, because they are all children of light and children of the day. Believers do not belong to night nor to darkness.

1 Thessalonians 5:6-8

- 6 Therefore let us not sleep, as others do, but let us watch and be sober.
- 7 For those who sleep, sleep at night, and those who get drunk are drunk at night.
- 8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

Because believers do not belong to the night and not to the darkness, they are called to be awake and to be sober. The believer bears the breastplate of faith. (Ephesians 6 : 16) Faith resides in the heart. (Romans 10 : 10) He wears as a helmet the hope of salvation. (Ephesians 6 : 17) The believer's hope is not to die blessed, but to live blessed. The salvation he hopes for consists of the rapture of the Church, which Paul just wrote about.

1 Thessalonians 5:9-11

- 9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,
- 10 Who died for us, that whether we wake or sleep, we should live together with Him.
- 11 Therefore comfort each other and edify one another, just as you also are doing.

Before the wrath to come, the believers of the present dispensation are taken up to meet the Lord in the air. On that occasion they obtain salvation. They are not appointed to wrath. Who, then, are appointed to wrath? The vessels of wrath belong to the wrath of God, for they are prepared for destruction. (Romans 9 : 22) "Vessels of wrath" is an expression that applies to unbelievers and especially to unbelieving Israel, because that is what Romans 9 speaks about. From 1 Thessalonians 5 it appears that the rapture of the Church takes place before the middle of the seventieth week. After all, the wrath (= the great tribulation) starts in the middle of the seventieth week! Before then, the rapture of the Church takes place on the day the unbelieving state of Israel makes a covenant with the beast. The ten-state union will also exist in the days before the rapture. The prince who will place himself above that ten-state union (= the eleventh horn) will make that covenant with Israel. **see note 14**

The rapture of the Church is before the beginning of the day of the Lord. So, before the sudden destruction and even before "peace". The calling

of the Church happens between the 69th and seventieth week. The 70 weeks belong to the era of Israel. It was interrupted and during that period of time the Church is called. It makes sense that the Church would disappear before the time for Israel starts running again. The date of the rapture of the Church cannot be given from the past. The rapture is not after a certain time, but before a certain event. The calculation always counts from the end of the seventieth week. The clue is the eclipse of the sun, moon and stars. That is why this event is so often mentioned in the Bible. All prophecies can be 'superimposed' on the basis of that event. The believers receive salvation through the Lord Jesus Christ and not through themselves. Here "salvation" does not stand for salvation in general (= eternal life). This specifically concerns the rapture of the Church as the blessed hope of the faithful. (1 Thessalonians 5 : 8) "Salvation" stands for all of God's blessings. It is also used for parts of those blessings. Salvation can refer to eternal life. Here it refers to the rapture of the Church. It can also refer to the wages that believers receive for the works of faith.

Philippians 2:12, 13

- 12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;
- 13 For it is God who works in you both to will and to do for His good pleasure.

This verse does not say that someone can be saved by (hard) work! Salvation is received only by faith. This is about the works of faith that God can do in / through the believer. So, this is about the wages a believer can receive. The rapture of the Church is not a wage. **see note 15** The obtaining of salvation through our Lord Jesus Christ (1 Thessalonians 5 : 9) corresponds to "bring with Him those who sleep in Jesus". (1 Thessalonians 4 : 14) Just as the Lord Jesus died, was resurrected and placed in heaven, likewise this will also happen to the believers of the Church. 1 Thessalonians 5 : 11 says "comfort". Here the same Greek word is used as in 1 Thessalonians 4 : 18. The rapture of the Church is also mentioned in 1 Corinthians 15.

1 Corinthians 15:50-58

- 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—
- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

Note 14

This does not mean that he must already have power over the ten-state union at the time of the rapture. The ten-state union will consist of ten Arab states. Nor is it necessary for him to reside in Babel (that city has been restored) at that time. The unbelieving Jewish state will make an alliance with a Philistine (O Palestinian). Later he will become the leader of the entire Arab world. The run-up to all these matters takes place before the rapture of the Church.

Note 15

All believers of the Church participate in the rapture of the Church! Also the believers who do not expect the rapture because they do not know about it. Whoever believes in the Lord Jesus Christ takes part in the blessings the Lord gives; Even if he does not know about them. The Church is a unity. The Lord Jesus Christ has prayed for that unity. (John 17 : 20-24) God has made the Church one. (Ephesians 2 : 14-16) The Lord Himself will not disturb that unity by taking up part of the Church and not another part. Therefore, believers can encourage / comfort each other. (1 Thessalonians 4 : 18; 5 : 11) These words regarding the rapture of the Church are no threat ("are you ready?"). It is a happy message! Before the great tribulation breaks out, the believers are evacuated.

The trumpet is mentioned here as well. The trumpet is the instrument by which one is summoned to gather to the King. It is the last trumpet, because all believers are gathered together to the King for the last time. It is not the last trumpet that will ever sound, because several trumpets are mentioned in the book of Revelation. It is the last trumpet related to the Church. The trumpet will sound. "Sound" means "making a big noise". "Change" also has the meaning of "replace". The Greek word also indicates this. The whole body is changed, which means that it is a completely different body. The body is not only changed, but also replaced. The old body is then no longer there.

- 53 For this corruptible must put on incorruption, and this mortal must put on immortality.
- 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."
- 55 "O Death, where is your sting? O Hades, where is your victory?"
- 56 The sting of death is sin, and the strength of sin is the law.
- 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.
- 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

All of chapter 15 talks about the physical resurrection. That is the content of the gospel. The good news is that there is life from the dead. The Firstfruit, Christ, has become the Heir of Adam, Abraham, David and God. By the resurrection He was made Lord and Christ. (Acts 2 : 36) Christ is the promised King, the Messiah, the Comforter, the Comfort of Israel. (Luke 2 : 25) He has risen and many have witnessed it. (1 Corinthians 15 : 5-8) All believers will participate in that resurrection. The resurrection takes place at different times. Christ the Firstfruit has risen first. Then those who are Christ's in His future (= parousia) will rise. The last resurrection takes place when He will surrender the kingdom to God. (1 Corinthians 15 : 23, 24) The resurrection is divided here into three phases. Starting in 1 Corinthians 15 : 37, Paul explains that the body that rises is different from the body that was buried. The resurrection body is a different body from the body that died. Subsequently, starting in 1 Corinthians 15 : 51, he explains that there is a completely different resurrection, about which he had not yet spoken in this chapter, namely: the rapture of the Church.

1 Corinthians 15 : 51

- 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed;

"Mystery" (Greek: musterion) is always the expression in the Bible for the events between the 69th and the seventieth week. In particular, matters regarding the King and the kingdom are a mystery. "Mystery" not only indicates that something is a mystery, it also indicates what is a mystery.

The King is a mystery and therefore also the kingdom. All truths concerning the mystery kingdom and the calling of the Church in the present (fifth) dispensation are indicated by the term "mystery". Paul uses the term "mystery" here, which means that he is going to mention truth concerning the Church. We may not all sleep, but we shall all be changed. So, this fits in perfectly with 1 Thessalonians 4. Those who are left alive do not die. Those who have died will rise and those who remain alive will be changed along with them. Together, all believers in a changed body will meet the Lord in the air. When someone dies and rises, he rises in a different body from the one in which he was buried. Those who have not died at the time of the rapture also receive such a different body.

1 Corinthians 15 : 52

- 52 In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

"A moment" means "an indivisible moment". It is time that cannot be divided. The Greek word is "atomos", which means "indivisible". "In a moment" literally means "in the blink of an eye" and that indicates that it is happening very fast. **see note 16**

Paul quotes in 1 Corinthians 15 : 53, 54 Isaiah 25 : 8 and Hosea 13 : 14. These Scriptures refer to the resurrection on the youngest day. In 1 Corinthians 15 : 53, 54 it is not about the resurrection on the youngest day, but about the resurrection of the believers of the fifth dispensation. Paul uses the same Scriptures, because death has already been overcome for them.

1 Corinthians 15 : 55-58

- 55 O Death, where is your sting? O Hades, where is your victory?"
- 56 The sting of death is sin, and the strength of sin is the law.
- 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.
- 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

The faithful have victory. They do not have to fight for it, for the Lord gives victory. The faithful do not have to strive to participate in the rapture. They participate in the rapture because God gives it to them through the

Lord Jesus Christ. Paul wrote the same in 1 Thessalonians 5 : 9: "For God did not appoint us to wrath, but to obtain salvation."

In 1 Thessalonians 5 : 11 Paul ended with comfort. He also does this here: "Be steadfast, immovable, always abounding in the work of the Lord." The believer may be this because he knows that his labour is not vain in the Lord. This means that the labour does not end in death, but in the rapture of the Church, after which revelation before the judgment seat of Christ follows. The wages are not the rapture. The wages are given after the rapture, before the judgment seat of Christ. (2 Corinthians 5 : 10)

6. Revelation and the seventieth week

Chapter 6 of the book of Revelation for the first time talks about things that are still future. The first five chapters talk about Christ and the mystery kingdom, as we know it in our day. There is only One worthy to receive and reveal the kingdom: the Lion of the tribe of Judah, the Root of David, (Revelation 5 : 5), namely, the Lamb standing as slain. (Revelation 5 : 6) Revelation 6 contains the first visions regarding the future revelation of the kingdom of Christ.

Revelation 6:1

- 1 Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see."

The Lamb sits on the throne. (Revelation 5 : 6) He opens the first seal here, after which John saw a vision. In Revelation 6 we arrived in the seventieth week of Daniel 9. It is logical to expect that matters concerning the seventieth week will be taken up. History stopped at the end of the 69th week and continues here at the beginning of the seventieth week with things to come.

Revelation 6:2

- 2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

A horse is an image of kingship, power, dignity. The one sitting on the white horse is not named. It says that he has a bow. "A crown was given

to him " indicates that he is a certain leader. "He went out conquering and to conquer." This means that he is building an empire and he succeeds. This person also appears in the Old Testament, namely in the book of Daniel. He is called "the little horn" in Daniel 8 : 9. It is the ruler of the last world empire. Here in Revelation 6 : 2 he is not yet. Therefore, it is not described as such. Here we find the establishment of an empire by someone who has a bow. It is curious that it does not say that he has arrows. This indicates that while he has great power, his empire is not established by military force. There will undoubtedly be a military threat, but it is highly questionable whether military violence will indeed be used on a large scale.

This person will receive a crown. Usually such persons take a crown, but he receives one. He is offered a crown. This means that he is not actually eligible for a crown, but he still gets one. The one sitting here on a white horse is not the Christ! In Revelation 19 : 11, the Christ, the Word of God (19 : 13) rides a white horse. He is called Faithful and True, (19 : 11) King of kings and Lord of lords. (19 : 16) In Revelation 6 : 2 it is not about Christ, but about the opponent.

Revelation 6:3, 4

- 3 When He opened the second seal, I heard the second living creature saying, "Come and see."
- 4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.

"He" (with a capital letter) refers to the Lamb from Revelation 6 : 1. The second seal takes away peace from the earth. This means that under the first seal there was "peace". We have already seen this in Thessalonians 5. First there will be "peace and safety" for 3.5 years, but sudden destruction comes upon them, referring to the second 3.5 years of the seventieth week. The transition from "peace" to "destruction" falls in the middle of the seventieth week. The four riders on four different horses not necessarily represent four different people. It is a vision and therefore it is about symbolism. Who sits on the horse is the power or the ruler. First, a power makes peace. When peace is established, a union of nations is of course established. Covenants are made back and forth. From Daniel 9 : 27, we know that an alliance with the Jewish state will be made at the beginning of the seventieth week. The first rider is about events that will take place in the first half of the seventieth week. Theoretically, it could

also be about events that precede the seventieth week. In any case, it refers to the first half of the seventieth week. The second rider takes away peace from the earth. People will kill each other. This rider has a large sword, which is a symbol of war.

Revelation 6 : 5, 6

- 5 When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.
- 6 And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.

The Lamb opens the third seal, after which a black horse is seen. The rider on the black horse has a scale in his hand. Accurate weighing indicates that there is little. There will be a distribution system. When there is war, there is also famine. Food will be very scarce and therefore very expensive. Normally man works for his food. Man is always busy preparing his food. When the harvest is ripe, there is no one to bring it in, so that harvest is lost. We have already seen that in Joel, where it was represented by locust plagues. This also refers to the second half of the seventieth week. From other prophecies already quoted, we know that these things will take place. Here in Revelation 6, things are listed in the exact order.

Revelation 6 : 7, 8

- 7 When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see."
- 8 So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

When the Lamb opens the fourth seal, a pale horse is seen. The rider on the pale (= colourless) horse is called "death". The realm of the dead follows him. A more accurate translation of the word "earth" would be "the land". This is about the seventieth week and therefore about the country of Israel, the Jewish state. It is possible that such things also take place after the seventieth week, but that is not mentioned here. They are given

power to kill the fourth (part) of the earth. "Them" (Revelation 6 : 8) refers not only to the rider on the pale horse, but to the three riders, namely the red, black and pale horse. They kill by means of the sword (= war), hunger and death. Wild animals are also mentioned. This is curious, because in the Jewish state there are hardly any wild animals. This is also symbolism. The beasts referred to here are not discussed until Revelation 13. The rider on the first horse points to the first half of the seventieth week. The second, third and fourth rider arrive in the second half of the seventieth week. The three riders are summarized here, indicating that the series is complete. The description of the horses is complete, because the description of the seventieth week is complete. What follows, starting from Revelation 6 : 9, does not describe what will take place in the seventieth week. It talks about what happens at the end of the seventieth week.

Revelation 6 : 9-11

- 9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.
- 10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"
- 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

When the Lamb opens the fifth seal, an altar is seen under which are the souls of those who were killed for the Word of God and for the testimony they had. This is still a vision. There is no literal altar in heaven under which there are souls. John sees souls. "Souls" are people, so they are visible. The altar, as such, represents religiosity. More specifically, the altar is a model for service to God. The souls are under the altar, which means that those souls have become victims of the altar. They have fallen victim to their service to God. So, these are martyrs. "Martyr" literally means "a witness". Witnesses were usually killed for their testimonies. As a result, the word "martyr" has taken on the meaning of "a killed witness". These martyrs were killed because of the Word of God and their testimony. They were killed in the second half of the seventieth week for preaching the gospel. "Lord holy and true" is the description of Christ. Christ is the only holy and true Lord. The martyrs address Christ. They ask Him how long He judges and avenges their blood on those who live on the earth. White

clothes are given to them. These martyrs are told to rest for a little while until their fellow servants and brothers are killed.

The end of the seventieth week coincides with the end of the 1260 days of tribulation over Israel. There are martyrs killed for their testimony. On the last day of the seventieth week, the Messiah will appear on the Mount of Olives. These martyrs then ask how long it will be before they are resurrected, because that is what was promised to them. They have to rest for a little while, because more will be killed. Indeed, there will be another period of tribulation that will last 33 years. That tribulation comes over the rest of the nations. In those 33 years, believers will also be killed for the testimony they have. At the end of the seventieth week, the gathering of the martyrs from the great tribulation is therefore not yet complete, because the great tribulation is not finished at all. That tribulation has been shortened only for the elect. (Matthew 24 : 22)

It should be noted that believers do not have to be sick after the seventieth week. If anyone does get sick, he should call the elders to anoint him (James 5 : 14-16). The sick will be healed. Regarding the revelation of the kingdom, the Lord said:

Mark 16 : 17, 18

- 17 And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;
- 18 They will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.

Those who accept the message in faith will participate in the blessings announced. They will enter the kingdom (= the thousand years). Believers are not supposed to die before then. Those (except the 144,000) who bring the message should not die. If someone is killed by force, he will be resurrected to enter the kingdom. These verses from Revelation 6 continue in Revelation 20, which describes the dawning of the thousand years.

Revelation 20 : 4-6

- 4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads

or on their hands. And they lived and reigned with Christ for a thousand years.

- 5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.
- 6 Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Here again martyrs are mentioned. This is the beginning of the thousand years. So, it is not the end of the seventieth week, but the end of the 33 years. They are resurrected and live and rule as kings with Christ for a thousand years. They are resurrected at the end of 33 years, which is exceptional. All the dead, except those of the Church of the fifth dispensation, are not resurrected until the Youngest Day. These souls do not belong to the Church, because it has long since been taken up to heaven. They are resurrected and will rule with Christ for a thousand years. The believers who remain alive will not precede those who have died. This principle also applies to entering the kingdom. The believers who were killed in the second half of the seventieth week are only resurrected at the end of the 33 years and then enter the kingdom. So, they are not resurrected at the beginning, but only at the completion of the revelation of the kingdom on earth. This only concerns believers who are killed in the sixth dispensation. They are martyrs and will be resurrected and enter the kingdom at the beginning of the thousand years.

Revelation 6 : 12-14

- 12 I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.
- 13 And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.
- 14 Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

The Lamb opens the sixth seal at the end of the seventieth week. An earthquake takes place like in the days of Uzzia. (Amos 1 : 1; Zechariah 14 : 5) On that occasion, the sun turns black like a sackcloth of hair. A sackcloth of hair is an image of grief. The light will disappear, it will become dark and mourning will begin. The moon becomes like blood. The stars of heaven fall to the earth, as a fig tree throws off its unripe figs. Elsewhere

it says that the stars do not glow. (Isaiah 13 : 10) Here it is described differently, because it is immediately given a typological meaning. When the fig tree sheds its unripe figs, they naturally fall to the ground. This happens when shaken by a mighty wind. "Wind" is an image of the Spirit. The fig tree is an image of the Jewish state. The unripe figs represent unbelieving members of the Jewish state. That may well be Gentiles. They will die. All this happens at the end of the seventieth week. The sky has receded as a scroll when it is rolled up. It is wrongly said that the light moves in a straight line and at the same speed through space. When the sky recedes however, this will be the case. Therefore, one can look directly into heaven. When this happens, man sees how creation really works. The earth will be seen to be hollow. That is very threatening to humanity. If the light propagates in a straight line and at the same speed, it will no longer be dark on earth. The sun no longer sets as already stated in Zechariah 14 : 7.

Revelation 6 : 15-17

- 15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,
- 16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!
- 17 For the great day of His wrath has come, and who is able to stand?"

