

When Shall These Things Come to Pass?

Astonishingly, it has been contended by some deeply-deluded people claiming to be in the church that, "Knowing the time and date of the Second Coming is not a salvation issue!" But Christ said, *'Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.'*¹ He continues, *'And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.'*² Later, He says something which Peter felt needed immediate clarification: *'Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.'*³ Peter's question: *'Lord, speakest thou this parable unto us, or even to all?'*⁴ In other words, is the Lord's statement a blanket statement covering all men down through the ages, or did it refer merely to those to whom he then spoke: the disciples? The Lord's reply is telling: *'Blessed is that servant, whom his lord when he cometh shall find so doing.'*⁵ But *'so doing'* what? The statement refers back to: *'Blessed are those servants, whom the lord when he cometh shall find watching.'*⁶ Only those who literally *'stay awake,'* who are awake and watching at the time of the Second Coming *'in the air,'* will partake of the wedding feast in the air.⁷

So is it a 'salvation issue'? Well, it is, if you want to be part of the first resurrection, as will be seen.

But what was Christ saying to those to whom He spoke directly, at the time? He knew that He would not come in glory during their lifetime, and that His return would be almost two millennia later. So why command His disciples to keep *'awake'* by paying careful attention? It is reasonable to conclude that He was commanding them to be awake by keeping the kings' feast at the appointed time on each new moon during their lifetimes.⁸

¹ Luke 12:37; part of tract Luke 12:31f.; *'Watching,'* Greek: gregoreo, means *'stay awake.'*

² Luke 12:38

³ Luke 12:40

⁴ Luke 12:41b

⁵ Luke 12:43

⁶ Luke 12:37a; *'Watching,'* Greek: gregoreo, means *'to pay strict attention.'* The corresponding verse in Mark 13:33 reads, *'Take ye heed, watch, and pray: for ye know not when the time is.'* Here, Greek: agrupneo is translated *'watch,'* but this Greek word actually means *'stay awake.'*

⁷ I Thes 4:14-17; Luke 12:45, *'Let your loins be girded about; and your lights burning.'*

⁸ Sermons Series 3:192, *Rosh Chodesh, Yahweh's Gift of the New Moon* (with added comment and clarification in square brackets):

'The Purpose for the Moon's Creation:

Let us begin with Yahweh's plain instructions and go to the very first reference to the New Moon in the Bible in the first chapter of *Bereshith* or *Genesis*:

'And Elohim said, Let there be lights in the raki'a (expanse) of the heaven to divide the day from the night; and let them be for otot (signs), and for mo'adim (seasons, or appointed times), and for yammim (days), and shanim (years); And let them be for lights in the raki'a of the heaven to give light upon the earth; and it was so. And Elohim made (lit. 'assigned' from asah, not bara meaning 'create') two great lights; the greater light to rule the day (sun), and the lesser light to rule the night (moon); He made the kokhavim (stars) also.' (Gen.1:14-16, O.J.B.).

The Moon is an Qt or Sign:

That way, they would be part of the first resurrection, the firstfruits, for they had been His, and had kept the monthly feast which serves as a glorious foregleam to the Second Coming and the Supper of the Lamb *'in the air.'*

'It is true that at first the Apostles didn't know the exact date of the Second Coming of the Saviour,⁹ however, from the time they were strengthened from on high at the descent of the Holy Spirit they were made aware of all. For, as the Saviour foretold, by the Holy Spirit all the mysteries were revealed: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come."¹⁰ From the time of the descent of the Holy Spirit at Pentecost, the Apostles, as well as all faithful Christians, with the illumination and wisdom given them by the Holy Spirit, were made able to know "all truth."¹¹

In other words, they became aware of the entirety of the divine plan for the history of the world and its end, and thus were able to determine through Holy Scripture the events of the future, such as a very close approximation of the date of the Second Coming, if not its exact date.

We see from these verses that the sun and moon were not just created to give light and heat. They had other functions too as '*signs, appointments for festivals, days and years.*' We see from this passage, moreover, that the Divine Calendar with its feasts existed even before the creation of Adam so that this scripture *itself* becomes an ot or sign indicating that Yahweh's division of time and the appointment of His observances are for *all* the inhabitants of the earth in *all* ages. Finally, please note that the sun, moon and stars were not *created for the first time* (Heb. bara) on the fourth day (Yom Re'ee) but were *assigned their function* (asah) as described in this text. They were all created on the first day, Yom Rishon. [*'appointed time,' or an 'appointment' with God is the time of the dark lunar conjunction, a point in time that occurs all round the world*].

The Time-Keeper:

As we carefully study the rest of scripture pertaining to the moon we discover that this heavenly body serves a vital function as a time-keeper for Yahweh's people so that they can keep His moedim or '*appointed times*' in His spiritual company. This is the same word that is used to translate '*feasts*' (Lev.23). One of the functions of the moon is to enable those who love Yahweh to meet with Him at especially set-apart, holy or consecrated times so that He can interface with His people in a special way to give them blessings.

'He (Yahweh) *appointed the yarei'ach (moon) for mo'adim (seasons, appointments, appointed times, festivals).*' (Teh. Ps.104:29, O.J.B.).

'Thus says Yahweh, which giveth the shemesh (sun) for an ohr (light) by day, and the chukkot yarei'ach (statutes / ordinances of the moon) and the chukkot kokhavim (statutes / ordinances of the stars) for an ohr (light) by night...' (Yir. / Jer.31:35, O.J.B.).

Special Appointments with Yahweh:

One of the otot or signs is that we are meeting with Yahweh at the right time and we do this by making our calendar calculations based on the moon. This should alarm orthodox, evangelical Christians who follow a man-made calendar that bases *all* its calculations on the sun [and also those who keep the Judaic Babylonian-based calendar, q.v.] Does not the sun also have a place in making calculating? Yes, the scriptures say so but *not* for calculating our special meeting times with Yahweh - Rosh Chodesh and the Seven Annual Festivals. This means that the annual festivals and monthly Rosh Chodesh fall on different days each year and month, respectively, though roughly at the same time as all previous years.'

⁹ Mat. 24:36

¹⁰ John 16:12,13

¹¹ Cleopa, *The Truth of Our Faith: A Discourse from Holy Scripture on the Teachings of True Christianity*, chpt. 15; this to be moderated by Daniel's words in Dan 12:4b, for at '*the time of the end....knowledge shall be increased.*'

The 'elect' know their Lord's will, and the exact time of the Second Coming, for which detailed astronomical charts are needed, charts not available in the early centuries of the church era. As a result, those of the near end-time will know and will be awake and watching on that day, prepared and ready to be transformed, in an instant, into spirit beings, and then to partake of the wedding feast *'in the air.'*

The unheeding servant knows not the day and hour, neither can he or she. *'The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.'*¹² *'When he looketh not for,'*¹³ means *'does not expect,'* and *'does not wait for.'* *'Not aware,'*¹⁴ means *'has not come to know.'*

The seriously misguided notion that that knowledge and action is 'not a salvation issue' removes any possibility of being part of the first resurrection! And that is, most certainly, a salvation issue; one of paramount import!

Continuing speculation

Throughout history, men and women have used a wide variety of methods and devices to predict the date of the Second Coming.¹⁵ By way of illustration of the general state of confusion, outside of the true Christian church, surrounding the time of the end and related events, Tichonius, an early Christian writer, so called, believed that Christ would return in 381AD. This he calculated on the basis of *'a time, times, and half a time,'* of Daniel, with each being a century, giving three hundred and fifty years, and adding the product to the supposed year of Christ's crucifixion,¹⁶ so totalling three hundred and eighty-one.

Hippolytus¹⁷ and also Lactantius¹⁸ believed the year 500AD would see the Second Coming.¹⁹ Bishop Gregory of Tours, who lived in the sixth-century, thought it would come between 799 and 806AD. In the year 998AD the French monk Abbon²⁰ wrote that monks were preparing for the Last Trump. They expected there to be: *'nations in perplexity at the roaring of the sea and the waves, men fainting with fear of what is coming on the world.'* Floods, plagues, famines, earthquakes, solar and lunar eclipses, and lightning were all assumed to be part of the package. The year 1000AD, as it happened, was quite an eventful one in any event. There were

¹² Luke 12:46

¹³ Greek: prosdokao.

¹⁴ Greek: ginosko.

¹⁵ the content of this chapter, when engaged in postulating when these things shall come to pass, invokes the admonition contained in the 'Preamble': *'On the rare occasion where any form of human speculation is incorporated into this work, it is annotated accordingly, and the reader warned of its likely deficiencies; otherwise it is made perfectly obvious from the context.'* That said, the evidence led is compelling, if studied closely.

¹⁶ which he had as 31AD.

¹⁷ 170–263AD

¹⁸ 250–330AD

¹⁹ based on some erroneous dates given in the LXX translation of the Old Testament.

²⁰ later to become abbot of Fleur-sur-Loire.

earthquakes across Europe, and severe famine caused by a crop failure against the background of a growing population. A comet appeared. Trithem wrote that it was taken to be such an important sign that: 'Many who thought that it proclaimed the last day were frozen with fear.'

There were many suicides, flagellants roamed the countryside, debts were revoked, the rich gave money and goods of value to the poor, and criminals were let out of prison. Panic set in. Then, on New Year's Eve, 1000AD, a huge crowd gathered in Rome, awaiting the end of the world. Pilgrims flocked to the Holy Land, hopeful that they would see the advent of the Saviour as the Last Trump sounded. Midnight came, but nothing happened. In Rome the moment ended in anti-climax: Pope Sylvester II came out to the balcony, blessed the crowd and sent them home. In the Holy Land the moment passed peacefully too, all of so-called Christendom awaking with a sigh of relief on the first day of 1001AD.

The period that followed all of this was marked by what was termed 'a new spirit of piety,' allied to a spate of church building, partly as a symbol of thanks and partly because, as the millennium approached, church building had fallen off because it had hardly seemed worth the effort, given that the world was going to end. As a Cluny monk wrote:²¹ 'It was if the whole world, having cast off its age by shaking itself, were clothing itself everywhere with the white robe of churches.' Barely had things got back to normal, however, when it was time to be off again, in 1033AD, the supposed millennial anniversary of the crucifixion. On this occasion, there was a massive pilgrimage to Jerusalem, and an equally massive trudge back home again for the dejected and disillusioned.

Joachim de Floris, an Italian monk, taught that the year 1260AD would mark the purification of the Roman church and the beginning of Christ's reign, based on the '*one thousand, two hundred, and sixtieth day*' of Daniel, and commencing with an erroneous date for the birth of Jesus. Others, using the same 1,260 days, added them to the then year of the supposed crucifixion,²² to arrive at 1294AD. Still others added 1,260 to the year of John's writing of the book of Revelation, to give 1356AD. Benedictus Arietus of Berne²³ counted the 1,260 years from Constantine's 'legalisation' of Christianity in 312AD, to give 1572AD.

The Black Death which rampaged through Asia, Europe and Africa in the fourteenth-century, killing approximately twenty-five million people in Europe alone, was held by many to signal the onset of the Four Horsemen of the Apocalypse, and of the end of the world. But it was not so.

In 1532AD, one of Luther's followers, a minister and amateur mathematician called Stiefel,²⁴ predicted that the world would end at 0800 hours on 9 October, 1533AD. Early that day, the local peasants duly assembled at his church; after the deadline had passed by a few hours, they seized and bound Stiefel, and dragged him off to the local magistrate, where several of them sued him for damages.

²¹ in 1004AD

²² supposed to be in 34AD.

²³ 1505–1547AD

²⁴ Michael Stiefel.

During the first half of the seventeenth-century, a good number of Jews held the belief that their Messiah would appear in the year 1648AD. That year Sabbotai Zevi proclaimed himself to be the promised and long-awaited Messiah, but the era of redemption that had been expected failed to materialise. Meanwhile, in so-called Christendom, many groups expected 1666AD to be the date of Christ's return, founding on the '*number of the Beast*' in Revelation, added to a millennium. Sir Isaac Newton, noted for his research on gravity and many other things, initially set the date of the Second Coming at 1715AD.²⁵ William Whiston also held this view, but when the date failed, he deferred it to 1735AD, and again to 1766AD. The fifteenth-century theologian D'Ailly²⁶ calculated that the Antichrist would arrive in 1789AD, with the Second Coming following shortly thereafter.

A veritable spate of dates came forth in the middle of the nineteenth-century, as many people thought that events and prophecy were rapidly coming to the time of the end. This view was propelled by the 'Enlightenment,' as it was called, which began to put extreme pressure on what was formerly thought to be 'unassailable' mainstream and fringe religious beliefs held throughout much of 'Christendom' which basically comprised Romanism and its many offspring.

An ingenious system of calculation was devised by Bengel.²⁷ He believed that '666' was the length of years the Beast system would rule. Since another Scripture said that it would be '*forty two months*,' he divided one into the other, making each month equal to 15.857 years. By the use of some wild and inconsistent assumptions, and tortuous mathematics, he arrived at a date for the Second Coming: 18 June, 1836AD. It appears that Wesley²⁸ favoured this date, as did a surprising number of people.

The 'Great Disappointment' happened in 1843–1844AD when both of Miller's²⁹ much-vaunted dates failed. Another American, Wolff³⁰ proposed 1847AD for the Second Coming, but that date suffered as all others before it. In fact, 1847AD was not a 'new' date when first proposed by Wolff, for Petri³¹ had first pro-posed it in a book written in 1774AD. This date was based on the same prophecy used by Miller, the two thousand, three hundred days of Daniel chapter eight.

Philo Britannicus thought that the ultimate establishment of the kingdom would come in 1849AD. The Irvingites of England held that Christ would return in 1864AD. Wood³² began the seventy weeks of Daniel and the two thousand, three hundred days, on the basis of a year for a day, at the same point, but since he thought that the seventy weeks ended with the destruction of Jerusalem, his final date extended to 1880AD. South-

²⁵ later 'updated' or 'postdated' / 'deferred' to 2060AD.

²⁶ Pierre D'Ailly.

²⁷ Johann Albrecht Bengel , 1687–1752AD.

²⁸ John Wesley.

²⁹ William Miller.

³⁰ 1795–1862AD.

³¹ Johaan Philip Petri.

³² Hans Wood, d.1803AD.

cott,³³ the 'visionary,' claimed Christ would return on 19 October, 1884AD. A noted Boston pastor, Griffin,³⁴ spoke in 1813AD of "the complete establishment of the millennial kingdom" in about 1921 or 1922AD.

In the twentieth-century the pace slackened somewhat, but dates were still proposed, sporadically. In the past, Jehovah's Witnesses have been prone to predict the Second Coming somewhat ahead of schedule. The first such prediction was for 1914AD, changed to 1918AD when the former proved to be rather a disappointment. That was supplanted by 1925AD; and that by the Second World War, which was reckoned to be the months before Armageddon. In 1960AD, a forecast indicated 1975AD.³⁵ The latest predictions hinted that the end of the twentieth-century will coincide with the end of the world.

Irrespective of all of these 'false alarms,' to many, the year 2000AD appeared to be such a tidy and apparently epochal date that a large number of religious organisations decided that it must be the end-point of the world. Some, being slightly more arithmetically minded, put the date at 2001AD. Both were destined to be wrong, and the 'born again' Christians who confidently expect to be 'raptured' out of this world before the cataclysmic events of the Great Tribulation were destined for a further 'Great Disappointment.'

Despite their manifest error, some of the pundits were at least prudent enough to project their date for the Parousia³⁶ to a point likely to occur sometime after their own lifetime, sparing themselves the huge embarrassment of an apocalyptic 'no-show.' In retrospect, others have been found to be a lot less circumspect.

The whole matter of postulating when these things shall come to pass has become wholly debased by discredited expositions and forecasts. The method adopted here of calculating a more likely date is based on a close analysis of all relevant Scripture. That said, it is probable that the outcome remains trammelled by some deficiencies of human perception. While the Holy Spirit offers assistance, the matter is sealed to most people, other than those to whom God condescends to reveal it: *'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two*

³³ Joanna Southcott.

³⁴ Edward D. Griffin.

³⁵ The Radio Church of God, later known as The Worldwide Church of God, through Herbert Armstrong, predicted 1975AD as the year of the Second Coming, on the basis of a thoroughly tortuous symmetry involving Herman Hoeh's flawed theory of balanced 19-year time cycles both after Christ's ascension and before His return, allied to a confluence with the then current Jehovah's Witnesses' prediction. When the Second Coming failed to materialise, it was put back to 1985AD, the reason given being that Christ had delayed His coming in order to give Armstrong more time to warn the world of its fate. That fatuous nonsense was brought to a rather abrupt end with Armstrong's death in January, 1986AD, notably beyond even his revised date for the Parousia.

³⁶ Greek: parousia, 'presence,' of one coming.

women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore, for ye know not what hour your Lord doth come.'³⁷

'Peter informs us that angels desire to look into prophetic truth, and God's plans and purposes for His children.'³⁸ This shows that angels do not know about, or comprehend, all of God's plans and purposes, and, like us, they have to depend on revelation from Him³⁹....Uniformity of knowledge in Heaven seems as unlikely as it is in the church on earth.'⁴⁰

'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.'⁴¹ 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.'⁴² 'In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'⁴³ 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'⁴⁴ 'But of the times and seasons, brethren, ye have no need that I write to you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety [security]; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.'⁴⁵

'Peace and safety' was a motto of the Roman Empire at the time of the writing of Revelation. It is only meet, therefore, that this old motto should be applied to the final delusion of the Holy Roman Empire,⁴⁶ and be followed immediately by sudden, inescapable, and cataclysmic destruction. By comparison, the corresponding Christian salutation is, 'Grace to you and peace from God our Father,'⁴⁷ or, otherwise, as in all of the Epistles of Paul: 'Grace and Peace.' This phrase always places together 'Grace,' the typical Greek greeting,⁴⁸ and 'Peace,'

³⁷ Mat 24:36-42

³⁸ I Peter 1:10-12

³⁹ by His condescendence, q.v. sup.

