

Daniel's Seventieth Week

The prophecy of the 70 weeks given to Daniel has been studied through the centuries to determine its application to end times events. Today, Daniel's 70th week is used to support a seven-year timeline for the rule of the antichrist. The popular interpretation of Daniel 9: 24-27 is that at the beginning of this period the antichrist makes a seven-year peace treaty with Israel, allowing her to rebuild the temple. After three and a half years, the antichrist breaks the treaty and stops the sacrifices. He places the 'abomination of desolation' in the newly rebuilt temple, ruling for another three and a half years until Jesus returns.

"Seventy sevens are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most holy. Know and understand this: from the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler comes, there will be seven sevens, and sixty two sevens. It will be rebuilt with streets and a trench, but in times of trouble. After the sixty two sevens, the Anointed One [Messiah-KJV] will be cut off and will have nothing. The people of the ruler [prince-KJV] who will come will destroy the city and the sanctuary. The end will come like a flood: war will continue to the end, and desolations have been decreed. He will confirm a covenant with many for one seven, but in the middle of that seven he will put an end to sacrifice and offering. And one who causes desolation will place abominations on a wing of the temple until the end that is decreed is poured out on him."
(Daniel 9: 24-27 NIV)

The foregoing scenario finds almost universal agreement on several points. It is generally agreed that a week, or "seven" is the equivalent of seven years, and that these are not necessarily consecutive time periods. Most commentators believe the first sixty-nine weeks ended around the time of Christ's crucifixion, with around a two thousand-year gap between the crucifixion and the start of the seventieth week. Most also believe that the destruction of Jerusalem in AD 70 fulfilled the first half of the 70th week, but only as a type, or foreshadowing, of a future destruction of a rebuilt temple at the end of the age. However, this has not always been the accepted interpretation of Daniel's vision.

The people of the prince (Titus, son of Emperor Vespasian) did in fact destroy Jerusalem, stopping the sacrifices after approximately three and a half years of tribulation, fulfilling the first half of the 70th week. For most of church history, it was believed that both halves of Daniel's seventieth week were fulfilled between AD 67 and 74. However, this historicist belief in a completed 70th week is not a very sound one. During the three and a half years following Jerusalem's fall, nothing noteworthy occurred that would have fulfilled the angel's statement of the purpose of the 70 weeks: "... for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy." Titus returned home with 30,000 captives in the fall of AD 70, and Israel mourned her devastation. Israel still has not recognized Jesus as her Messiah, so there is obviously more to come before the vision is completed. It is as if prophetic time just stopped with the destruction of Jerusalem.

Because of the accepted idea that the 70th week is a consecutive seven-year period, the natural result of discarding a first century fulfillment of this passage is the belief in a future

seven-year fulfillment. This is why Jerusalem's siege and fall in AD 70 is widely believed to be only a foreshadowing of the first half of a seven-year tribulation yet to come. In this popular scenario, the antichrist will destroy the city and its rebuilt temple, once again scattering the Jews from their homeland halfway through a seven-year long tribulation. There are, however, numerous aspects of this interpretation of Daniel 9 that do not stand up under investigation. These are presented under the following five headings: A) The Making of the Covenant, B) Destruction of the Temple, C) Confirmation of the Covenant and the End of Sacrifice, D) The Identity of the Desolator, and E) Additional Considerations.

A. The Making of the Covenant: *"After the sixty two sevens, the Anointed One will be cut off and will have nothing [... shall Messiah be cut off, but not for himself...KJV]"*¹ (v. 26a). This verse does more than just establish a timeframe for the crucifixion. In addition to describing someone's death, the word "cut off" (Heb.: *Karath*) used in the original text also denotes the cutting or slaying of a sacrifice used to make a covenant. Since making the New Covenant was Jesus' primary reason for allowing himself to be crucified, this verse is not just describing Jesus' death, but his death as the Lamb of God, the Messianic sacrifice on which the New Covenant rests. It inherently describes the 'cutting,' or making, of a blood covenant by the death of the required sacrifice.

