

## **“The Season of the Rapture”**

### **Chapter 8**

This segment brings us close to the end in our condensed study of God’s “Three-Fold” Witness revealing His Grand Plan for Redemption. This portion provides added insight into the Pre-Tribulation Rapture and reveals how the various threads are converging right before our very eyes to form a common time frame. This examination is just as dynamic as the first two witnesses – The **“Gospel in Stone”** and the **“Gospel in the Stars”**. The supernatural message set forth in the “Three-Fold” Witness is humbling when one grasps how and why God did what He did. His great love for us, as simple as that sounds is the main reason. This is why we have no need to doubt His awesome love for us or His plan to remove us before all hell breaks out on Earth. **“Deliverance precedes Judgment” provided you are a “born-again” Christian believer.** If the term “born-again” seems foreign, consider investigating what that means.

For those who have a question about this study as to whether it seems like “date-setting”, the simple response is this: The **“Season of the Rapture”** is more than that. The “Three-Fold” Witness has been allowed to speak for itself. Even from the silence of the stones constructed in millennia past, the truth speaks volumes! The staggering amount of Biblical evidence when all the research is combined clearly points to definite outcomes and on definite or specific dates.

By differentiating between “inductive” studies versus “deductive” studies, I have merely presented the Biblical evidence: Feast days, signs, symbols, themes, patterns, and data, have all been provided to assist the reader by following the evidence stream to an “inductive” conclusion. The “inductive” approach states all the relevant evidence from which one draws a conclusion; it is based strictly upon the evidence. Inductive reasoning asks the primary question, does the evidence support the conclusion? In this case the major important Biblical evidence is found in Isaiah 19:19-20, Daniel 9:24-27, Job 38:32, etc. The specific data about the Great Pyramid, the Jubilees, the Mazzaroth, God’s Feast Days of the Lord, God’s declared life span of man as 120 years (Jubilee Years), etc. all make up framework of the “Three-Fold” Witness. With inductive reasoning, the evidence demands a verdict. This is considered a proper and orthodox approach to theological reasoning.

A “deductive” study, on the other hand, would err by setting a date and then attempt to proof-text material (practice of using isolated, out-of-context quotations from a document) or to “cherry-pick” (selectively choose the most beneficial items from what is available) that which would be used to support a given predetermined premise. The deductive approach states a premise or a belief upfront, explicitly, and then seeks to go about offering up evidence that supports a hypothetical case. Example: One might advance the idea that the Bible teaches or supports child sacrifice; and then proceeds to locate passages to support their belief. Psalm 137:8-9, and others might be then used to justify such a premise, despite the fact that it is a false line of reasoning. There are other passages that one could use to “cherry-pick” as a means to prove their premise such as 1st Samuel 15:3 or Hosea 13:16. In “Deductive” reasoning one can make the Bible say anything they want in order to prove the argument that the “Bible says” thus and so.

I have not done that, nor have I set a “specific date” per se. I have merely established a “season or window of time” that should not be ignored. In my analysis of the data, Biblical text, signs, symbols, meanings, events, etc., **sufficient evidence does suggest** for us a point in present time where one should be fully alert, awake, and at work. The Lord Jesus Christ held the religious leaders of His day accountable for **“not knowing the day of their visitation”**. Luke 19:44 makes that crystal clear. That said, why should we not conclude that the Lord Christ Jesus will require any less of us? The consequences for their failing to recognize their King led to the destruction of the Temple some forty years later, and a delayed date for His Second Coming, not to mention the chastisement of His “chosen” people. If Christ Jesus noted this flaw in the religious leaders of His day, might He also expect us to know the “Season of the Rapture” as well so that we too can be ‘watching’ and fully ready to recognize His imminent arrival? There are grave consequences for those not so attentive to the details of the Lord’s Second Coming! This is particularly so of carnal Christians who do not “believe” in the Pre-Tribulation.