⁴⁰ Turner, W. H., *The Second Coming of Christ*, Appendix One.

⁴¹ Mat 25:13

⁴² Mark 13:32,33

⁴³ I Cor 15:52

⁴⁴ I Thes 4:16,17

⁴⁵ I Thes 5:1-6 (with added comment and clarification in square brackets)

⁴⁶ probably in the form 'Peace and security.'

⁴⁷ Rom 1:7

⁴⁸ Greek: charis.

the usual Hebrew greeting.⁴⁹ Paul always used both to bind together Jew and Gentile in the Lord. Whereas to the Greek mind there were Greeks and barbarians, and to the Jewish mind, Jews and Gentiles, to the mind of God there is but the 'saved' (those on the road to salvation, termed the 'elect'), and the unsaved: *'He that hath the Son hath life; and he that hath not the Son of God hath not life.'*⁵⁰ This is not to infer that there is any element of superiority felt by the 'elect,' for it is recognised that all were unsaved before, and that, but for the grace of God, all would have remained so.

Finally, *'But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.'*⁵¹

This panorama of the Day of the Lord given by Peter extends through the entire Millennium and the Great White Throne Judgement, to the new Jerusalem, the new heavens, and the new earth beyond.

Paul had some words of comfort and caution: *'Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.'*⁵²

The reference here to being troubled⁵³ denotes great inward pain and anxiety, a word which is used elsewhere in the New Testament only twice, both in the same eschatological context of the Second Coming. They should not be troubled that, *'the day of Christ is at hand,'*⁵⁴ or more accurately translated, *'that the day of Christ has come.'* In other words, Paul assures that the Day of the Lord is not then already in progress. There

⁴⁹ Hebrew: shalom; Barclay, William, *The Gospel of John*, Vol.2, p.171 (with added comment and clarification in square brackets):

'In the Bible the word for peace, shalom, never means simply the absence of trouble. It means everything which makes for our highest good. The peace which the world [occasionally and capriciously] offers us is the peace of escape, the peace which comes from the avoidance of trouble and from refusing to face things. The peace which Jesus offers us is the peace of conquest. No experience of life can ever take it from us and no sorrow, no danger, no suffering can ever make it less. It is independent of outward circumstances.'

⁵⁰ I John 5:12

⁵¹ II Peter 3:10-14

⁵² II Thes 2:1-4

⁵³ Greek: throeo.

⁵⁴ Greek: enistemi.

was certainly no hope or mention of a 'secret rapture to a place of safety' thereby missing the rigours of the Tribulation in the early apostolic era of the church. The Day of the Lord and events precedent induced great inward pain and anxiety in even their countenancing having to face '*the Tribulation, the Great One.*'

That the date of the Second Coming is in the future is sure. Also sure are certain precursors, such as the one mentioned, that the man of perdition, the Antichrist, would be revealed,⁵⁵ so the matter is not completely shrouded. It will not come upon the 'elect' unawares.⁵⁶

'666'

As noted, the nineteenth-century spawned an array of dates for the appearance of the Beast and, with them, a number of suggestions as to his personage, the latter based on fanciful derivations from the number '666'.⁵⁷ The most common recipient of this opprobrious title during this period was Napoleon II. Into the twentieth-century, the pace quickened, with many being postulated, including: Hitler, Mussolini, De Gaulle, Strauss, Kissinger, Arafat, and Yeltsin. All were wrong. Fairly recent 'front-runners,' Kofi Annan and H.R.H. The Prince of Wales, despite being rather popular, are also destined not to be the Antichrist.

Despite this, yet another attempt at the identity of the Antichrist can be seen from, 'Several influential groups, such as the Templars, still believe today that the Europe of the third Millennium will become a theocratic, totalitarian, and united state. At the head, they envisage a priest-king, originating from France, and who is supposed to be a direct descendant from God. In this connection, French President Jacques Chirac is on record as claiming that, "France shall again be the guiding star for all the people of the world and that is her destiny."⁵⁸

The simple fact is that attempting to positively identify the Beast by means of counting,⁵⁹ or calculating the number of a man using the Roman numeration system, is such a blunt instrument that the possible solutions are virtually innumerable. Perhaps the best prognostication has come from Hislop:⁶⁰ Nimrod, on the ground of

⁵⁵ II Thes 2:3

⁵⁶ I Thes 5:4

⁵⁷ Mark of the beast: Irenæus knew of the occurrence of the '616' variant, but regarded it as a scribal error. He affirmed that the '666' stood 'in all the most ancient copies,' and was attested by 'those men who saw John face-to-face.'

Perhaps the '616' derives from a wilful redaction in trying to 'fit' Nero Cæsar's gematria in Aramaic, where 'Neron Qe[i]sar' gives '666' but 'Nero Qe[i]sar' restricts it to 616. The extant copies showing '616' are from Egypt and the Sinai peninsula, the earliest being Papyrus #115 from the Oxyrhynchus site. All Egyptian- / Alexandrian- / Sinaitic-sourced New Testament material is deeply suspect.

⁵⁸ *The Midnight Call*, April 1998, and *Topic*, January 1998; Roman Catholic prophecy: $666 \times 3 = 1998\text{AD}$, supposed 'year of the Antichrist.' Wrong again!

⁵⁹ Greek: psephizo; Rev 13:18, 'Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.' Greek: nous, translated 'understanding,' means 'discernment.'

⁶⁰ Hislop, Alexander, *The Two Babylons*.

his more common Roman name, Saturn. This is calculated on the basis that the name Saturn in Chaldee is pronounced 'Satur,' but the spelling consists of only four letters: Stur (Stvr). Utilizing the Roman numeration system, the number of Saturn can be calculated as follows:

S	=	60
T	=	400
V	=	6
R	=	<u>200</u>
		<u>666</u>

The apocalyptic number thus gives the root of the Beast, the god of ancient Babylon: Nimrod. The latter-day heir to this evil empire, a latter-day man against God: 'He⁶¹ was a mighty hunter⁶² against⁶³ God,'⁶⁴ will be the '666' Beast. As Stigers puts it,⁶⁵ Nimrod literally means 'let us revolt,'⁶⁶ and he it was who established a thoroughly autocratic, imperialistic, despotic system of tyrannical government, referred to in Isaiah chapters thirteen and fourteen, behind which stands Satan in his all-consuming rage against God and His 'elect.'

'On the origins of cities—'Let us build us a city and a tower'⁶⁷—it is observable, that the first builders of cities, both in the old world⁶⁸ and in the new world here, were not men of the best character and reputation: tents served God's subjects to dwell in; cities were first built by those who were rebels against him, and revolters from him.'⁶⁹

⁶¹ Nimrod.

⁶² meaning a tyrant; it is possible to infer here a tyrant of men rather than a hunter of animals.

⁶³ rather than 'before' as commonly translated.

⁶⁴ Gen 10:8-10, 'And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.'

'Nimrod the mighty hunter before the Lord' is also better translated, 'Nimrod the mighty hunter in place of the Lord,' exhibiting a similar meaning to Ex 20:3 (subscripted emphasis added), 'Thou shalt have no other gods before me,' being accurately rendered: 'Thou shalt have no other gods in place of us.'

⁶⁵ Stigers, Harold G., *Commentary on Genesis*.

⁶⁶ Hislop renders it 'subduer of the leopard,' a reference to Nimrod having first introduced the art of hunting with such animals, while others give it as simply meaning 'strong.'

⁶⁷ Gen 11:4a

⁶⁸ Gen 4:17

⁶⁹ *Henry's Commentary*

Gematria

Gematria is an occult Babylonian-sourced esoteric or 'hidden meaning' numerology system of fantastic glosses adopted by the Jews and developed in the Kabbalah.⁷⁰ Arguably the most ultra-Orthodox area of Jerusalem, Mea Shearim—meaning, 'one hundred gates,' an occult reflection of the putative city of one hundred gates, ancient Babylon—supports a gematria of 666. In Hebrew, Romulus, after whom the Roman Empire is named, is Romith, the gematria of which is 666. In Greek, where the gematrian count is sometimes termed isosephia,⁷¹ this same name is rendered Lateinos, and this also exhibits a gematria of 666.⁷²

Although of limited interest here, it seems that the gematria even can extend across contemporary languages. A system has been researched utilising an arithmetic progression based on 'sixes' in the English language, with 'A' assigned 6, 'B'—12, 'C'—18, and so on, through to 'Z'—156. Under this system-of-sixes, it seems that '666' is found to be the gematria of 'mark of the Beast,' 'book of the dead,' 'witchcraft,' 'computer,' and 'son of sin'; while '888,' the well-known gematria of Jesus in Greek, gives off: 'The Lion of Judah,' 'Messiah Jesus' (with 'Messiah' and 'Jesus' each counting as '444'), 'The King Jesus,' and 'King of the Sabbath.' Others, such as 'Jesus Christ,' 'Jesus is Lord,' 'Lord of Hosts,' 'Holy Spirit,' and 'healing promise' all total '906.'

Those rightfully dismissive of any system based on the English language, or Hebrew, for that matter, may recall that, '*an hundred and fifty and three fishes*'⁷³—the number caught by the disciples off Tiberias, the third time Jesus shewed Himself to them after the resurrection⁷⁴—is the gematria of '*King of the Jews*,' part of the mocking titulus⁷⁵ in trilingual form erected on the cross above Jesus' head. Scant gematraic references in the Bible refer either to the wicked or to their deeds. At no point is there subscription to or approval of any of the numerology systems rooted in ancient Babylon.

Eruptions

The Beast kingdom, which will rule over all of the earth in the end-time, immediately prior to the return of Christ, is described in detail in Daniel: '*After this I saw in the night visions, and behold a fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I*

⁷⁰ it was known even in the ancient world that while it is extremely easy to go from a word, name, title, or phrase to a composite number, it is impossible to uniquely reverse the process, because having the number does not enable one to go back to the word, name, title, or phrase without additional information.

⁷¹ meaning 'equal count.'

⁷² since seven is the number of biblical completion, six patently falls short; three sixes could thus signify man's failure at its worst. Man's worship of man, and of the works of man, is spiritual insanity of the highest degree.

⁷³ John 21:11b

⁷⁴ John 21:14a

⁷⁵ Catholic Church's substitution, I.N.R.I., ostensibly Latin: 'Iesus Nazarenus Rex Iudæorum,' actually means, to the Jesuits, 'Iustum, Necare, Reges, Impios': 'It is just to exterminate impious (or heretical) kings, governments, or rulers.'

*considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.'*⁷⁶

Three of the horns are seen as fallen: '*I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.*'⁷⁷ Which of the ten comprise the 'fallen'? Elsewhere in this work,⁷⁸ the three most likely to comprise the 'personal empire' of the Antichrist⁷⁹ are identified and discussed in some detail, but in summary, they are:

1. North America (including Mexico);
2. Western Europe; and,
3. Russia, and a remnant of Eastern Europe.

⁷⁶ Dan 7:7-9

⁷⁷ Dan 7:8

⁷⁸ q.v. inf.

⁷⁹ quite which kings comprise the three who are to fall has proved to be difficult to discern by expositors in the past in the absence of specifics. Erroneous expositions have accredited these to the Vandals, who sacked but did not destroy Rome in 455AD, and the Herculi and the Ostragoths, 493–554AD. But these kings described in Daniel, as has been seen, are end-time kings, and somewhat surprisingly, and as mentioned before, not those described in Revelation chapter seventeen: '*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast,*' Rev 17:12. Moreover, ancient Vandal raiders of Rome and the like cannot be end-time kings, or, indeed, the Beast's kings at all.

That these '*ten toes, part of potter's clay, and part of iron,*' kings will be part, until their demise, of the last Holy Roman Empire—the final Beast kingdom of world-girdling proportions—is clear, but the specific identity of the kingdoms is not revealed. The matter is referred to in chapt. 7: '*And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings,*' Dan 7:24.

Given that the ten 'quasi-concerted' kings—described as '*dreadful and terrible, and strong exceedingly....it devoured and brake in pieces, and stamped the residue with the feet of it,*' Dan 7:7-9—are to be in place before the rise of the Antichrist, it follows that the Antichrist cannot be involved in the creation, ab initio, of the ten kings, or the world regions. Many expositors consider that the womb of the ten regions will be the United Nations Organisation, aided by robust co-ordinating efforts through the 'good offices' of the Vatican, Illuminati, Freemasons, New Agers, et al. Most probably, this will be largely the case, with the regions arising from the ashes of the current world system.

The empire of the Antichrist will be the greatest empire of all to date, in terms of geographical extent, even larger than the British Empire. One is reminded of Himmler's statement in 1938AD (with added comment and clarification in square brackets):

'The German Reich will be the greatest empire [in geographical extent] the world has ever seen.' The Antichrist will achieve this.

In the Roman Empire, the political leader and the religious leader worked in close concert, just as will the Antichrist and the False Prophet (the then pope).

It is no coincidence that the three most virulent neo-Fascist elements in the world today,⁸⁰ reflecting the coming ten regional groupings, are found in:

1. North America;
2. Western Europe; and,
3. Russia, and the remnant of Eastern Europe.⁸¹

*'And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.'*⁸² This excludes but a few of the Moslem nations of the Near- and Middle East. The brief listing of those not invaded corresponds approximately to the kingdom of Jordan (which has little or no oil and gas), and a small sliver of Syria, at the south and around Damascus. The limit of it, north-to-south, would appear to be a line running through Damascus and Amman to Aqaba. The *'king of the north'* will enter the Middle East cauldron, and occupy the areas of vast mineral wealth. The bulk of the planet's oil and gas supplies are to be in his hands.

*'But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.'*⁸³ The east and north, that is, the north-east, taken from the perspective of Jerusalem, is a reference to China and Japan, which are excluded, consequently, from the initial phase of the war. With the Antichrist, the *'king-of-the-north,'* master of the *'king-of-the-south'*⁸⁴ and all his lands

⁸⁰ although neo-fascism has also been found in South America, principally in Argentina and, in recent history, Chile. Some of this can be seen as having been exported by Nazi Germany.

⁸¹ interestingly, this resonates with the then current energy impasse(1998–2000AD), where Russia was interdicting, on a sporadic basis, oil and gas supplies to western Europe. Doubtless, despite further flare-ups in the interim, under the coming triumvirate of the 'fallen,' that particular problem would no longer pertain, but it would immediately transfer economic pressure and competitive force onto the world's current dominant oil supplier, the Middle East region, and its leader, the *'king of the south.'*

⁸² Dan 11:40-43

⁸³ Dan 11:44

⁸⁴ Mahdi or 12th. Imam of the Shias, Muḥammad ibn al-Ḥasan al-Mahdi, born in July 869AD (about 255 years after Mahomet, therefore 255AH in the Muslim calendar) and who 'disappeared' or was 'hidden' in 874AD, aged five. Shias believe he is still alive but in occultation, awaiting the time decreed by Allah for his return. The Mahdi also appears in Sikhism.

Momen, Moojan, *An introduction to Shi'i Islam: the History and Doctrines of Twelver Shi'ism*, pp.75,166-168 (Wikipedia excerpted, with added comment and clarification in square brackets):

in the Middle East, he will have secured a deadly grasp, a choke on the very economic and military lifeblood of China and Japan. The world's largest stores of internationally-traded oil and gas will be his.

The Orientals will react in predictable fashion: *'One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared⁸⁵ for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army⁸⁶ of the horsemen were two hundred thousand thousand;⁸⁷ and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.'*⁸⁸

When is this to happen? This is a description of the entire of the second woe, a woe that will last thirteen months. It comes after the first woe, which itself is to last five months. The numbers five and thirteen are not accidental, for they point to an occult and satanic provenance. The *'bound angels'* are demons, for only they are bound, being evil-doers. They were bound in mercy, for mankind's sake, but are now to be loosed in wrath against sinning man. As there are four released demons, it is reasonable to imply that there will be four distinct armies or major protagonists involved in this world war, or that the four cardinal points of the compass are in purview.

*'Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.'*⁸⁹ At the time of the end, in a last desperate throw, Satan, the Antichrist, and the false prophet will lead an assault on Jerusalem and the returned Messiah from the north,⁹⁰ involving, inter alia, the massed Russian forces. To be in such a position at the end,

⁸⁵ 'Shia traditions state that the Mahdi will be 'a young man of medium stature with a handsome face' and black hair and beard. 'He will not come in an odd year and will appear in Mecca between the corner of the Kaaba and the station of Abraham and people will witness him there.' The Twelfth Imam will return as the Mahdi with 'a company of his chosen ones,' and his enemies will be led by the one-eyed Antichrist and the Sufyani. The two armies will fight 'one final apocalyptic battle' where the Mahdi and his forces will prevail over evil. After the Mahdi has ruled Earth for a number of years, Isa [Jesus] will return.'

⁸⁶ or 'kept in preparation.'

⁸⁷ actually plural: 'armies.'

⁸⁸ literally, 'myriad myriads.'

⁸⁹ Rev 9:12-19

⁹⁰ Ezek 39:1,4a,5

⁹¹ Har Megiddo and the Valley of Jezreel lie to the north of Jerusalem.