"Fall on us and hide us" indicates the same thing twice. They do not intend to commit suicide. It indicates that they want to hide. They want to hide from the One who sits on the throne. The Lamb sits on the throne (Revelation 5 : 6) as it also says in Revelation 6 : 16. They want to hide from the wrath of the Lamb. The Lamb sitting on the throne has become angry. This is the end of the seventieth week. The great tribulation is not finished at all. On the contrary! The great tribulation has just begun for the nations. Israel has been converted through the 3,5 years of tribulation and preaching of the message. After those 3,5 years, the tribulation breaks loose, namely over the peoples of the earth. That is when the great day of His wrath begins. (verse 17) The great day of His wrath begins after the seventieth week. That day lasts (at most) until the end of the 33 years, when the thousand years begin. According to Joel 2, the day of the Lord begins after the eclipse of the sun, moon and stars. Here in Revelation 6 it is said that at the eclipse of the sun, moon and stars the day of His

wrath begins. So, the beginning of the day of the Lord and the beginning of the day of His wrath coincide. There is a difference between the two days. The day of the Lord is not only the indication of the 33 years, but also of the seventh dispensation. The Lord's day, the Sabbath, refers to the whole revealed kingdom of Christ. The day of His wrath is the first 33 years of the day of the Lord. So, the day of wrath is actually the coming (= the dawning) of the day of the Lord. The day of His wrath is not equal to "the time of Jacob's trouble". (Jeremiah 30 : 7) The time of Jacob's trouble is the second half of the seventieth week. After the time of Jacob's trouble, the day of His wrath begins. That is at the end of the seventieth week. It does not refer to the great tribulation that precedes the eclipse of the sun, moon and stars. The great day of His wrath begins with that eclipse. The great tribulation that precedes that eclipse applies only to the Jewish state.

Revelation 7 : 1

- 1 After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

A corner indicates a direction. It is a certain side and therefore also a direction. The four angels hold the four winds of the earth. That wind has now shaken the fig tree, causing the unripe figs to fall off. That wind will then shake the other trees (= nations), so that also the unripe fruits will fall from it. The four angels hold the winds. There is a moment of rest.

Revelation 7 : 2,3

- 2 Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,
- 3 Saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.

The sun rises from the east (= the origin of all things). This angel has the seal of the living God. He carries a hallmark to seal, "mark" people. This angel calls on the four angels not to damage the earth yet. "Earth" can also be translated "land", but because "sea" is behind it, it refers to the nations. (the sea of nations; Revelation 17 : 15) This is therefore "earth" in the broad sense of the word, namely the whole world. Just as the axe was

at the root of the fig tree, so it is at the root of the other trees. It concerns the fig tree and the other trees. (Luke 21 : 29) Israel has been judged, but the other nations will also be judged. The four angels will damage the earth and trees because the great day of His wrath has arrived. Before the tribulation comes upon the rest of the nations, there is first a short pause so that the servants of God can be sealed. Many believers fear pin codes and the mark of the beast (Revelation 13 : 16), but God Himself works with "marks". The mark of God has nothing to do with computers, and neither does the mark of the beast. The servants of God receive a mark on their foreheads. This mark also occurs in Ezekiel 9 : 4: "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it."

Revelation 7 : 4-8

- 4 And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed :
- 5 Of the tribe of Judah twelve thousand were sealed; of the tribe of Reuben twelve thousand were sealed; of the tribe of Gad twelve thousand were sealed;
- 6 Of the tribe of Asher twelve thousand were sealed; of the tribe of Naphtali twelve thousand were sealed; of the tribe of Manasseh twelve thousand were sealed;
- 7 Of the tribe of Simeon twelve thousand were sealed; of the tribe of Levi twelve thousand were sealed; of the tribe of Issachar twelve thousand were sealed;
- 8 Of the tribe of Zebulun twelve thousand were sealed; of the tribe of Joseph twelve thousand were sealed; of the tribe of Benjamin twelve thousand were sealed.

First it is said how many servants are sealed. Then it is said who will be sealed. The great tribulation is about to begin here. However, salvation is not through tribulation, but through faith (Ephesians 2 : 8) Faith is by hearing. (Romans 10 : 17). Tribulation can cause one to listen to the Word of God. However, tribulation is not a power of salvation. The gospel is a power of God for salvation. (Romans 1 : 16) So tribulation is not the most important thing. The important thing is that the gospel is preached.

Romans 10 : 13, 14

- 13 For "whoever calls on the name of the Lord shall be saved."

- 14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

When the Lord is preached one will be able to believe in Him. Whoever believes in Him will call on Him; especially when there is tribulation. 144,000 servants are sealed. These are undoubtedly the same as those who sell oil. (Matthew 25 : 9, 10) They preach the gospel, not during the seventieth week, but afterward. This concerns 144,000 servants. This should not be seen as metaphorical, as some claim. By this they mean that it concerns a lot of servants. They are 144,000 servants, according to the subdivision. It concerns twelve tribes of Israel. The number "twelve" stands for dominion, the exercise of power. That rule has been given to Israel, because "Israel" means "warrior / ruler with God". That is why there were twelve disciples. They (initially) preached the gospel of the kingdom. That dominion is evident, for example, from the twelve hours of a day. Man is governed by time, and that time is divided into twelve. It is also evident from the twelve months of a year and the twelve signs of the zodiac. This is the metaphorical meaning of the number twelve. However, it can only have a metaphorical meaning if they are literally 12 x 12,000 servants. It is 12 x 12 (x 1000), which indicates that the dominion is being fulfilled. It concerns 12 x 12,000. This guarantees that the kingdom will be preached and will also become public. The gospel of the kingdom is to be preached all over the world as a testimony to all nations. (Matthew 24 : 14) These are indeed 144,000 witnesses of Jehovah. This happens after the seventieth week! After the seventieth week, the missionary assignment (Mark 16 : 15) will be fulfilled.

The 12,000 servants are sealed from all twelve tribes. **see note 17** This means that both the two tribes and the ten tribes will be designated. This happens after the two tribes have come to faith. First the two tribes (= your people and your holy city) come to faith. Then Samaria (= the ten tribes) comes to faith. After the seventieth week, the remnant of the two tribes has come to faith. Then the message is preached to the ten tribes, the house of Ephraim. When they have heard the gospel, 144,000 of the twelve tribes will be sealed. They are men, because they have not defiled themselves with women. (Revelation 14 : 4) All Israel has been called a royal priesthood. (1 Peter 2 : 9) The 144,000 are official ambassadors for the Israelite, Messianic state. They preach the gospel all over the world.

Note	17
<p>The tribe of Dan is missing from the list. "Dan" is a type of the hidden kingdom of Christ. Since this is the revelation of the kingdom, Dan is left out. Moreover, one tribe should always be omitted, because there appear to be thirteen tribes. The number "twelve" stands for dominion. There is always a thirteenth involved. That is the heavenly, elusive side. The thirteenth is always hidden or of some other nature. In this case Dan's tribe is the thirteenth. This tribe is a type of the Church, because "Dan" represents the faithful remnant from the ten tribes of Israel. Benjamin is a type of the faithful remnant from the two tribes. Dan is usually mentioned in the same breath with Ephraim, the firstborn (Jeremiah 31 : 9) who inherits the double portion. This also points to the Church, because the Church consists of firstborns. (Hebrews 12 : 23) The tribe of Ephraim is called Joseph here. The tribe of Dan is entirely missing, but Ephraim only lacks the name. The tribe itself is present, but it is mentioned under the name of Joseph, his father. The tribe of Joseph is referred to by the name of Manasseh, his other son. The name Ephraim is missing, because Ephraim refers to the birthright. The birthright belongs to the Church; with the hidden kingdom.</p>	

Revelation 7 : 9, 10

- 9 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,
- 10 And crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

The result of the preaching of the 144,000, the great multitude, comes from all nations! The nations will then come to faith. In the past the gospel was also preached to all nations (in the days of the book of Acts), but then they did not believe. The result of the preaching of the 144,000 is not apparent until the end of the 33 years, at the beginning of the thousand years. During the 33 years, the 144,000 servants preach the gospel. The result is a great multitude that no one can number. That multitude stands before the throne. This means that she is subject to the King. It is part of the kingdom of Christ. She recognizes the One who sits on the throne as the King, as God, and as the Saviour.

Revelation 7 : 11, 12

- 11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,
- 12 Saying: "Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen."

Here we find the worship of God, who alone is due all honour and glory.

Revelation 7 : 13-17

- 13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"
- 14 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.
- 15 Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the

throne will dwell among them.

- 16 They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;
- 17 For the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.

One of the elders asks where this great multitude comes from. The multitude consists of those who come out of the great tribulation. It is about the total tribulation of 3.5 and 33 years. They have long white robes washed in the blood of the Lamb. The Lamb will consecrate them. So, they end up in the kingdom of the Lord. It is not about those who were killed during the tribulation. These believers will live on earth during the great tribulation. They enter the kingdom at the end of the tribulation. The description given in Revelation 7 : 15-17 refers not only to the thousand years, but also to what follows after those thousand years. The kingdom does not last a thousand years. The kingdom of Christ lasts forever.

Trumpets and bowls

In Revelation 8 : 1 the seventh seal is mentioned. The sixth seal was mentioned in Revelation 6 : 12. Here the transition takes place from the seventieth week to the day of His wrath. With the seventh seal we are still at the end of the seventieth week. There was a half-hour silence in heaven. This half hour is in any case a model for rescheduling the calendar by half a year. The silence probably also has to do with the sealing of the 144,000 servants. In Revelation 8 there are seven trumpets, (Revelation 8 : 2) that bring "judgment". It is about tribulation for all peoples of the earth. The seven trumpets will sound in 33 years. The seals from Revelation 6 are related to the seventieth week. The opening of the first seal indicates the first half of the seventieth week. The opening of the second, third and fourth seal indicates the second half of the seventieth week. The fifth and sixth seals mark the transition from the seventieth week to the 33 years. Under the seventh seal are the seven trumpets of Revelation 8. The seven trumpets describe events that take place in the 33 years. So, the trumpets speak not of Judah and Jerusalem, but of the nations. The same story is told again in other words. Then they are not trumpets, but bowls. (= bowls; Revelation 16) The contents of the seven trumpets and bowls are the same. Both series conclude by determining that the kingdom all over the earth has now been given to Christ. At the end of the seven trumpets / bowls (at the end of the 33 years), the fall of Babylon is described. All matters must be at least twice in the Bible, because the testimony of two

or three affirms a matter. (Deuteronomy 17 : 6) This also applies to the words of God. Revelation 10 speaks of the mystery that would be finished. (Revelation 10 : 7) It speaks of the mystery kingdom that will be revealed. The kingdom was delayed but then can no longer be delayed. (Revelation 10 : 6). When the seventh angel will sound the trumpet, the mystery of God would be finished. (Revelation 10 : 7). This means that the mystery kingdom has been completed and has been revealed. When the seventh trumpet sounds at the end of 33 years, the kingdom will become public. This is stated in Revelation 11:

Revelation 11 :15-17

- 15 Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"
- 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God,
- 17 Saying: "We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned.

Christ will rule forever and ever. When the seventh trumpet sounds, the eternal, unshakable kingdom of the Son of David has been established. That kingdom was a mystery before then. When that seventh trumpet will sound, the mystery of God is finished. How that mystery kingdom becomes public is stated in Revelation 11.

Revelation 11 :1, 2

- 1 Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there.
- 2 But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.

The rod is used here as a measuring rod. The measure of the temple is the rod, namely that of regeneration/resurrection. One must participate in the resurrection life of Christ. It is a vision, so it has nothing to do with a literal temple. This does not mean that there must be a temple then, because otherwise it could not be measured. The temple and the

altar point to religious things. They must be measured, as must those who worship in them. When the property is determined, it is also measured. The court is not measured. That is the space around the temple. It belongs to the temple, but it is outside the temple. The court has been given to the Gentiles. They will trample the holy city for 42 months. So here the court is an image of the holy city, Jerusalem. If the court is an image of Jerusalem, which is in Israel, then the temple must be an image of something even more central/higher than Jerusalem. The temple is therefore an image of the Church of the present (fifth) dispensation. It is also called "temple" by Paul. (1 Corinthians 3 : 16; Ephesians 2 : 21) The temple is measured and thus property is determined. Measuring the temple is an image of the rapture of the Church. The court, Jerusalem, is not measured, for it was given to the Gentiles. The Gentiles will trample the holy city for 42 months. After the rapture of the Church, a period of 42 months (= 3.5 years) follows in which the Gentiles will trample Jerusalem. That is also happening now. Even the Jews themselves can be referred to as "Gentiles", because they are "lo ammi" (= not My people). In those days they will have made a covenant with the Gentile nations. The Jews will probably have the opportunity to make sacrifices on the temple mountain (Mount Moria), but that will also apply to the Mohammedans.

Revelation 11 :3,4

- 3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.
- 4 These are the two olive trees and the two lampstands standing before the God of the earth.

The 1260 days in which these witnesses will prophesy may relate to the second half of the seventieth week. Then these 1260 days would follow the 42 months of Revelation 11 : 2. However, it is not about the second half, but about the first half of the seventieth week. There are two reasons for this. The first reason is that it is said here how these 1260 days will end, with the execution of these two witnesses. If they occurred in the second half of the seventieth week, these 1260 days would end with the destruction of Jerusalem and the coming of the Lord on the Mount of Olives. That does not happen. These witnesses will be murdered, and their bodies will be in Jerusalem for three days. (Revelation 11 : 7, 8) That cannot refer to the end of the seventieth week. Only one other option remains: it refers to the middle of the seventieth week. So, the two testify in the first half of the seventieth week. These 1260 days correspond to the 42 months of Revelation 11.

The second argument is a derivative. At the rapture of the Church, all believers go to heaven. At the beginning of the seventieth week, there is not a single believer on earth anymore. This is contrary to the Biblical truth that there is always a believing remnant on Earth. (Romans 11 : 5) One believer is too little for a powerful preaching. There must be two or three witnesses. (Deuteronomy 17 : 6) So after the rapture of the Church there must be at least two witnesses. Those two witnesses cannot of course be part of the Church, because it has a different task. Those two witnesses must therefore come from previous dispensations. So, this concerns two Old Testament believers. One of the two witnesses is easy to find, because the Old Testament ends with this witness: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Malachi 4 : 5) The other witness is Moses. Moses and Elijah were the two great prophets of the Old Testament. The great times, which reflected the coming of Christ, were the times of Moses and Elijah. Miracles happened in those times. In the Old Testament, there were only two times when miracles happened. The first time was the time of Moses and his successor Joshua. The second time was that of Elijah and his successor Elisa. Elijah and Moses appeared with the Lord on the Mount of Transfiguration. (Matthew 17 : 3, 4; Mark 9 : 4, 5; Luke 9 : 30, 33) The Lord appeared there to some of the disciples as an image of His future appearance in His kingdom. In the end, however, they only saw the Lord Jesus. In Judas 1 : 9 it says that the archangel Michael contended with the devil for the body of Moses. Michael needs the body of Moses because Moses will reappear in the next (sixth) dispensation. So, these two witnesses are Moses and Elijah. They are lined with bags, because they are in mourning. For they preach the death of the Messiah, the Crucified. They are the two olive trees and the two candlesticks that represent the God of the earth.

Zechariah 4 : 1-3, 12-14

- 1 Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep.
- 2 And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps.
- 3 Two olive trees are by it, one at the right of the bowl and the other at its left."

- 12 And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?"
- 13 Then he answered me and said, "Do you not know what

these are?" And I said, "No, my lord."

- 14 So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth."

Revelation 11 : 5, 6

- 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.
- 6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

The fire that comes out of their mouth is an image of a word of judgment. They cannot be damaged. They are inviolable. This is quite understandable, because there are only two witnesses. So, they have to be handled with care. Whoever wants to harm them will be killed by the fire from their mouth (= by the power of the Word). They have power to close the heaven so that there is no rain. This is a description of Elijah who closed heaven in his days. He prayed and it was not raining. (1 Kings 17 : 1) In Luke 4 : 25 and James 5 : 17 it says that it did not rain for 3,5 years. The 3,5 years in Elijah's time are an image of the first 3,5 years of the seventieth week. Although there is peace, it is not raining and it will lead to famines. It does not say that Elijah will close the heaven, although it could. They also have power to turn the waters into blood. This is the description of Moses. (Exodus 7 : 20) Moses and Elijah will preach the gospel. Those who come to faith on the basis of their preaching will be baptized and immediately leave the country. Moses and Elijah will undoubtedly send them to the desert, to the city of Petra (= Sela). There they will meet Lord. Thus, through the preaching of Moses and Elijah, Jerusalem will not come to faith, but some from Jerusalem. They will leave the camp (= Jerusalem) and go out to Him. (compare Hebrews 13 : 13) They will wait in Petra until the seventieth week has passed.

Revelation 11 : 7, 8

- 7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.
- 8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

After the 1260 days, the task of Moses and Elijah was completed. They will be killed. This coincides with the erection of the abomination of destruction. This is also the last chance to leave the country, for the great tribulation begins. The bodies of Moses and Elijah will lie on the streets of Jerusalem for 3,5 days. (Revelation 11 : 9) Mankind will celebrate because Moses and Elijah have finally been killed. (Revelation 11 : 10)

Revelation 12 : 1, 2

- 1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.
- 2 Then being with child, she cried out in labor and in pain to give birth.

A sign is seen in the heaven. This does not mean that all things now mentioned will take place in heaven. It means that the state of affairs is known only in heaven. The vision was seen in heaven. The believers of the present dispensation are placed in heaven (the heavenly) with Christ. (Ephesians 2 : 6) They are therefore made aware of this vision. The woman is clothed with the sun, moon and stars. The description makes it clear that this woman is Israel. (Genesis 37 : 9, 10) She was pregnant.