Now I need to address the nagging issue that has been hanging over from two or three segments back, and that is the so-called “missing year”. This nagging issue ought not to be but because of our way of thinking, we somehow feel we have failed if we cannot nail it down to something akin to a specific day and an hour. Other than to note the fact that I and many others expected the Rapture to occur on September 2/3 or October 2/3 of 2016, we have been scratching our heads since late October of 2016. Some of my rabbi confidants agreed that this year is a ‘WARNING YEAR’. Being the person I am, I wanted more insight to what the rabbis believe that term means. I raised the subject with several of my Jewish academic friends, and even though they claim to not read the New Testament, three of them replied to me by saying, *“Read Luke 13:6-9”*. I cannot describe my reaction to their unified answer, one of the three is a Messianic Jew, a believer in Yeshua (Jesus), particularly since they are Jewish and for them the Old Testament is everything. I always have interesting and enlightening internet discussions with my Jewish brethren. Being the student that I am, I turned to Luke 13:6-9.

The backdrop of the setting referred to in Luke 13 opens with a discussion concerning the previous statement Jesus made about recognizing the signs of the Messianic Age. Thus, the text becomes provocative. At this point He was approached by men who had just come from Jerusalem. They told of a terrible slaughter that had occurred there: **“Galileans, whose blood Pilate had mingled with their sacrifices.”** No other record, not even in the writings of Josephus would have had to write extra volumes if he had recorded all the evil deeds of the governor. This event was of special interest to the men who reported to Jesus because Jesus was a Galilean and was now in Galilee.

***“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>(7)</sup>Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? <sup>(8)</sup>And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>(9)</sup>And if it bear fruit, well: and if not, then after that thou shalt cut it down.”*** -(Luke 13:6-9).

Pilate's motivation in murdering these Galileans is not known. Perhaps because he was at odds with Herod prior to the time of Jesus' trial he saw these Galileans as possible pawns through which he could anger Herod. Whatever his reason, Pilate's soldiers murdered these men while they were worshiping God through the offering up of sacrifices.

In verse 5, Jesus was stressing the need for all men to repent, and in His often reverse form of answering a question with a question, Jesus answers His own question with a repetition from verse 3. He then proceeded to present a parable designed to illustrate the need for repentance. There are different interpretations of the symbolism of the vineyard and the fig tree. The most common view is that the vineyard represents the world and the fig tree represents the Jewish nation, God is the owner of the vineyard, and He placed the fig tree in the vineyard. The nation was not bearing the fruits of repentance. Therefore, God determined to remove the unfruitful nation.

Another position is that the vineyard is the Jewish nation, the fig tree is Jerusalem and Christ Jesus is the vinedresser. Jerusalem was a special place within the nation of Israel. Not only was it the political capital of the country. It was also the spiritual hub, and the religious leaders dwelt in Jerusalem. Those leaders had listened to the preaching and teaching of John the Baptizer and Jesus as well. I lean toward the latter of the two interpretations as I note below.

Whether the "three years", noted in the parable, refer to the time of the preaching of John and Jesus is intentional or coincidental is debatable. The point is that the people of Jerusalem had numerous opportunities to hear, believe, and obey the truth. They had failed to do so. Isaiah prophesied of Jerusalem that it was a well-cultivated vineyard but produced only wild grapes. God would therefore make it desolate –(Isaiah 5:1-7). That prophecy was fulfilled when the Babylonians destroyed Jerusalem in 586 B.C. Jesus seems to indicate that the prophecy is about to repeat itself with the difference in the analogy being the fig tree within the vineyard instead of the vineyard by itself.

Jesus is first teaching that God is patient. He waits for the people to repent. If God had not been patient, man would not have left the Garden of Eden alive. He showed patience in waiting 120 years [also an allusion to Jubilees] after He spoke to Noah before He sent the flood. He was patient with Lot in Sodom, and with Israel when Moses interceded on behalf of the nation after the making of the golden calf. However, God's longsuffering does come to an end in the judgment that falls upon those who fail to repent in the allotted time given them. God has an apparent time limit to His patience!

It was not just the fact that the fig tree bore no fruit; it also stood in the way of something else that would bear fruit. It was an impediment to what was growing around it. God had planted Jerusalem in the heart of a beautiful land that He promised to care for. But that promise was conditional to the faith of Israel –(Deuteronomy 28:58 and following verses). Israel had been unfaithful much of the time and was now once more manifesting that trait by rejecting Jesus as the Messiah. God knew there were people in the world who would receive His Son as their Savior. Why let Jerusalem's snobbery and arrogance stand in the way of the Gentiles who would respond to the fruit of repentance?