The phrase *"but not for himself"* in the more accurate King James version confirms this interpretation. The New Covenant was made at the end of the 69th week by the Messiah, but it was not for himself; he made it on behalf of mankind. The making of this covenant by the Messiah is the fountain from which the remainder of this prophecy flows. Any interpretation that fails to acknowledge this crucial point misses the intent of the passage. Jesus' sacrifice that 'cut' or made the New Covenant is the central Event in the history of mankind, and the focal point of Daniel's prophecy here as well. The best explanation of Daniel's reference in verse 27 to confirming the covenant therefore refers back to this covenant made by the Messiah here in verse 26, not to some future peace treaty.

B. Destruction of the Temple: *"The people of the ruler [prince-KJV] who will come will destroy the city and the sanctuary. The end will come like a flood: war will continue to the end, and desolations have been decreed."* (v. 26b) The popular belief is that the antichrist will be the ruler of a restored Roman Empire, i.e., the European Union. This scenario, based on Titus being a type of the coming antichrist, has been around for only a relatively short period of church history. A type is always a foreshadowing of a greater event. Jonah's three days in the belly of a great fish, for example, is a type of Jesus three days of burial in the earth. The primary problem with designating Titus' destruction of Jerusalem and the temple as being a foreshadowing of a future event is an inherent contradiction of Scripture. In his Olivet discourse, Jesus stated that the tribulation of Jerusalem's destruction would only occur once; it would never be repeated: *"For then there will be great distress [tribulation-KJV], unequalled from the beginning of the world until now – and never to be equaled again. If those days had not been cut short, no one would survive, [be saved-KJV] but for the sake of the elect those days will be shortened."* (Mt. 24:21-22)

The issue is whether this one time event was fulfilled in AD 70, or if it still remains to be fulfilled at the end of the age. If Jerusalem's first century suffering was in fact this great one-time tribulation that included the shortening of days spoken of by Jesus, then this cannot be a mere

foreshadowing of a much greater tribulation and destruction of Jerusalem at the end of the age. This determination can be made by examining the historical record. The Jewish/Roman historian Josephus, who was present during the siege and fall of Jerusalem, describes events of extreme tribulation during that time. In fact, the word 'tribulation' fails to convey the magnitude of Jerusalem's suffering. A few examples make the case.

In his first century book, *The Wars of the Jews*, Josephus records that during the Roman siege of Jerusalem, many people fled the city by letting themselves down over the wall with ropes. These departures took place at night because the Zealots who had taken command of the city killed anyone caught trying to escape. The Romans offered sanctuary to these individuals, making a place for them in their camps. When some Roman soldiers discovered that one of the escapees had swallowed several gold coins, every Jew in the Roman camps, and all those who thereafter defected to the Romans were disemboweled alive in a search for possible treasure. 2,000 Jews were gutted in one night in the hopes of finding smuggled gold.²

In a macabre sense, these might be considered the lucky ones, since they at least died quickly. Titus had erected a siege wall around Jerusalem to prevent food from being smuggled in to the city. This had the intended effect of starving its inhabitants, especially since the city had more than doubled in size due to the Passover celebration. As the suffering caused by the food shortage intensified, thousands of people died daily of weakness, disease, and starvation. Their emaciated bodies were thrown in large piles of rotting flesh, resulting in widespread disease that increased the suffering of a city given over to decay and death. Rampaging mobs, driven to violence and insanity by hunger, roamed the city searching for anyone who didn't appear to be starving, torturing them in an attempt to discover any hidden food. Children and parents grabbed morsels of food out of each other's mouths; most ate their leather shoes and belts and finally straw. Starvation drove some to even more desperate acts. One woman admitted roasting and eating her own infant son.