Revelation 12 : 3

- 3 And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

Another sign was seen that has to be placed opposite the first sign. That was a big red dragon with seven diadems. Here is not the normal word for "crown". This dragon is also mentioned in Daniel 7 (the fourth beast) and Revelation 13 (the beast out of the sea). This dragon represents the times of the Gentiles; of the Gentile world empires that have been in succession since the days of Nebuchadnezzar's first conquest of Jerusalem in 606 BC. Since those days, the power of the house of David has been taken away and given to Babylon. At Babylon, humanity was divided into nations. (Genesis 11 : 6-9) All nations have their origin in Babylon. When the kingdom was taken away from Israel, it was returned to the one who could exercise the most rights to it, namely to Babylon. The emphasis here will be on the last empire. The ten horns emphasize the seventh world empire. Therefore, the dragon also has seven heads. The ten horns belong on the seventh head. The seventh world empire will last until the

beginning of the thousand years. It is an association of ten states, a ten-state union, located in the Middle East.

Revelation 12 : 4, 5

- 4 His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.
- 5 She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

This is the last empire as it will occur in the last days. This refers to the time when the kingdom of Christ will be revealed on earth. The dragon's tail draws a third of the stars of heaven and casts them on the earth. We already know that the stars are an image of Israel. Israel will be oppressed. The dragon and the woman can both be seen metaphorically. This also applies to the stars. The two signs are put together in Revelation 12 : 4. The dragon from the second character represents the woman from the first character. The dragon does not initially have much against the woman, but all the more against the child who will be born. The woman gives birth to a male son, after which he is snatched away to God and His throne. The dragon has it checked! The male son is born and immediately snatched away. The woman is Israel. That male son is the One who will rule all the nations with an iron rod. That makes this male son recognizable as the King who is anointed over Zion. (Psalm 2 : 9) The male Son is Christ. (Revelation 19 : 13-15) However, Revelation 12 : 5 says that the child is snatched away to God and His throne. This cannot apply to Christ, because He has overcome the dragon. He does not have to leave for him. Moreover, the ascension of Christ on the first Easter day (John 20 : 17 with 20 : 27) or on the ascension day (Acts 1 : 9) can hardly be called a snatch. His ascension happened in peace and quiet. This snatch does not relate to the Head, Jesus Christ, but to His Body, the Church. (Ephesians 1 : 22, 23) So it points to the rapture of the Church. The male son is not only the Lord Jesus Christ (the Head), but also the Church (the Body). This is not about the heavenly position that the Church has had since the resurrection of Christ. This is about the dragon, the ten-state union. The ten-state union therefore exists at the time of this removal. The birth of the Church will only be completed when that empire is present.

In a normal birth, first the head is born and then the body. This also applies to this birth. First the Head, Christ and then the body, the Church.

Once the head is born, the body usually follows automatically. Christ has risen (= born) and the Church will of course follow this. The believers of the Church live as if the delivery is already over. In reality, the delivery is not completed until the rapture of the Church. This is about the regeneration of the entire Church and not about the individual believer. That birth was completed on the date set by God. Then the dragon will also be present. At that birth, the child is snatched away to God and His throne. So, it is expressly stated here that the Church will be snatched away before the second half of the seventieth week. That is before the dragon becomes dangerous. The Church is snatched away even before the first half of the seventieth week. The child is snatched away to God and His throne. No further mention is made of that child here. The story continues with the things that will take place after the snatch. So, this snatch can easily be compared to Revelation 11 : 1, 2, because there the story also begins with the rapture of the Church. That is the beginning of events. Here the same truths are explained from a different angle. The woman gives birth to a male son. This son is a description of the Church. The Church is the firstborn.

When a woman gives birth to a male son, she will be unclean for seven days. (Leviticus 12 : 2) The woman is Israel. She gives birth to a child, after which she is unclean for seven days. This is about the typological meaning. The woman is Israel, the child is the Church and the seven days model the seven years following the rapture of the Church. So, the seven days of the maternity woman's uncleanness are a type of the seventieth week. In the seventieth week, Israel is unclean. She is unbelieving and not yet placed in the kingdom. The boy will be circumcised on the eighth day. (Leviticus 12 : 3) The circumcision removes the cover (the foreskin). What was hidden under the foreskin is made public. Circumcision is therefore an image of the revelation of Christ, the Resurrected. Normally the foreskin is only gone with "resurrection". Israel was considered to have already received life at the time of the exodus from Egypt, and therefore their foreskin was always gone. If Israel is unbelieving, circumcision has no meaning whatsoever. Circumcision is also an image of the crucifixion. The circumcision removes the foreskin, the flesh. It is therefore an image of death and of the crucifixion of the Lord Jesus. This is only half of the story. The other half of the story is that taking away the flesh reveals something that had hitherto been hidden. Circumcision therefore not only points to the crucifixion, but also to the resurrection. It indicates the taking away of the old life (= the outside, the outward man) and the revealing of the new life. So, circumcision is an image of death and resurrection. Circumcision is an image of regeneration. It points to the Second Coming of the Lord, because at His Second Coming everything that was

hidden and promised was made public. After seven years (at the end of the seventieth week), the cover is removed, and Christ reveals Himself to Israel.

In that day He will stand on the Mount of Olives. On that occasion He will take off His clothes and show the wounds in His hands and in His side. In other words, He reveals Himself. This eighth day corresponds to the eighth day after the resurrection of Christ. On that eighth day, the Lord appeared to Thomas. Thomas had been unbelieving the previous seven days. On the eighth day, Christ appeared to the disciples in the same way, but Thomas was also present on that occasion. (John 20 : 24-28) Thereafter, 33 days passed before the Lord visibly ascended to heaven. Thomas is a picture of Israel, to whom the Lord will appear at the end of the seventieth week. Israel will then come to faith; one week late! Then another 33 years pass until the beginning of the thousand years. After the circumcision, the woman will be unclean for another 33 days. She must not touch anything sacred and she must not come to the sanctuary. (Leviticus 12 : 4) This means that the situation of the seventieth week continues after that seventieth week. The seven days of impurity from Leviticus 12 : 2 model the seven years of the seventieth week. This means that the 33 days that follow, model for 33 years, which of course expire after the seven years of the seventieth week.

The 70 weeks are only "for your people and for your holy city". (Daniel 9 : 24) At the end of those 70 weeks, Israel will have come to faith. All nations will have come to faith at the beginning of the thousand years. This means that between the seventieth week and the dawning of the thousand years, a certain time must elapse in which the rest of the nations will come to faith. It can be concluded from the typology of Leviticus 12 that this period will last 33 years. All matters that belong to the time of the mystery kingdom are usually represented by typology. During those 33 years, the 144,000 Israelites will preach the gospel to all nations. Of course, they can only do this when they have come to faith themselves. That only happens at the end of the seventieth week, which means that the 144,000 will preach after the seventieth week and before the beginning of the thousand years. So, there is space between the seventieth week and the thousand years. During the 33 years, Israel will be unclean. She will not touch anything holy and she will not come to the sanctuary. This means that the temple will not be built during the 33 years. The temple will only be built during the thousand years. The 7 and 33 years are more common in the Bible.

Revelation 12 : 6

- 6 Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

After the child was caught up, the woman flees into the desert. An image of this we find in the flight of Hagar. (Genesis 21 : 14-21) Hagar went to the wilderness of Paran. (Genesis 21 : 21) She fled to the desert where she had a place prepared by God. She received water from the Lord. The city of Petra flourished because there was a lot of water. The entrance to Petra is "the Sicq". This 1.5 km long access is the bottom of a stream. Only rarely does it contain water. "Water" is an image of the Word of God. In the future, the Word of God will be there again. The woman will flee to the desert and be fed there. It is not stated who those "they" are who will feed her. "They" is a plural form. Since it is not mentioned who these "they" are, it is therefore hidden. This indicates the Church. The woman will be fed for 1260 days. The book of Revelation is always about additions to what is already known from the rest of the Scriptures. The woman flees to the desert. This is immediately after mentioning the rapture of the Church. The 1260 days mentioned here therefore refer to the first half of the seventieth week. In those 3.5 years, believers from Israel will flee to the desert. This is called for in Matthew 24 : 16, and the two witnesses will no doubt preach it.

Jeremiah 31 : 1, 2

- 1 "At the same time," says the Lord, "I will be the God of all the families of Israel, and they shall be My people."
- 2 Thus says the Lord: "The people who survived the sword found grace in the wilderness - Israel, when I went to give him rest."

"Found grace" can also be translated from Hebrew by "will find grace." The believing remnant of Israel will not be found in Israel, but in the desert; outside the country. There God has prepared a place for them. The place is mentioned many times in the Old Testament. It is the rock fortress Petra (= Sela). In the Old Testament times, the faithful fled there several times. In the middle of the seventieth week, when the abomination of desolation will be erected, one will be able to flee to the desert for the last time. At the end of the seventieth week, the Mount of Olives will split and one will be able to flee from the country again. People will flee to the desert. During the entire first half of the seventieth week, however,

believers will also flee to the desert. There will be enough water in Petra. Food is provided by the Church. At the dawning of the old covenant, manna came from heaven. It will be the same when the new covenant begins. In the Old Testament, people did not know what it was. Moses explains that it comes from heaven and is an image of the Word of God.

The story begins with the rapture of the Church. Then the believers of Israel flee to the desert; in the first half of the seventieth week. They are fed there in the second half of the seventieth week, when the time of Jacob's trouble comes over Israel. (Jeremiah 30 : 7) When the 1260 days of the second half of the seventieth week are over, another group of believers from Jerusalem will report to Petra. Those are the ones who survived the great tribulation that comes upon Judah and Jerusalem and called on the Name of the Lord. They have fled through the split Mount of Olives; to Petra. Those who will flee to Petra in the first half of the seventieth week believe that Jesus of Nazareth is the promised Messiah / Christ. He who does not believe that, is not a believer. They believe that He gave His life on the cross and was rejected by Israel. At the end of the seventieth week one will not call on the Name of the Lord Jesus, but on the Name of Jehovah. In the greatest distress one will invoke the God of the Old Testament. This means that one will pronounce His Name (Jehovah), which can be called a miracle. For a Jew refuses to pronounce the Name Jehovah. If the remnant in Jerusalem will call on the Name of Jehovah, He will appear on the Mount of Olives. The survivors know that He is Jehovah, but they do not know that He is also Jesus of Nazareth. That is why they ask Him for the scars in His hands. (Zechariah 13 : 6) They call on Jehovah without believing that Jesus is the Christ. (1 John 5 : 1) So they turn to the Lord, Jehovah, after which He will appear. Then they will recognize Him by His scars as Jesus of Nazareth. In other words, they will see first and then believe. (John 20 : 29) They first convert to Jehovah, the God of the old covenant. Then He appears and they see Him, after which they come to faith. So, the order is: first conversion and then faith! Many do not understand this difference because they use "to convert" and "to believe" as synonymous concepts. They think Israel will repent the moment the Lord appears to them. This is incorrect. She will have to repent first. Only then does the Lord appear.

It is very likely that on the Mount of Olives they will not recognize Him as Jesus of Nazareth, but only in Petra. In Petra the meeting takes place between the Lord and these believers who survived the great tribulation. In addition, a meeting takes place in Petra between them and the believers who fled in the first half of the seventieth week. These two groups will meet in Petra. One group believes in Jesus of Nazareth as the Messiah.

It should also be noted that Satan was not cast out of heaven in the past, although many think so. That will only happen in the future. Paul speaks emphatically of Satan as "the god of this age" (2 Corinthians 4 : 4) and "the prince of the power of the air". (Ephesians 2 : 2) He is currently a heavenly being. Satan is still in heaven and he wields power there. Satan will be cast out of heaven on the occasion of the rapture of the Church. The dragon is also called "devil" and "satanas". "Devil" translates the Greek word "diabolos", while "satanas" refers to the Hebrew term. "Diabolos" indicates that he is mixing up all things. "Satanas" means "adversary". Satan deceives the whole world. It does not say that he will deceive the world, but that he deceives the world. He does that now. Satan will be thrown on the earth with his angels. On earth it will undoubtedly be believed that aliens have landed.

The other group only believes in Jehovah. Only when both groups have accepted Jesus of Nazareth as the Messiah, they will come closer together. Both groups are initially hostile to each other. This is, among other things, depicted in the history of David and Absalom. Absalom is an image of Jehovah, while David is an image of Jesus Christ. One half of the people are following one and the other half of the people are following the other. Everything has become one at the end of the story. Only David remains. People leave the country in the history of David and Absalom. Later, when Absalom is dead, they return to the country. (2 Samuel 19 : 15) Then there is a dispute between Israel (= the ten tribes) and Judah (= the two tribes; 2 Samuel 19 : 41 - 20 : 22). These Old Testament histories are a reflection of the events of the end of the seventieth week.

Revelation 12 : 7-9

- 7 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,
- 8 But they did not prevail, nor was a place found for them in heaven any longer.
- 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Here we find Michael fighting the dragon. Daniel 12 : 1 says Michael will stand up in the future when there will be great tribulation. Michael will stand up and work on the redemption of Israel. Michael's battle with the dragon does not take place in the middle of the seventieth week, but at the beginning of the seventieth week. First, Revelation 12 tells what happens to the male son. This is a description of the rapture of the Church. From that moment on, the woman flees to the desert. The third party in the two signs of Revelation 12 : 1-3 is the dragon. Revelation 12 and following chapters tells what happens to that dragon. Michael (= Christ) fights the dragon (= Satan). The dragon and his angels did not "prevail". No longer was a place found for them in heaven. The dragon is grabbed and cast to the earth. It is stated here in a row, which means these things are happening on the same occasion. On the occasion of the rapture of the Church, Satan and his angels will be cast out of heaven. **see note 18** Satan is then no longer a heavenly being. He takes shape on earth in the way that evil spirits usually do. This means that he 'crawls' into a person. Satan naturally uses a person who has the greatest chance of power and influence. That will prove to be the king of Babylon. So, the king of Babylon is the personification of Satan on earth.

Revelation 12 : 10, 11

- 10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.
- 11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

In many cases, "salvation" refers to the kingdom. The kingdom has become our God's and the power of His Christ. That is because the accuser of our brothers has been cast down. When the accuser is cast out of heaven, it is the kingdom of God. That has not yet been realized on earth, but that is only a matter of time.

7. Calculations

Two days

The 69th week of Daniel 9 ends with the resurrection of Christ. The seventieth week with the resurrection of Israel. There is a connection between the two so that the time between the 69th and seventieth week can be calculated. 2000 years pass between the resurrection of Christ and the end of the seventieth week. The Bible repeatedly says that the resurrection of Christ occurs after two days (on the third day) (Matthew 16 : 21; Luke 18 : 33; 1 Corinthians 15 : 4) Those two days also apply to Israel, which will come alive on the third day.

Hosea 6 : 1, 2

- 1 Come, and let us return to the Lord; for He has torn, but He will heal us; He has stricken, but He will bind us up.
- 2 After two days He will revive us; on the third day He will raise us up, that we may live in His sight.

If Israel had come to faith in the past, these two days would have been the same as the two days after which the Lord Jesus Christ rose. Israel did not come to faith then. Those two days are therefore not literal days, but two days of a thousand years each.

2 Peter 3 : 8

- 8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

One day is like a thousand years with the Lord. This does not mean that it can take a very long time. Peter goes on to say that a thousand years is with the Lord as one day. This should mean that it can take a very short time. Peter actually mentions two days here, each lasting a thousand years. The Hebrew word for "day" is "yum". This word can be applied to different periods. It can cover a long, but also a short period. Two days of a thousand years pass until the Second Coming of Christ and the conversion of Israel. These "two" days also occur with Paul.

Acts 28 : 28-30

- 28 "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"
29 And when he had said these words, the Jews departed and had a great dispute among themselves.
30 Then Paul dwelt two whole years in his own rented house, and received all who came to him.

Paul was imprisoned in Rome for two years. This prison corresponds to the prison of Joseph. Both are an image of the Church. It is made up of captives of Christ (Ephesians 4 : 1; Philemon 1 : 9) During those two years, Paul preached the gospel unhindered to all who came to him. The two years are a model for the 2000 years of the Church. The 2000 years indicate a delay. 2000 years will pass before Israel comes to life. The 2000 years therefore also refer to the time of the unbelief of Israel. These 2000 are emphasized in Joshua 3.

Joshua 3 : 3, 4

- 3 And they commanded the people, saying, "When you see the ark of the covenant of the Lord your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it.
4 Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed this way before."

Israel had to cross the Jordan from Shittim to Gilgal. When the people saw the ark of the Lord, they had to follow the ark. However, there had to be a space of 2000 cubits between the ark and the people. A "cubit" indicates a certain measurement. The ark is a type of Christ. Strictly speaking, the ark is actually a picture of the resurrection of Christ. It is a representation of His throne. The mercy seat is an image of the throne of grace. (Hebrews 4 : 16) The ark descended into the Jordan, so that the people could no longer see the ark. Israel was 2000 cubits away. Israel had to "catch up" 2000 cubits to get to the same height as the ark. The Lord Jesus died and rose from the dead. Only 2000 years later, Israel will be in the same position and be united with Christ. So, the 2000 years refer to the time when the Ark, Christ, is hidden from Israel. The calculation of the 2000 years is not easy. First, the resurrection of Christ must be known. To my best insight, it was in the year 32. From the resurrection, 2000 years pass until the end of the seventieth week. It is a prophetic year of 360 days. For an accurate calculation, you should not count with years, but with days. So, from the resurrection, $2000 \times 360 = 720,000$ days pass until the end of the seventieth week of Daniel 9. Those 720,000 days must be divided by 365.24 days (= 1971,3065 years) to convert it to our time calculation. The year that results can never be proven because it does not appear in the Bible. 7×360 days (= 2520 days) must be subtracted from the year to arrive at the beginning of the seventieth week. Thus, from the resurrection of Christ, 1993×360 days pass until the beginning of the seventieth week.

The beginning of the seventieth week coincides with the time of the rapture of the Church. After giving birth the woman is immediately unclean for 7 and 33 days. After the birth of the Church, immediately the seven years of the seventieth week begin, followed by the 33 years. The seventieth week also begins in the same year of the rapture of the Church. In the middle of the seventieth week, the two witnesses from Revelation 11 are killed and the abomination of desolation is erected. (Daniel 9 : 27)

Babylon

Daniel 4 speaks about Babylon. Many believe that this prophecy has already been fulfilled. All prophecies seem to have already been fulfilled, but that "past fulfilment" is a model for ultimate future fulfilment. Daniel 4 speaks of a dream of Nebuchadnezzar, ruler of the then world empire. He dreamed about a tree. The description of that tree refers to the mustard tree of Matthew 13 : 31.