In this view the vinedresser (Jesus) pleads that the city be spared until it hears the news of His death for sin to see if that would produce repentance. This statement of the vinedresser reveals two truths: 1. God is merciful and longsuffering. He postpones judgment. 2. People receive a second chance to believe and repent – but only in this life. If the message of Christ Jesus' death did not bring the necessary repentance, then nothing would produce the expected fruit. God's destructive judgment could then be brought upon His people.

As I discussed this parable with my Jewish friends, it suddenly struck me what they meant by their common statement, *“Read Luke 13:6-9”*. It struck me that God had given the Jewish people an added year, and thus their statement about this year as a YEAR OF WARNING! While the story of Luke 13:6-9 is just a parable, it was also in the form of an ultimatum! “I will give the people a postponement of a year, and if they do not repent, that's it!!!!” I was stunned by the message, but was even more struck by their reference to the Gospel of Luke, and its implications. I sensed in our conversation that God was answering the question I have pondered since late October of 2016. My conclusion concerning what the missing year meant is that it is God's last and final offering for humanity to repent before He lifts the restraining forces that will launch the “Day of the Lord”, ushering in the Great Tribulation!

We are so close to the end, and its urgency was certainly confirmed by the United Nations Resolution #2334 that will provoke the Islamic world to unify their efforts with the goal of destroying the nation of Israel. The Christian world might see the actions of President Barack Hussein Obama to abstain in the Resolution #2334; however, I would submit that potentially God allowed it to happen as part of the prophetic process that is playing out, the Master Plan for Redemption to bring Israel to repentance. But consider Genesis 50:20: ***“But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”*** What is prophecy, but history told in advance?

The church tends to forget an important point: ALL prophecy is about the Jews! The church lost sight of that when it adopted “Supersessionism”, more commonly known as “Replacement Theology” and introduced to the religious world by the Roman Catholic bishop Augustine of Hippo, North Africa. Bishop Augustine codified the entire idea that God “replaced” Israel with the Church. The church has long forgotten Satan's agenda to destroy the bloodline of the Messiah, and the promises made to Abraham, Isaac, and Jacob. With regards to the church replacing Israel, Saint Augustine made a terminal error and it has corrupted the church since the late 4<sup>th</sup> century to this very day. Once again as a reminder, I repeat, ALL prophecy is about the Jewish people and nation!

In the past few years, a common question has been asked of me, ***“How does Daniel 9:24-27 fit the time frame of God's plan for man's reign of 6,000 years?”*** The Bible presents an array of enlightening, logical, and compelling answers to this question. They all suggest that Jesus will return in **“2016”** to call His Church, His Bride home! But that brings us back to the nagging issue of which I just concluded from the meaning of Luke 13:6-9. It should be pointed out here that Scripture has multiple levels of interpretation. Unfortunately, the universal Christian community hasn't the foggiest idea of what I am talking about here. We, and I am referring to the church,

have been deprived of so much pertaining to the Scriptures as a result of “Replacement Theology” – the predominant position held by the Roman Catholic, Orthodox Catholic, and virtually 90% of Protestant churches today.

When Lucifer persuaded Bishop Augustine of Hippo, North Africa to adopt the allegorical hermeneutic or the spiritualizing of the Biblical text, rather than to interpret it literally, grammatically, and historically, it has all gone downhill ever since. Today, it is reflected in the fact that the major mainline Protestant denominations have lost between 40 and 60% of their membership. Liberalism has decimated the church but their leadership continued to do the same old thing but expected different results - a perfect example for creating insanity. These figures are quoted from the January-February issue of the “Confessing Movement” newsletter within the United Methodist Church, an organization formed in 1994 to restore the denomination to its Biblical roots and to prevent what has happened with other liberal denominations.

The independent Bible-believing churches and a handful of denominations began to reverse the decline of church attendance and membership about thirty years ago. A primary example is that of the Assembly of God denomination, now larger than the United Presbyterian Church, which by the way, embraced the Sodomite agenda along with the BDS (boycott, divestment, and sanctions) movement against Israel. There is a clear link between shrinking church membership with that of liberal theology and the curse of the BDS policies.