In all of Jerusalem's history, including her capture by the Babylonians in 586 BC, nothing like the horrific tribulation events described by Josephus had ever happened before. But what about the shortening of the days foretold in the Olivet discourse? This happened just as Jesus had promised, though this occurred during Israel's tribulation rather than at the end of it. The Roman siege of Jerusalem was actually begun by Cestius Gallus. For some unknown reason Gallus terminated the siege before Vespasian arrived in Jerusalem, leaving the city residents free to come and go. Additionally, when the siege resumed, it was not fully implemented for some time due to developments in Rome, with Vespasian being recalled to the capital to become emperor. Many people, especially Christians, took these opportunities to leave; they were 'saved,' i.e. delivered from, the tribulation of those days, just as Jesus had promised. (See: [The Olivet Discourse](#)) If Titus' destruction of Jerusalem did in fact fulfill the single great tribulation foretold by Jesus, then one could expect this event to be preceded by great signs in the heavens, also prophesied by Jesus in the Olivet discourse. This was indeed the case. Fantastic signs had appeared in the sky before the Roman siege, including stars appearing in the shape of a sword and a comet that was visible for an entire year. Josephus describes other signs as well. "Before sun setting, chariots and troops of soldiers in their armour were seen running about among the clouds and surrounding [] cities." He relates that one night during a feast day the Eastern Gate unbolted and opened itself. A cow that was being led to sacrifice in the temple stopped and gave birth to a lamb. During the siege, Pentecost sacrifices were interrupted by an earthquake, which was followed by "a sound as of a great multitude saying 'let us depart hence.'" ³

Given the historical evidence, it is clear that the events of 66 to 70 AD did in fact fulfill the first half of Daniel's 70th week. Because Scripture states that this suffering would never be repeated, Titus' destruction of the temple, stopping of the sacrifice, and scattering the Jews among the nations could therefore *not* have been a type of future events at the hand of the antichrist. The Gospels provide the reason for the one-time outpouring of God's wrath against Israel at that time. Jesus referred to these coming events as God's vengeance for the blood of the righteous, stating that they would occur within a generation of his prophecy (Lk. 21:32). Having suffered her designated time of retribution, there is no reason or Scriptural evidence that Jerusalem will once again be singled out for the Lord's wrath at the end of the age. Although Israel is destined to share in the tribulation that will come on the whole world, the end of the age is reserved for God's wrath against the Gentile nations, not Israel. Scripture indicates that instead of being scattered among the nations at the end of the age, the Jews will return to Israel; rather than suffering God's vengeance, Israel will be delivered and saved.

End of the Old Covenant Age:

*"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee..." (Mt. 23: 35-37) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **For these be the days of vengeance**, that all things which are written may be fulfilled." (Lk. 21: 20-22)*

End of the New Covenant Age:

"Say to the Daughter of Zion, 'See, your Savior comes! See, his reward is with him, and his recompense accompanies him.' They will be called The Holy People, The Redeemed of the Lord; and you will be called Sought After, The City No Longer Deserted." (Isa. 62:11-12)

"When the dragon had been hurled to the earth, he pursued the woman who had given birth to the male child. The woman was given the two wings of a great eagle so that she might fly to the place prepared for her in the desert [Ed: the restored nation of Israel], where she would be taken care of for a time, times, and half a time, out of the serpent's reach." (Rev. 12:13-14)

C. Confirmation of the Covenant and the End of Sacrifice: *"He will confirm a covenant with many for one seven, but in the middle of that seven he will put an end to sacrifice and offering." (v. 27a)* This verse attributes two actions to the covenanter. First, he will confirm a covenant with many for one week, and second, at the end of the first half of that week he will put an end to sacrifice and offering. To recap the prophecy to this point: A) the Messiah is "cut off," i.e., he makes a covenant for others; B) the people of the prince (Titus' legions) destroy Jerusalem and stop the sacrifices. Here in the first part of verse 27, someone confirms the covenant for seven years and causes the sacrifice to end after three and a half years. The question here is whether the "he" refers back to Titus, to the antichrist as a fulfillment of the type of Titus, or to the Messiah who made the covenant in verse 26.

Although Titus' actions did stop the temple sacrifices from being offered, he made no covenant or treaty of any type with Israel for seven years, or for any other period of time. (He did make several overtures for the Jews to surrender in exchange for sparing Jerusalem and their lives, but was refused each time.) Titus is therefore not the subject of this verse. Since the one who confirms the covenant for seven years is the same person who causes the sacrifice to cease, Titus was not the cause of stopping the sacrifices, but only the instrument, in the same way that Nebuchadnezzar was God's instrument in his previous punishment of Israel. Likewise, it cannot be argued that the antichrist will make a seven-year treaty with Israel in fulfillment of the type of Titus, since Titus himself never made such a treaty. This argument from type therefore fails on two counts: Titus did not do all the things the antichrist is credited with fulfilling, and as previously noted, Scripture precludes another destruction of Jerusalem and the temple. This leaves only one viable alternative: it is the Messiah who confirms the covenant he made in verse 26. It was also therefore the Messiah who *caused* the sacrifice to cease by the hand of Titus.