Daniel 4 : 10-17

- 10 These were the visions of my head while on my bed: I was looking, and behold, a tree in the midst of the earth, and its height was great.
- 11 The tree grew and became strong; its height reached to the heavens, and it could be seen to the ends of all the earth.
- 12 Its leaves were lovely, its fruit abundant, and in it was food for all. The beasts of the field found shade under it, the birds of the heavens dwelt in its branches, and all flesh was fed from it.
- 13 I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven.
- 14 He cried aloud and said thus: chop down the tree and cut off its branches, strip off its leaves and scatter its fruit. Let the beasts get out from under it, and the birds from its branches.
- 15 Nevertheless leave the stump and roots in the earth, bound with a band of iron and bronze, in the tender grass of the field. Let it be wet with the dew of heaven, and let him graze with the beasts on the grass of the earth.
- 16 Let his heart be changed from that of a man, let him be given the heart of a beast, and let seven times pass over him.
- 17 'This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, Gives it to whomever He will, and sets over it the lowest of men.'

The tree was cut down. The trunk with its roots, however, remained in the earth. A period of seven times is mentioned. How long does it take? It is not stated how long one time takes, because there are multiple applications. In Daniel 4, this dream is applied to Nebuchadnezzar himself. (Daniel 4 : 24-34) He said: "Is not this great Babylon, that I have built?" In doing so he proved that he was mad and that is why he became it. He was crazy for seven times. This was not a period of 2520 years (7 x 360 years), because he did not live that long. It probably was not 2520 days (7 x 360 days), because then it would certainly have been mentioned in secular history. It must be concluded from this that it lasted seven weeks or months. Seven days is too short, because his hair and nails are getting long. (Daniel 4 : 33)

If this dream would only be fulfilled on Nebuchadnezzar, it is utterly superfluous in the Bible. The prophecy and fulfilment would then be stated in one chapter. The application to Nebuchadnezzar is a model for a much larger application. It not only refers to Nebuchadnezzar, who disappeared from the scene for seven times, but it also refers to Babylon, of which he said he built that city. Babylon herself will lose her royal dignity for seven times. Those seven times do not represent seven days, weeks, months or years. Babylon lost her royal dignity and never regained it. More than 2000 years have passed. Elsewhere in the book of Daniel, one time represents one year of 360 days. (Daniel 7 : 25; 12 : 7) These seven times do not represent seven times 360 days, but seven times 360 years. Seven times in this case last 2,520 years. These 2,520 years must be counted from the fall of Babylon. It is not about the destruction or conquest of Babylon, but about the fall of Babylon in its royal dignity. Babylon was the capital of the world during the Babylonian world empire. Babylon still was that, however, in the early years of the Medo-Persian empire. At the end of Daniel 5 we find the death of Belshazzar, king of the Chaldees. He was the last king of the Babylonian empire before it passed to the Medes and Persians. Daniel stayed in Babylon, which had become the capital of the Medo-Persian world empire. This happened in 538 BC. Babylon remained the official capital of the empire until 482 BC. Then the Persians became so troubled with the people of Babylon that they "tarnished" Babylon. Some of the walls and buildings were demolished. At that time, the government had sat in Susa for quite some time. Babylon was later abandoned and ruined. The stones of Babylon were used for the construction of the city of Seleucia.

To calculate the 2,520 years, those years must be multiplied by 360 to know the number of days. These are 907,200 days. These days must be divided by 365.24 to get the number of years according to our time count. This is 2483.8462 years. These years must be counted from 482 BC. No year "zero" should be counted, because it does not exist. The calculation leads to the year when Babylon will be the capital of the world again. At the end of the seventieth week, Jerusalem and thus also Moscow and its satellite states fall, as they are also coming to an end in Jerusalem. The Anglo-Saxon peoples will prove to be the ten tribes of Israel. As a result, only one major power remains, the Arab ten-state union. After the success of two enemies of Babylon destroying each other, the Philistine will proclaim himself king of Babylon. In doing so, he will have the city of Babylon declared as the capital of the world. This Philistine will already have power in the seventieth week. At the end of the seventieth week, he will settle in Babylon.

Mene, mene, tekel, upharsin

Daniel 4 speaks of the prophecy about the seven times. In Daniel 5 it is described that an inscription appeared on the wall. (Daniel 5 : 5 etc.) This happened the same night when Belshazzar was killed (Daniel 5 : 30) and Babylon was conquered by the Medes and Persians. The words "Mene, mene, tekel, upharsin" appeared on the wall. (Daniel 5 : 25) These words are translated by counting (verse 26), weighing (verse 27) and dividing. (verse 28) However, there is another truth behind it. "Mene" is the same as a "mina", translated pound (= a certain number of "shekels"; Ezekiel 45 : 12). The word "mene" is written twice, making twice that number of "shekels". "Tekel" actually means "sickle" (shekel), which corresponds to twenty "gerahs". (eg Exodus 30 : 13; Leviticus 27 : 25) It often happens in the Bible that a word is written in Hebrew with an "s", while the Chaldean version is written with a "t". "Upharsin" is the same as "peres", which is the same as half a "mina". So, there were a number of weights on the wall. One "mina" is a thousand "gerahs". Two "mina" is then 2000 "gerahs". One sickle is twenty "gerahs". "Peres" is a division and thus indicates a half "mina", which is five hundred "gerahs". The total is 2520 "gerahs". This inscription appeared on the wall in 538 B.C. At that time, that prophecy was not yet being fulfilled. That only happened 56 years later in 482, when Babylon was desecrated.

8. The world empires in the book of Daniel

Daniel 2 : 31-45

- 31 You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome.
- 32 This image's head was of fine gold, its chest and arms of silver; its belly and thighs of bronze,
- 33 Its legs of iron, its feet partly of iron and partly of clay.
- 34 You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.
- 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

- 36 This is the dream. Now we will tell the interpretation of it before the king.
- 37 You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory;
- 38 And wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all—you are this head of gold.
- 39 But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.
- 40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others.
- 41 Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.
- 42 And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile.
- 43 As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.
- 44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.
- 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.

This prophecy speaks of Nebuchadnezzar who had conquered Jerusalem just before 606 BC. He was the first king of "the times of the Gentiles". (Luke 21 : 24) Nebuchadnezzar dreamed a dream that he did not understand. He dreamed about an image. Daniel explained the dream. According to that statement, the image was a representation of the successive world empires. Various world empires would exist from

Nebuchadnezzar until the kingdom be returned to the house of David. Successively, different metals are mentioned: gold, silver, copper, iron and iron, mixed with clay. (Daniel 2 : 32, 33) In Daniel 2 : 38 it says that the golden head is an image of Nebuchadnezzar himself. Other kingdoms would arise after him. Those kingdoms are successively: Babylon (= gold), the kingdom of the Medes and Persians (= silver), the kingdom of the Greeks (= copper) and the kingdom of the Romans (= iron). Then comes something that has no name. For recognition we call it "the ten-state union" (= iron, mixed with clay). The ten-state union is represented here by ten toes. Elsewhere it is described as "ten horns". (Revelation 13 : 1) That kingdom will last to the end. In those days the kingdom will not be left to any other people (Daniel 2 : 44) because it will be given to Israel. The Stone, cut out without hands, is the description of Christ Himself. He will establish His kingdom. It will be an eternal kingdom that will not be disturbed for eternity. Then comes a large stone rolled from the mountain, cut out without hands. (Daniel 2 : 45) The image is ground by that Stone; starting with the feet. In practice, nothing results from these empires. They are destroyed by the coming of Christ, the Stone. This, of course, is also related to the rebirth of the State of Israel.

Not only the iron mixed with clay will be ground. Iron, copper, silver and gold will also be ground. This means that all those kingdoms will somehow exist in the days of the second coming of Christ. They will somehow be recognizable. So, this is not just about listing the successive empires. The realm of the golden head (= Babylon) will also exist in the days of the realm of the ten toes. This also applies to the Medo-Persian, the Greek and the Roman empires.

Daniel 7:1-14

- 1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.
- 2 Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea.
- 3 And four great beasts came up from the sea, each different from the other.
- 4 The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.
- 5 And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth

between its teeth. And they said thus to it: 'Arise, devour much flesh!'

- 6 After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.
- 7 After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns.
- 8 I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.
- 9 I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire;
- 10 A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened.
- 11 I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.
- 12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.
- 13 I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him.
- 14 Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.

Daniel saw in his dream the four winds of heaven. We have already discussed these winds with regard to Revelation 7 : 1. The winds represent

the working of "spirit" among the nations. They broke into the great sea, causing that sea to rage. This is in line with Psalm 2 : 1: "Why do the nations rage, and the people plot a vain thing?" "Rage" is normally used in connection with the seas that are raging. Seas (= waters) are an image of peoples. (Revelation 17 : 15, among others) Four great beasts came out of the sea, all four of which were different. (Daniel 7 : 3) This means that from the sea (= the nations) four different world empires would arise. The first beast (Daniel 7 : 4) corresponds to Babylon. The golden winged lion has been the depiction of Babylon since the days of Nebuchadnezzar. The wings are eagle wings. The eagle is supposed to be the king of heaven. The lion is believed to be the king of the earth. Both are a representation of Christ, the King of heaven and earth. He is the man who is the image bearer of God. (2 Corinthians 4 : 4; Colossians 1 : 15; Hebrews 1 : 3) The king of Babylon in particular has always applied this to himself. This was already the case in the days of Nimrod (Genesis 10 : 8-10) and Nebuchadnezzar. The wings of this first beast are plucked off, it is lifted from the earth and put on its feet. This means that he stood on his hind legs. This lion turned into a human being, as it were, and was given the heart of a human being. This is a representation of the future of Babylon and of the future king of Babylon. This lion takes shape in the last king of Babylon to come. Daniel 4 and 5 speak not only of the destruction of Babylon in the past, but also of the restoration of Babylon in the future. From Nebuchadnezzar's past, the line is extended here to the future in which Babylon will again be the capital of the world. The golden head will be destroyed in the days of the ten toes. The lion's wings will be plucked off. This points to the casting down of Satan from heaven. He no longer has any power in heaven, but only on earth. On earth he takes the form of a human. The man who arises in this dream is the very last king of Babylon.

The second beast resembled a bear. (Daniel 7 : 5) This is a description for the Medo-Persian Empire. This beast stood on one side. The Medo-Persian Empire started with the two years of Darius, the Mede. He ruled in Babylon. Then came Cyrus, the Persian. So, he sided with the Persians; not with the Medes. The Medes play no significant role. The beast had three ribs in its mouth between its teeth. This speaks of what preceded this realm, namely what the bear ate. The three ribs correspond to the world empires of Egypt, Assur and Babylon. Egypt and Assur existed in the days when Israel had independence. That is why those kingdoms are not counted here in Daniel. The book of Revelation tells of a total of seven world empires: Egypt, Assur, Babylon, Medes and Persians, Greece, Rome and the ten-state union. What is hidden in the book of Daniel is still revealed and supplemented in the book of Revelation. The three ribs are hidden in Daniel. Revelation counts with seven empires. The first kingdom not mentioned in the book

of Daniel is Egypt, from which Israel was born. The second empire was Assur, where the ten tribes were scattered. The third empire was Babylon, where the two tribes were scattered. Egypt was the origin, while Assur and Babylon were the kingdoms to which Israel was scattered. These three ribs also indicate the origin and the end of Israel.

The third beast (Daniel 7 : 6) resembled a leopard. This beast is very important. It had four bird wings on its back. It had four heads. This refers to the Greek empire led by Alexander the Great. He quickly took over (= with wings) the world empire of that time (to the east). Alexander the Great was from Macedonia. He left Greece at a very young age and never returned. Yet this empire is called the Greek empire because he spoke the Greek language and wanted to spread the Greek culture (and with it the Greek religion). The four wings portray his four generals: Ptolemy, Seleucus, Lysimachus, and Cassander. Then four heads are discussed. They portray the same generals; not as the generals of Alexander the Great, but as his successors. While Alexander was building Babylon to be the capital of his kingdom, he died. His empire was divided among his generals. Two of them are mentioned in the Bible as "the king of the north" and "the king of the south". The other two, the king of the east and the king of the west, play no role in the Bible and are not mentioned. The Greek empire was divided into four. The two main empires that emerged were Egypt with the Ptolemaic dynasty and to the north, near Syria and Asia Minor, the Seleucid Empire. Ptolemy was king of the south. Seleucus was the king of the north.

The Babylonian Empire got its name from the city of Babylon. It was the realm of the Chaldeans. Babylon was also initially the capital of the Medo-Persian Empire (until 482 BC). The Greek empire never had a capital. Alexander wanted to declare Babylon the capital of his empire, but he died while rebuilding Babylon. The rebuilding was stopped. Napoleon also wanted to rebuild Babylon to make it the capital of his empire. Nothing has ever come of this, although drawings have been made for the rebuilding. In our days, Babylon has been/is being rebuilt. The rebuilding of buildings built at the time by Alexander the Great was begun, to indicate that Babylon had not only been the capital of the Babylonian Empire. The fourth beast was dreadful and terrible. (Daniel 7 : 7) It had huge iron teeth. It devoured, broke in pieces, and trampled the residue with its feet. It was different from all the beasts that had been before. It had ten horns. It is the description of the Roman empire. This empire is depicted by a monster, because the Roman empire was monstrous. It had no culture or language of its own. The empire was created on the basis of military violence. The vision was about only four beasts. However, this vision speaks about all the world empires until the coming of Christ. Here it is represented by

In the days of David, the Philistines also had a great leader, Goliath. He was not a normal person, but an Anakim (compare Joshua 11 : 22 with 1 Samuel 17 : 4). His height was six cubits and a span (approx. 3.5 meters), which indicates that he came from Satan and his fallen angels. (Genesis 6 : 2-4) Goliath is a depiction of the beast out of the sea, the last king over the Gentile nations in the days of the second coming of Christ. Goliath's weaponry consisted almost exclusively of copper (1 Samuel 17 : 5,6), which makes a connection with the copper of the Greek world empire. The image of Nebuchadnezzar was discussed in Daniel 2. In Daniel 3 we read that such an image was actually erected, sixty cubits high. These images depict the last king of "the times of the Gentiles". (Luke 21 : 24) An image will be set up for that king. (Revelation 13 : 14)

four beasts. "Four" indicates that it is transient. At least one empire is yet to come, but this empire is described as part of the fourth beast. This does not mean that both kingdoms are the same. It means that there are certain similarities.

The fourth beast had ten horns. These ten horns correspond to the ten toes in the dream of the image of Nebuchadnezzar. (Daniel 2 : 34) Among the ten horns, a small horn (the eleventh) emerged. Three out of ten horns were plucked out for it. The little horn had human eyes and spoke pompous words. The ten horns, like the ten toes, represent the world empire that will exist to the end. However, the story goes even further, because another horn seems to appear. In the days of the ten-state union, another power emerges from the ten. He is not one of the ten, but he does emerge from them! That eleventh horn subjects the ten horns to itself. This last horn is the same as the lion that was put on its feet and given a human heart. (Daniel 7 : 4) So it is about the last king of Babylon. When the stone falls on the toes of the image, the golden head will also be ground. (Daniel 2 : 45) The ten-state union will consist of countries from the Middle East. The ten-state union will continue to exist until the end. Before the end, that ten-state union will be ruled by another. He is not one of the ten but emerges from the ten. He comes up between those ten. It is not difficult for us to pinpoint this little horn. It is the leader of the Palestinians. The Palestinians are found in all Arab countries and have never had their own country. They will also never have their own country, but they will gain control of the Arab world. Palestinians are called Philistines in the Bible. **see note 19** They are especially important in the days of David and the establishment of his kingdom.

In Daniel 7 : 9, 10, God is seen sitting on the throne. When one sees God, one sees the Lord Jesus Christ, the Image of God. (Colossians 1 : 15; Hebrews 1 : 3) In Daniel 7 : 11 the vision continues with the little horn. He will speak pompous words, as Goliath dared to say great words of blasphemy at the time. He insulted the God of Israel. However, the beast will be killed. The dominion of the rest of the beasts was also taken away, for their lives were prolonged for a season and a time. (Daniel 7 : 12) This means that all the world empires hold a certain power until the days when Christ returns and will sit on the throne of His glory. (Matthew 25 : 31) The features of all the world empires will be evident in the days of Christ's second coming. Daniel's vision went even further. He saw One coming with the clouds of heaven. (Matthew 24 : 30) This Son of Man is, of course, Christ. To Him was given dominion and a kingdom. (Daniel 7 : 13, 14) The Eternal and the Son (the One who was humbled and exalted) are approaching each other here. (Psalm 110 : 1) It is not about two "Persons", but about One and the

Same! The one aspect (= the Ancient of days) is that Christ is the same yesterday, today, and forever. (Hebrews 13 : 8) The other aspect (= the Son of man) is that He humbled Himself but was subsequently greatly exalted. (Philippians 2 : 5-9) He came from heaven, took the form of a man and humbled Himself. He was then highly exalted! He is always the same, but not always the same. The Bible itself explains this vision:

Daniel 7 : 17-28

- 17 Those great beasts, which are four, are four kings which arise out of the earth.
- 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.
- 19 Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet;
- 20 and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.
- 21 I was watching; and the same horn was making war against the saints, and prevailing against them,
- 22 Until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.
- 23 Thus he said: The fourth beast shall be the fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces.
- 24 The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them; he shall be different from the first ones, and shall subdue three kings.
- 25 He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time.
- 26 'But the court shall be seated, and they shall take away his dominion, to consume and destroy it forever.
- 27 Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an

everlasting kingdom, and all dominions shall serve and obey Him.