The answer to the “missing year” I am suggesting is revealed in Luke 13:6-9. God has postponed the Great Tribulation, and anything related to it for “One Year”: ***“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? AND HE ANSWERING SAID UNTO HIM, LORD, LET IT ALONE THIS YEAR ALSO, TILL I SHALL DIG ABOUT IT, AND DUNG IT: AND IF IT BEAR FRUIT, WELL: AND IF NOT, THEN AFTER THAT THOU SHALT CUT IT DOWN.”***

Parables as a literary genre, in the Bible, are always about one of three predominant key topics: Grace, Kingdom, or Judgment. Whatever the parable you come across, it synthesizes down to one of these three topical areas. From a “thematic” understanding these three topics dominate the text of the entire Bible. The parable usually has a temporal meaning as well as a spiritual meaning. The meanings will be so entwined that human understanding tends to underestimate the significance of the parable’s point. I cannot prove this point, and I do not intend to belabor the point, but I am suggesting that God has postponed judgment here and granted the Jewish nation an extra year of grace! Readers may or may not see my point but whether it is correct or not, one will not have to wait past September 23, 2017 to settle the issue! The missing year of time can be explained by God’s love and grace for God’s “Chosen” people even with my third and next witness, of the “Three-Fold Witness” in the “Season of the Rapture”. It is to that point we turn to next.

**Daniel's 70 "sevens" prophecy in Daniel 9:24-27 has two different fulfillments.** Stop and read that again if you have to, but the Daniel 9:24-27 passage has two fulfillments! This detail tends to be overlooked by most Bible teachers. As such, it causes incredible confusion and provokes needless debate among students who study prophecy. Reconciling this comes from understanding the Hebrew text of Daniel 9:24-27. It suddenly becomes obvious why this passage is a problem for Bible students, especially when they have no Hebrew language training.

The 70 "sevens" prophecy in Daniel 9:24 are Seventy Sabbatical cycles totaling 490 years. They point specifically to the **First** coming of Jesus Christ as our Savior. While "**to finish the transgression and to make an end of sins**" may refer in a general sense to all Israel's sinful ways, it has special reference to the nation's rejection of the Messiah. However, it does not end there, the prophecy has a second application which is less known and even less understood. Before this chapter is complete you will understand how this has been missed by the Christian world.

The 70 "sevens" prophecy in Daniel 9:24 are also Seventy Jubilee Cycles, [70 X 49 = 3,430 years] pointing to the **Second** coming of Jesus Christ when His people will be permanently freed from sin. At the Second Advent of Jesus Christ, a remnant will turn back (repent) to Him in faith and the nation's transgression and sins will be forgiven. In the fall of **2016** or "**5776**", the 6,000<sup>th</sup> year ends and concludes man's reign apart from God! Again, we encounter the "missing" year of time which I dealt with in my analysis of Luke 13:6-9. Scripture notes that Israel would return in two phases, one in unbelief and a second in belief! Jews worldwide talk of "**Aliyah**" or going up to Israel.

Dr. Ken Johnson, in his book notes over a hundred prophecies fulfilled since 1948, in his book, '*Ancient Prophecies Revealed*'. The following are a sampling of Bible prophecies fulfilled since Israel became a State on May 15, 1948:

**1948:**

*Israel will be reestablished as a nation.* –(Isaiah 11:11)

*British ships will be the first to bring the Jewish people home.* –(Isaiah 60:9)

*Israel will come back as one nation, not two.* –(Hosea 1:11; Ezekiel 37:18,19,22)

*Israel will be reestablished by a leader named David.* –(Hosea 3:5)

*The revived state will be named Israel.* –(Ezekiel 37:11)

*The Star of David will be on the Israeli flag.* –(Isaiah 11:10)

*The nation will be reestablished in the ancient land of Canaan.* –(Jeremiah 30:2,3; Ezekiel 37:12)

*Israel will no longer speak of being freed from Egypt.* –(Jeremiah 16:14,15)

*Israel will not be restored as a monarchy.* –(Micah 5:5)

*Israel will be established on the date predicted.* –(Daniel 4; Ezekiel 4:4-6)

*The Hebrew language will be revived in Israel.* –(Jeremiah 31:23)