Russia, and the remnant of Eastern Europe still allied to her, must be in the thrall and control of the Antichrist. This, almost certainly, places Russia as one of the three.⁹¹

Enabling covenant

*'And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolation.'*⁹² Two key verses have the same Hebrew word translated *'many'*⁹³ in the Authorized Version.⁹⁴ It can equally mean *'leaders or chief men,'* and this, it is submitted, offers a better understanding. *'And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand,'*⁹⁵ is better as: *'And through his policy also he shall cause fraud to prosper in his hand; and he shall magnify himself in his heart, and by prosperity shall destroy leaders: he shall also stand up against the Prince of princes; but he shall be broken without hand.'* The Antichrist will produce a false economic revival, based on fraud and deceit (an equally valid translation) and the elite will benefit, to the detriment of the impoverished masses.

The confirmation of the seven-year covenant with the multitude of the Jews removes the group of Australia, New Zealand, and South Africa (conflated with Israel as one world region) from consideration as part of the *'fallen three kings.'*

Massed military power

The fourth kingdom, in its ultimate eruption of the Beast kingdoms on earth, the Roman, is also described in the latter part of the second chapter of Daniel: *'Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-*

⁹¹ in addition to other considerations, q.v. inf.

⁹² Dan 9:27

⁹³ Hebrew: rab.

⁹⁴ Dan 8:25; 9:27

⁹⁵ Dan 8:25 K.J.V.

*floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.'*⁹⁶

This fourth Beast kingdom is described further: *'And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'*⁹⁷

This end-time Beast kingdom, while extant with full powers, will be destructive beyond compare, and encompass and devour the whole world: *'Thus he said, The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.'*⁹⁸ This fourth beast far exceeds its antecedents in power, fierceness, and destructive rage, as well as in the extent of its dominions, and no animal could be found so terrible and furious as to lend it a suitable name. Mercifully, it will be destroyed by the *'stone cut without hands,'* that is, without human agency or instrumentality. This is also the stone referred to by Luke in Acts, *'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders which is become the head of the corner';*⁹⁹ by Peter, *'Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed';*¹⁰⁰ and also by Matthew, *'Jesus saith....did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto*

⁹⁶ Dan 2:31-35

⁹⁷ Dan 2:40-44

⁹⁸ Dan 7:23 (sublinear emphasis added)

⁹⁹ Acts 4:10,11

¹⁰⁰ I Peter 2:6-8

you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.'¹⁰¹

The four beasts of Daniel chapter seven lead to the same climactic era of the Antichrist: *'And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld until the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it:'*¹⁰² *and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings'*¹⁰³ *of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.'*¹⁰⁴

The first beast was *'like a lion,'* the king of the beasts. This one had eagle's wings, reminiscent of the carvings of Nimrod, signifying swiftness, and it was given a man's heart, indicating that it was a personal being, since it represented not only Babylon, but also that nation's leader. God's subsequent displeasure at the conduct of one of those leaders, King Balshazzar, is seen from the 'writing on the wall' incident which occurred during a feast which involved the illegitimate use of gold and silver vessels taken from God's Temple. Wine was drunk from these vessels, and praise was extended to pagan *'gods of gold, and of silver, of brass, of iron, of wood, and of stone.'*¹⁰⁵ In the same hour, God's judgement was handed down in the writing that was written by the fingers of a man's hand in the plaster of a wall in the king's palace: *'And this was the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians.'*¹⁰⁶ Mene means numbered; Tekel means weighed; and Pares means, in Daniel's contextual interpretation, divided. In parallel with this, of course, mene, tekel, and parsin would have

¹⁰¹ Mat 21:42-44; cf. Mark 12:10,11; Luke 20:17

¹⁰² *Bible Readings for the Home Circle*, p.27 (with added comment and clarification in square brackets):

'The three ribs perhaps signify the three provinces of Babylonia, Lydia, and Egypt, which were essentially ground down and oppressed by [the Medo-Persian] power.'

¹⁰³ *Bible Readings for the Home Circle*, p.28 (with added comment and clarification in square brackets):

'[The four wings] must denote unparalleled celerity of movement, which we find to be historically true of the Grecian kingdom. The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity.'

¹⁰⁴ Dan 7:3-8

¹⁰⁵ Dan 5:4

¹⁰⁶ Dan 5:25-28

been recognisable to the Jews of the time as the names of three weights: mina, shekel, and half-shekel: signifying something of little worth, something that was about to be ended.

The second beast was '*like to a bear*,'¹⁰⁷ and devoured '*much flesh*.' This speaks of the Medo-Persian Empire in which the Persian element which absorbed the Medes was dominant, symbolised as '*the bear raised itself up on one side*.' Historically, this two-phased kingdom succeeded the Babylonian Empire when Darius the Mede, one of Cyrus's generals, conquered Babylon.¹⁰⁸ The '*three ribs*' indicate rapacity and the remains of nations.¹⁰⁹

The third beast, '*like a leopard*,'¹¹⁰ signifying Greece, was pictured as having four wings and four heads. The wings again speak of swiftness—with four wings it is extraordinarily swift—this time of the conquests of Alexander the Great and his four generals, and the four heads picture the quadripartite division of his empire after his death.¹¹¹

The fourth beast was pictured as '*dreadful and terrible, and strong exceedingly....and it had ten horns*.'¹¹² It stands for Rome, the fourth successive empire. Daniel had never seen such a strange creature in all his life. The ten horns¹¹³ correspond to the ten toes of Nebuchadnezzar's image,¹¹⁴ but the ten end-time kings of Revelation chapter seventeen¹¹⁵ is a reference to a group of yet future ten kings thereafter, who have but a very short time of power with the Beast, and give their all to the Beast,¹¹⁶ as opposed to the ten miry toes of Nebuchadnezzar's image which do not cleave one to another. There can be no political cohesion involving miry toes. In terms of chronology, the miry toes appear first, then three fall, and only then, at the very end-time, do the ten kings of chapter seventeen appear. It is those, the very end-time kings, which make war with the Lamb.

Calvin describes it: 'But we know the Romans to have been masters even as far as Babylon; we know the following countries to have been subdued by them: Asia Minor, Syria, Cilicia, Greece, and Macedon, both

¹⁰⁷ the '*bear*' of Daniel, q.v. Dan 7:5, is the Syrian bear which is different from the brown bear of Europe, in that it is shorter in the limb and of a dirty yellowish colour, with smaller claws. It eats animal food only when hard pressed. Alternative translation: Dan 7:5 (with added comment and clarification in square brackets), '*And behold another beast, a second, like to a bear, and it raised up itself on one side [or, alternatively, 'it raised up one dominion'] and it had three ribs [i.e., Babylon, Lydia, Egypt, q.v. inf.] in the mouth of it between the teeth of it: and they said thus unto it: Arise, devour much flesh.*'

¹⁰⁸ in 539BC; Turner, W. H., *The Second Coming of Christ*, Appendix Two:

'Darius the Mede was appointed ruler of Babylon by Cyrus after Babylon was taken by the Persians and Belshazzar was killed in October of 539BC. He must not be confused with the later Persian king Darius Hypstapes, who reigned 521—486BC, and was an absolute monarch. We read in Dan 5:31 (subscripted emphasis added) that '*Darius the Mede received the kingdom*,' not '*took the kingdom*' as the A.V. states.'

¹⁰⁹ three ribs usually taken to stand for the three provinces of Babylon: Babylon, Egypt, and Lystra (Lydia), which were especially ground down and oppressed by this power; this view held by Smith, Uriah, inter alia.

¹¹⁰ Dan 7:6

¹¹¹ in 323BC

¹¹² Dan 7:7

¹¹³ Dan 7:7-9

¹¹⁴ Dan 2:41

¹¹⁵ Dan 17:12-14

¹¹⁶ Rev 17:12

the Spains, Gaul, Illyricum, and part of Germany. At length Britain was subjugated by Julius Cæsar. No wonder this beast is called formidable and very strong! For before Julius Cæsar became master of the Empire, the whole Mediterranean Sea was in all its parts under subjection to the Roman Empire. Its amazing extent is well known. Egypt had indeed its own kings, but they were tributary; whatever edicts the Romans decreed, they were executed immediately in Egypt. Mirror sovereigns existed in Asia Minor as a kind of spies, but this state of things we shall treat presently. It is also well known that they possessed supreme power throughout the Mediterranean Sea, and that by the conquest of Mithridates, Pompey reduced Pontus under his dominion. In the East affairs were all at peace. The Medes and Persians gave them some trouble, but they never moved unless they were provoked. The Spains were not yet accustomed to the yoke, but we know that there were always two prætors there. Julius Cæsar was the first who entered Britain after subduing Gaul. Hence we see how far and wide the Romans extended their power, and with what immense cruelty. Hence Daniel calls this beast, formidable and very strong. He afterwards adds, it had large iron teeth. This ought to be referred to its audacity and insatiable greediness. We see how completely free their nation was from the fear of death, for they were so hardened that if any one deserted his rank for the sake of avoiding danger, he was afterwards branded with such marks of infamy, that he was compelled either to strangle himself or to incur a voluntary death! There was, then, a certain brutal cruelty in that nation, and we also know how insatiable they were. For this reason Daniel says they had large iron teeth. He adds, it consumed, and broke to pieces, and trod the remnant under foot. These things are spoken allegorically, not only because this vision was offered to the holy Prophet, but also because God wished to paint a kind of living image, in which he might show the peculiar characters of each government. For we know how many lands the Romans had consumed, and how they transferred to themselves the luxuries of the whole world, and whatever was valuable and precious in Asia Minor, and Greece, and Macedonia, as well as in all islands and in Asia Major—all was swept away—and even this was insufficient to satisfy them! This, then, is the ravenousness of which the Prophet now speaks, since they consumed, says he, and rubbed to pieces with their teeth. He adds, they trod the remnant under their feet—a metaphor worthy of notice, as we know they were accustomed to distribute the prey which they could not carry with them. They devoured and tore with their teeth the treasures and costly furniture and everything else; for their supplies were provided by tributes which produced large sums of money. If there was any portion of the Mediterranean which they could not defend without keeping a permanent garrison there, we know how they engaged the services of tributary kings. Thus the kingdom of Eumenes increased to a great extent till the time of his grandson Attalus, but they bestowed it partly on the Rhodians, and partly on the Cyprians and others. They never remunerated those Allies who almost exhausted their own possessions in aiding them, out of their own resources, but enriched them with the spoils of others; and they not only seized upon the property of one city and bestowed it on another, but they set up their lands for sale. Thus, the liberty of the Lacedæmonians was betrayed to the tyrant

Nabis. They also enriched Masinissa with so much wealth, that they acquired Africa for themselves by his means. In fine, they so sported with kingdoms in seizing and giving them away, that they rendered provinces tranquil by the wealth and at the expense of others. This was remarkably conspicuous in the case of Judea, where they created out of nothing Ethnarchs and Tetrarchs and kings, who were nothing but their satellites—and that too but for a moment. For as soon as any change occurred, they retracted what they had given as easily as they bestowed it. Hence, this their cunning liberality is called treading under foot; for that remnant which they could not devour and consume with their teeth they trod under foot, as they kept all those whom they had either enriched or increased subject to themselves. Thus we see with what servility they were flattered by those who had obtained anything through their generosity. And how degrading was the slavery of Greece from the time the Romans entered the country! for as each state acquired any new territory, it erected a temple to the Romans. They also sent their ambassadors there to act as spies, who, under the pretence of punishing the neighbouring people for 'plotting against them,' enriched themselves by plunder. Thus the Romans held under their feet whatever they had given to others. We see then how suitably and properly the Prophet speaks, when he says, the Romans trod down the remnant; for whatever they could not consume, and what their voraciousness could not devour, they trod under their feet....When he says, this beast was different from the rest, he confirms what we formerly said, namely, this was a horrible prodigy, and nothing could be compared to it in the nature of things.¹¹⁷

Reverting to the train of events and the ten miry toes / horns, a small, eleventh horn suddenly appears and destroys or plucks up three of them. This small horn exhibits the characteristics of a man, with eyes and speech, and it is demonic, signified by the occult prime 'eleven.' This horn or king is the Antichrist of Revelation chapter thirteen,¹¹⁸ who is at once both an individual and the leader of a kingdom, in a similar way to the forms of description used for the first Beast, being both empire and leader, the latter being the Antichrist.

A reference to this king in Daniel chapter seven, *'there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things,*¹¹⁹ correlates with, *'And they worshipped the dragon which gave power unto the Beast: and they worshipped the Beast, saying, who is like unto the Beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.'*¹²⁰ It follows that this oft-mentioned 'little horn' is the first Beast himself, the Antichrist, who is the personal leader of the final Beast kingdom. It is not, as some have postulated, the second Beast, the False Prophet. Some may care to query such a conclusion

¹¹⁷ Calvin John, *Commentary on Daniel*, Vol. 2, pp.11,12

¹¹⁸ Rev 13:1-10

¹¹⁹ Dan 7:8 (sublinear emphasis added)

¹²⁰ Rev 13:4-6 (sublinear emphasis added)

based on what may be regarded as apparently flimsy correlation, but it is poor exegesis to interpret beyond the word of Scripture simply to import that which, although favoured by man, lacks any biblical basis whatsoever. And, indeed, there is yet more from Scripture on this very subject.

Frayers

*'Then I raised my eyes and looked, and there were four horns. And I said to the angel who talked with me, What are these? So he answered me, these are the horns that have scattered Israel, Judah, and Jerusalem. Then the Lord showed me four craftsmen. And I said, What are these coming to do? So he said, These are the horns that scattered Judah, so that no one could lift up his head: but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it.'*¹²¹ *'I am coming and I will dwell in your midst, says the Lord,'*¹²² shows the timeframe of the prophecies in the first two chapters of Zechariah: the end-time events leading to and encompassing the Second Coming. The *'four horns,'* therefore, are four of the ten horns of Daniel.¹²³ But which four?

Zechariah mentions *'Israel, Judah, and Jerusalem'*¹²⁴ as being scattered. Israel is located in three of the upcoming *'horn'* world regions: North America, Europe, and the greater part of the composite region of Israel, South Africa, Australia, and New Zealand. Judah,¹²⁵ for its part, is located in four of these world regions: North America, Europe, Russia and its satellites, and Israel. Since the last is only entered by *'the king of the north'* near the very end¹²⁶ the three horns in which oppression and scattering of the Jews is prevalent must be North America, Europe, and Russia and its satellites. For that to happen, these three regions must be in the control of the Antichrist, and these, therefore, are most likely those *'plucked out by the roots'* which fall before the Antichrist.¹²⁷

The *'craftsmen,'* *'smiths,'* or *'frayers,'*¹²⁸ are four powerful angels, most probably cherubim, who are sent at the end time by God to *'terrify'* or *'worry'* the offending *'four horns.'* The divine focus on the four horn empires

¹²¹ Zech 1:18-21

¹²² Zech 2:10b

¹²³ q.v.sup.

¹²⁴ Zech 1:19

¹²⁵ i.e., the Jews.

¹²⁶ Dan 11:40,41

¹²⁷ Dan 7:8

¹²⁸ in K.J.V.: conjecture: The four *'craftsmen,'* or *'frayers,'* Zech 1:20,21, are most probably cherubim. If that be the case, then the total number of cherubim mentioned in Scripture, prior to the raising of the *'elect,'* q.v., is:

Before God's heavenly throne: 4

Covering the mercy seat: 2

Lucifer, before his fall: 1 (assuming replaced by another to sing before God)*

Gabriel, God's messenger: 1

Frayers or craftsmen: 4

Total: 12

betrays the evil that is in them, and the wickedness of their deeds against God's people. He will avenge them, in full, in due season.

Little horn

'The rest of the beasts¹²⁹....had their lives prolonged for a season and time,'¹³⁰ serves to show that their individual characteristics remain extant, in a diminutive way, until the time of the end. This is essential, for out of the third beast, the leopard, representing the kingdom of Alexander the Great, came the king of the north, of whose progeny will come forth, at the time of the end, the Antichrist, its ultimate portentous exposition.

Notwithstanding the previous three beasts having their *'lives....prolonged for a season and a time,'¹³¹* or *'were allowed to live for a period of time,'¹³²* they were stripped of their power: their *'dominion was taken away.'* The Roman Empire, the fourth beast, swallowed the *'king of the north,'* horn of the third- or Macedonian beast, when the Seleucid empire became one of Rome's satrapies, with delegated administrative authority over the Holy Land.¹³³ This discernible train of events is what identifies the Antichrist as the end-time heir to the title *'king of the north.'*

In Revelation chapter thirteen¹³⁴ the beast seen rising out of the sea has aspects of the three former beasts of Daniel: a head (mouth) like a lion; the body of a leopard; the feet of a bear. The fourth beast, the Roman, rising out of the turbulent sea, in its final and most dread exposition, contains, therefore, residuals of the three former beast empires which, despite having lost their power long ago, still evidence in adumbrated form in key aspects of the end-time fourth beast.

Further detail on the matter of the identity of this *'little horn'* can be gleaned from, *'Then I would know the truth of the fourth Beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them.'*¹³⁵ Here is found the same phrase describing the *'little horn,'* *'and a mouth that spake very great things,'* and it most certainly refers to the first

Thus giving one for each of the tribes of Israel, and seven for the seven church eras, since 12 - (4+1, before God) = 7.

* there is an interesting parallel here with the twelve apostles. One fell—Judas Iscariot, the son of perdition, possessed by Satan (Luke 22:3,4; John 13:2)—and was replaced by Matthias (Acts 1:15-26), thus restoring the number to twelve.

¹²⁹ i.e., the first three beasts of Dan 7:3-6: lion, bear, and leopard.

¹³⁰ Dan 7:12

¹³¹ Dan 7:12 K.J.V.

¹³² Dan 7:12 N.I.V.