28 This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart.

The four beasts are kings who will rise from the earth. (Daniel 7 : 17) Thus, the four beasts are immediately a representation of four kingdoms. Daniel 7 : 18 obviously refers to the Stone from Daniel 2 : 45. So it also refers to Israel. The fourth beast actually falls into three parts. Daniel had misunderstood the vision of the fourth beast. (Daniel 7 : 19-22) Therefore, the fourth beast is explained separately. The Roman Empire (= iron) and the Greek Empire (= copper) are mentioned in Daniel 7 : 19. They had certain similarities. One of the methods by which the Roman empire was spread was to adopt the Greek culture. The Romans themselves had no culture, so they "borrowed" it from the Greeks. Nor did the Greeks themselves have their own culture. They took their culture from Egypt. The Romans adopted Greek culture and religion and renamed the Greek gods. The fourth beast had ten horns on its head. (Daniel 7 : 20) Ten other kingdoms (ten-state union) will emerge from the iron kingdom. They will be a unity. The one horn, which rises between the ten horns, will originally be smaller. Ultimately, however, he will grow far above the others. His appearance will be greater than that of the other ten horns. The (small) horn waged war against the saints and he prevailed against them. (Daniel 7 : 21) These saints are not believers of the Church, because they are no longer there in those days. It refers to Israel, the saints of the high places. (Daniel 7 : 18) He will fight against Israel and subdue her. This will take until the kingdom will be given to Israel. (Daniel 7 : 22)

The fourth beast will be the fourth kingdom on Earth. (Daniel 7 : 23) It will devour the whole earth, which means that it will have dominion over all the earth. The ten horns indicate ten kings who will rise from the fourth realm. (Daniel 7 : 24) After them there will be another one who will be different from the ten. The ten toes of Daniel 2 exist to the end. So, the ten-state union exists until the beginning of the thousand years. While the ten-state union is there, another power will rise, and the ten-state union will submit to it. That is incidentally the hallmark of Philistines! They never come alone and always use other peoples to seize/hold power. This principle applied in Biblical times, but also now. **see note 20**

The Philistine refugees have declared themselves a people. Since they are a people, they think they are entitled to their own country. They already

have an official delegation in the United Nations. They are recognized as a people, although it was created in a very artificial way. It is, of course, remarkable that today there is a Philistine people again as in the days of David. The role of the Philistines in the past is highly prophetic. In the future there will be a Philistine people again who will play a major role in the last days of "the times of the Gentiles." (Luke 21 : 24) The successor of Yassar Arafat will gain power over the entire Arab world and over the whole world. He will establish his throne in Babylon. The ruler of Iraq will be driven out. In other words, his horn will fall out. The Philistine will take his place. The ten-state union will emerge. From them another will come to power. He will be in power simultaneously with the other ten. He will be different from the ten. He will humiliate three kings. (Daniel 7 : 24) He will not destroy those kingdoms but will subject them to violence. The other seven will then voluntarily submit to him. This last ruler will speak words against the Most High. (Revelation 13 : 5)

He will persecute the saints of the Most High and think he can change the times and the law. (Daniel 7 : 25) This does not mean that he will change the laws. It has to do with times and commandments. He will try to disrupt God's law regarding the times. God has determined the year in which He will establish His kingdom on the earth. The latter ruler will try to prevent that. He will also try to exterminate the saints of the Most High, but he will not be able to. The saints of the Most High will be delivered into his hand for a time, a double time and a part of a time. (Daniel 7 : 25) These are again the known 3.5 years (= 42 months, or 1260 days), namely the second half of the seventieth week. This means that the ruler, who will emerge from the ten, will be in power before the second half of the seventieth week. It is said in Daniel 9 : 27 that he will confirm a covenant with many. This means that he is already in power at the beginning of the seventieth week. The seventieth week starts immediately after the rapture of the Church. This means that by then we will know exactly who this ruler is. After that the court will be seated and one will take away his dominion. (Daniel 7 : 26) This judgment begins after the seventieth week. He will then be at the peak of his power, but from that moment on that power will decrease. At the end of the seventieth week, he will declare Babylon the capital of the world. As that happens, a people are gathered in the desert and he will perish through that people. The kingdom will be given to that people. He will be destroyed until the very end. This obviously points to the 33-year period. Starting at the end of the seventieth week, he will be destroyed and annulled. This happens over a period of time and not in a single moment. It is a time when his power is being taken away. This happens in the day of His wrath. (Revelation 6 : 17) It

Note	20
The Philistines are now considered refugees from Palestine (= Canaan) in the days of the founding of the Jewish state. They are considered as such, although they are usually not at all. Moreover, they have not fled Israel at all, although that is said today. At the time, they fled from the Arab cannons and armies, who announced that they would declare war on the State of Israel when the State of Israel was declared. Once the Jews established the state of Israel, the Arabs would destroy that state. Therefore, the Philistines in Canaan were told to withdraw so that all Jews could be destroyed. Indeed, the Philistines withdrew. The Philistines did not flee from the Jews. On the contrary! They lived in that country because it had many advantages for them. They took advantage of the developmental work of the Jews and the colonization of the country. When the Jews did not yet live in the country (± 100 years ago), hardly any Arabs lived there. Until ± 100 years ago, the country was a desert in which hardly anyone lived. When the Jewish settlers started to settle there, the Arabs did exactly the same to get a piece of it.	

spans 33 years between the end of the seventieth week and the beginning of the thousand years.

The kingdom, dominion and greatness of the kingdoms under all heaven will be given to the people of the saints of the Most High. That empire will be an eternal empire. All dominions will honour and obey Christ. (Daniel 7 : 18) This is a description of the kingdom of Christ, the Son of man. The bronze nails of the iron animal have not yet become clear from this vision. The conclusion that can be drawn is that bronze also plays a role in the age of the iron and the iron, mixed with clay. Moreover, the person of Goliath was completely wrapped in bronze. So, there is something the matter with that bronze. "Bronze" is the representation of the Greek empire. The last empire will be ruled from Babylon. The Persians are easy to identify, because their country is in every atlas (= Iran). Mohammedanism is very strong there. It will soon play an important role, although it will be a modified version. For there will be another "Mohammed", another prophet, who will speak great things against the God of Israel. Iron is a representation of the Roman Empire. This iron will also be present to the end. It is a representation of the West and Western civilization, although iron has little to do with "civilization". The bronze is explained in Daniel 8:

Daniel 8:1-26

- 1 In the third year of the reign of King Belshazzar a vision appeared to me—to me, Daniel—after the one that appeared to me the first time.
- 2 I saw in the vision, and it so happened while I was looking, that I was in Shushan, the citadel, which is in the province of Elam; and I saw in the vision that I was by the River Ulai.
- 3 Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last.
- 4 I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.
- 5 And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes.
- 6 Then he came to the ram that had two horns, which I

had seen standing beside the river, and ran at him with furious power.

- 7 And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.
- 8 Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.
- 9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.
- 10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them.
- 11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.
- 12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.
- 13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"
- 14 And he said to me, For two thousand three hundred days; then the sanctuary shall be cleansed.
- 15 Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man.
- 16 And I heard a man's voice between the banks of the Ulai, who called, and said, Gabriel, make this man understand the vision.
- 17 So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, Understand, son of man, that the vision refers to the time of the end.
- 18 Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright.

- 19 And he said, Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be.
- 20 The ram which you saw, having the two horns—they are the kings of Media and Persia. 21 And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king.
- 22 As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.
- 23 And in the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise, having fierce features, who understands sinister schemes.
- 24 His power shall be mighty, but not by his own power; he shall destroy fearfully, and shall prosper and thrive; he shall destroy the mighty, and also the holy people.
- 25 Through his cunning he shall cause deceit to prosper under his rule; and he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; but he shall be broken without human means.
- 26 And the vision of the evenings and mornings which was told is true; therefore seal up the vision, for it refers to many days in the future.

Daniel again had a vision in which he saw a ram. This ram had two high horns. One was higher than the other and the highest came up last. (Daniel 8 : 3) This description obviously points to the Medo-Persian Empire. The ram has two horns, one of which is higher than the other. The smallest horn (= the Medes) came first, but this only took two years. Then came the highest horn (= the Persians). By the way, this is simply stated when explaining this vision. (Daniel 8 : 20) The ram hit the west, north and south. (Daniel 8 : 4) The ram himself came from the east. No animal could withstand him and no one deliver from his hand. He did what he wanted and grew up. So, a world empire was born. While Daniel was discussing all this, a goat came from the west. He came across the surface of the whole earth, but did not touch the ground. This goat had a notable horn between his eyes. (Daniel 8 : 5) This is a description of the subsequent Greek empire of Alexander the Great, as Daniel 8 : 21 tells us. He did not touch the ground. This is represented in Daniel 7 : 6 by four wings. It also suggests a high speed, which is reflected by the leopard in Daniel 7 : 6. The notable horn is a description of Alexander the Great.

The male goat came to the ram and ran up to him with furious power. The male goat was bitter against the ram. He broke both horns of the ram that had no power. The ram was trampled on. (Daniel 8 : 6, 7) The Medo-Persian Empire perished and was succeeded by the Greek empire of Alexander the Great.

The male goat grew very great, but then the big horn broke and four other horns took its place. (Daniel 8 : 8) Alexander the Great was great. He even wanted to rebuild Babylon, but he died. Four other monarchs replaced him. From one of the four horns came a small horn that grew to the south, east and the Glorious land. (Daniel 8 : 9) The Glorious land is Palestine. (Ezekiel 20 : 6 = the west) He fought against the south, east and west, which means that he himself came from the north. So, he himself came from Syria and thus came from the Seleucids. This little horn grew big to the host of heaven. (Daniel 8 : 10) We have already discussed this. The stars are a description of Israel. He even magnified himself against the Prince of Israel, the Messiah. (Daniel 8 : 11) This prophecy speaks of things already fulfilled in the past, in the person of Antiochus Epiphanes. He profaned Jerusalem and the temple. He had a statue of Zeus / Jupiter erected. He had pigs sacrificed and prohibited circumcision. He did the most horrific things to those who did not obey. He brought great tribulation on Israel. However, the greatest tribulation of all time over Israel is yet to come. This prophecy immediately jumps from Antiochus Epiphanes to the times of the end times. In the past, Antiochus Epiphanes was the one, who emerged from one of the four horns of the Greek empire. The little horn will prove to be the last king of Babylon. However, there is nothing between Antiochus Epiphanes and the future king of Babylon. The line of the Greek empire is immediately extended to the time of the end. The army was surrendered in the apostasy. (Daniel 8 : 12) The Jewish religion was forbidden. This indeed happened in the days of Antiochus Epiphanes. However, the same situation will recur in the middle of the seventieth week. The same is also depicted by the erection of an image by Nebuchadnezzar. (Daniel 3 : 1,2) He will cast truth to the ground. This should immediately bring to mind the two witnesses — Moses and Elijah. They will be killed on that occasion in the middle of the seventieth week. (Revelation 11 : 7)

There will be a time set when the sanctuary and the people will be trampled. (Daniel 8 : 13, 14) According to Revelation 11 : 2 and Daniel 7 : 25, that period lasts 3.5 years (42 months). It will take 1260 days. However, here it says 2300 days (literally: evenings and mornings). In the days of the horn to come, the tribulation for Israel will of course last 1260 days. The difference between these 2300 days and the 1260 days mentioned elsewhere,

are the days in which the sanctuary and the people were surrendered in the past (2300 - 1260 = 1040 days). However, it is not possible to determine exactly how long the desecration of the temple lasted in the days of Antiochus Epiphanes. That time is described in the books of the Maccabees and of Flavius Josephus. Flavius Josephus calculates with two different times. He measures the same time but ends up with two different times. One calculation gives exactly three years. After three years, the temple was rededicated. This was and is commemorated at Hanukkah. The other calculation gives 3,5 years. This is stated to be consistent with what was predicted in the book of Daniel. However, this means that he wanted to make things 'right'. It did not last 3 or 3,5 years, but 2300 - 1260 = 1040 days. He has changed "about three years" to "exactly three years" (= 1080 days), because it matches so beautifully the phenomenon that "renewal" would take place on the third. (Hosea 6 : 2, among others) Later, he felt that it should correspond to Daniel 8, after which he made it 3,5 years.

The 2300 days are a combination of the two periods of the desecration of the temple. The first period was at the time of Antiochus Epiphanes (1040 days; about 170 to 167 BC). The second period is still in the future and will take 1260 days (= the second half of the seventieth week). Therefore, Daniel 8 : 14 does not say 2300 days, but literally 2300 evenings and mornings. This indicates that these 2300 must be placed in two different times. One time is described as "evenings" and the other time as "mornings". Thus, this establishes a connection between the desecration in the days of Antiochus Epiphanes and the future desecration in the second half of the seventieth week. Daniel did not understand this vision. Gabriel is sent to explain the vision to him, and he says the vision refers to the time of the end. (Daniel 8 : 15-17) The vision was about the transition from the Medo-Persian Empire to the Greek world empire and will continue until the end. So, in the end there must be a Greek empire. It is a continuation or restoration of the Greek world empire. We know that in the last days there will be a restored Babylon (after seven times; 2520 years). This is only about a city and not about an empire. Here it becomes clear that it will be a Greek empire. The capital of the Greek empire should also have been Babylon. So, in the future we should expect a restored Greek empire. That empire was in the Middle East and had nothing to do with Europe. There will be such an empire again in the future, with Babylon as its capital.

When Gabriel spoke to Daniel, Daniel fell into a deep sleep and woke up again. (Daniel 8 : 18) This is a description of death. Such sleep came over Adam at the time when his wife was taken from him. (Genesis 2 : 21) It

is an image of death from which new life emerges. Adam's deep sleep is a picture of the present (fifth) dispensation. There is an interruption in which the Lord is dead to Israel. Meanwhile, the woman (= the Church) is taken out. Daniel's sleep also indicates an interruption, namely the interruption between 1040 and 1260 days. Roughly speaking, sleep can be seen as an interruption between the 69th and the seventieth week. The end will be at the appointed time. (Daniel 8 : 19) At the time appointed by God will be the end of the Gentiles. Daniel 8 : 20-22 explains who the ram and the male goat are. The great horn is the first king of the Greek empire, Alexander the Great. In its place, four kingdoms will emerge, although they will be weaker. Antiochus Epiphanes is no longer spoken of starting in Daniel 8 : 23. The last of their kingdom is spoken of, which coincides with the time of the end. (Daniel 8 : 17) So it is about the little horn, the last king of Babylon. He will speak great things against God. (Revelation 13 : 5, 6) "Having fierce features" means that he will be adamant. His power will be mighty, but it will not be his own. (Daniel 8 : 24)

At the beginning of the seventieth week, Satan will be cast out of heaven. Satan (= the dragon) will give his king his strength. (Revelation 13 : 2) He can thus be regarded as the personification of Satan, just as it applied to Goliath. This king will inexplicably bring destruction. (Daniel 8 : 24) He shall prosper and thrive and will destroy the mighty (= the holy people). Through his cunning he shall cause deceit to prosper. (Daniel 8 : 25) He will preach the lie, the spirit of error. Like Nebuchadnezzar, he will exalt himself in his heart. He will destroy many in quiet rest. This means that he will make peace (Daniel 9 : 27), but it is precisely through that peace that destruction will come, and the nations of the earth will be deceived. He will stand against the Prince of princes (Christ), but he will be broken without human means. The earth will open up and eat him. (Revelation 19 : 20) The Stone (Daniel 2 : 35) will fill the whole earth, from which it follows that this king disappears under the earth. The vision of the evenings and mornings is the truth. Daniel had to seal up this vision because there were many days to go. (Daniel 8 : 26)

Conclusion

A ten-state union will emerge in the Arab world in the future. From there will arise a person who should be considered the continuation of the ancient Greek empire of Alexander the Great. He will establish his residence in Babylon. From the analogy of Biblical history it can be concluded that this will be a Palestinian/Philistine. It is therefore a restored Greek empire! Philistines have no permanent residence. In the succession of peoples of Genesis 10 they are mentioned, (Genesis 10 :

14) but not included. So, they are not among the seventy nations mentioned in Genesis 10. Their origin is officially unknown. It is therefore not yet clear from whom this monarch will be descended. However, that is clear from other Scriptures. God has a battle with Amalek from generation to generation. (Exodus 17 : 16) The line of Amalek started at Esau. (Genesis 36 : 12; 1 Chronicles 1 : 36) Agag came forth from the royal house of the Amalekites. (1 Samuel 15 : 8, 20, 32) Agag had posterity, namely Haman. (Esther 3 : 1, 10; 8 : 3, 5; 9 : 24) Haman was an Agagite and thus an Amalekite and an Edomite. Haman was the great Jew-hater in the days of Esther. He was a precursor to the last world ruler, the beast, the little horn. Mordechai is an image of the Messiah, the anointed One. The future king of Babylon will belong to the Philistines, but in descent he will prove to be a Hamanite/Agagite/Amalekite/Edomite. If the kingship is not with Israel (= with Jacob), then it is in Babylon (= with Esau). This last heir from the house of Esau will be killed by the last Heir from the house of David, namely Christ.

9. The world empires in the book of Revelation

Revelation 13 : 1-9

- 1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.
- 2 Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.
- 3 And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.
- 4 So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"
- 5 And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.
- 6 Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.
- 7 It was granted to him to make war with the saints and to

overcome them. And authority was given him over every tribe, tongue, and nation.

- 8 All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.
- 9 If anyone has an ear, let him hear.

This prophecy is very similar to the statements in Daniel 7 and 8. Daniel 7 also refers to beasts emerging from the sea. (Daniel 7 : 2, 3) These animals represent four successive world empires. This is a similar prophecy here in Revelation 13.

A beast emerges from the sea. (Revelation 13 : 1) So it is again a world power that comes out of the sea (= the nations; Revelation 17 : 15). This beast has seven heads and ten horns. The seven heads were not mentioned in Daniel 7. The seven heads represent the seven successive world empires, namely:

1. Egypt.
2. the Assyrian Empire.
3. the Babylonian Empire.
4. the Medo-Persian Empire.
5. the Greek empire.
6. the Roman Empire.
7. the ten-state union.

The ten horns, of course, are on the seventh head, as Daniel's prophecies show. The ten horns are a representation of the last world empire. In Daniel there are also ten horns, but those horns are seen there on the fourth beast. A horn represents power and kingship. A royal hat (Revelation 13 : 1), of course, portrays the same thing. So, the same truth is presented here in different ways. This phenomenon occurs very frequently in the Bible; especially regarding visions and prophecies. I say this as a warning. Many believe that every different detail of a vision or prophecy must have a different meaning. However, often the same truth is repeated in a different form. On his heads was a blasphemous name. This is a beast with seven heads and that indicates the seven world empires. The ten horns bring us to the last world empire, the ten-state union. The blasphemous name again refers to Daniel 7 : 25, where the little horn is spoken of. That horn emanates from the ten horns and blasphemes God. The description in Revelation 13 refers in particular to the last empire, but also to all empires, because they culminate in the last

empire. It is of course the last empire, but it is also the highlight of all previous empires. It is presented here as a whole (one beast). A description of the beast is given in Revelation 13 : 2. The beast resembles a leopard, although it also appears to have characteristics of other beasts. The leopard is already known from Daniel 7 : 6, where it portrayed the Greek empire of Alexander the Great.