*Jerusalem will be divided.* –(Zechariah 14:1-3)

*Jordan will occupy the West Bank.* –(Zephaniah 2:8; Zechariah 12:1-7)

*Israel will be initially restored without Jerusalem.* –(Zechariah 12:1-7)

*Israel will have a fierce military (fire-pot).* Zechariah 12:1-7; Isaiah 41

*Dead Sea Scrolls will be found.* –(Isaiah 29:1-4)

*Israel will be reestablished by the fourth craftsman.* –(Zechariah 1:18-21)

## Creation Week Patterns

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Week of Days	Sunday The Beginning	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday God Rested
Week of Weeks	1st Week Firstfruits	2nd Week	3rd Week	4th Week	5th Week	6th Week	7th Week Feast of Pentecost
Week of Feast Months	Nisan Passover	Iyar	Sivan Pentecost	Tammuz	Av	Elul	Tishrei Tabernacles
Week of Years	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7 Sabbath Year
Weeks of Years	1st Set of 7 Years	2nd Set of 7 Years	3rd Set of 7 Years	4th Set of 7 Years	5th Set of 7 Years	6th Set of 7 Years	7th Set of 7 Years Jubilee
Week of Millenniums	Millennium 1	Millennium 2	Millennium 3	Millennium 4	Millennium 5	Millennium 6	Millennium 7 Sabbath Eternity

**The Bible teaches two returns to the land of Israel in the last days.** To confuse these events can lead to wrong doctrine, as common in 90% of the church that holds to “Replacement Theology”. The first return in unbelief is to occur before the Rapture but the second return will occur after the Second Coming of Christ Jesus to the Earth. I contend the greatest mistake made by Christians is that to assume prophecy is about Christians exclusively. Not so and those who try to comingle the Jewish people with Gentiles or Christians are completely errant! Ezekiel chapters 12 to 33 are basically fulfilled prophecies relating to the judgment of God on Israel and the surrounding nations at the hands of the Babylonians. These prophecies are now history. Details of the millennial Temple which will be built after the second coming of Christ Jesus begin in chapter 40; but God’s future plan to bring the nation of Israel to repentance is unveiled between chapters 33 and 40. The sequence of events is unmistakable. In chapter 34 the ungodly shepherds of the nation will be punished and the Lord will be their shepherd. In chapter 35 Israel’s neighbors east of the land will be punished. Chapter 36 describes how God scattered them for their wickedness but prophesies that the nation will be partially established in the land by a sovereign act of God, and promises abundant blessing contingent upon their turning to the Lord. There is much more in Ezekiel that I have not covered here but I need to move on to my premise concerning Daniel 9:24 as a dual prophecy with two fulfillments.

To repeat, Daniel 9:24-27 is a **dual prophecy**, with **two fulfillments!** This may shake your thinking, and if it doesn’t it should, but in a good way.

When God created the Earth, He defined time through the **“Covenantal”** number of **“seven”**. This began with the weekly clock for us. We are told He worked six days and rested on the seventh. God named the “seventh” day the Sabbath -(Genesis 2:3). Every week since creation has kept the same pattern of six days followed by one day for rest. -(Exodus 20:8-11).

Furthermore, God applied the same pattern to a week of seven years. He told the children of Israel to plant and harvest their land for six years, and then let the land rest the seventh year. He called the seventh year a Sabbath. It is also known as a Sabbatical week. -(Leviticus 25:1-7).

Again, God applied the same pattern to a Jubilee cycle of seven weeks of seven Sabbatical weeks. The children of Israel were instructed to observe this Jubilee cycle of 49 years, followed by a special 50<sup>th</sup> year as a Super year of rest. This 50<sup>th</sup> Jubilee year saw the release of slaves, the cancelling of debts, and the return of the land to its original owner, if it had been mortgaged or encumbered by debt. -(Leviticus 25:8-13).