¹³³ the Seleucid empire was deeply Hellenised, and exerted a great pull on the priests of the Temple during the time with no prophets.

¹³⁴ Rev 13:2

¹³⁵ Dan 7:19-21 (sublinear emphasis added)

Beast of Revelation, as *'the same horn made war with the saints, and prevailed against them.'*¹³⁶ Another description is also given off in the words, *'whose look was more stout than his fellows.'*¹³⁷ The *'little horn[s]'* *'fellows'* are the *'ten horns'* of the *'beast [that rises] up out of the sea,'*¹³⁸ and that *'beast'* is not the False Prophet.¹³⁹ Despite this, some have claimed the *'little horn[s]'* description to be that of either a pope or the Roman church, but, again, it is an erroneous postulation; the context simply does not permit it. The word translated *'stout'* is the root Chaldean word meaning 'master, lord, captain or chief.'¹⁴⁰ It doesn't imply or import comparative financial strength, length of reign, or regal splendour, despite one of the blasphemous titles taken by the popes, the 'Most Holy Lord.'¹⁴¹ Irrespective of whatever title is assumed by the papacy, such man-devised titling has no standing. This is nothing other than papal megalomania, a peculiar form of insanity characterised by self-exaltation. An illustration of the sheer breadth of assumption is seen in a part of the papal crowning address: *'Receive this tiara adorned with three crowns, that thou mayest know that thou art the father of princes and of kings, the ruler of the world, the Vicar on earth of our Saviour Jesus Christ, to Whom is honour, and glory, for ever and ever. Amen.'*¹⁴² To Roman Catholics, the pope is an image of Christ, and sovereign of the world.

The phrase, *'and the same horn made war with the saints, and prevailed against them,'*¹⁴³ constitutes a clear and unequivocal reference to the first Beast of Revelation. The corresponding verses are, *'And they worshipped the dragon which gave power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him?'* and *'And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.'*¹⁴⁴ The Beast that here makes war with the saints¹⁴⁵ is the same Beast described in Daniel chapter seven,¹⁴⁶ and the Beast described therein is called the *'little horn.'* It is not the False Prophet. It is a politico-military world leader, not a religious leader.

It has been stated many times by expositors that the *'little horn'* of Daniel chapter seven¹⁴⁷ is not the same *'little horn'* found in chapter eight;¹⁴⁸ the latter, as has been seen, being a reference to Antiochus IV, blasphemously self-styled, Epiphanes. However, it has also been seen that the latter part of the passage

¹³⁶ Dan 7:21

¹³⁷ Dan 7:20b

¹³⁸ Rev 13:1

¹³⁹ Rev 13:11,12

¹⁴⁰ Chaldean: rab.

¹⁴¹ Latin: Sanctissimus Dominus.

¹⁴² (sublinear emphasis added)

¹⁴³ Dan 7:21b

¹⁴⁴ Rev 13:4,7

¹⁴⁵ Rev 13:7

¹⁴⁶ Dan 7:21

¹⁴⁷ Dan 7:8

¹⁴⁸ Dan 8:9

comprising chapter eight¹⁴⁹ positions part of the prophecy in the time of the end. As such, *'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be,'*¹⁵⁰ refers to an end-time series of events, further recited in, *'And in the latter time of their kingdom,'*¹⁵¹ when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences,¹⁵² shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace¹⁵³ shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.¹⁵⁴ The reference to being *'broken without hand'* correlates with the destruction of the final Beast empire recited in chapter two.¹⁵⁵ Therefore, the expositors' common postulation is erroneous in part, for the end-time king of Daniel chapter eight is the same personage as the *'little horn'* of chapter seven.

The failure of the ten iron and miry toes to cleave together reaches a cataclysm in the instance of the three uprooted kings. Many expositors read into these passages that only seven of these kings will be left after the rooting out of the three by the *'little horn,'* although others see the importation of three substitutes. A frequent failing in this context lies in reading into the entire the strange notion that merely retaining seven is wholly consistent with: *'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is*

¹⁴⁹ Dan 8:13-19

¹⁵⁰ Dan 8:13,14,19

¹⁵¹ Tanakh: *'When their kingdoms are at an end.'*

¹⁵² Turner, W. H., *The Second Coming of Christ*, Appendix One (with added comment and clarification in square brackets):

'Antichrist will be an occultist who 'understands dark sayings,' Dan 8:23-25. The word for 'dark sayings,' in Dan 8:23, is chiydah, which means, 'a puzzle, a trick, conundrum, dark saying, hard question, parable, proverb, oracle, and riddle.' The Scriptures tell us that Satan will give his power to Antichrist and dominate and direct his mind and actions, Dan 8:24; Rev 13:4. Antichrist revels in the power that flows from the supernatural knowledge that Satan possesses and gives to him. Satan's *'dark sentences'* give Antichrist power over men, as well as supernatural diplomatic deceit, and guidance in strategy in war [and much else besides].

He is the most powerful occultist of all time....Antichrist, like Judas, will be possessed by Satan, and will bring to pass Satan's final evil plans, II Thes 2:7. Both Judas and Antichrist are called *'the son of perdition,'* because they love evil and are unwilling to repent. They have reached the ultimate in evil; Judas by betraying Jesus and fulfilling Satan's desire to kill Christ, and Antichrist by bringing Satan's plans to dominate and destroy [not quite!] the world into reality, John 13:27; II Thes 2:3.'

¹⁵³ Hebrew: shalvah, *'security.'*

¹⁵⁴ Dan 8:23-25

¹⁵⁵ Dan 2:31-45

*Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*¹⁵⁶ However, as has been stated, and, as will become evident later, the ten '*one hour*' kings are not the same kings as those of the ten iron and miry toes, and the number at the end must be ten.

In the circumstances surrounding the three kings uprooted by the '*little horn*,' it would appear that they are not replaced immediately, for there is no scriptural intimation of this, but, rather, it seems that the '*little horn*,' the Antichrist, rules directly over the kingdoms of these deposed rulers, probably by means of foreign occupying forces and his placemen. Given his character, this will be to the inhabitants' extreme harm and discomfort. It has been seen that these ten, reduced to seven kings, represent certain world regions in a world government. The three fallen kingdoms appear to comprise those most coveted by the Antichrist. It is possible, of course, that the fallen kings could have sought to resile from the nascent Beast kingdom, and be punished for such action by invasion and captivity. The most likely kingdoms to do so would be those naturally least in harmony with the methods and ultimate objectives of the final Beast kingdom. As the ten toes of iron mixed with clay indicate, some light on the level of possible dissension of the three kings can be deduced, for this is not merely a difference of emphasis. Ultimately it is a wholesale dispute over the fundamentals of the Beast empire. While the Bible is essentially silent on the detail and specific timing of this event, it is speculated later in this work as completing during the currency of the first four seals.

Ten end-time kings

Now to the ten very end-time kings who have their reign described in the phrase, '*receive power one hour with the beast*.'¹⁵⁷ This is a short time, and it is with the Beast. That they will give their all to the Beast, but this only for a very short time at the end, is certain, and these are most certainly not those kings who before that are described as ten toes of iron and clay,¹⁵⁸ for that was not an homogeneous mass, but a failing to cleave one to another. Also, they were members of a confederation ultimately reduced from ten to seven. This failure to cleave together will pertain until a very short time at the very end when ten, new, short-term kings, covering the entire world, acting in total concert, will give their all to the Beast. Interestingly, the Greek word translated '*receive*'¹⁵⁹ in '*receive power one hour with the beast*,' means, in context, '*to take*' or '*get hold of*,' in an active sense, rather than in the more passive Authorized Version's rendering. These ten kings seize power at the end, shortly before the three evil, unclean spirits go out to them,¹⁶⁰ and these usurpers are the ephemeral '*one hour*'

¹⁵⁶ Rev 16:12-14

¹⁵⁷ Rev 17:12b

¹⁵⁸ Dan 2:33-34,41-43

¹⁵⁹ Greek: *lambano*.

¹⁶⁰ Rev 16:13

end-time kings of the earth, who, together with the Antichrist, mass their forces to attack the Messiah and His company of saints and angels.

Of all of the postulations extant at this time, this gives the 'best fit' with all known parameters, and tends to induct the previously mentioned three world regions for the three fallen kings, to be replaced at the end with other kings, wholly attuned to the will and objectives of the Antichrist.

Jacob's trouble

Many expositors seem to consider the Great Tribulation to be a time of Joseph's trouble visited principally upon Ephraim and Manasseh, but the scriptural record is perfectly clear on this: it is a time of trouble visited on all of Jacob, and thus even on Dan, the only tribe to contribute nothing to the 'elect' alive at the Second Coming of our Lord.

Given the prophecies concerning the time of Jacob's trouble, it is certain, however, that Great Britain is to be part of one of these three fallen kings or kingdoms, although the cessation of the kingly line will not occur owing to the promises given concerning the throne of David. *'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.'*¹⁶¹ The current identity and location of the throne of David, the British crown, is confirmed in a later chapter.¹⁶² It should be noted that the word *'tabernacle'* used in the phrase *'tabernacle of David'* is a translation of the Hebrew for a *'booth'* or *'hut'*,¹⁶³ and not the more usual phrase *'house of David'* from the Hebrew for a *'house'*.¹⁶⁴ The sorry state of Great Britain in the end days seems to demand the diminutive: a structure both temporary and fragile.

That the United States of America is to fall is well attested by many expositors, being correctly identified as Manasseh. Great Britain's fall would also import her former empire / current commonwealth, insofar as in its Ephraimite exposition, but that is subject to the divisions of the world regions or kingdoms, for it is seen that Canada is included in the North American Region, and Australia, New Zealand and South Africa are included within the 'catch-all' region which also includes the modern state of Israel. Britain, for its part, is included in the Western Europe Region.

There is one tribe, or composition of tribes, that, initially, sees the Antichrist in a wholly different light. For Judah and Benjamin and Levi, who comprise a significant proportion of the modern state of Israel and its quasi-diaspora, all former reverses suffered in years previous will be 'righted'—or so it will seem at the time,

¹⁶¹ Amos 9:11

¹⁶² q.v. inf.

¹⁶³ Hebrew: sukah.

¹⁶⁴ Hebrew: bayit.

though they 'mistake security for safety, forgetfulness of danger for freedom of danger'¹⁶⁵—by the Antichrist, in a seven-year 'peace and safety'¹⁶⁶ covenant or concordat which he will confirm or conclude with the leaders of the Jews. But what real worth vests in this man-made guarantee will become evident all too soon, as his demonic plan and the remorseless flow of events inevitably lead him to subsequently break the covenant and set up the abomination of desolation¹⁶⁷ in the Temple at Jerusalem, starting the Great Tribulation. Such an occurrence will certainly result in a widespread revolt by religious and other Jews against the Antichrist, with terrible retribution being visited upon them. The surrounding of Jerusalem with armies and the terrible death toll during the final moiety attest to this most graphically.¹⁶⁸

The only remaining element of Jacob lies in the 'northern' European countries.¹⁶⁹ It seemed incongruous at the time,¹⁷⁰ given the enchantment with the European Union on the part of The Netherlands, say, to even suggest that they will fall at the hand of the Beast, but it should be remembered that once the full horror of the Beast kingdom becomes evident, those of Jacob would most probably seek to resile, with the singular exception of the tribe of Dan.¹⁷¹ The overall enchantment has largely dissolved over the last decade-and-a-half, to the point that even in countries formerly well disposed to membership of the Union there has been significant disillusionment to the point where most citizens seriously question the benefit of continued membership.

This brings to the fore another interesting point that, save only one, none of these countries is completely in the thrall of Roman Catholicism. The one descended from Jacob that is in thrall and will be in thrall, and, as postulated, will likely not resile,¹⁷² such will be their overwhelming enchantment with the Beast and the False Prophet, is Dan: Roman Catholic Ireland; impetuous and self-willed, so quick to follow wild inclinations. Idolatry was Dan's age-old failing, one that continues to this day, and one that will hold her in the close embrace of Catholicism, and in the Antichrist's embrace too.

Antichrist's covenant

The term and form of the seven-year Antichrist's covenant or concordat with the Jews has perplexed many, for it seems unduly short. Daniel, perhaps, partly elucidates, *'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily*

¹⁶⁵ Vaughan, C. J., *Christ the Light of the World*, p.102

¹⁶⁶ Franklin, Benjamin: *'Those who would give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety.'*

¹⁶⁷ the abomination of desolation, II Thes 2:4, the Antichrist, sets himself up in the temple (God's Temple), proclaiming that he is God. The real abomination of desolation, despite siting an idol in the Temple, is human, not wood or stone.

¹⁶⁸ q.v. inf.; Dan 9:26; Joel 2:1-11 (as a form of prophetic iteration, or rehearsal); Luke 21:20-24, inter alia.

¹⁶⁹ approximately described as inhabiting countries, or the northern parts thereof, contiguous with the North Sea.

¹⁷⁰ written in 1997–1998AD

¹⁷¹ q.v. inf.

¹⁷² possible reason for Dan failing to provide any of 12,000 in the 'sealed elect.'

sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed,'¹⁷³ when read with, 'But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'¹⁷⁴ The 'times of the Gentiles' last till the consummation.

At the moment, the al-Quds¹⁷⁵ area is administered by the Moslem Waqf, with security provided by the Israeli Government. It is known, however, that Rome has long coveted the Old City of Jerusalem, seeking to secure internationalisation under her hegemony through careful diplomacy. As the last-in-line pontiff is the False Prophet and the ally of the Antichrist, it would seem likely that Rome's ambitions will be realised, with the Temple Mount placed under her control, or under international jurisdiction with operational input from Rome. A seven-year covenant would then imply the concurrence of the pope, and, from a Jewish viewpoint, would appear only to make sense if it were to contain some sort of reversionary interest—a form of 'quasi' buy-out option—after the expiry of the initial 'lease' period, allowing the Third Temple to remain in-situ.¹⁷⁶

World epochs

The method adopted in broaching the subject of when '*these things will come to pass*' is based on discernible world epochs relating to biblical tracts. These epochs are mentioned by Paul, '*But of the times and the seasons, brethren, ye have no need that I write unto you.*'¹⁷⁷ Two synonyms for time are used here, the first, translated '*times*,'¹⁷⁸ denotes chronological extension or 'periods of time'; the second, translated '*seasons*,'¹⁷⁹ denotes 'specific points' in time when designated events occur. In exposition, Paul then continues, '*For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*'¹⁸⁰ Paul here identifies the Old Testament Day of the Lord with the Parousia of the New Testament. The Thessalonians knew that the Day of the Lord would take the world unawares, and that the ungodly would not escape, for Paul had written, '*For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*'¹⁸¹ But the children of light are not overtaken suddenly by that destruction:

¹⁷³ Dan 8:13,14

¹⁷⁴ Luke 21:23,24

¹⁷⁵ Temple Mount.

¹⁷⁶ this speculation is an attempt to explain the short duration of the Jews' covenant with the Antichrist.

¹⁷⁷ I Thes 5:1

¹⁷⁸ Greek: chromos.

¹⁷⁹ Greek: kairos.

¹⁸⁰ I Thes 5:2

¹⁸¹ I Thes 5:3

*'But ye, brethren, are not in darkness, that that day should overtake you as a thief.'*¹⁸² The 'elect,' in other words, should be able, at the very least, to see it coming in the unfolding of world events when read in the prophetic light of Scripture.

The idea of world epochs principally occurs in the calculation that the present world order is to last for seven thousand years: six thousand under the rule of man in thrall of the Devil, with the Millennium of rest under the rule of Christ following. This is based on the number of days in creation, allied to the concept presented in Psalms, *'For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night,'*¹⁸³ and, *'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'*¹⁸⁴ In addition, the Sabbath frequently is described as a *'sacred occasion,'*¹⁸⁵ the Hebrew equally meaning *'rehearsal.'* Paul, identifies the Sabbath as *'a shadow of things to come,'*¹⁸⁶ and, *'There remaineth therefore a rest to the people of God.'*¹⁸⁷ The word translated *'rest,'*¹⁸⁸ meaning Sabbath rest, is taken by many as a reference to the Millennium.¹⁸⁹ It follows that the Sabbath can be viewed with safety as a rehearsal of the rest to come, and, given the principle in Psalms,¹⁹⁰ it identifies and highlights, on a weekly basis, the forthcoming Millennium of rest.

A helpful historical perspective on this is provided by Baeck, in which he explains that: 'Jewish teaching in Paul's day divided history into three different epochs succeeding each other. An old tradition, as shown by its introductory solemn formula: 'It was taught in the school of [Rabbi] Elijah,' states: 'There are three epochs: two thousand years of chaos;¹⁹¹ two thousand years of law;¹⁹² beginning with the revelation on Mount Sinai; two thousand years of the 'Messianic age,' which will be finally followed by 'that world which is wholly Shabbath, the rest in the life of eternity.' There is, thus, not a perpetuity, but a 'period,' of the Torah. If the 'Days of the Messiah' have commenced, those of the Torah came to their close [sic]. On the other hand, if the Law, the Torah, still retained its validity, it was proclaimed thereby that the Messiah has not yet appeared.'¹⁹³

While this is horribly garbled on the question of the current validity of the Law and the effect of the coming of the Messiah on same, which, in large measure, is really bound up in the question of the timing of the

¹⁸² I Thes 5:4

¹⁸³ Psa 90:4

¹⁸⁴ II Peter 3:8

¹⁸⁵ Hebrew: migra.

¹⁸⁶ Col 2:17

¹⁸⁷ Heb 4:9

¹⁸⁸ Greek: sabbatismos.

¹⁸⁹ e.g., Lang, G. H., *The Epistle to the Hebrews*, pp.73f.