The beast looks like a leopard. The description given next makes it clear that it does not look like a leopard at all. It is the inspired Word of God and this is how we should read it. The Word says it is a leopard, and so it is a leopard. In addition, it has the feet of a bear (= the Medo-Persian Empire) and the mouth of a lion (= the Babylonian Empire). It makes sense that the mouth is an image of the Babylonian empire. The capital will be Babylon. The mouth is the place where the word (= power) comes from and that of course points to the capital of the empire. The feet are an image of the Medo-Persian empire, of which Babylon was also the capital. Despite these features, it remains a leopard! So, the beast is a reference to the Greek empire. This means that the Greek empire will leave its mark on the future last world empire. It is a bit like the other empires, but it is the restored Greek empire! The dragon gave him his strength. This points to the iron power of the Roman Empire depicted by a monster in Daniel 7 : 7. The dragon is not a representation of that Roman empire, but it is the designation of Satan. (Revelation 12 : 9) The power of the last world empire comes directly from "the god of this age" (2 Corinthians 4 : 4) Satan is currently a heavenly being, and he has more interest in spiritual things than in material things. In the future he will be thrown to the earth. (Revelation 12 : 9) Satan will then give his strength to the king of the last world empire. The beast has seven heads. One of those heads was fatally wounded, but that wound was healed. All the world (= the whole country) marvelled and they worshiped the dragon. (Revelation 13 : 3, 4) When one worships and admires that realm with that beast, one actually worships the one who brought about that realm, namely Satan. We find this situation several times under the old covenant. Israel got involved with other nations. However, the Lord called that idolatry. For they did not interfere with the other people, but with the god of the other people. The god of the future empire is Satan.

Which of the seven heads is injured but is healed? That is the fifth head, the Greek empire. The "five" always tends to hide and eventually reappear. Then it turns out to be an "eight". Believers are currently living in the fifth dispensation, in which the kingdom is hidden. When the kingdom becomes public, it will turn out to be the "eight", namely the new creation. The fifth empire was the Greek empire. That realm "hides" but will

become public again in the future. Then it will turn out to be the eighth empire. The ten-state union is the seventh empire and exists until the end. During the time of the ten-state union, the little horn, the king of Babylon, appears. That is the eighth! He comes from the seventh realm, is there simultaneously with the seventh realm and will go to destruction together with the seventh realm. (Revelation 17 : 11) People will worship the dragon, but also the beast. (Revelation 13 : 4) It is unlikely that one will consciously worship Satan. People will worship the beast and with it Satan. The word "and" in this verse should therefore be interpreted as "namely". They worship Satan by worshipping the beast.

What is currently (1990) taking place in the Middle East is the restoration of the Greek empire. How soon that will happen is not mentioned in the Bible, but the first steps have now been taken. First, the ten-state union will emerge, after which a Palestinian will rise and take all power. At that moment the restored Greek empire is a fact. The world watches with wonder. Until one or two years ago, all eyes were on Russia and America and the Arabs played no role whatsoever. The problems in the Middle East were perceived as local problems. The situation has changed completely in a very short time. The beast was given a mouth to speak great things and blasphemies. (Revelation 13 : 5) The same we already read in Daniel 7 : 25 and Daniel 8 : 25. This beast is in practice the same as the one horn from Daniel 7 and 8. It is a representation of the last world empire. It is the eighth that contains all seven world empires and is the climax of it. The beast is given 42 months to do such things. He blasphemes God, His Name, His tabernacle, and those who dwell in heaven. (Revelation 13 : 6) He is given power to make war with the saints and to overcome them. Moreover, he is given power over every tribe, tongue and nation. (Revelation 13 : 7)

The saints will be made war and overcome. This is of course the description for the second half of the seventieth week. It refers to the 3,5 years of great tribulation. The saints is a description for Israel. In the second half of the seventieth week, the beast battles only against Judah and Jerusalem. He will overcome them. The Russians also play a role in this. Then the beast will rule over all tribes and nations. This refers to the 33 years after the seventieth week. After the seventieth week, Babylon becomes the capital of the world. Babylon will then have power over every tribe, tongue and nation. Revelation 13 : 7 speaks of the second half of the seventieth week and the 33 years that follow. From this I conclude that Revelation 13 : 5 is the description for the first half of the seventieth week. He was given authority to "continue". It indicates that he can go ahead. He brings peace to the earth, especially in Judah and Jerusalem.

We have already discussed the same with regard to Revelation 6 : 2. That peace will last 42 months. These are the same 42 months in which the two witnesses will perform on the streets of Jerusalem.

Revelation 13 : 6 says that he will open his mouth in blasphemy against God, His Name, His tabernacle, and those who dwell in heaven. In my opinion, "those who dwell in heaven" is not an indication of the Church, but of "the host of heaven" (Daniel 8 : 10), namely "the stars of heaven". (Revelation 6 : 13) So it is about Israel. What is described here in Revelation 13 : 6 is characteristic of the middle of the seventieth week. The abomination of desolation will be set up in the holy place. (Daniel 9 : 27) So a chronological order is given here:

Revelation 13 : 5	The first half of the 70th week.
Revelation 13 : 6	The middle of the 70th week.
Revelation 13 : 7a	The second half of the 70th week.
Revelation 13 : 7b	The 33 years following the 70th week.

These matters are, of course, difficult to conclude from these verses alone. Before starting to read these verses, however, one is supposed to have studied the prophecies of Daniel, as well as the gospel of Matthew. Those who are not written in the book of life will worship the beast. (Revelation 13 : 8) Everyone on earth will worship the beast except the faithful. There are only two possibilities: either one is a believer, or one is subject to the beast in Babylon. Revelation 13 : 9 says, "If anyone has ears, let them hear." This means that it is not all that easy to understand. Efforts will have to be made to hear these words properly.

Revelation 13 : 11-18

- 11 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.
- 12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.
- 13 He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.
- 14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.
- 15 He was granted power to give breath to the image of the beast, that the image of the beast should both speak and

cause as many as would not worship the image of the beast to be killed.

- 16 He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,
- 17 And that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.
- 18 Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

Another beast is seen here. This means there are two beasts! In the future there will be two powers that are placed side by side here; not opposite each other. They are of the same nature. The first beast comes up from the sea. The sea indicates the Gentiles/peoples. (Revelation 17 : 15) This beast comes up out of the earth (= the land). The land is a model for Israel. Starting in Revelation 13 : 11 it is about the ruler in Israel, the unbelieving Jewish state. This beast has two horns that resemble the horns of the Lamb. This means that this beast is like Christ sitting on the throne. He looks like Christ, but he is not because he speaks like the dragon. Christ the Lamb is the Word of God (Revelation 19 : 13) and thus speaks the words of God (Luke 5 : 1; John 8 : 42, 43, 47; 17 : 8, 14). Christ speaks as God. This beast resembles Him but speaks like the dragon (= satan). The beast resembles the Christ, but he is someone else. He will be the political and religious leader of Israel. He has two horns. When speaking of two horns (= kingdoms) in connection with Israel, this refers to the two kingdoms of Israel, namely the two (= Judah) and the ten tribes (= Ephraim).

This ruler will not only have power in the Jewish state, but also over the Anglo-Saxon peoples. This is not surprising because everyone knows that the Jewish state cannot do anything without the support of the United States of America. The tribe that should also be mentioned here is that of Manasseh. Manasseh was the older brother of Ephraim, the sons of Joseph. Ephraim was given the birthright. The name Ephraim belongs to Great Britain. The United States of America (= Joseph) has a direct connection with the Jewish state (= Judah). It is inconceivable for Israel to enter into a political alliance without the United States approving it. In practice, it does not matter if this beast is a Jew from the state of Israel or an American. This beast is the description for the one who has the power. I think he will be in Jerusalem. The two horns therefore indicate that it is not only about the Jewish state, but also about the support of that

state by the Anglo-Saxon world. Thus, the story is about all world powers in the days of the end times. This second beast exercises all the power of the first beast. (Revelation 13 : 12) This means that they both have the same power. The power of the first beast is also exercised by the second beast. So, there is a great similarity between the two beasts, which is confirmed by the covenant made between the two at the beginning of the seventieth week. (Daniel 9 : 27) The first beast is the king of Babylon. The second beast is the "king" of Jerusalem. Both occur simultaneously. They have made a covenant together and fight together against the Lord and against His anointed One. They rage like the seas rage. (Psalm 2 : 1, 2) Pilate and Herod made a covenant with one another and were united in their enmity against Christ (Acts 4 : 24-27) The same will happen in the future. The second beast causes the land and those who live in it to worship the first beast. (Revelation 13 : 12) The restored Greek empire had a mortal wound that had been healed. The leader of the Jewish people will ensure that a covenant is made with the ruler of that empire. The second beast, the leader of the Jewish state, will do signs so that fire will also come from heaven for the people of the earth. (Revelation 13 : 13) This refers primarily to Elijah on Mount Carmel. (1 Kings 18 : 18-40) There were two altars, one for Jehovah and one for Baal. The priests of Baal were first allowed to pray to their god, but there was no answer. Baal was meant to send fire from heaven to light the sacrifice. That is the only real way in which a god can make his presence known. In doing so He also indicates that he accepts the sacrifice that man offers him. That definitely did not work at all with Baal. Then it was Elijah's turn. He spoke to Jehovah and fire came out of heaven, which burnt not only the sacrifice, but also the altar and everything around it. The same happened, incidentally, when Abel and Cain sacrificed. (Genesis 4 : 3-5) The Lord did not accept Cain's sacrifice. He accepted Abel's sacrifice. That means that the Lord sent fire from heaven to light the sacrifice. The same happened with the dedication of the tabernacle (Leviticus 9 : 24) and the temple. (2 Chronicles 7 : 1)

The second beast will do great signs and will send fire from heaven. This will prove (or so one believes) that the one they worship is the true God. In connection with Daniel 9, we have already talked about a partial restoration of worship (sacrifice and offering). When the two beasts make a covenant at the beginning of the seventieth week, a kind of service to Jehovah is being set. An altar will be erected on that occasion. They will put the sacrifice on it and pray to God in heaven to send fire. However, that fire does not come from God, but comes from the opponent (satan). In that way, the Jews will be seduced. So, it is not about technical tricks, but about the occult power of satan. It is not a metaphor. Fire will literally come from heaven and light the sacrifice. The second beast seduces

those who live in the land. He does so by signs, and he does those signs in the presence of the first beast. (Revelation 13 : 14) While there is an Arab power, the second beast does these things in the Jewish state. The second beast will do great signs so that, if possible, he would also seduce the elect. (Matthew 24 : 24) In Matthew 24 : 24 it is said that false Christs and false prophets will arise. A false Christ is a false prophet. The true Christ is the true Prophet, for He is the Word of God. The two witnesses (from Revelation 11) will perform in the first half of the seventieth week. No doubt they will quote Matthew 24 : 24 and point out that the Messiah has already foretold these things.

When describing this second beast, no emphasis is placed on his political power, but on his pious, religious influence. He says that one should worship the beast. He lets fire come from heaven and says that for the first beast one must erect an image. (Revelation 13 : 14) He preaches false things and is therefore a false prophet. Since this takes place in the seventieth week, it is not a false prophet, but the false prophet. (Revelation 19 : 20) The false prophet is the false Christ. The false Christ is called "antichrist" (= a christ instead of the Christ; "anti" means "instead of"). The antichrist is the one who takes the place of the Christ. The second beast, the leader of the unbelieving Jewish state, has enormous religious influence. That political and religious influence together make him the one who takes the place of the Christ. Christ is the One who would establish His kingdom over Israel. Christ is the One who would bring the Word of God as the great Prophet of the new covenant. The second beast wants to take His place and is therefore the antichrist, the false prophet! Both terms refer to the same person! He is also the false king of Israel. Revelation 13 : 14 talks about making an image. In Jerusalem, in the holy place, an image will be erected dedicated to the first beast (from the sea), the king of Babylon. Breath will be given to that image. (Revelation 13 : 15) This image corresponds in meaning to the image from the dream of Nebuchadnezzar from Daniel 2, but also to the literal image from Daniel 3, which was sixty cubits high. Those who did not bow to that image were thrown into the fiery furnace. This image from Revelation 13 corresponds to the tower of Babylon. (Genesis 11 : 3, 4) It corresponds to the tree of Daniel 4. This image is "the abomination of desolation" of which Daniel spoke. (Daniel 9 : 27; Matthew 24 : 15) In this connection, 2 Thessalonians 2 : 1-12 should also be mentioned.

2 Thessalonians 2 : 1-12

- 1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,
- 2 Not to be soon shaken in mind or troubled, either by

spirit or by word or by letter, as if from us, as though the day of Christ had come.

- 3 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,
- 4 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.
- 5 Do you not remember that when I was still with you I told you these things?
- 6 And now you know what is restraining, that he may be revealed in his own time.
- 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.
- 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.
- 9 The coming of the lawless one is according to the working of satan, with all power, signs, and lying wonders,
- 10 And with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
- 11 And for this reason God will send them strong delusion, that they should believe the lie,
- 12 That they all may be condemned who did not believe the truth but shad pleasure in unrighteousness.

In 2 Thessalonians 2 : 2, it mistakenly refers to "the day of Christ". This should be "the day of the Lord". It comes after the seventieth week, as already discussed. The day of the Lord does not come until the falling away has come. (2 Thessalonians 2 : 3) From Daniel 8 : 12 it is known that "an army" will be delivered into apostasy. "Apostasy" refers to the apostates: those who do not serve the God of Israel. They will worship the image. The sacrificial service to Jehovah will be discontinued. Instead, the image for the beast will be erected and that will be worshiped. No doubt all kinds of scriptural explanations will be given to justify this. The day of the Lord begins at the end of the seventieth week, and apostasy emphatically begins in the middle of the seventieth week, when the Abomination of Desolation is established.

Actually, "the man of sin" should be translated "the man of lawlessness". (2 Thessalonians 2 : 3) Lawlessness does not mean that he is a sinner. It

indicates that he does not know or acknowledge the law of God (= the Word of God). He totally disregards the Word of God. He will have to be revealed first before the day of the Lord begins. He is also called "the son of perdition". This lawless one rises above all that is called God or is worshiped as God. (2 Thessalonians 2 : 4) He will sit in the temple of god as god and proclaim himself god. If there is only one who makes himself god, it is satan. When satan is cast to the earth, he will "appear" in the first beast (from the sea), the ruler of all nations. It says here that he will sit in the temple of god as god. This is strange because it has already been determined that there will be no temple. Moreover, it states that he will show himself that he is god, which means exactly the same. In that case this would have been added unnecessarily. The temple of God that is first mentioned is in my opinion the translation of the name "Babylon". Bab-el means gate/temple of god. "Gate" indicates the place from which dominion is exercised. When a god exercises dominion, it is called "temple." This is the Chaldean meaning. "Babel" means "confusion" in Hebrew. This lawless one will therefore primarily sit in Babylon and show himself as god there. It was the same with Nimrod and Nebuchadnezzar.

Insofar as he has a place in Jerusalem and shows himself as a god there, he will do so in the usual way. A god manifests himself in the form of an image. Whoever wants to be worshiped as a god must have an image erected for himself. After all, he himself is far too high to just appear to "the common people"! That is why such images will be erected in all the major cities of the world, I conclude partly on the basis of Daniel 11. So, such an image will be erected not only in Babylon and Jerusalem, but in all major cities. One will be worship him as a god by approaching his image. This is the usual way. During the time of the Greek empire, images of Zeus were in all major cities. All Philistine cities contained images of Dagon. Such cases are also known from Russia and China, and effigies of local leaders are depicted in all cities in the Arab countries.

This lawless one, the son of perdition, is none other than the king of Babylon, the beast from the sea. He will let himself be worshiped as god in Babylon. He will also manifest himself as a god in Jerusalem by having an image erected for himself by the leader of the Jewish state, the antichrist, the beast from the land. 2 Thessalonians 2 : 6 then says that he is not yet revealing himself. While the Church is still on earth, the normal course of the history of salvation cannot proceed. This means that there is hardly any fulfilment of prophecies and promises in our day. The lawless cannot reveal himself yet because there is something that restrains him. (2 Thessalonians 2 : 7) That "restrainer" is, of course, the Church. When it is "taken out of the way" (raptured), the lawless one will

Note 21

There are many scientific explanations to explain this phenomenon, because Westerners always demand a rational explanation. Searching for technical explanations is completely unnecessary. How Satan does this is not at all interesting for believers. The Bible says that this image will speak and so it will speak. Moreover, such things have taken place over the centuries and are still taking place; by occult way.