A fourth model of time for this weekly pattern is found in the 6,000 years of man’s dominion. The first six thousand years of life were filled with sin because of the fall of Adam and Eve. In the year **“2016”**, that period of 6,000 years of man’s sinful reign concluded, finished, over. -(Exodus 24:15-16, Mark 9:1-2, 2<sup>nd</sup> Peter 3:8, Jeremiah 31:31-34, Ezekiel 36:24-30. Then the Earth will enjoy a Sabbath rest for 1,000 years. Bible-believing (born-again) Christians (the Bride of Christ) will return for a 1,000 years of peace and rest. -(Revelation 20:4, 6). Whatever your age is now, you are a mere baby or a toddler by comparison in time. Revelation 20 makes this point amply clear, noted 1,000 years no fewer than six times. Doubt it not for a single moment!

The children of Israel were not faithful to God’s instructions. For **“490”** years they refused to allow their land to rest during the Sabbaticals and Jubilees. Consequently, the land was not allowed to rest during the Sabbaticals and Jubilees for 70 years. -(Jeremiah 5:11-12, Jeremiah 29:10, and Jeremiah 30). Farmers who practice the Sabbatical principle and Biblical farming experience higher yields and better crops. I know this firsthand from one such farmer directly behind my residence.

Because of their disobedience, God allowed the children of Israel to be taken into captivity to Babylon, for a period of punishment totaling 70 years. The land back in the Promised Land enjoyed its 70 Sabbath years of rest while the Israelites were in captivity in Babylon for those 70 years as a penalty for their disobedience. -(2 Chronicles 36:15-21). The Israelites were devastated. They lost the three most important things that mattered most in their individual and collective lives:

1. The Torah
2. The Temple
3. Their Land

When he was a teenager, Daniel was taken captive to Babylon in 605 B.C. Throughout his captivity, he remained faithful to God. When he realized the 70 years of captivity was almost over, Daniel prayed to God in deep contrition and repentance. He saw his people mired in sin, so he prayed to God to heal His people. While praying, Gabriel visited Daniel and responded by answering Daniel’s prayer. This is recorded in Daniel 9:23-24.



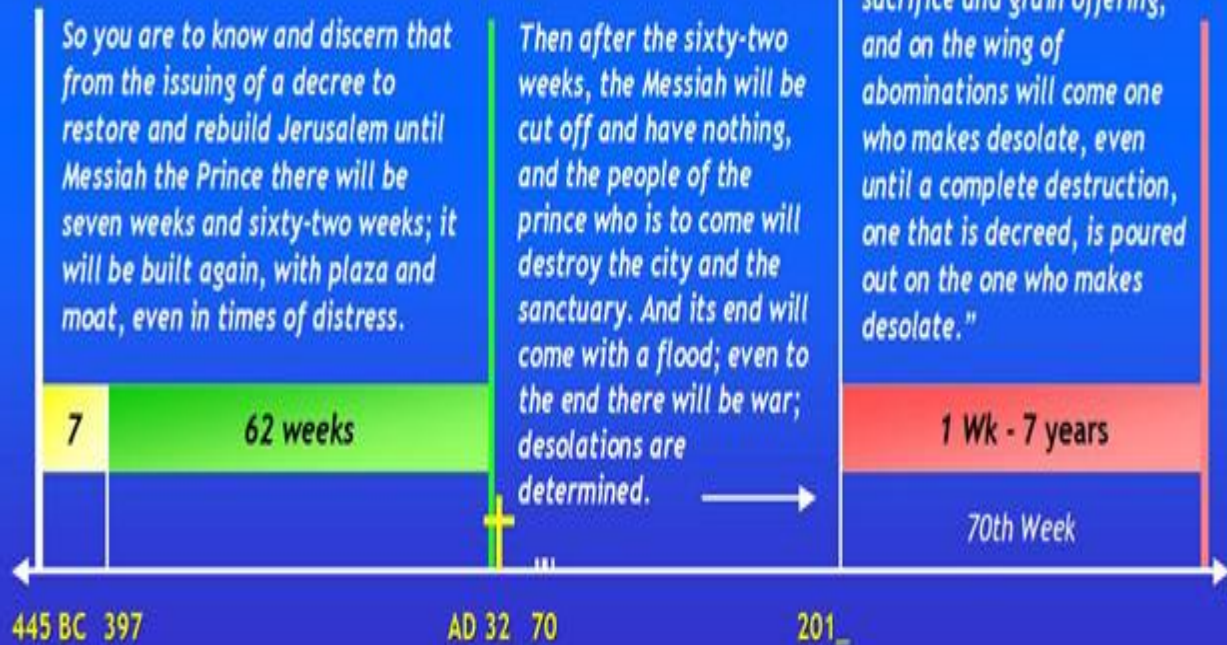
# Daniel's 70 Weeks

Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

Then after the sixty-two weeks, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.