In order to accept this conclusion, some issues need to be addressed. First, the question arises as to why the Lord would destroy Jerusalem and cause the sacrifices to stop. The reason is that the Old Covenant had become obsolete; it was preventing his chosen people from coming to God the Father through the Son: *"By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear."* (Heb. 8:13) The Jews had rejected Jesus as the Messiah because they refused to give up Old Covenant law and sacrifice as the means to righteousness with God. If God had not put a stop to the sacrifices, Israel would probably never turn to Christ for her deliverance and redemption. The stopping of Old Covenant worship occurred in conjunction with Israel's punishment for shedding the blood of the prophets. This resulted in the loss of the temple and later even her land. In order for Israel to let go of her reliance on the law and someday believe in Jesus as her Messiah, she first had to be deprived of her physical links to Old Covenant worship, especially the temple sacrifices. If the Jews had been allowed to remain in Israel, the temple would have been rebuilt. They were therefore dispersed among the nations, and Jerusalem was turned over to the control of Gentiles until the end of the age.

"There will be great distress (tribulation) in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. (Lk. 21:23-24)

Another question is why the Messiah confirms the covenant for only seven years, when it is obvious that he has been confirming it since his resurrection with all who enter it by faith. The answer is found in the purpose of the two halves of Daniel's 70th week. This week describes two 3½ year periods of tribulation that occur at the end of two great eras. The first half of this week occurred at the end of the Old Covenant age after God gave his chosen people a generation of grace to believe in Jesus the Messiah. The second half of the week occurs at the end of the New Covenant age. This latter 3½ year period is the subject of the book of Revelation. The two halves of the 70th week are therefore not consecutive. (Rev. 11:2-3; 12:6,14; and 13:5 all limit the end times tribulation events to three and a half years, not the seven of popular fiction based on questionable typology.)

These two separate periods constitute the whole of Daniel's 70th prophetic week, with an indeterminate amount of time between them known as the times of the Gentiles. The two thousand year gap therefore does not occur between the 69th and 70th week as is usually assumed,

but between the two halves of the 70th week. Both of these three and a half year periods are times of vengeance, the first against Israel for the blood of the prophets, and the second against the Gentile nations in retribution for the blood of the saints. (See: [Days of Vengeance](#).) Both halves of the 70th week are therefore times of great tribulation, the first half for Israel, the second half for the entire world, since all Gentile nations will come under God's wrath. At the end of the first half of the 70th week, Israel was punished; at the end of the second, the nations of the earth are punished, while Jerusalem is saved and established as the capital city of God's rule on earth. The Lord uses both periods of tribulation to bring the Jews to a saving faith in Christ. During the first half of the week, a first fruits portion of Jews believed and was saved; during the second half of the week, all Israel will repent and be saved.

"I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of Gentiles has come in. And so all Israel will be saved." (Rom. 11:25-26)

The final question is why prophetic time stops in the middle of the 70th week, interrupted by the times of the Gentiles. The reason is that the prophecy concerns God's dealings with Israel, not the nations. After the Lord judged Israel with a 3½ year period of vengeance at the end of the Old Covenant age, the times of the Gentiles began and Israel was left to wander the nations of the world with only memories of the Old Covenant. She would be without a homeland until just before the times of the Gentiles ended. Since this time is set aside for the salvation of the Gentiles, prophetic time for Israel was no longer running. During the final 3 ½ years of the times of the Gentiles, prophetic time will restart for Israel. Although the Lord will protect her from destruction by the man of sin, Israel will still suffer the tribulation of end times' events that come upon the whole world. This tribulation period will bring about Israel's repentance, preparing her to recognize her Messiah when he returns. When the times of the Gentiles end, Israel will be grafted back into the tree of salvation. Under the righteous rule of the Messiah, Jerusalem will be free of Gentile domination and Daniel's prophecy will be fulfilled.