Note 22

Letters are numbers in almost all languages; certainly in Hebrew and Greek. Numbers are therefore written immediately when writing a name. The beast's name will yield a total number value of 666. Many find 666 an occult number. Numbers are not occult. There is nothing occult, but all things can be used occult. Anyone who gives an occult interpretation to 666 is occult, for 666 is an ordinary number.

be revealed. The Lord will destroy that lawless one by the Spirit of His mouth, and He will make him null and void by His parousia. The presence of the lawless one is according to the working of Satan, with all power, signs and lying wonders. (2 Thessalonians 2 : 9) Signs and wonders will be done to get the lie among men. Signs and wonders in themselves say nothing. It depends on the nature of those signs and wonders, but even more on what is being preached: is that the Word of God or are those words of people! It is very dangerous to judge things by signs and wonders. It is even more dangerous to judge things outside of the Bible. The lawless one will come with all unrighteous deception among those who perish. (2 Thessalonians 2 : 10) Those who are not written in the book of life fall prey to this temptation. For they have not received the love of truth to be saved. That is why God will send them strong delusion so that they will believe the lie. (2 Thessalonians 2 : 11) All who have not believed the truth will be condemned. They have had pleasure in unrighteousness. (2 Thessalonians 2 : 12)

This is about the time after the rapture of the Church. Those who reject the gospel in those days have no chance afterwards. This means that they had their chance but lost it. God gives them over to the power of lies. The father of lies is Satan. (John 8 : 44) At that time his power will be exercised. It will be for a short time, but it will happen very intensely. This applies to both tribulation and preaching the gospel. If someone rejects the gospel, he is lost. The beast from Jerusalem will set up an image for the beast of Babylon (the lawless one), which will be accompanied by miracles and signs. One will be tempted by the signs and wonders of the antichrist, the false prophet. The beast of Jerusalem was granted power to give breath to the image of the beast (from the sea). (Revelation 13 : 15) "Breath" could also have been "spirit", "strength", or "life", for this all points to the same thing. The image of the beast will have breath through which it will be able to speak. This is one of the miracles and signs that will be done. **see note 21** Anyone who does not worship the image of the beast will be killed. This image has a spiritual effect. It speaks and exercises power. It must be clear, however, that the one who really speaks is not that image, but the spirit of that image. Ultimately, that is Satan (or one of his angels). Satan will have stationed some of his angels in all major cities. This section refers to Daniel 3, where also an image for the king of Babylon was erected. Those who did not kneel before that image were thrown into the fiery oven. (Daniel 3 : 4-6) Three Jewish men, Shadrach, Meshach and Abed-Nego, refused to kneel and were thrown into the fiery furnace. However, nothing happened to them. (Daniel 3 : 21-27) That history is a depiction of the great tribulation from and through which the believers who will then be on earth will be saved.

All who submit to the beast will receive a mark on their right hand or forehead as evidence. (Revelation 13 : 16) Whoever does not have that mark will not be able to buy or sell. That mark corresponds to the name of the beast or to the number of his name. (Revelation 13 : 17) Those who do not want to kneel before the image of the beast are expelled from the world empire and cannot participate in economic activity. Therefore, the believers in those days will pray:

Matthew 6 : 9-13

- 9 [...] Our Father in heaven, hallowed be Your name.
- 10 Your kingdom come. Your will be done on earth as it is in heaven.
- 11 Give us this day our daily bread.
- 12 And forgive us our debts, as we forgive our debtors.
- 13 And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

In those days, the faithful pray for the Name of the Father to be hallowed. At that time, another name is being sanctified. They want God's kingdom to come, because then another kingdom will be established. The Father's will is then done in heaven, for Satan is then cast out of heaven. Believers pray that His will is also done on earth. They ask for their daily bread, because they do not have the mark of the beast and therefore cannot buy or sell. The mark is the name of the beast or the number of his name. A mark is a logo, a sign, in which the characteristics of something or someone are expressed. The Son of Man has a mark, the Star of David. It is also a number, namely "six" (the six-pointed star). It is the bright Morning Star, (Revelation 22 : 16) the Star of Jacob. (Numbers 24 : 17) The same is said about the beast. It can be recognized by a mark. Each letter or group of letters is a mark. So, this beast can just write down his name. **see note 22**

The number six is the number of man. Therefore, man appeared on the sixth day. (Genesis 1 : 26-31) The one who likes to have power over mankind will use this number. Nebuchadnezzar did this, for example, by erecting an image of sixty cubits. Goliath was six cubits high and still a little, because he wanted to be more than a person. The last king of Babylon will use the number 666. The number 666 is the triangular number of 36. The number 36 is the square of six. So, in all possible ways it remains a six. The number 666 is the highest possibility of the six. What takes place here is also the highest that a person can achieve. This beast is the high-

est human of all time. However, there is another Man who is taller. The 666 really belongs to Him. The number 666 is actually the number of the Lord Jesus Christ. The number 666 also occurs in reference to Solomon's treasure: "The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold." (1 Kings 10 : 14) The same is stated in 2 Chronicles 9 : 13. Solomon is an image of Jehovah the Lord. The highest man is Jesus Christ. The beast thinks he is Christ and he misappropriates this number. The sign of the Son of man is the six-pointed star, the six. However, the beast surpasses this and makes three sixes of it. "Six" is the number of a man and therefore primarily the number of the Man, Jesus Christ, the Son of man. (1 Timothy 2 : 5)

In previous prophecies, two rulers were placed side by side. They enter into an alliance at the beginning of the seventieth week. It is a covenant for 7 years, as Daniel 9 : 27 shows. In the middle of the seventieth week, the beast out of the land will erect an image for the beast out of the sea. At the end of the seventieth week, the beast will apparently escape from the sea. 33 years later, along with the beast out of the land, he is seized and thrown alive into the lake of fire.

Revelation 19 : 20

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

"The beast" is the description for the beast out of the sea. "The false prophet" is the description for the beast out of the land. Both beasts are cast alive into the lake of fire. So, they were not killed first. The earth will open up and they will disappear into it. The same is said about Babylon in Revelation 18. Jerusalem will be the last stronghold of the Jewish state at the end of the seventieth week. Babylon will be the last stronghold of the kingdom of the beast 33 years later. The beast out of the land has apparently found refuge with the beast out of the sea, for at the end of 33 years they are thrown into the lake of fire at the same time. They are going down with the city.

Revelation 17

One of the seven angels, who had the seven bowls, came to John. (Revelation 17 : 1) A bowl is most similar to an elongated bottle. A bowl

is poured out over the city of Babylon. (Revelation 16 : 19) John is shown judgment on/of the great harlot who sits on many waters. The harlot is a type of Babylon. Babylon is not only a city and a world empire, but it is also a principle. It is an association of religion and politics outside of God. The harlot is the apostate who serves the wrong men (idols). She has no communion with the only true God. In Revelation 17, the judgment of Babylon is announced. The harlot sits on many waters. This is stated in Revelation 17 : 15: the waters are peoples (Greek: laos), multitudes, nations (Greek: ethnos) and tongues. Waters or seas are an image of peoples. The harlot Babylon sits on the waters. That means Babylon rules the nations. The kings of the earth will fornicate with the harlot Babylon. (Revelation 17 : 2) Those who live on the earth have become drunk with the wine of her fornication. Babylon has fornicated with the kings of the earth, with other gods. The kings of the earth are not primarily human beings, but angelic rulers who rule over the nations. (Daniel 10; princes of Persia, Greece) In the heavens are (fallen) angel princes who rule over the peoples of the earth and also rule over the kings of those peoples. The kings of the earth stand opposite to those who live on the earth. They are primarily an image of the princes in the heavens. Humanity on earth has become drunk with wine. Babylon's influence has spread all over the earth. This wine makes you drunk. "Wine" corresponds to "spirit" and therefore represents doctrines that do not lead to and do not come from God. John is taken away in the Spirit in a desert. (Revelation 17 : 3) It is a vision. John saw a woman: Babylon, the harlot. (verse 5) That woman is sitting on a scarlet beast. The scarlet beast is equal to the "many waters". (from Revelation 17 : 1) If we only take this literally, it is contradictory. It is about a vision and therefore about the spiritual meaning. The waters are the peoples of the earth. (verse 15) The scarlet beast is the same beast as in Revelation 13. It is the future world empire in which the nations are united. The scarlet beast is like the nations that will be subdued to the prince of Babylon.

If someone is on the waters, it indicates the dominion over them. The same goes for sitting on a beast. The woman rules over the peoples of the earth but is not equal to the beast. The woman is on the beast. The beast is the empire of the last days. The woman is a picture of the city that has kingship over the kings of the earth. This is evident from the explanation in Revelation 7 : 18, "the woman [...] is that great city which reigns over the kings of the earth." This is the great Babylon. The beast is scarlet. This is the colour of kingship and rule. The Lord Jesus wore a scarlet cloak to represent His kingship over the Jews. It is related to what emanates from man. The scarlet beast represents the supreme earthly power. The beast was full of names of blasphemy. In addition,

it had seven heads and ten horns. This again corresponds to the first beast from Revelation 13. The scarlet beast is "a scarlet leopard". The woman was dressed in purple and scarlet. (Revelation 17 : 4) In the Bible, the combination of blue, purple, and scarlet often occurs in reference to the tabernacle. Blue is missing here. Blue is the colour of heaven. Scarlet is a red colour and has to do with human power. Man (Adam = red) is said to have dominion over the earth (the ground) in contrast to the colour of heaven. Purple is a mixture of red and blue. It is the colour of the Mediator who connects heaven and earth. Purple is the colour of the Mediator of the new covenant, who reconciles man (red) to God (who lives in heaven = blue). Jesus Christ is the last Adam (red), but also from heaven. (1 Corinthians 15 : 45-47) Jesus Christ was God and man. Heaven and earth were represented in Him. He (also) establishes the kingdom of heaven on earth. This woman is dressed in purple. She claims to have the mediator function between heaven and earth. Scarlet refers to the rule of the earth. The colour blue is missing, because heaven is not actually reached. The woman is decorated with gold, precious stones and pearls. These are a representation of eternity (the new creation). They occur in Revelation 21 and 22 in connection with the new Jerusalem. A gold drinking cup was in her hands. It was full of abominations and the filthiness (= the unclean things) of her fornication. The cup should be filled with the wine, which is the life of the new covenant. Abominations are associated with "idolatry" and with everything highly regarded by man. Everyone who drinks from her cup takes part in Babylon's fornication. Believers drink from the cup of the new covenant and have fellowship with Christ.

A name was written on her forehead: Mystery (Greek: "musterion"), Babylon the great, the mother of harlots and of the abominations of the earth. (Revelation 17 : 5) The word mystery is actually out of place, because it is not a (proper) name. This word was already mentioned in the letter to the Thessalonians.

2 Thessalonians 2:7

7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.

This lawlessness is revealed by the lawless one (the unrighteous one; 2 Thessalonians 2 : 8), namely the son of perdition or the man of sin. (2 Thessalonians 2 : 3) The lawlessness to come is already working in secret. When that effect becomes public, it turns out to be called "Babylon". Babylon is the mother of the harlots and abominations of the earth. The

paternal (giving) side is found with satan and his angels. Babylon is the receiving side. The woman was drunk with the blood of the saints and the witnesses of Jesus. (Revelation 17 : 6) The saints and witnesses were persecuted and killed. Daniel 7 and 8 also discussed fighting the saints. The beast out of the sea would make war on the saints and overcome them. (Revelation 13 : 8) This concerns the saints and (namely) the witnesses of Jesus of the following (sixth) dispensation. It does not apply to the believers of the Church. These are initially believers from Israel and later believers from the Gentiles. They testify that Jesus is the Messiah and that He is the only rightful heir to the throne over the kingdoms of the earth. The angel explained to John the mystery of the woman and the beast that carries her. (Revelation 17 : 7) The woman and the beast are seen as one, for it says "mystery" (singular). It is about power under the name Babylon. The beast that John saw was and is not, and it will ascend from the bottomless pit and go to perdition (Revelation 17 : 8). John lived in the days of the Roman Empire. "The beast was," may be one of the kingdoms that preceded Babylon. "It is not" indicates that the realm referred to here cannot be the Roman Empire, because it did exist. It will ascend from the bottomless pit.

Revelation 17 : 8 ends with, "the beast that was and is not, and yet is." The last part is "and yet is". The verbs "to be" and "to become" are equal. It can also be translated "and yet it becomes". It can easily be translated "and it will be there". This also corresponds to "and it will come up". "And yet it becomes" or "and it will be present" thus indicates the beast. It cannot relate to a restoration of the Roman Empire. The kingdom of the beast is the last kingdom to come, for the beast is going to perdition. The bottomless pit corresponds to the waters or the seas. So, the beast out of the bottomless pit is the beast out of the sea. Those who live on earth will be amazed. (Revelation 13 : 3) Their names are not written in the book of life. The seven heads are seven mountains (Revelation 17 : 9). The woman is sitting on these seven mountains. A mountain is an image of a kingdom. (Daniel 2) Seven mountains are seven kingdoms. Revelation 17 : 10 adds that the seven heads are also seven kings. So, it concerns seven kingdoms under the leadership of seven kings. The five have fallen. These are the empires from Assyria to Greece. "One is" refers to the Roman Empire (in the time of John) and is thus the sixth in the series. "The other" has not yet come. When he comes (will have come), he has to stay a little. This pertains to the ten-state union.

The beast that was and is not is also (the) eighth, is of the seven and is going to perdition. (Revelation 17 : 11) The beast itself is not one of those heads but comes after it. The "beast that was" refers to the Greek empire.

That beast "is not" so it cannot be the Roman Empire. It refers to the beast out of the sea, the little horn, which came out of the seven kingdoms. One of the first five kingdoms will recover to become the eighth. Daniel 8 shows that this was the empire of the Greeks, the fifth empire. The fifth also becomes an eighth. In Hebrew, the fifth letter and the eighth letter are very similar. This is a negative application of these numbers. The male goat, (Daniel 8 : 5) the leopard, (Daniel 7 : 6) will recover and the beast will rule over it. Revelation 17 is not about seven (or eight) kingdoms, but only one, the eighth. The beast has characteristics of the previous seven kingdoms. That beast is not the ten-state union. He does come from that but is himself the eighth.

The ten horns are ten kings. (Revelation 17 : 12) They have not yet received the kingdom. In the days of John, they had not yet obtained their power. So, this ten-state union had to emerge after the Roman empire. This ten-state union will appear in the future. Those ten kings will receive their power one hour, along with the beast. At the end of "the times of the Gentiles" (Luke 21 : 24), that ten-state union will exist, while it is ruled by the beast. The seventh and eighth realms exist simultaneously, but the order of emergence is different. The ten-state union already exists. Then the beast comes and draws the power draws to himself. The ten kings are in power at the same time as the beast. The Greek text does not say "in one hour", but "one hour". So, the time of their power is one hour. They are not said to receive that power simultaneously with the beast. It says that they will receive power with the beast (only) for one hour. "One hour" can be a period. The ten-state union is believed to exist for 40 years and will be subservient to the beast for the last 33 years. After seven years, the beast out of the sea will take power.

These (= the ten kings) are of one mind. (Revelation 17 : 13) The ten have united in a covenant (= one mind). They will submit to the beast. The same was said in Daniel 7. Of the ten kings, three are humiliated, but ten remain. The little horn is equal to the beast. These (= these ten kings) will make war against the Lamb and the Lamb will overcome them. (Revelation 17 : 14) The Lamb is like the Lion of the tribe of Judah. (Revelation 5 : 5) This is the Lamb standing as slain. (Revelation 5 : 6) It relates to the death and resurrection of the Lord Jesus Christ. The Lamb will overcome these kings. The Lamb is Lord of lords and King of kings. (Revelation 17 : 14) Those who are with the Lamb will overcome kings. They are referred to as called, chosen, and faithful. These three together form one group. It points first to the Church (and then to the believers from Israel and the nations).

Revelation 17 : 15-18 comments on the vision. The waters are equal to peoples, multitudes, nations, and tongues. (verse 15) The harlot sits on those waters, namely on that beast. The harlot is on the nations. She controls them. The ten horns on the beast will hate the harlot. (verse 16) The ten horns are part of the seventh kingdom. The beast itself is the eighth. The seventh empire (the ten-state union) is subject to the eighth. Unity will be broken. The ten-state union, which had submitted to the beast, will rebel against him. The ten kings will hate and make Babylon desolate and naked. Making naked means that the power and pageantry are robbed. The ten-state union will eat her flesh and burn her with fire. The reason for the rebellion of the ten kings is stated in verse 17. In verse 13 it says that the ten kings have one mind and submit to the beast. Here, however, they rebel because God causes them to express His mind. He puts that in their hearts to do. The ten-state union rebels against Babylon and the city is destroyed. God allows the ten-state union to have one mind and to be subordinate to the beast. This lasts until His words are finished. The ten-state union is used by God to destroy Babylon. The fall of Babylon occurs about forty years after the rapture of the Church. The beast will be captured alive at the end of the sixth dispensation and thrown into the lake of fire. (Revelation 19 : 20) God uses the Gentile nations to carry out His will. The woman is the great city that has the kingdom over the kings of the earth. (Revelation 17 : 18) It says "the great city". This means that it is about the city of Babylon and not so much about the principle that Babylon represents. The great city is the great Babylon, the capital of the world.

Revelation 18 : 2

- 2 And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!"

Revelation 18 and 19 describes the fall of Babylon. That is only possible if that city will be rebuilt. The prophecies regarding the downfall of Babylon have not yet been fulfilled. The city has been conquered and systematically demolished, but not directly destroyed, as the prophecies state. This means that the prophecies about the destruction of Babylon are yet to be fulfilled.

10. The end

The antichrist

The term "antichrist" is not used in prophecy. The term is used only by the apostle John and only in his letters. In Revelation this person is described as "the beast out of the earth/the land" or "the false prophet". In his letters John also calls him "false prophet", but also "false Christ" and "antichrist". Speaking of the prophecies, we should skip the term "antichrist" because the expression is not mentioned in the prophetic books. Many, moreover, have a completely wrong image of this person, and many do not know to whom the phrase applies. In 1 John 2 the term "antichrist" first appears.

1 John 2 : 18, 22, 23

- 18 Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.
- 22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.
- 23 Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

The antichrist will come, but there are also many antichrists. Matthew 24 : 24 speaks of "false Christs." "Anti" means "instead of". It is about someone who pretends to be the Christ. The liar is Satan, because he is the father of lies. (John 8 : 44) The emphasis should be on Jesus in 1 John 1 : 22. One wants "the Christ", but one does not want Jesus as the Christ. Satan denies that Jesus is the Christ. If Jesus is not the Christ, there is a "vacancy" so that someone else can sit in His place. After all, if Jesus is not the Christ, man can provide for it himself! The one who calls out loudest that Jesus is not the Christ is also the one who prefers to take His position himself. That is the antichrist. He denies the position of the Lord Jesus Christ. He is the false prophet and naturally wants to take the position that belongs to Christ. John repeats everything at least once in other words. He does that here too. The liar is the one who denies that Jesus is the Christ. The antichrist is the one who denies the Father and the Son. It follows that the antichrist is the liar. He is the tempter, the false prophet.