¹⁹⁰ Psa 90:4

¹⁹¹ Hebrew: tohu wabohu.

¹⁹² Hebrew: Torah.

¹⁹³ Baeck, Rabbi Leo, *The Faith of Paul, in Judaism and Christianity: Essays by Leo Baeck*, pp.139-168 (with added comment and clarification in square brackets)

transition from the Old Covenant to the New Covenant, the epochal concept itself is sound, even though the division is seriously wanting.

By comparison, a much more realistic and logical elemental division produces two thousand years for each period from mankind's fall and expulsion from the garden of Eden to the Abrahamic covenant; through the Law and prophets to the start of Christ's ministry; then to be followed by the primary period of the church.¹⁹⁴ The same general approach can be gleaned from: 'The Expression "*End of the world*," in the twenty-fourth chapter of Matthew, where the question was asked, "*What shall be the sign of thy coming and of the end of the world?*" does not signify the annihilation or demolition of our material earth, but simply means the end of this Age or Dispensation—that is to say, the end of the world socially, politically, and ecclesiastically, but not materially or physically; for the Greek word aioon means 'age,' or 'economy,' or 'dispensation,' and does not mean the solid earth or globe, for which the Greek is gee or kosmos.

The ablest prophetic expositors hold that certain prophetic periods in Daniel and Revelation, which are spoken of as being so many days, will not only be literally fulfilled at the Final Crisis as days, but that they also have a figurative precursory fulfilment as being so many years—their longest year-day fulfilment being a rehearsal on a larger scale of their ultimate literal day fulfilment [sic]; so that the two thousand, five hundred and twenty days or seven times (i.e., seven years), the two thousand, three hundred days, the one thousand, three hundred and thirty-five days, the one thousand, two hundred and ninety days, the one thousand, two hundred and sixty days or three-and-a-half times (that is, three-and-a-half years), the three hundred and ninety six [sic] days or the year and month and day and hour,¹⁹⁵ and the three hundred and sixty days or a time (that is, one year)—mentioned respectively in Daniel and Revelation¹⁹⁶—are all fulfilled as two thousand, five hundred and twenty years; two thousand, three hundred years; one thousand, three hundred and thirty-five years; one thousand, two hundred and ninety years; one thousand, two hundred and sixty years, three hundred and ninety-six years [sic]; and three hundred and sixty years, although they will also have an ultimate literal fulfilment, as so many days.¹⁹⁷

The scriptural authority for taking prophetic periods of days typically to signify just so many years is found in Numbers, where the Lord himself declared that forty days during which the spies explored the Promised Land were to signify also forty years of their future wanderings in the desert. He said, "*After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities even forty*

¹⁹⁴ q.v. '7,000 Year Chronology' inf.

¹⁹⁵ actually 391 days, q.v. inf.

¹⁹⁶ Dan 4:23,8:14,12:12,11:7; Rev 11:3,12:6,9:14,15,10:6

¹⁹⁷ there is no apparent scriptural basis for any such precursory 'year-fulfilment' contention in relation to 1,335, 1,290, 396 [sic], and 360 days. The 2,300 and 1,260 days, when taken on a similar basis, rely, to some extent, on the relative opacities of secular recorded history.

years."¹⁹⁸ Again, Ezekiel was commanded to lie on his side for forty days, to typify forty years' chastisement of the Jews. *"Lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah forty days, I have appointed thee each day for a year,"*^{199 200}

Two of the following periods—namely, the six thousand years, and two thousand, five hundred years or Jubilee of Jubilees [sic]—differ from the other dates above in respect of their not being obtained by the application of the year-day principle, as the others are [sic].

It is important to notice, that although the End of the Dispensation seems indicated by these prophetic dates to be about the end of this [then] nineteenth-century, and that therefore the Napoleonic-Judaic seven years Covenant²⁰¹ which is to be made seven years and seventy-five days before the End, may be expected to be made as soon as about 1893AD, yet if the Covenant is made later, the End of this Age will be proportionately later.²⁰²

The six thousand years from the creation of man are on good grounds understood to terminate in the Second Coming of Christ and the Millennium. It is a belief of great antiquity that the six days of Creation foreshadowed the six periods of a thousand years each, during the Patriarchal, Jewish, and Christian dispensations, and that the seventh day of rest typified the seventh period of a thousand years of the millennial dispensation. This idea was entertained among the Jews long before the birth of Christ; and scriptural warrant for it has been afforded by the statement that *"one day is with the Lord as a thousand years,"*²⁰³ and that *"there remaineth therefore a rest* (Greek: sabbatismos, a keeping of the Sabbath, a Sabbatical septenary) *to the people of God."*²⁰⁴ This seventh period of a thousand years—the Millennium—is shown in the nineteenth and twentieth chapters of Revelation to commence with the resurrection of the righteous, the Advent of Christ, the chaining of Satan, etc; and after its termination the battle of Gog and Magog, the resurrection of the wicked, and the burning of the earth takes place.

Bishop Russell says on this subject: "The tradition that the earth, as well as the religious state of its inhabitants, is to undergo a great change at the end of six thousand years, has been found in the writings of pagans, Jews, and Christians; because six days were employed by Almighty God in the [re-]creation of the globe, after which He rested on the seventh day; and as with Him one day is as a thousand years, and a thousand years one day, it was concluded by the Cabalists and Jews that the world was to continue six thousand years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of

¹⁹⁸ Num 14:34 (sublinear emphasis added)

¹⁹⁹ establishing, with other verses, the 'day-for-a-year' principle.

²⁰⁰ Ezek 4:6 (sublinear emphasis added)

²⁰¹ Dan 9:27

²⁰² the deficiencies and sheer futility in attempting to apply the year-day principle to all of those days noted in Revelation and elsewhere is here laid bare, for none of the events expected with some confidence in the 19th-century came to pass.

²⁰³ II Peter 3:8

²⁰⁴ Heb 4:9

corresponding length, a millennium of rest and of peace. This idea has been traced in the Sibylline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period not exceeding six thousand years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans—orators, poets, philosophers; and the only difficulty we experience in the examination of the records collected from the literature of the ages is to account for so great unanimity of sentiment where we cannot discover any source of information, or any authority which so many different writers would consent to acknowledge for a conclusion so remarkable."

The infidel historian Gibbon testifies to the prevalence of this opinion during the first four centuries of the Christian era.²⁰⁵ He says (chapter xv.)—"The ancient and popular doctrine of the Millennium was intimately connected with the Second Coming of Christ. As the works of the Creation had been finished in six days, their duration in their present state, according to a tradition²⁰⁶ which was attributed to the prophet Elijah [sic], was fixed to six thousand years. By the same analogy it was inferred that this long period of labour and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who have been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers, that the New Jerusalem, the seat of this blissful kingdom [sic], was adorned with all the gayest colours of the imagination. A felicity consisting only of pure and spiritual pleasures would have appeared too refined for its inhabitants who were still supposed to possess their human nature and senses. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory. The assurance of such a millennium was carefully inculcated by a succession of fathers [sic], from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers." Gibbon further states that after the fourth-century this view began to decline, the Papal corruptions completely obscuring it; but since the great revival of religion²⁰⁷ at the time of the French revolution,

²⁰⁵ the reference to Edward Gibbon is to his book, *The Decline and Fall of the Roman Empire*, published in 1772AD, in which he cites early documents suggesting that the Christian disciples of the 1st-century were taught that Jesus would return after a period of 2,000 years.

²⁰⁶ Footnote on p.449—"This tradition was that "the earth should be 2,000 years without the law, 2,000 years under the law, and 2,000 years under the Messiah."

²⁰⁷ Adventist revivals: the following excerpted from *Ambassador Report #63*, September, 1996, in an article entitled 'Waiting for Superchurch' (with added comment and clarification in square brackets):
'Large-scale Adventist revivals in the U.S.A. have traditionally occurred in times of great economic and political stress and in times of perceived moral decline. These revivals have not occurred randomly but cyclically: each great revival being concurrent with a great economic depression. The first was the 1830s and 1840s Millerite revival that occurred during the great depression of 1837 through 1845. The Millerite revival produced the Seventh Day Adventists, the Advent Christian church, Church of God (Adventist), Church of God (Abrahamic Faith), and other groups. The second great revival was the 1870s revival which was concurrent with the 1870s great depression. From this revival came the Russellites, and Andrew F. Drucker, leader of the original Church of God 7th-Day, which were both at one time affiliated with the Advent Christian Church. The third great revival came in the 1930s during the Great Depression, and produced

²⁰⁸ increased attention has been given to the prophecies regarding the Millennium, and the views of the Primitive Church respecting it have again become prevalent.

There is another striking type meriting observation in this connection. As God concluded the six days of Creation by forming the literal body of the first Adam out of the dust of the earth, and breathing into it the spirit of life, so, at the conclusion of the six thousand years, at the Second Coming of Christ, God will, by His resurrection power, raise to life and form the mortal dust of His deceased saints into the mystical body of the Second Adam—the glorified church of Christ—and breathe upon them the Holy Spirit in immeasurable abundance.²⁰⁹

Further support for this general view can be gleaned from, *'After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.'*²¹⁰ On the 'day-for-a-thousand-years' principle, this text indicates a two thousand year interval followed by the Millennium. Taking this interval, which is also the latter tertile,²¹¹ on inspection this is properly computed from the date of the start of Christ's earthly ministry.²¹² It is known that it started in the autumn of 27AD. It is also held by knowledgeable expositors, as discussed previous-

the Radio Church of God [later known as the Worldwide Church of God], and Sacred Names movements. Andrew N. Dugger was the son of Andrew F. Dugger, and A. N. Dugger was leader of the Church of God 7th-Day when Herbert W. Armstrong was affiliated with that group [Armstrong was actually an ordained minister of the 'CoG-7D']. Perhaps this gives a clue to how and why the word of God will be received at the time of the end by so many people, despite the dire circumstances then prevailing. The now imminent economic collapse, or great depression, will be far worse than all others heretofore (written in early 2013AD). The dire circumstances, it seems, might well prompt many into thoughts of a religious nature.

²⁰⁸ 1793AD

²⁰⁹ *Forty Coming Wonders*, Appendix I, pp.447-450 (with added comment and clarification in square brackets)

²¹⁰ Hos 6:2

²¹¹ viz., that last of the current 'world-eras,' just before the onset of the Millennium of rest, albeit that some, the 'elect,' are under the Messiah during this latter tertile.

²¹² the ministry of John the Baptist is not admissible for this anchor date for it started in the early- to mid-part of 27AD. According to Luke, Pilate was governor of Judæa when the Baptist commenced his ministry. Josephus, notes that Pilate was deposed after ten years in the post by Vitellius, the Roman President of Syria and Pilate's superior, shortly before Passover (cf. Josephus, *Antiquities of the Jews*, 18.4.1-3). Pilate then hastened to Rome to appeal to Tiberius, but on route learned that the Emperor had died. Tiberius died on 16 March, 37AD (cf. Marsh, Frank B., *The Reign of Tiberius*) so Pilate's ten-year reign in Judæa must have commenced sometime in the early part of 27AD, and not in 26 as commonly reported (there being no regnal reign, as with kings, to complicate matters).

Despite this inadmissibility, there is great significance in Christ's words recorded in Luke 16:16, *'The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.'* The particular K.J.V. rendering of the last phrase does not convey the actual violence involved, and other translations have it more correctly as: *'and everyone to it is violent.'* This would then correspond to Mat 1:12,13, *'And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violence taketh it by force. For all the Prophets and the Law prophesied until John':* the terminus a quo.

A similar 2,000 years approach, this time lacking in any form of secure biblical foundation, is what gave rise to the 1996AD date, obviously an erroneous one for the return of Christ, being calculated incorrectly from the assumed date of his birth in the autumn of 4BC. Similarly, the widely acclaimed date of 2000AD (or 2001AD) had been calculated from a variety of inappropriate and debased data, and likewise proved incorrect. It lacked any factual anchor, and, in addition, there was insufficient time for the events prior to Christ's return recited in Revelation to play out.

ly, that Christ will return to the mount of Olives after the Last Trump, i.e., on the Day of Trumpets, which again is in the autumn. Taking a third tertile of two thousand years, this gives 2027AD as the year of Christ's return.²¹³

Impossibilities

The only other dates of significance which may find favour in the eyes of some and so, to them, provide a factual anchor for such a method of calculation, and which can be determined with complete accuracy are:

1. The date of Jesus' presentation at the Temple when aged twelve. As this was at Passover, exactly two thousand years from this date does not arrive on the day of the Day of Trumpets, which is an autumn feast in September or October, and, accordingly, it is discarded;²¹⁴ and,
2. The time of Christ's crucifixion.²¹⁵ However, it will be noticed again that exactly two thousand years from this date does not arrive on the day of the Day of Trumpets. Calamitously, it actually falls within the Millennium of rest. Accordingly, it is also discarded.²¹⁶

Now turning to the views of Polycarp, expressed in the writings of his pupil, Irenæus, it is found that he held that, 'the day of the Lord is as a thousand years, and in six days created things were completed; it is evident, therefore, that they will come to an end at the six thousandth year.' Again, it is pretty sure that here is expressed a common and widespread belief held as good in the time of the early Judæo-Christian church, and recorded accordingly.

Baptism of John

There is a question for many over the baptism of John, which impinges upon the matter in hand, arising from the wording used in Acts in connection with certain disciples of John at Ephesus: *'And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid*

²¹³ q.v. inf.; also 'The Seven Seals of Revelation' spreadsheet.

²¹⁴ for that and other reasons.

²¹⁵ April, 30AD, q.v. inf.

²¹⁶ for those and other reasons.

*his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And all the men were about twelve.*²¹⁷ In connection with this tract, the following should be considered: Firstly, the Greek participle which happens to be translated '*since ye believed*'²¹⁸ should be rendered '*when ye believed.*' In this form, it is specific to an event and a time, but it does not identify exactly when, but the context renders it certain that it had been John himself who had baptised them, as his disciples. John, however, merely baptised with water, as recorded in John,²¹⁹ which was a sign, whereas Christ brought the freely available gift of the Holy Spirit. When Christ was baptised, He already had a limitless superabundance of the Holy Spirit, and this serves to underscore the fact that there was no elevation of Christ at His baptism to deity, as is claimed by some. John's baptism clearly lacked the capacity. The second point is that the Holy Spirit only came upon the twelve or so after the laying on of hands, and not at the point of re-baptism. Where the previous baptism was deficient, with the omission of even the mention of the Holy Spirit,²²⁰ it was made good by this means.

There is absolutely nothing here, however, which intrinsically debars John's ministry from a connection with the preaching of the kingdom of God, for, patently, John did preach this, as the one crying out in the wilderness, '*In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight,*'²²¹ and in, '*The beginning of the gospel of Jesus Christ, the son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins.*'²²²

Christ's ministry

The only date or time referred to or given off in Scripture which could be taken as a secure type or marker of the tertile commencement, however, is the beginning of Christ's ministry: '*Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.*'²²³

²¹⁷ Acts 19:1-7

²¹⁸ in the K.J.V.

²¹⁹ John 1:26

²²⁰ cp. John 3:25: John's baptism, by inference, was one of purification and for the overlooking of sins (i.e., slips) to date, not that of the Holy Spirit. The general availability of the Holy Spirit came with Jesus' ministry. John's was unto purity, in preparation for meeting the Messiah. It did not confer the gift of the Holy Spirit, for that, generally and freely available for the asking, came, and can only come through Jesus Christ.

²²¹ Mat 3:1-3 (sublinear emphasis added)

²²² Mark 1:1-4 (sublinear emphasis added)

²²³ Mark 1:14,15

Symmetry

The next Jubilee is calculated as falling in 2027AD, exhibiting a certain symmetry. The Jubilee is the time of restoration of Israelites to their hereditary lands, and the Second Coming is described in very similar terms in Acts: *'And he sent Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'*²²⁴ Support for the Day of the Lord falling in the same year as the Jubilee can be taken from, *'For the day of vengeance is in mine heart, and the year of my redeemed is come.'*²²⁵ Jesus Christ will proclaim the Jubilee on the Day of Atonement, 2027AD.

Start of Millennium

The Millennium of rest will start in the spring of 2028AD.²²⁶ An interesting confirmation of this is found in the seventy years desolation of the land for the lack of its Sabbatical years and the sin of the Jewish population,²²⁷ when combined with the quadripartite warning from God of seven times increased chastisement if they did not repent and keep His commandments.²²⁸ Seventy years x four x sevenfold = 1,960 years. Taking this from the start of Vespasian's siege of Jerusalem in the spring of 68AD gives the end of the extended period of chastisement as spring, 2028AD.²²⁹

Warning

The postulation adopted on the date of the Second Coming, however, irrespective of how compelling it may appear, might still be aberrant, for while the 'elect' are instructed that *'we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness,'*²³⁰ there is a general (but not specific, in the case of Judæo-Christians)²³¹ warning, *'for ye know not when the time is.'* There is a vast difference between knowing—an absolute—and postulating, incorporating a certain element of uncertainty, for one is a known and established fact, the other merely a notion, an hypothesis, for the mind of man cannot discern that which is sealed by God. Nevertheless, we are not left with speculation, and little besides, as seen from, *'But the end of*

²²⁴ Acts 3:20,21 (sublinear emphasis added)

²²⁵ Isa 63:4

²²⁶ q.v. inf.

²²⁷ II Chron 36:15-21; Jer 25:11

²²⁸ Lev 26:18b,21b,24b,28b

²²⁹ the siege was lifted temporarily, allowing the Christians to escape to Pella in late summer, 68AD, q.v. inf. An earlier siege, in 66AD, under the Roman general Cestius Gallus, lasted but three months, inflicted little damage, and ended in his departing, losing 6,000 men to Jewish military counter-action in the process.