"And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree?" (Rom. 11:23-24)

D. The Identity of the Desolator: "...And one who causes desolation will place abominations on a wing of the temple until the end that is decreed is poured out on him." (v. 27b) This verse states that there will be "abominations," i.e., more than one. Those abominations will remain until the desolator comes to his end. There is no timeframe given as to when these desolations occur, only that they are placed on the temple mount after the destruction of the Sanctuary and the stopping of the sacrifice in the middle of the 70th week. Since this occurred in AD 70, the desolations could be placed on the temple mount any time during the times of the Gentiles, from the fall of Jerusalem to just before the return of Christ.

Late in the seventh century, the newly emergent religion of Islam erected a shrine, the Dome of the Rock, and later the Al Aqsa mosque on the temple mount. The Muslims replaced the Lord's fallen temple with religious buildings dedicated to Allah, a foreign god and idol, with the intent of replacing Jewish worship of the Almighty. What is God's perspective on this? The temple mount has never stopped being holy, even though the Romans razed the temple to the ground. According to 21 Luke, the mere presence of the Roman soldiers with their eagle insignia

close to the city walls was an abomination in God's sight, even before they gained entrance to the temple itself.⁴ Because the temple ground is holy to the Lord whether there is a temple standing on it or not, anything placed there with the intent to honor a different god constitutes an abomination in God's sight. When one of those buildings contains inscriptions that deny the Fatherhood of God, it becomes evident that the antichrist spirit is the Desolator of verse 27.

"Every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world." (1Jn. 4:3)

The temple mount is still God's dwelling place on earth, whether or not a temple building stands there. The land itself is still God's temple, desecrated since the seventh century by two Islamic abominations. This part of Daniel's prophecy has already been fulfilled. Those who commissioned and built these desolations were motivated by the antichrist spirit that pervades Islam. At the end of the age, this spirit will be incarnated in the man known as the end times' antichrist: *"Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist – he denies the Father and the Son."* (1Jn. 2:22-23) When the man of sin comes to the temple mount, Scripture will be fulfilled and the salvation of Israel will not be far behind.⁵

"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 worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." (2Thess. 2: 3-4 KJV)

E. Additional Considerations: There are both practical and theological problems with the popular end times seven-year tribulation scenario, further undermining the validity of the popular belief in the destruction of a rebuilt temple and the re-captivity of the Jews among the nations.

1. *Confirmation of the covenant for one week*: A literal interpretation of verse 27 describes a covenant rather than the peace treaty of popular belief. There are defining differences between the two. A treaty is generally made through negotiation and ratified at its inception by the signatures of the involved parties. A covenant, on the other hand, is 'cut,' or made by blood sacrifice, and thereafter entered into by the actions of those wishing to come under its terms, for as long as the covenant exists. The confirmation of the covenant occurs on an individual basis hundreds or even thousands of years after it is made. Every male child in Israel confirmed the Abrahamic covenant by being circumcised on the eighth day; this covenant is still being confirmed today. In the New Covenant, individuals confirm their entry into the covenant through baptism and a public confession of Jesus as Lord.

The wording of verse 27: *"He will confirm a covenant with many for one seven,"* makes it clear that the covenanter *confirms* (Heb. – *Gâbar*) the covenant for seven years. This is far different than saying that he initiates or makes a seven-year covenant, and this difference cannot be overlooked. The cutting or making of the covenant (*Karath*) occurred in verse 26 by the Messiah, who thereafter confirms it with every individual who enters it. The confirmation described in this verse is denoted by the continuing action of the word *Gâbar*, which means: "to strengthen the agreement." This describes the addition of new believers to the covenant and probably the daily affirmation of faith by those walking in it. A one-time seven-year peace treaty between the antichrist and Israel does not fulfill the intended meaning of this verse.

2. *A rebuilt temple*: In order for sacrifice to be stopped and the temple to be destroyed at the end of the age, it would first have to be rebuilt. Paul's statement in his letter to the Thessalonians about the man of sin sitting in God's temple appears to specifically support a rebuilt temple at the end of the age, and many Christians hold this almost as an article of faith. However, this verse may be fulfilled either by a newly rebuilt temple, or by the man of sin sitting anywhere on the temple mount itself. God's temple does not stop being the temple just because the building itself no longer exists. (If your house burns down, the site itself is still legally and emotionally considered your home unless you find another one.)