The terms "Father" and "Son" indicate that there must be an heir. The Father is the One who has to give away an inheritance. The Son is the One who should receive the inheritance. The antichrist, the liar, denies that Jesus is that Heir. He denies that Jesus is the Christ. He thereby

denies that Jesus is the Son. "Whoever denies the Son does not have the Father either." (1 John 1 : 23) Whoever denies and rejects the Lord Jesus rejects God the Father. So, it is impossible for anyone to believe in God, but not in Jesus Christ. Whoever believes in God believes in the Lord Jesus Christ, because God only speaks about Him! Whoever does not believe in the Lord Jesus Christ makes God a liar and therefore does not believe in God. The Lord Himself said: "... you believe in God, believe also in Me. (John 14 : 1) Whoever believes in God and takes Him at His Word also believes in the Lord Jesus Christ.

John teaches here that the antichrist is the same as the false prophet, the great deceiver. He denies the position of Christ. In practice he gives the position of Christ, the King, to the king of Babel. The king of Israel is meant to be king over the whole world. Someone will appear in Jerusalem proclaiming that Jesus is not the Christ. He immediately adds who it is instead. He declares himself to be the great prophet, whom Moses prophesied. (Deuteronomy 18 : 15-19) He will declare that the king of Babel is the Christ with whom the people must make a covenant. That covenant will be called "the new covenant." There will be "peace". The antichrist makes one worship the king of Babel. In doing so, one actually worships satan. The Lord has already foretold that.

John 5 : 43

- 43 I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

The Lord came on behalf of His Father and people did not believe Him. In the future, someone will come on their own and they will be believed. The Prince of life was killed, and the murderer was chosen. (Acts 3 : 14, 15) In 1 John 4, John also uses the term "antichrist".

1 John 4 : 1-3

- 1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.
- 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,
- 3 And every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.

Many false prophets have gone out into the world. Any spirit that confesses that Jesus Christ has come in the flesh is of God. It does not say here that Jesus Christ comes or will come in the flesh. It says He came in the flesh. In Greek there is a perfect present tense (a perfect). Any spirit that does not confess that Jesus Christ has come in the flesh is not of God. Whoever denies that is (the spirit) of the antichrist. The spirit of the antichrist is already in the world. This means that in covered terms it is already proclaimed everywhere that Jesus is not the Christ. Sometimes He is called "the Christ", but in that case the contents of that term are emptied. In that case, it is not believed that Christ will have a throne in Jerusalem and will literally rule over all nations. In that case, too, these are false prophets. The spirit of the antichrist is already active in the world. Paul writes of this in 2 Thessalonians 2 : 7: "For the mystery of lawlessness is already at work." He will become public in the future. He proclaims the lie and denies the Christ. The hallmark of the Biblical message is that Christ is central! The entire Bible speaks about Christ. If you are unsure of what is being preached, watch for Christ being preached. The message should have only one subject: Jesus, who is the Christ and has been appointed and glorified by God as Son. The effect of the antichrist is to deny that Jesus is the Christ. This now (still) happens in secret. It will happen in public in the future. Then it will be preached that Jesus is not the Christ, but someone else. To this end, the leader of the Jewish state will appoint the leader of Babel. After all, the term "antichrist" occurs in:

2John 1:7

- 7 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.

"Deceivers" are the same persons who were called "false prophets" in 1 John 4 : 1.

1John 5:14

- 1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.
- 2 By this we know that we love the children of God, when we love God and keep His commandments.
- 3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.
- 4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

Whoever believes that Jesus is the Christ is not an antichrist. Whoever believes that is born of God. Whoever believes that Christ is the great Heir of Adam, Abraham, David and above all of God Himself is born of God. Everyone who loves God also loves the one who is born of God. Whoever believes in and loves the Son of God, also believes in and loves the Father of our Lord Jesus Christ. Whoever loves the Father and the Son also loves those who are born of God. The first characteristic of life born of God (the spiritual life) is: love for those born of God (the brothers and sisters). Love does not mean that you accept everything and never get angry. If you get angry, it should always be constructive. It can sometimes be very good to tell a believer the truth. Believers love the truth, so it is good to hold that truth to fellow believers so that they may get to know it. Not all believers would like to hear that truth. Such believers feel "stepped on their toes." That is not to say, however, that the one telling the truth does not love the fellow believer. He who loves his son chastises him. (Hebrews 12 : 5-8) He who loves his brother reproaches him and tells him the truth. Whoever loves the brother does not stroke him or her and then accepts everything from him, because that has nothing to do with "love".

It is necessary to preach to each other the truth, forced by the love of God. Paul preached the gospel, the Word of truth. (Ephesians 1 : 13; Colossians 1 : 5) Paul was forced by the love of Christ. (2 Corinthians 5 : 14) He preached that no man is righteous and that no good dwells in him. (Romans 3 : 9 etc.) This is not hatred or hostility, but love! God loved the world so much that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life. (John 3 : 6) The best way to love is to try to build one another up in faith. This means that we run into the (partial) disbelief of fellow believers. The responsibility for that unbelief is not ours. It is our responsibility to confront them with the truth. The truth is that the believer is bought by God. He is born of God and is His property. In Him he has the victory over all circumstances. That victory is usually not seen, but the believer can experience that victory for himself. John speaks of that victory here in his letter. The believer loves the one who is also born of God. (1 John 5 : 1) Whoever loves the children of God loves God and keeps His commandments. By "His commandments" John means the entire Bible. (1 John 2 : 3-5) The believer lives from everything that God has spoken. Whoever does that also loves the brothers and sisters. We make mistakes in our relationship with brothers and sisters, but it is because of our human inability. However, that is not evidence of a lack of love. **see note 23** Whatever is born of God overcomes the world. (1 John 5 : 4) Our faith overcomes the world. John explains that faith in the Word of God gives us the certainties we need in life. We get those certainties from the Word of God, and through those certainties we are

Note **23**

Many say that there is so little love among believers. As a rule, by this is meant that one feels that one receives little love himself. It never means that you give little love yourself. This is strange, because what the believer needs, he has received from his heavenly Father: God is love and the believer is His property. That is where he should live from. Anyone who says there is not enough love should start by spreading the love poured into his heart to others. The purpose of keeping the Word of God is for the believer to draw his assurance from it. This makes him strong enough to give to others on his own.

above the uncertainties of the world. When we have learned that, we are able to give love to others. Those who are weak/insecure cannot give love and try to get something from others. He pulls things to himself. Those who do not receive attention soon say that there is little love. However, love does not seek itself, (1 Corinthians 13 : 5), but it gives.

Whoever lives from the Word of God becomes strong in the Lord. (Ephesians 6 : 10) He lives by the certainties that he has come to know from the Word of God. Therefore, he knows what position he has in Christ. From there he is able to give love. Then the problem is no longer that he receives little love. The problem is that he wants to give love, but that he cannot lose that love. He would like to help fellow believers, but they do not want to be helped. We are in the privileged position to know (proportionally) a lot about biblical prophecy and about the Word of God in general. However, this imposes a lot of obligations on us. It should not be just to satisfy our curiosity. Because we learn to understand biblical prophecies, we (if it is right) are built up in our faith. We have a blessed hope, a living expectation for the future. Because of our spiritual growth, we have a greater responsibility toward fellow believers. We should not only care for ourselves but for our fellow believers. We should pass on the Word of God in all modesty and service. Whoever believes that he is strong in faith should accept and care for those who are weak. He has to endure. On the other hand, there is also a lot to be endured. When we come with the Word of God and tell how things work, the listener will have to endure, even though it is not understood. We have to endure each other. Then we will be able to serve the Lord, spread His Word and magnify Him in our lives. If that is the case we can magnify the Name of the Lord with one mouth.

It is only about one thing, namely the love of God that has bound us together. We are expected to maintain the unity of the faithful. Our union with Christ is above all else. From there, we should take responsibility for caring for and loving our brothers and sisters.

11. Chronological table

4120	First day	
3990	Birth of Seth	(after 130 years)
3885	Birth of Enosh	(after 105 years)
3795	Birth of Cainan	(after 90 years)
3725	Birth of Mahalalel	(after 70 years)
3660	Birth of Jared	(after 65 years)

3498	Enoch's birth	(after 162 years)
3433	Birth of Methuselah	(after 65 years)
3246	Birth of Lamech	(after 187 years)
3064	Noah's birth	(after 182 years)
2564	Birth of Japheth	(after 500 years)
2562	Birth of Shem	(after 2 years)
2464	Deluge	(after 98 years)

Total **1656 years**

2242	Birth of Terah (Genesis 11 : 26, 32; 12 : 4)
2112	Birth of Abraham
2037	Covenant with Abraham
1822	Jacob to Egypt
1607	Exodus from Egypt
1567	Entry into Canaan - Nisan 10th: Crossing the Jordan (Joshua 4 : 19)
1096 - 1056	Saul king
1056 - 1016	David king
1016 - 976	Solomon king
1013	Foundation of the temple
1006	Dedication of the temple
976	Split between two and ten tribes
976 - 587	390 years of Ezekiel 4 : 5
976 -	Rehoboam (two tribes)
976 -	Jeroboam (ten tribes)
776	Start era of the Olympiads
753	Start era of Rome (AUC)
747	Start era of Nabonassar
726 - 697	Hezekiah (two tribes)
721	Beginning of Assyrian exile of Israel (10 tribes)
697 - 642	Manasseh (two tribes)
642 - 640	Ammon (two tribes)
640 - 609	Josiah (two tribes)
627	Thirteenth year of Josiah (Jeremiah 1 : 2); Start performance of Jeremiah
627 - 587	Forty years of Ezekiel 4 : 5,6 (Jeremiah 1 : 22, 23)
626 - 606	Nabopolassar from Babylon
622	Josiah's Passover (2 Kings 2 : 32)
608 - 598	Jehoiakim (Eliakim) of Judah; made king by Pharaoh Necho (2 Kings 23 : 33-35; 2 Chronicles 36 : 3, 4)
606	First conquest of Jerusalem by Nebuchadnezzar Third year of Jehoiakim (2 Kings 24 : 1;

	2 Chronicles 36 : 6; Fourth year of Jehoiakim = first year of Nebuchadnezzar (Jeremiah 25 : 1)	559 - 555	Neriglissar (Nergal-sharezer) ban Babylon
	Taking away of Daniel among others (Daniel 1 : 1, 2)	555 - 538	Nabonidus of Babylonia. In the last year, his son Belshazzar was co-regent. Daniel was 3rd in the realm! Nabonidus = Nabunnahit = Balynetus
606 - 561	START BABYLONIAN EMPIRE		At the latest this year, Belshazzar became co-regent with his father Nabonides See the first and third years of Belshazzar in Daniel 7 and 8
606 - 536	Nebuchadnezzar of Babylon	541	Babylon taken by the Medes and Persians (Babylon remained capital until 482)
	PERIOD OF SERVICE;		START MEDO-PERSIAN EMPIRE
	70 years (Jeremiah 29 : 10)		Vision of the 70 weeks Daniel 9
603	Jehoiakim rebels against Babylon (2 Kings 24 : 1)	538	Darius the Mede (Gobryas) reigns in Babylon "made king" by and under Cyrus (Daniel 9 : 1)
598 - 598	Jehoiachin (Choniah, Jechonias) of Judah; 18 years old; reigned for three months		"Retirement" of Daniel (Daniel 1 : 21; 6 : 29)
598	2 nd carrying away captive of Jerusalem by Babylonians		Cyrus of Persia Return Authorization; rebuilding the temple under Zerubbabel; Ezra 1 : 1; 6 : 3 Construction stopped (Ezra 4 : 24)
	Carrying Jehoiachin into captivity (2 Kings 24 : 12-17; Ezekiel 1 : 2)	538 - 536	END OF SERVICE AND EXILICATION
598 - 536	PERIOD OF EXILE; 62 years	536	70th year of SERVICE until Nisan 1 536
598 - 587	Zedekiah of Judah; appointed by Nebuchadnezzar	536 - 529	Daniel's last vision (Daniel 10 - 12)
594	Begin prophecies of Ezekiel (2 Kings 23 : 23; Ezekiel 1 : 2)		Cambyses II of Persia (based in Egypt)
589	Third Siege of Jerusalem by Babylon; 10 Thebet (10); 2 Kings 25 : 1; Jeremiah 34 : 1		Darius I Hystaspes of Persia
589 - 520	PERIOD OF DESTRUCTION; 70 years; 2 Chronicles 36 : 21; Daniel 9 : 2; Jeremiah 25 : 11, 12;	534	Foundation of the temple (second year of Darius); Ezra 4 : 24
	Zechariah 1 : 12; 7 : 5; Start: 10 Thebat (10) = December 13 (2 Kings 25 : 1; Jeremiah 39 : 1) End: 24 Kislev (9) = December 17 (Haggai 2 : 18, 19) Total 2520 days (Gregorian) = 70 x 360 days.	529 - 521	End of DEVERATION
		521 - 485	6th month, 1 - 24, 1st prophecy of Haggai; 1 : 1 - 2 : 1
588	Tenth year of Zedekiah, 18th year of Nebuchadnezzar (Jeremiah 32 : 1)	520	7th month, 21, 2nd prophecy of Haggai; 2 : 2
587	Third conquest of Jerusalem by Babylonians		8th month, 1, start of prophecies of Zechariah; 1 : 1
	End of 40 and 390 years of Ezekiel 4 : 5		9th month, 24, 3rd prophecy of Haggai; 2 : 11, 19
	Destruction of the temple. Taken: 9 Tammuz (4); 2 Kings 25 : 2, 3, 8, 9; Jeremiah 39 : 2		9th month, 24, 4th prophecy of Haggai; 2 : 21
	Burnt : 7 Ab (5). Message reaches the exiles:		11th month, 24, continuation of prophecies of Zechariah; 1 : 7
	5 Tebet (10); Ezekiel 33 : 21	518	9th month, 4, continuation of prophecies of Zechariah, 7 : 1 (fourth year of Darius)
574	25th year of exile = 14th year since destruction of Jerusalem (Ezekiel 40 : 1)	516	The temple ready at 3 Adar (12); Ezra
	Vision of the new temple; Nisan (1); Ezekiel 40 : 1	515	Dedication of the temple on Nisan 14 (1); Ezra 6 : 15-22
		490	Battle of Marathon
561	Death of Nebuchadnezzar	485 - 465	Xerxes I of Persia (Ahasuerus from Esther)
561 - 559	Evil-Merodach (Ilmorad) from Babel; (Jan 11, 561 BC = 562 according to the Jewish census !!!)	484	Herod is born
	Jeremiah 52 : 31; 25 Adar (twelfth month) 2 Kings 25 : 27 27 Adar (twelfth month)	483	Third year of Xerxes I (Ahasuerus); Esther 1 : 3
		482	Babylon demolished; fourth year of Xerxes I
559	Cyrus begins to rule in Persia		Beginning of the seven times (= 2520 years); Daniel 4 and 5

480	Battle of Thermopilae; battle of Salamis; Xerxes defeated by Greeks	31 31 - 14 AD	Battle of Actium Augustus first emperor of the Roman Empire
479	Seventh year of Ahasuerus (Esther 2 : 16)	4	Birth of Jesus; 15 Tisri (= Oct. 6) on 1st day
474	Twelfth year of Ahasuerus (Esther 3 : 7)		Feast of Tabernacles
471	Themistocles (Athenian statesman) banned	3	Death of Herod the Great. Archelaus Is appointed over Judea
468 - 399	Socrates		Herod Antipas is appointed over Galilee
466	Themistocles flees to Persia		ANNO DOMINI
465 - 424	Artaxerxes I Longimanus of Persia (Ezra / Nehemiah) Son of murdered Xerxes	14 - 37	Tiberius 2nd Roman Emperor (from August 19, 14 AD)
458	Permission to beautify the temple under Ezra (Ezra 7 : 8)	28	Fifteenth year of Tiberius; August 19, 28 to August 19, 29. Jesus 30 years old. (Luke 3 : 1, 23)
449	Persians defeated by Athenians at Salamis, Cyprus		Time: between August 28 and October 6
445	Permission to rebuild Jerusalem by Nehemiah (Nehemiah 2 : 1). Nisan 1 = March 14	29 32	First Passover during the walk of the Lord Jesus Fourth Passover during the walk of the Lord Jesus
	START OF THE 70 WEEKS' PERIOD (Daniel 9 : 24-27)		Entry into Jerusalem on Nisan 10 (April 6); Luke 19
	Herod begins his "Histories"		Age of the Lord Jesus: 12,601 days
429 - 347	Plato		End of the first 69 weeks of the 70 weeks (Daniel 9)
424 - 424	Xerxes II of Persia; murdered after 45 days Son of Artaxerxes I		"Last Supper" on Nisan 14 (April 10)
424 - 404	Darius II Nothus of Persia (Nehemiah 12 : 22)		Crucifixion of the Lord Jesus Christ on Nisan 15 (April 11)
404 - 358	Artaxerxes II Mnemon of Persia; son of Darius	37 - 41	Resurrection of Christ on Nisan 17 (April 13)
397	Prophecy of Malachi. End of the first 7 weeks of the 70 weeks (Daniel 9)	41 - 54 54 - 68	Caligula 3rd Roman Emperor Claudius Roman Emperor
358-338	Artaxerxes III Ochus of Persia. Son of Artaxerxes II; subjected Cyprus	70	Nero Roman Emperor Destruction of Jerusalem by Titus
336 - 330	Darius III Codomannus of Persia	1948	Establishment of the State of Israel (May 15)
334	Battle of the Granicus (Alexander defeats Darius)		
333	Battle of Issus (Alexander defeats Darius) START GREEK EMPIRE	????	Rapture of the Church
331	Battle of Arbeia	7 years later	End of the 2,520 years of desolation of Babel (started in 482 BC)
323	Death of Alexander the Great		Restoration of Babel
312	Early era of the Selucids		End 2000 years since the resurrection of Christ (Joshua 3; 2 Peter 3)
301	Battle of Ipsus		End of the 70th week of Daniel 9
170	Jerusalem conquered by Antiochus Epiphanes		Destruction of Jerusalem
168	The temple profaned by Antiochus Epiphanes		
165	Jerusalem conquered by Judah Maccabee Temple dedicated on 25 Kislev (9) Hanukkah (John 10 : 22)		
63	Jerusalem captured by Pompey START OF ROMAN EMPIRE		
40	Herod the Great was made king over Judea		
37	Herod conquers Jerusalem and is accepted		