²³⁰ II Peter 3:13

²³¹ as will be seen later.

*all things is at hand: be ye therefore sober, and watch unto prayer.*²³² As stated above, the 'elect' are described as being *'the children of light,'* not those in darkness—and herein lies the crucial factor—led by the Holy Spirit into all truth. Thus the 'elect' can discern the true intent and meaning of Scripture (including the dates of key events to come) and watch and compare unfolding events with Scripture and prophecy, and, in so doing, accurately discern / confirm the times and the seasons. There is much more to this, of course, as will become apparent later.

Dates

It follows that if this epochal procedure is pertinent, and for absolute safety this must be regarded as marginally provisional, irrespective of however compelling it may appear to be, the relevant base date is the start of Christ's earthly ministry. Taking two millennia thereafter, allied with Daniel's prophecies, and correcting for postponement and leap year errors in the Judaic calendar,²³³ this results in the following series of dates:²³⁴

7-year covenant signed / confirmed by Antichrist with the Jews:	19.07.20
Third Temple completed and cleansed:	26.03.21
Two witnesses begin their witness:	27.12.23
Abomination of desolation set up in Temple: ²³⁵	31.12.23
Great Tribulation starts: ²³⁶	01.01.24
Mark of the Beast (on / in right hand / forehead, permitting buying & selling):	(inception) 01.01.24
End of tribulation primary period:	28.10.25
Start of days of darkness:	29.10.25
End of days of darkness:	31.10.25
Sealing of elect:	31.10.25
Start of 1st. woe:	19.12.25
Start of 2nd. woe:	18.05.26
Start of 3rd. woe:	13.06.27
Death of two witnesses:	09.06.27

²³² I Peter 4:7

²³³ by adopting the sacred calendar derived from Scripture, q.v. inf.

²³⁴ also shown graphically in 'The Seven Seals of Revelation' spreadsheet and 'The Days of Daniel.'

²³⁵ possible correlation to Deut 27:15, *'Cursed is the one who makes a carved or moulded image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.'* This from Moses addressing the children of Israel.

²³⁶ the mark of the beast starts on 1 January, 2024, although it might take a little while to become fully effective on a worldwide basis. Antichrist's 31 Dec., 2023 / 1 Jan., 2024 gambit exhibits another classic military strategy. It has the element of surprise.

End of tribulation 'second and final' period:	13.06.27
Christ returns ' <i>in the air</i> ': ²³⁷	13.06.27
Resurrection of two witnesses; rise to meet Christ:	13.06.27
Dead in Christ rise to meet Christ:	13.06.27
'Elect' left alive transformed and rise to meet Christ:	13.06.27
Wedding feast ' <i>in the air</i> ':	13.06→30.09.27
Destruction of Babylon the great (Rome):	30.09.27

²³⁷ there is a form of parallel to be found in the biblical provisions for the release of Hebrew slaves. Deut 15:1,2,12,16,17, '*At the end of seven years ye shall make a release....because it is called the Lord's release....And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free of thee....And it shall be, if he say unto thee, I will not go away from thee: because he loveth thee and thine house, because he is well with thee: Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise.*' Ex 21:2, '*If thou buy an Hebrew servant, six years shall he serve, and in the seventh shall he go out free for nothing.*' Lev 25:1-7 (with added comment and clarification in square brackets): '*And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof: But the seventh year shall be a sabbath of rest [a Shabbat Shabbathown, q.v. inf.] unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest shalt thou not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.*' The seven year period under the Law is a form of release for the Israelite peoples calculated from the beginning of the individual's servitude, not retrospectively and in truncated form from the next sabbatical year, so there would be no fixed point of time—with one exception, q.v. inf.—when all the slaves or servants would be released, for the occasion of release might fall at any time. The sabbatical year clearly counts as one of the years of service for the purpose of calculation, despite it being an economically unproductive '*sabbath of rest.*' The exceptional case relates to the Jubilee: Lev 25:8,10-13,39-42, '*And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of the jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shall fear thy God.*' The Jubilee is thus a long-stop or restitution point in which all in Israel are set free. But there is one further consideration: Jer 34:12-14 (with added comment and clarification in square brackets): '*Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, At the end of seven years ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee [or, 'hath sold himself'] and hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.*' This refers to a special case concerning the position of the Jewish people under King Hezekiah, living in invested Jerusalem at the time of the siege by the Babylonians. They were to release all their slaves and servants, under a covenant with God, but as soon as the siege was temporarily lifted, the perfidious people re-enslaved them, breaking the covenant. The outcome was wholly predictable and inevitable, q.v. Jer 34:8-22.

Christ returns to mount of Olives (day of Trumpets—a New Moon):	30.09.27
Yom Kippur / Atonement:	09.10.27
Christ proclaims 40th. Jubilee (Yobel) since 27AD:	09.10.27
Sanctuary cleansed of abomination:	30.10.27
Valley of decision / Armageddon (world's armies destroyed):	(at full moon on 13 th . ²³⁸) 14.12.27
Start of first calendar year, Millennium of Rest:	27.03.28
Duration of Day of the Lord:	700 days
Duration of wedding feast 'in the air':	109 days
Great Tribulation primary duration (shortened days 'for elect' ²³⁹):	666 days
Great Tribulation secondary duration (1,260 less 666):	594 days
Days of darkness:	3 days

Daniel gives off the time of the cleansing of the Sanctuary, *'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days,'*²⁴⁰ ending with what must be a safely inferable removal and cleansing. Cleansing the Temple occurs on a weekly Sabbath, the day following the New Moon.²⁴¹ While travel for a holy purpose on a New Moon is permitted, as seen from the return of Christ on the preceding day of Trumpets, a New Moon, there is no precedent for Temple cleansing during the course of a New Moon. The day following the new Moon is a weekly Sabbath in the year in question, for which there is ample precedent for cleansing.²⁴²

The following two verses allow working back to the time of the recommencement of the offering of the sacrifice, *'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'*²⁴³ This gives the time of the commencement of the Temple sacrifice and the

²³⁸ the full moon occurs in the evening of the 13th. December, but technically within the gambit of the 14th., which corresponds to the 17th. day of the 9th. month of God's sacred calendar, a day that starts at sunset on the Julian calendar's 13th. December.

²³⁹ Mat 24:21,22; the word 'sake' should be deleted as it does not occur in the original Greek text, leaving 'but for the elect.'

²⁴⁰ Dan 12:11

²⁴¹ Sabbath, 30 October, 2027AD cleansing.

²⁴² q.v. sup.; thirty days 'lapse' before cleansing of the Sanctuary will afford the three, frog-like, evil spirits sufficient time and opportunity to claim before unreconstructed man that the returning Messiah is not the true Messiah since He has not cleansed the Temple immediately upon His arrival. It takes a further forty-five days to assemble the armies of the nations and to march on Jerusalem.

²⁴³ Dan 8:13,14

final '*righting*'²⁴⁴ of the site. It also implies a residual precursor of two hundred and fifty days; this, on reasonable presumption, to build and consecrate the Third Temple.

Verse twelve gives the time of Blessedness, which is also the time of The Valley of Decision, being seventy-five days after the consummation of the Day of the Lord with the return of Jesus Christ, and forty-five days after the cleansing of the Sanctuary: '*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*'²⁴⁵

When plotted graphically, what is revealed, the inter-relationship, is matrix-like.²⁴⁶

The same reasoning can be seen in: 'Daniel, however, when mentioning this latter 3½ times or years (i.e., 1,260 days) of Antichrist's universal supremacy, also speaks of two longer periods of 1,290 and 1,335 days, which are universally understood, both by year-day and literal-day expositors, to commence at the same time as the 1,260 days,²⁴⁷ but which extend respectively 30 days and 75 days beyond the end of the 1,260 days. This will be the supplementary interval of Antichrist's overthrow.

For the Angel standing on the river Hiddekel,²⁴⁸ in the last chapter of Daniel, when asked in regard to the predicted "*Time of Trouble, such as never was since there was a nation even to that same time,*" how long it should be, swore a solemn oath that "*it shall be for a time, times, and half a time (i.e., 1,260 days): and when he (Wilful King, previously described) shall have accomplished to scatter the power of the holy people, all these things shall be ended.*" Then he added, "*From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate (i.e., Antichrist's idol image) set up, there shall be 1,290 days. Blessed is he that waiteth and cometh to the 1,335 days.*"

It seems evident from these words that Antichrist's idol image will stand erect in the Jewish sanctuary for one thousand, two hundred and ninety days, and will then be cast out of it, and thus the sanctuary will be cleansed. Hence, the two thousand, three hundred days, which are stated to end with the cleansing of the sanctuary, will also terminate at this same point of time with the one thousand, two hundred and ninety days. In

²⁴⁴ Hebrew: tsadaq.

²⁴⁵ Dan 12:12

²⁴⁶ q.v. 'The Seven Seals of Revelation' spreadsheet.

²⁴⁷ strangely, and utterly illogically, the R.C.G. / W.C.G., in their various attempts at exposition and graphical presentation, had these three time periods (1260, 1290, 1335 days) ending conterminously!

²⁴⁸ Tigris: Hiddekel '*that flows east of Asshur*' is generally identified as such. The Hebrew *Hiddekel* is mentioned in Gen 2:14 and Dan 10:4. The Tigris / Hiddekel river is known as the Idiklat or Diklat in Assyrian, and as the Tigra in Old Persian. Gen 2:10-14 mentions the four rivers of Eden: Pison (Hebrew: piyshown, '*increase*'), Gihon (Hebrew: giychown, '*bursting forth*'), Tigris / Hiddekel (Hebrew: chiddeqel, '*rapid*'), and Euphrates (Hebrew: perath, '*fruitfulness*'). Of these, two are dried up—Pison and Gihon—but their former river beds can still be traced from satellite camera images and ran in almost diametrical opposition from the west (in present day Saudi Arabia, through Kuwait) and from the east (in present day Iran) respectively, to a point just south of the southern end of the Shatt-al-Arab waterway, there joining the other two rivers, making a common confluence of all four (cf. Gen 2:10b; q.v. inf.). Owing to the substantial rise in sea levels since then, this places the garden of Eden substantially in what now comprises the seabed of the Persian Gulf. Therefore a more faithful and useful translation of Gen 2:10 would give: '*A river went forth to Eden to water the garden, parted in four heads.*'

other words, the two thousand, three hundred²⁴⁹ days will not terminate at the same period as Antichrist's covenant seven years, and its latter half of one thousand, two hundred and sixty days of his universal dominion, but will end thirty days, i.e., a month, later. And even then there will be forty-five days more to elapse before the end of the one thousand, three hundred and thirty-five days, and, in fact, of this Age itself. So that the two thousand, three hundred days will terminate forty five days before the End.

Hence the two thousand, three hundred days, terminating thirty days after the covenant seven years, which latter amount to two thousand, five hundred and twenty days²⁵⁰ (i.e., seven times three hundred and sixty days), will necessarily commence two hundred and fifty days, or eight months and ten days after the date of the covenant, which is the starting point of the covenant seven years. For two hundred and fifty added to two thousand, three hundred, is equal to two thousand, five hundred and twenty added to thirty. Or, to express the same thing in another form, as the two thousand, three hundred days terminate forty-five days before the End, and as the seven years, or two thousand, five hundred and twenty days, terminate seventy-five days before the End, therefore the two thousand, three hundred days must begin two hundred and fifty days after the commencement of the covenant seven years, because two hundred and fifty, and two thousand, three hundred

²⁴⁹ Turner, W. H., *The Second Coming of Christ*, Appendix One (with added comment and clarification in square brackets):

'The Puzzle and Problem of the 2,300 Days, Dan 8:13,14,26.

In Dan 8:13,14, a "holy one" asks, "*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?*" Another "holy one" answers and informs Daniel, "*Unto two thousand and three hundred evening-mornings; and then shall the sanctuary be cleansed.*"

Some state the treading down of the Sanctuary for 2,300 days, in Dan 8:13,14,26, refers to Antiochus Epiphanes; others equally confidently affirm that there is no such period in the time of Antiochus, and say it refers to Antichrist in the last days. We read that the Sanctuary is to be "*trodden under foot,*" for "*two thousand three hundred evening-mornings*" before the Sanctuary will be cleansed; that is 2,300 repetitions of the evening and morning sacrifice. The phrase is unique, however. Some say that Scriptures like Gen 1:5 are significant, and tend to confirm that the "*evening mornings*" refer to 2,300 days. Others think that the 2,300 evening and mornings are sacrifices, representing 1,150 days. However, no Hebrew reader would understand it in this way, nor would they make 40 days and 40 nights means 20 days. Leupold states that the 2,300 does not fit historical facts in the time of Antiochus Epiphanes, either in the form of 2,300 days, or 1,150 days, no matter how the facts and figures are juggled.'

The two thousand, three hundred day period, which ends with the cleansing of the Temple, surely also begin with the same, for the sake of symmetry, which is often found in the Scriptures. Daniel's question: '*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?*' suggests that the sanctification occurs within the initial two hundred and fifty days from the signing or confirming of the Antichrist's concordat with the Jews, permitting the building of the Temple, such will be the Jews' haste to bring forward the operation of the Third Temple. Not one day further will be allowed to elapse. Bolstering this contention is the conclusion drawn from an analysis of the actual dates brought out in the year of its completion. The two hundred and fifty days start on 19 July, 2020AD, and terminate on 25 March, 2021AD (both dates inclusive). The following day (a Friday), on the Jewish calendar is a preparation day for their Passover (which coincides with their first day of Unleavened Bread) on 28 March, 2021AD, with a weekly Sabbath intervening. The Sacred Calendar for that year gives Passover falling a month later on 25 April (observed the previous evening).

This, in turn, gives: 2,345 days from completion of the dedication of the Third Temple to Armageddon (2,300 + 45), and 184 days (109 + 75) from 'Christ in the air' to Armageddon.

²⁵⁰ interestingly, 2,520, the number of days to the time of the wedding feast in the air, is the least number capable of being divided by each of the ten digits—zero to nine—without a remainder. It is, therefore, the number of chronological perfection, bringing all to the time of spiritual perfection of the 'elect.'

and forty-five, added together, are equal to two thousand, five hundred and twenty and seventy-five added together.'²⁵¹

Again, even earlier, the very same fundamental sentiment and reasoning is apparent: 'Maramensis, an expositor of extraordinary ability,²⁵² published the following exposition²⁵³ of the two thousand, three hundred days....namely, that the two thousand, three hundred days commence with the restored Jewish sacrifices, and end at the same time as the one thousand two hundred and ninety days. He said—"Now it is evident that the Jews shall of themselves return unto their own land, and re-establish their former religious worship, as far as circumstances will permit them; that, notwithstanding this zeal, they shall yet apostatize; that the 'Little Horn,' a 'king of fierce countenance,' shall arise against them; that this king shall at last be destroyed by Divine power; and that then [sic] Christ shall work '*His short work*' upon the earth, and '*cut it short in righteousness*.'

With regard to the two thousand, three hundred days, the question asked is, '*How long shall be the vision concerning the daily sacrifice, and the transgression* (that is, the apostasy or '*the falling away*,' [sic] as expressed in the Epistle to the Thessalonians) *of desolation*,' to give both '*the sanctuary and the host to be trodden underfoot?*' (Dan viii. 13). The answer is, '*Unto two thousand, three hundred days, then shall the sanctuary be cleansed*.' The meaning of the question, expressed in other words, seems to be this: How long shall be the period comprising these events? namely, the establishment of the daily sacrifice, the declension of the Jews into apostasy, the consequent desolation of the holy places, and the treading under foot of their sanctuary. The two thousand, three hundred days will, therefore, commence with the first administration of the daily sacrifice, and end with the cleansing of the sanctuary.

The one thousand, two hundred and ninety days (as well as the one thousand, two hundred and sixty days—Dan xii. 7,11) both commence with the setting up of the abomination of desolation. What they are to end with is not stated. It seems, however, natural to suppose that there must be some relation between the event that marks the close and that which marks the commencement of any prophetic period. As, therefore, the one thousand, two hundred and ninety days begin with the taking away of the daily sacrifice and the setting up of the abomination of desolation, they will probably end with the cleansing of the sanctuary from that abomination of desolation, and the re-establishment of Jewish [sic] worship. If so, the two thousand, three hundred and the one thousand, two hundred and ninety days have a common termination. The last period mentioned is the one thousand, three hundred and thirty-five days, which begins simultaneously with the one thousand, two hundred and sixty and one thousand, two hundred and ninety days, at the commencement of the unparalleled great tribulation, and of Antichrist's three and a half years of persecuting power, and concludes with a period of

²⁵¹ *Forty Coming Wonders*, pp.92,93 (5th edition, published c.1890AD; first edition published 1866AD)

²⁵² Maramensis, *Investigator*, vol. iii., p.293

²⁵³ in 1834AD

blessedness. *'Blessed is he that waiteth and cometh to the one thousand, three hundred and thirty-five days'* (Dan xii.12)."²⁵⁴

The dates shown in the table above exhibit some additional points of interest:

1. The date of signing or confirming the Antichrist's 'false-peace' covenant with the Jews—Sunday, the nineteenth of July—is the day of the rising of the dog-star Sirius, occult symbol of Satan;²⁵⁵
2. The date for the commencement of sacrifices, taken on the Judaic calendar, is the thirteenth of Nisan, 5781, just in time to observe the Jewish Passover season starting on the twenty-eighth of March that year;
3. Setting up the Abomination in the Temple on Sunday, the thirty-first of December, 2023,²⁵⁶ will allow its presentation to the world immediately before the first of January, the profane world's traditional time for the start of new regimes—in this case, the Great Tribulation;²⁵⁷
4. The ensuing *'flight'* from Judæa,²⁵⁸ *would* occur in mid-winter, but *not* on a weekly Sabbath.²⁵⁹ The wise, of course, will have fled from the coming cataclysm long before the onset of that fateful winter, for they will be fully cognisant of the prophetic timeline being worked out on earth, and be able to read and understand the signs of the time of the end, as the verse, most probably, contains that subliminal message. No one would ever think of fleeing on the Sabbath (and it would have to be a Sabbath rather than a Shabbathown, for, on the latter, flight would be permissible²⁶⁰). Obviously, if one cannot flee on the Sabbath, one must flee beforehand. Similarly, it is contended, that if one dare not flee in the winter, one should flee beforehand, in the summer. In order to do that, one must know the key times and dates; in short, one must be one of the wakeful 'elect'; and,
5. The period of two thousand, three hundred days ends with the cleansing of the sanctuary. While the ultimate profaning of the Temple occurs at the start of the second moiety of one thousand, two hundred and sixty days,

²⁵⁴ *Forty Coming Wonders*, pp.94,95 (with added comments and clarifications in square brackets)

²⁵⁵ known to the Romans as Janitor Lethacus, 'the keeper of hell,' and to Vedic India as 'the leader.'