The popular end times' scenario holds that the antichrist allows Israel to rebuild the temple building at the beginning of his rule. This belief is based on some unrealistic assumptions. The first is that the antichrist will have the power to overrule all Muslim objections to such a project. However, as easy as this is to suggest, it lacks an understanding of the deep antipathy of the Islamic Middle East towards Israel. The Muslim world would never allow the 'despised Jews' to rebuild the temple at any time, anywhere near the vicinity of the Dome of the Rock. The temple mount is considered "Islamic holy ground," the location from which Mohammed allegedly ascended to heaven. To allow the Jews to rebuild the temple would undermine Islam's basic premise that it replaced Judaism as the more recent, more perfect and final manifestation of God. A mere visit to the temple mount by Israeli Prime Minister Sharon in support of a greater Jewish presence there resulted in Muslim riots that threatened to engulf Jerusalem and start another war in the Middle East. To be realistic, the antichrist could no more convince Muslims to allow the Jews to rebuild the temple next to the Dome of the Rock than the pope could convince Christians to accept the erection of a mosque in St. Peter's Square.

Quite apart from religious opposition, practical considerations exist that rule out any major construction on the temple mount. Concern for the proven instability of the 1300-year old Dome of the Rock has resulted in a ban by the Muslim Temple Authority on all construction and excavation at the site. Not even a shovel is allowed to pass the watchful eye of the Muslim guards, let alone the heavy equipment that would be required to rebuild the temple within three and a half years.

3. *Theological conflicts*: Although the easy answer to the foregoing considerations is that God can overcome all obstacles in order to rebuild the temple, the question arises as to whether it is his will to do so. Paul's letter to the Hebrews states that Jesus became the sin sacrifice once and for all, eliminating the need for further daily sacrifices for the forgiveness of sin. This made the Old Covenant obsolete (Heb. 8:13). Why would the Lord allow the Jews to restart Old Covenant sacrifices while they continue to reject him and his New Covenant sacrifice for them? It would be inconsistent with God's salvation plan to allow the temple to be rebuilt and the sacrifices to restart just before the return of the Messiah. To do so would give Israel the same false hope of salvation by works of the law that kept them from turning to Christ during the first century. It is the Father's will that the Jews come to him through Christ, not by physical sacrifice. It is probable that the Lord allowed the construction of the Dome of the Rock at least in part to *prevent* the rebuilding of the temple. The purpose of the tribulation of the second half of Daniel's 70th week is not for Israel to have Old Covenant worship restored, but for Israel to repent and recognize Jesus as her Messiah when he returns, choosing to embrace the New Covenant through faith in him.

“On that day, the Lord will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the Lord going before them. On that day I will set out to destroy the nations that attack Jerusalem. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from their sin and impurity.” (Zech. 12:8-10; 13:1)

¹ The NIV often makes inferences as to the meaning of the original Bible text. While in most cases this results in a version that is easier to follow, at times it conveys less than the optimal translation. Where this has occurred, the alternate wording from the more literal and therefore more accurate King James Version is included to convey the original meaning of the passage.

² The Wars of the Jews, Book V. Ch. 13 S 4

³ The Wars of the Jews, Book VI. Ch V sec 3

⁴ All the area surrounding the temple on Mount Zion was considered holy. (Ezek.43:12)

⁵ Just as the resurrected Messiah has the ability to fulfill both halves of the seventieth week even though there is a two thousand year gap between them, the antichrist spirit has the ability to place desolations on the temple mount 1300 years before being manifested during the end times rule of the man of sin. At times we tend to miss the fact that the long running battle between the Lord and his enemies is a spiritual one, fought in heavenly realms as well as on earth, with the personalities involved having the ability to transcend time constraints. The [Revelation 2.0](#) commentary provides evidence of the antichrist spirit that suffuses Islam, including Qur’anic verses and the inscriptions inside the Dome of the Rock that deny the Fatherhood of God and divinity of Christ.

More information of the fulfillment of the covenants and the book of Revelation is available at: <http://www.thefirsttrumpet.com>.