²⁵⁶ from Dan 8:12 it appears that God gives up the Temple and its sacrifices into the hand of the Antichrist, as not owning or acknowledging the worship so rendered *'by reason of transgression.'*

²⁵⁷ on the proposed *World Calendar*, q.v. inf., 1st January would *always* be a Sunday; dies solis, the day of the sun.

²⁵⁸ Mat 24:20

²⁵⁹ q.v. 'The Seven Seals of Revelation' spreadsheet.

²⁶⁰ Hebrew: Shabbath, properly, means *'ceasing.'* The weekly Sabbath and the day of Atonement are referred to in Scripture as Shabbath Shabbathowns, or, more meaningfully in English, *'ceasing, of ceasing,'* importing a complete prohibition of all forms of work. Shabbathowns, such as the other annual holy days—save Passover, which has a classification of its own, q.v. inf.—are *'of ceasing,'* further defined in Lev 23:7,8 as the prohibition of servile work (but not all forms of work, cf. 'Permissible on Sabbaths' in Appendix) on the first and last days of Unleavened Bread, with the same prohibition found in v.21 for Pentecost, in vv.24,25 for the day of Trumpets, and in vv.34-36 for the first day of Tabernacles and the eighth or Last Great Day. The weekly Sabbath's designation Shabbath Shabbathown gives a clear inference as to what is to be done when a new moon or annual holy day Shabbathown lands on a weekly Sabbath, where the weekly Sabbath restrictions take precedence.

the Temple can be viewed by Judæo-Christians as profaned from the start of the two thousand, three hundred days since it will operate under Pharisaic / Rabbinic control (until the Antichrist's ultimate and utter profaning), keeping the sacrifices and festivals / feasts on the basis of the Judaic calendar.

Witnesses / sealing / great multitude

When the above timetable²⁶¹ is considered in the context of the spreadsheet,²⁶² if the fundamental hypothesis be correct—and its accuracy and lock-fit suggests strongly that it is—then it is possible to establish the dates of the arrival, death, and resurrection of the two witnesses, as the *'third woe'* immediately follows upon their death and resurrection.

In light of their being presaged in the waveloaves,²⁶³ Pentecost will be the time of their resurrection. Working back through the three-and-a-half days of their lying slain in Jerusalem, *'And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them,'*²⁶⁴ together with the duration of their witness, given in, *'And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and threescore days, clothed in sackcloth,'*²⁶⁵ the following dates can be adduced. These indicate that the two witnesses are scheduled to start their witnessing three-and-a-half days before the time of the setting up of the Abomination of Desolation (with the onset of the Great Tribulation proper the next day):

Event	Ad finem 2027
Start of 1,260 Days Witness:	27.12.23
Sealing of the 'Elect':	31.10.25
Death of the Two Witnesses:	09.06.27
Their Resurrection:	13.06.27

The time after the death and resurrection of the two witnesses until the return of Christ to the mount of Olives, from Pentecost to the day of Trumpets in that year,²⁶⁶ is one hundred and nine days. This time exhibits two characteristics: Firstly, it cannot have been counted in the prophecy known as the *Days of Daniel*,²⁶⁷ in much the same way as the seventy years reprise of missed land-Sabbaticals was not counted by God.

²⁶¹ q.v. sup.

²⁶² 'The Seven Seals of Revelation' spreadsheet.

²⁶³ waved at Pentecost.

²⁶⁴ Rev 11:11

²⁶⁵ Rev 11:3

²⁶⁶ 2027AD

²⁶⁷ q.v. inf.

Secondly, it lies beyond the second moiety²⁶⁸ of the Beast's demonical power which commences the Great Tribulation and which spans the fifth and sixth seals, the first six trumpets of the seventh seal, including the first and second woes.²⁶⁹ Whilst not every one of the individual durations of each element of this timeframe are given in the Bible,²⁷⁰ the primary period of the Beast's power has been taken as six hundred and sixty six days²⁷¹—this being the primary and main period of the Great Tribulation—with the secondary period, covering all other events up to the end of the second woe, providing the balance: five hundred and ninety-four days. This is speculative, admittedly, but it should be noted that as the first woe lasts one hundred and fifty days, and the second three hundred and ninety-one days (totalling five hundred and forty-one days), the actual division cannot possibly be far removed, and given the ramifications²⁷² of a primary period of the Tribulation based on the Beast's number, it appears to be well-founded. The difference in these two aggregates, fifty-three days, would cover the sixth seal—sometimes termed 'the heavenly signs' of three days²⁷³—and the '*about half an hour*' silence in heaven, with the first four trumpets of the seventh seal aggregating to the final fifty days thereof. Further, the duration of the sixth seal—three days—permits calculation of the date of the sealing of the 'elect.' This would occur six hundred and sixty-nine days²⁷⁴ after the completion of the first moiety one thousand, two hundred and sixty days, giving the date of sealing as 31 October, 2025AD.²⁷⁵

The three days of darkness—extracted from the spreadsheet, extending over 28–30 October, 2025AD²⁷⁶—will make it extremely difficult for the occult powers to assemble the desired masses of human victims for ritual sacrifice on the day of Savan, the 'lord of the dead,' commonly called Hallowe'en, the greatest of the eight annual occult high-festivals of human sacrifice. Not only that, on the very day that the Antichrist and his occult devotees would wish to gorge themselves in the mass sacrifice of God's 'elect' on the first day after the period of darkness—Hallowe'en, that year—they are thwarted by the Lord's divine sealing, finding that all God's people have been rendered utterly unassailable.

²⁶⁸ 1,260 days

²⁶⁹ cf. 'The Seven Seals of Revelation' spreadsheet.

²⁷⁰ viz., the days of darkness, taken as three days by commentators, is not mentioned specifically in that number in Scripture, although there is a precedent, perhaps, in Ex 10:22b, '*and there was a thick darkness in all the land of Egypt three days.*' Prophetically, Egypt stands for sin.

²⁷¹ based on the number of the Beast: '666'; Rev 13:18c.

²⁷² q.v. 'The Seven Seals of Revelation' spreadsheet.

²⁷³ taken as three by commentators; q.v. sup.; the Bible does not give a specific duration for each of the seals, trumpets, and vials. Of particular interest here is the likely duration of the sixth seal, for, with that in place, it would be possible to calculate the duration of the Day of the Lord. Estimates of the duration of the sixth seal usually come from extremely unreliable sources, it must be said. Marian visions and apparitions quite often allocate three days to this event, often termed 'the three days of darkness when devils will roam the earth,' q.v. prophecy of the Blessed Anna Marie Taigi. Due to the demonic provenance, these time estimates have always been discounted, but there is at least some biblical precedent, perhaps tenuous but unlikely so, in the plagues of Egypt, where the thick darkness plague—that prior to the death of the firstborn—lasted for three days, cf. Ex 10:21-23.

²⁷⁴ i.e., 666 + 3 days.

²⁷⁵ a date vested of considerable occult significance, q.v. inf.

²⁷⁶ q.v. 'The Seven Seals of Revelation' spreadsheet.

But there is more to the matter than even this. When three days are ascribed to the sixth seal in the spreadsheet,²⁷⁷ the Duration of the Day of the Lord can be calculated:

Secondary period of Tribulation:	594
Days not counted, extending beyond the last (Pentecost to Yom Teruah, 2027):	109
<u>Less</u> Duration of sixth seal:	<u>-3</u>
TOTAL (in days):	700

Seven hundred days for the Day of the Lord would be apposite, for seven is the number of completion. It is also of greater duration than that permitted to the Beast as the primary period of the Great Tribulation; evidence of the superiority of God's retribution.

Chapter seven notes when the '*day of the Lord*' commences: '*For the great day of his wrath is come; and who shall be able to stand?*'²⁷⁸ This happens after the completion of the sixth seal, the 'heavenly signs.' The Day of the Lord comprises the entire of the seventh seal, which itself is sub-divided into seven trumpets, the last of which is further subdivided into seven vial plagues. That the Day of the Lord cannot be a literal twenty-four hour day is obvious: the fifth trumpet itself lasts for one hundred and fifty days,²⁷⁹ and the sixth for three hundred and ninety one days.²⁸⁰ The Greek translated '*day*,'²⁸¹ in relation to the latter also means a '*period*' or '*time*,' and gives a better sense of the time involved.

The primary period of the fifth seal, the Great Tribulation, is the foreshortened one, else the 'elect' would be completely extirpated, and all mankind would be allowed to perish as a result, for they would be worthless in God's eyes.²⁸² The foreshortened period only applies to the 'elect'—the one hundred and forty-four thousand of the tribes of Israel²⁸³ who are to survive the Great Tribulation. After the expiry of six hundred and sixty six days it follows that the Beast cannot hurt them, although their actual sealing does not come until after the completion of the sixth seal, the heavenly signs. The balance of those one thousand, two hundred and sixty days—five hundred and ninety-four days—sees the Beast waging war on the great multitude who come out of all nations, and kindreds, and tongues, termed the 'intermediate peoples,' who purify themselves during the course of the Great Tribulation, and who do not accept the mark of the Beast, nor worship him, nor his image. Near the end of the second moiety, the two witnesses are martyred, and, three-and-a-half days later, at

²⁷⁷ q.v. 'The Seven Seals of Revelation' spreadsheet.

²⁷⁸ Rev 7:17

²⁷⁹ Rev 9:1-12

²⁸⁰ Rev 9:13-21

²⁸¹ Greek: hemera.

²⁸² q.v. sup.

²⁸³ save for Dan.

the end of the second moiety, they are resurrected. Their martyrdom completes the prescription; no more of the 'elect' or 'intermediate peoples' are to be killed by the Beast.

Further considerations

Continuing in the matter of foreknowledge of these events, once the covenant is confirmed between the Antichrist and a substantial part of the Jews or their officers,²⁸⁴ all will know, or should know, that the Messiah will return to the mount of Olives in a further seven years, each of three hundred and sixty days: two thousand, five hundred and twenty days, and to the duly cleansed Temple in the same plus thirty days: two thousand, five hundred and fifty days, but allowing for a period of one hundred and nine days for the wedding supper *'in the air'* intervening between the end of the two thousand, five hundred and twenty days and the start of the thirty days.²⁸⁵

Despite the views of some expositors, the tract, *'and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined,'*²⁸⁶ refers only in small part to the destruction of Jerusalem and the Temple by the Roman army under Titus.²⁸⁷ The prince that shall come, the Antichrist, will be of the same people as the Roman Empire: the latter day, final rising of the empire. In other words, the Antichrist will be the civil head or king of the last eruption of the Holy Roman Empire. Hence it is manifest that some prince of the Holy Roman Empire *'that shall come'* is the very person who will confirm a covenant with the leaders or bulk of the Jews for a period of seven years. No such covenant could have been made before the destruction of the Second Temple as, in the regular order of prophecy, it is detailed as taking place after its destruction and, moreover, it is described as occurring seven years before the consummation, or end of this dispensation.

Hitherto, there is no record in history of any such covenant being made or confirmed, and in any case it would have to have been followed three-and-a-half years later by the abolition of the restored sacrifices in the middle of the seventieth week, and by the consummation upon its termination. Thus it is yet to be covenanted. And the *'prince that shall come'* who shall confirm it, although only a *'little horn,'* or comparatively minor sovereign, at the commencement of his career, will have risen to become the Great Antichrist and head of the Holy Roman Empire by the time of those fateful seven years.

Many expositors, especially in the nineteenth-century, viewed the Antichrist, in the final negotiations leading to the covenant, as seeking to present himself to the Jews as their long-awaited Messiah—and thus concluding that he must of necessity be Jewish—while simultaneously seeking to present himself to the

²⁸⁴ Rashi's interpretation, inter alia.

²⁸⁵ q.v. 'The Days of Daniel' and 'The Seven Seals of Revelation' spreadsheet.

²⁸⁶ Dan 9:26

²⁸⁷ 70AD

Moslems as the Mahdi. Although this is conjecture on the part of the necessity of being Jewish, it is certainly within the bounds of possibility, but it is wildly astray concerning the Mahdi (who will be his adversary), the prophesied *'king of the south.'*²⁸⁸

The Antichrist, at the very least, must portray himself as being of Jewish descent. Doubtless, the final outcome will involve much manoeuvrings precedent. He will be very complex character indeed.

Two thousand, three hundred days

The greater part of expositors have eschewed the belief that the two thousand, three hundred days are, in reality, restricted to that number of evenings and mornings, viz. one thousand, one hundred and fifty days. The Laodicean church has adopted it, however, while simultaneously being unable to reconcile it with the latter-day prophecies contained in 'The Days of Daniel.' *'Then I heard one saint speaking; and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trampled underfoot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed.'*²⁸⁹ *'And the vision of the evening and morning which were told is true: wherefore shut thou up the vision; for it shall be for many days.'*²⁹⁰ Here the vision of the two thousand, three hundred days is termed *'the vision of the evening and the morning.'* Slotki comments on these verses: 'The numeral refers to the number of times the twice-daily offerings will be omitted, giving a total period of 1,150 days.'²⁹¹ At the end of this 'restricted' period the sanctuary was to be *'cleansed'* or *'justified.'* That the prophecy is dual is widely acknowledged, as the extension, *'he shall also stand up against the Prince of princes; but he shall be broken without hand,'*²⁹² indicates. This stand against the Prince of princes, Christ, did not occur with Antiochus Epiphanes, but it will occur in the day of the Beast. But will the period immediately before that final cleansing be but one thousand, one hundred and fifty days?

The fundamental problem for those expositors who claim that the duality is defined purely in terms of one thousand, one hundred and fifty days, comes in two ways:

1. The restricted days conflicts with the word of God on the matter contained in, *'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two*

²⁸⁸ q.v. sup.; the Masih ad-Dajjal, meaning 'the deceiving or imposter Messiah,' is an evil figure in Islamic eschatology. He is to appear near the end, pretending to be the Masih (Messiah), and corresponds, directly, with the Antichrist of Judæo-Christianity. Armilus is the nearest Judaism comes to this, for the Jews will be eager supporters of the Antichrist.

²⁸⁹ Dan 8:13,14; Hebrew: tsadag, 'cleansed,' also means 'righted'; Revised Standard Version (R.S.V.) reads, *'For two thousand and three hundred evenings and mornings.'* For the word 'days,' a footnote in many Bibles reads, *'literally evening-mornings.'*

²⁹⁰ Dan 8:26

²⁹¹ Slotki, Dr. Judah J., *The Jewish Soncino Commentary on Daniel*

²⁹² Dan 8:25

*hundred and ninety days.*²⁹³ One thousand, one hundred and fifty days is not one thousand, two hundred and ninety days: it conflicts; and,

2. In 'The Days of Daniel,' any attempt at plotting back one thousand, one hundred and fifty days from the time of cleansing of the Temple arrives at a date which implies that the sacrifices will continue for one hundred and forty days beyond the time when they will have been stopped by the covenant breaking activities of the Beast. Again, this is clearly in conflict both with prophetic revelation and reason. This is more than tacitly admitted by at least one Laodicean expositor when seeking to extract the hypothesis from the difficulties with the words: 'But the fulfilment of this prophecy in the latter days will not again be for one thousand, one hundred and fifty days, but for one thousand, two hundred and ninety days, according to Daniel.'²⁹⁴

The prohibition placed on the daily sacrifice by Antiochus Epiphanes²⁹⁵ during which two thousand, three hundred evening and morning sacrifices were allegedly lost, giving one thousand, one hundred and fifty days²⁹⁶ does not mesh with the historical record, nor does it prescribe the exact detail of the days of the end. While one thousand, one hundred and fifty days conflicts with later prophecies in Daniel, two thousand, three hundred days meshes synchronously with prophecy and the graphic exposition of same shown in 'The Days of Daniel.' Thus the use of the word '*days*' after the two thousand, three hundred is correct.²⁹⁷

Finally, concerning the destruction of '*Babylon the great*,' Rome, on the day of the completion of the seventh vial. This destruction is, as it were, tripartite and comprehensive: city, empire, and church.²⁹⁸ The given calendar year of destruction—on the basis of the fall of the fifth and seventh vials, and the attendant detail—gives the projected date of destruction of the seat of the Beast, Rome:²⁹⁹ 30 September, 2027AD.

Accuracy

God's sacred calendar gives off many interesting and very specific dates in matters eschatological. The accuracy is astounding,³⁰⁰ for the entire is based on predictable relationships of the sun and moon. Since nowadays these can be determined to accuracies of about one minute or less, a proper understanding of the sacred timeline given off in the Bible leads to the exposition of key dates in the plan of God.

²⁹³ Dan 12:11

²⁹⁴ again, Dan 12:11

²⁹⁵ 167–164BC

²⁹⁶ Josephus gives it as three years and six months (presumably 1,278 days or somewhere thereabouts, depending on the vagaries of any backward reflection of the then Jews' manipulated calendar); cf. Josephus, *Wars of the Jews*, 1.1.32.

²⁹⁷ Latin: *ecce signum*, 'behold the proof.'

²⁹⁸ Rev 16:10,17:15-18,18:1-24

²⁹⁹ 'The Seven Seals of Revelation' spreadsheet.

³⁰⁰ unlike all other calendars, the sacred calendar does not lose time.

The time of Christ's alighting on the mount of Olives, on 30 September, 2027AD,³⁰¹ will be the time of the dark lunar conjunction³⁰² that day, the feast of Tabernacles, 02:36 Universal Time, or 05:36 Israel / Jerusalem local time,³⁰³ which at that time of the year is Jerusalem Daylight Saving Time (J.D.S.T.).³⁰⁴ It will also herald the supernatural close to the existing, chaotic, secular world order.

The time of His alighting on that day, brought out above, is consistent with what can be gleaned from a comparison of two relevant verses in Malachi and Mark: *'shall the Sun of righteousness arise with healing in his wings,'*³⁰⁵ and, *'Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.'*³⁰⁶ Sunrise on that day, at Jerusalem, occurs at 06:32 local J.D.S.T. (03:32 U.T.C.). The first rays, therefore, would be visible just under one hour earlier, at the time of the dark lunar conjunction.

The 'cockcrowing' does not mean a literal cockcrow. Here—and as used by Christ to Peter, *'The cock will not crow, till you have denied me thrice'*³⁰⁷—it refers to the twice repeated Roman trumpet call signalling the changing of the guard, first at the Roman third watch at midnight, and then at the fourth, at three o'clock in the morning. These two watch trumpets were called the 'cockcrowings,' with the actual military trumpet or bugle being known as the 'Gallus,' meaning 'cock' or 'crower.'

³⁰¹ q.v. 'The Seven Seals of Revelation' spreadsheet.

³⁰² the dark lunar conjunction is one of two lunar syzygies, the other being the full moon.

³⁰³ the local time meridian in the Israeli time zone is based on Cairo, in Egypt. Cairo Time / Jerusalem Standard Time is 2 hours ahead of Universal Time (U.T.C.): (U.T.C.+2). The Jerusalem meridian is actually 2 (+1 for J.D.S.T.) hours, 29 minutes ahead of the Greenwich meridian on that day, but only 2 (+1 for J.D.S.T.) hours on a time zone basis. Since the conjunction time is expressed in both U.T.C. and local Cairo / Jerusalem Time in published astronomical data, and since Israeli summer time ends on 10 October that year (based on data available at the time of writing, but from 2013AD, the state of Israel will use the European Union's adjustment date in late October to end their daylight saving time. This does not affect the calculations herein), a one hour adjustment for the difference between what is, in fact, Cairo time (2 hours ahead) and U.T.C. / G.M.T. / true local time need be made, as seen above, giving the local time as 5:36am (Dark lunar conjunction, 30 September, 2027AD, occurs at 05:36 Jerusalem—actually Cairo time; or 03:36 U.T.C.). No adjustment need be made for the 29 minutes mentioned above, as the conjunction is a specific point in time, and is accurately reflected in the Cairo / Jerusalem and U.T.C. data.

³⁰⁴ up until 2012AD, the end of Daylight Saving Time in Jerusalem appeared to fluctuate between 4 and 9 days after the Hebrew calendar's rosh hashanah, 1 Tishri. In 2027AD, rosh hashanah falls on 2 October on the Hebrew calendar, and, as such, would have removed any consideration of the effect of the end of D.S.T. from the calculations for 30 September that year. The later adjustment, from 2013, whereby the state of Israel is to use the European Union's adjustment date in late October to end their daylight saving time further removes any doubt.

³⁰⁵ Mal 4:2b

³⁰⁶ Mark 13:35; Greek: proi, translated '*morning*,' actually means '*at dawn*,' the first rays of light before sunrise. Mark 13:33, '*Watch*,' Greek: agrypneo, means '*stay awake*.' Mark 13:35,37: '*Watch*,' Greek: gregoreo, means '*pay strict and close attention*,' in contraposition to v.36, '*lest coming suddenly he find you sleeping*.' Also in Luke 12:35, '*Let your loins be girded about, and your lights burning*.' The key, in the hour of His return, is staying awake. In short, be ready!

³⁰⁷ John 13:38

Not awake

The Jews will not be awake, watching, and ready. According to the operation of the Judaic calendar (a subset or offshoot of the ancient pagan Babylonian calendar), the first day of Yom Teruah can fall only on the second, third, or fifth day of the week, or on Shabbat. It can never fall on the first, fourth, or sixth day of the week. This regulation is an ordinance of Chazal.³⁰⁸ That regulation or ordinance came from man, not from the Bible: 'Chazal, our sages, teach us that we are not to sound the shofar on Shabbat in accordance with the above passage from Vayikra.³⁰⁹ This pasuk indicates that the shofar is not sounded but commemorated. This is in accordance with the understanding that [the Jews] do not carry even a shofar from a private domain to a public domain on Shabbat.'

The Jews will not intend sounding the shofar on their calendar's Rosh Hashanah / Yom Teruah, for it falls on a Sabbath.³¹⁰ Since the dark lunar conjunction falls on Thursday 30 September, 2027AD, at 05.36, the Jewish postponement rules delay their observance until 02 October, through a day lost awaiting the sighting of the first visible crescent, and a further day owing to the Jews' 'not on a Friday' ordinance.

Therefore the Jews will not be expecting the return of the Messiah for numerous reasons, including calendar ones. In any event, the Jews' shofar, were it to be sounded then, would be two days late. By their intention of not sounding it at all until the following day,³¹¹ they will be utterly ignorant of the time of the Second Coming at the mount of Olives.

Doubly unexpected?

There is a text that might well have some import here, and it is found in Matthew: *'Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.'*³¹² The postulated date³¹³ shows the day for the return of the Messiah at a time, or hour that certainly would not commend itself automatically to the minds of the Jews, or, at least, the followers of ultra / Orthodox Judaism. Should the day of Trumpets happens to fall on a weekly Sabbath, then, as noted, according to their tradition, shofars and trumpets are not blown, but are blown on the following day, for even in the Holy Land, again according to their tradition, the Jews keep a 'double' Rosh hashanah. The years in the schematic Judaic calendar, until 2030AD, when weekly Sabbath and Rosh hashanah conjunctions occur are: 1999, 2000, 2002, 2003, 2006, 2009, 2020, 2023, 2026, 2027, and 2030. So, to ultra / Orthodox Judaism, 2027AD is a year when the Messiah most certainly is not expected. When the

³⁰⁸ Chazal, meaning 'Our Sages'; deriving from an acronym standing for Hakhameinu Zikhronam Liv'rakha.

³⁰⁹ viz., Leviticus.

³¹⁰ 2 October, 2027D

³¹¹ 3 October, 2027AD

³¹² Mat 24:44

³¹³ q.v. sup.

postponement and leap year corrections are effected for that year, returning the date to conform to God's sacred calendar, the projected date does not even land on the Judaic Rosh hashanah—it is two days earlier—and thus the Messiah will be doubly unexpected, as it were. In addition, Christ's return will be *'in the air,'* in the first instance, for Christ will return to the house of God: *'the house of God which is the church of the living God.'*³¹⁴ That will occur at Pentecost. Very few indeed will be expecting a first sighting at such a time.

Time of blessedness

Christ will marry the church—the direct descendant, in church form, of the nation of Israel, whom He divorced and for whom He gave His life. *'Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb....These are the true sayings of God.'*³¹⁵

The *'time of blessedness'* described in Daniel³¹⁶ is here pictured as that timeframe encompassing attendance at His marriage ceremony and the subsequent return to the mount of Olives with the Messiah as part of His kingdom, to see the overthrow of Satan's forces in the Valley of Decision. Not many will enter into the kingdom at this time, and, hence, not many will attend: a few here, a few there, as seen in Jeremiah, *'Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.'*³¹⁷

The wedding shall be *'in the air,'* prior to the return to Jerusalem, in Zion, which will be called the throne of the Lord. In the aftermath, *'At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.'*³¹⁸

Some might be prompted to contend that a wife who is divorced is not free to remarry, at least until the death of her husband. But even here Holy Scripture proves unassailable: Christ not only died, He died for His church, His *'wife,'* and, as a result, she is free. And so Christ, Israel's husband, died, not only to redeem Israel, and usher in the free availability of the Holy Spirit, but also to render Israel free to remarry. This is love unsurpassed. Christ's first coming was to redeem; not to restore. The complete restoration comes with the implementation of the New Covenant, confirmed at the marriage ceremony described in Revelation chapter nineteen.

³¹⁴ I Tim 3:15c

³¹⁵ Rev 19:7,8

³¹⁶ Dan 12:12

³¹⁷ Jer 3:12,14

³¹⁸ Jer 3:17

Some legalists, seeking to substantiate their own predilections, attempt to divide the Law into 'convenient and discreet elements,' by saying, for example, that the statutes and judgements and sacrifices were shadows, and no longer apply, while only the Ten Commandments represent God's love towards man. But this is mere dissembling, and a seeking after the smooth and palatable, and not the truth, for, as will be seen, the Law is a coherent whole, and is not subject to man's whims. When Christ accused the scribes and Pharisees of being *'hypocrites'*,³¹⁹ the word used in Greek means '*dissemblers*,' amongst other things.³²⁰ Christ also said, *'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'*³²¹ Most certainly the Law is extant, and Christ, in accordance with the Law, marries His Bride. There is no infraction.

Finally, to round off those participating in this *'time of blessedness,'* there is also *'the great multitude out of all nations,'* who received not the mark of the Beast, or worshipped him, or his image, *'who came out of the great tribulation,'* and whom *'the Lamb clothed with white robes.'*³²² These wait until after the one thousand, three hundred and thirty-fifth day, for they do not attend the wedding. They are not immortal, and will not become so until after their death and the second resurrection at the end of the Millennium of rest. Pending that, they stand before the throne of the Lamb, mortal, for they have been purified *'in the blood of the Lamb,'*³²³ and they shall serve there Him day and night.

Great supper

The parable of the great supper,³²⁴ found in slightly differing forms in Matthew, where it is described as a *'wedding supper'* for the son of a king,³²⁵ and in Luke, where a *'certain man'* made a *'great supper,'*³²⁶ refers to a rather complex interlocking of a number of events and appeals to attend. In Matthew, the king makes two attempts to summon his guests, who refuse, and then a wider appeal at large.³²⁷ Here Christ was reviewing the depressing lack of interest in God's invitation exhibited by the nations of Israel and Judah down through the ages, and rehearsing the soon-coming general call to all, including the Gentiles, to come and enter the kingdom

³¹⁹ Luke 11:44; Greek: hupocrites.

³²⁰ the covert and deadly nature of the Pharisees' beliefs and practices is well described by the acting analogy. In those days, the word 'persona' did not have the connotation of personality that it does today. The persona was, in fact, a mask worn by actors when playing on the stage. It served to hide their real identity.

³²¹ Mat 5:17,18 (sublinear emphasis added)

³²² Rev 7:9-17

³²³ Rev 7:14

³²⁴ Mat 22:2-14; Luke 14:16-24

³²⁵ Mat 22:2,3; likely that this is an account of a different telling of the parable than the account given in Luke, q.v. inf.

³²⁶ Luke 14:16; two parables on the same topic rather than two accounts of the same parable, cf. sup.

³²⁷ Mat 22:3,4,9

and participate in the feast. The phrase '*both bad and good*'³²⁸ used to describe the condition of this latter grouping is wildly astray, for it should read '*both hard-pressed and upright*.'³²⁹ The purview then is the entire timespan over which man may gain entry to the kingdom, and highlights the widespread indifference or open hostility to it, especially evident in Judæa at the time.³³⁰ In Luke, there are two biddings,³³¹ the first achieving nothing, with the bidden guests offering but one excuse after another. 'That which exhibits the true character of these men is their actual treatment of a present invitation; not what they said about it, not the flattering terms in which they replied to the host, but their conduct when summoned to come now to the feast.'³³² 'And yet do you not constantly find men speaking of the necessity of postponing God's will and work to the world's business? Do not men on all hands betray that inwardly they put earthly possessions first, God second? They profess to be compelled to do so, and to be sorry they are compelled; and do not see that nothing compels them but their own likings and will,'³³³ for that is their driver, and that is their compulsion. The ensuing general call is made under the express command '*to compel*'³³⁴ attendance, that '*my house may be filled*.'³³⁵ That compulsion is not one enforced by force or violence, or driven by indifference or base carnal choice. Rather, it is an edict uttered in love.³³⁶ Since the house is filled, the terminus ad quem³³⁷ is the same as in Matthew.

³²⁸ Mat 22:10c

³²⁹ Greek: poneros and agatuos respectively; *Gill's Exposition of the Entire Bible*, on Mat 22:10 notes that: 'The Persic version has '*both known and unknown*,'" which gives an interesting slant on the matter.

³³⁰ the gospel of Matthew is primarily structured for the Jews.

³³¹ Luke 22:17,23

³³² Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.92

³³³ Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.94

³³⁴ Barclay, William, *The Gospel of Matthew*, Vol. 1, p.168:

'The word used for '*to compel*' is the verb aggareuein, and aggareuein is a word with a history. It comes from the noun aggareus, which is a Persian word meaning 'a courier.' The Persians had an amazing postal system. Each road was divided into stages lasting one day. At each stage there was food for the courier and water and fodder for the horses, and fresh horses for the road. But, if by any chance there was anything lacking, any private person could be impressed, compelled into giving food, lodging, horses, assistance, and even into carrying the message himself for a stage. The word for such compulsion was aggareuein.

In the end the word came to signify any kind of forced impressment into the service of the occupying force.'

The usage in Luke, however, does not import forced impressment or, indeed, Roman Catholic tyrannicide / murder.

The corresponding texts to this act are Mat 24:40,41 and Luke 17:34-36, where, variously, one is taken and the other left. They are '*taken*,' Greek: paralambano, which actually means '*to take an associate or companion to oneself*.' They have no say in the matter; they must go, and that constitutes a form of compulsion. At that time, they will have been in hiding, fearful of what is happening, and they must be '*taken*.' This is not a reference to Christ's return in the air for the dead in Christ and the elect then alive, but to a later event, at the time of His coming in all-conquering power to the mount of Olives, q.v. inf. It is at that time that the 'intermediate people', q.v. inf., are taken to be with Him in the Holy Land. They are not raised immortal. They remain mortal. And they are taken to be with their victorious Christ.

Luke 14:23, '*And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*'

³³⁵ Luke 14:23d

³³⁶ 'There is one sentence in this parable that has been sadly misused. "*Go out*," said the master, "*and compel them to come in*." Augustine used that text as a justification for religious persecution. It was used as a defence, and even a command, to coerce people into the so-called Christian faith. It was used as a defence for the Inquisition, the thumb-screw, the rack, the threat of death and imprisonment, the campaigns against the heretics, for all those things which are the shame of mainstream, visible Christianity—in short, [Roman Catholic], repugnant, satanic, and vile. Jesus does

It follows that included in this vast scope of time are the following:

1. The unheeding guests originally bidden;
2. The firstfruits, the 'elect';
3. The 'intermediate people,' *a great multitude*;³³⁸ and,
4. An even greater multitude of all nations and peoples at the last.

It also follows that there will be two suppers / feasts of God's people,³³⁹ and very possibly three:³⁴⁰

1. The wedding supper of the Lamb with the 'elect' in the air;
2. The great feast with the 'intermediate people' conjoined, to be held at Jerusalem;³⁴¹ and,
3. A feast at the consummation of all things, in the New Jerusalem, involving all God's people.³⁴²

These complete the plan of God for the redemption and elevation of man by ingathering.

not coerce, He invites. Beside it we should always set another text—'*The love of Christ constrains us.*' (II Cor 5:14). In the Kingdom of God there is only one compulsion—the compulsion of love.'

It must be added that Judæo-Christianity is entirely pacific: Mat 5:43-48 constrains us to '*love our enemies.*' We are not to kill them, or anyone else for that matter. Christianity is not violent; Christianity is not repressive; and Christianity is not murderous and inquisitorial. It cannot be. With love, it simply cannot be.

³³⁷ the terminal or destination.

³³⁸ Rev 7:9-17, 19:7-9

³³⁹ the parable of the wedding garment refers principally but not solely to the wedding supper or early meal '*in the air*' at the time of the Second Coming, but also includes the great feast thereafter.

Dods, Marcus, *The Parables of Our Lord, as recorded by St. Luke*, p.87:

'In the parable of the great supper, Luke 14:16-24, the Pharisee knew it was good to enter the kingdom of God.

"Blessed," he says. "is he that shall eat bread in the kingdom of God."

³⁴⁰ the third, exhibiting a certain symmetry with the three *shalosh regalim* feasts, would be at the 'wedding,' q.v. inf., when God the Father comes down, with the New Jerusalem, to dwell with the Lamb, among His immortal people, Rev 21:2,3.

³⁴¹ Rev 19:7-9

³⁴² Rev 21:2,9,10