It is this prophecy at Daniel 9:24 that has two fulfillments ♥♥

1. Seventy "sevens" = 70 Sabbatical cycles =  $70 \times 7 = 490$  years. [Deals with Jesus 1<sup>st</sup> Advent]
2. Seventy "sevens" = 70 Jubilee cycles =  $70 \times 7 \times 7 = 3,430$  years. [Deals with Jesus 2<sup>nd</sup> Advent]

♥♥ I explain below on page 136 how I arrive at this understanding. It is totally outside the realm of Gentile Christianity's understanding.

Previously we dealt with the first fulfillment of this prophecy, whereby **483** years of the **490** year prophecy had been fulfilled up to the crucifixion of the Messiah, Jesus Christ. But, very little has been mentioned about the second fulfillment of Daniel 9:24-27.

***“Seventy “sevens” are decreed for your people to put an end to sin and to bring in everlasting righteousness.”*** The second fulfillment points to the time when God’s people, the Jews will no longer transgress God’s law. They will have everlasting righteousness brought into their lives and they will never sin again. These 70 Jubilees predicts Christ Jesus’ Second Coming.

There is a view within some elements of Judaism that the 70 Jubilees began in 1416 B.C., the year the Israelites entered the Promised Land of Canaan. If that view is correct, the 70 Jubilees will end 3,430 years later in **“2016 A.D.”** The conclusion of the 70 Jubilees (3,430 years later) ushers in the final countdown of events at the beginning of the New Hebrew year or **“5777”**. The Gentile times also known as the ‘Church age’ will be closed, the Rapture which includes those “born again” (the Bride Church, made up of believing Gentiles and Jews) will occur and the final 70th week of Daniel's prophecy will become active again for the conclusion of Daniel's 70 Week prophecy. Think of this as similar to the time clock used in the game of Chess. One player’s time ends, and the opponent’s clock begins. The Tribulation period (or 70th week of Daniel) can begin at any time following the proximity of the Rapture! The Jews are anticipating their messiah [the Antichrist], but it will not be the Messiah they rejected the first time when He arrived on Palm Sunday, of 32 A.D. The real Messiah will not come physically until the Second Coming, and the Battle of Armageddon ensues. This is when a remnant of believing Jews will totally and permanently be delivered from sin, and Christ Jesus will reign as their Messiah and King. Once that 70th week is completed, the Second Coming of Jesus will occur at the exact time foretold in Daniel's prophecy.

The idea of a dual fulfillment for Daniel 9:24 and other prophecies is not a new thought or concept, except to much of Christendom. But it is very interesting in light of the subject under consideration in this study series. Many examples of a dual prophecy fulfillment exist in the Scriptures. This one is particularly pertinent now since we are closely examining God’s calendar. Interestingly enough, proponents of this idea come from the Messianic Jewish community and not from the Jews and certainly not from most Christians.

The fact that **120 Jubilee cycles** have virtually come to their completion in **“2016”** is just as surprising an idea as the discovery that was made earlier concerning the Isaiah 19:19-20 passage, which identifies the “Great Pyramid” as the subject of that passage. Additionally, the “Gematria” [Numerical value] of the 30 Hebrew words, which make up the Isaiah 19:19-20 passage and its correlation with the premise of this series on the **“Gospel in Stone”** and the **“Gospel in the Stars”** are remarkable discoveries all blending into one complete, understandable “whole” or concept pointing to an imminent conclusion.

The date of the exodus from Egypt and the conquest of the Promised Land in Canaan is clear when we read 1<sup>st</sup> Kings 6:1. This text coincides with the date 1446 B.C. for the Exodus and supports the Jubilee data. Judges 11:26 independently concurs with the date 1406 B.C. for the

beginning of the conquest of the Promised Land. The 1406 B.C. date is confirmed by archeological data from Jericho, (Aikh, el-Maqatir) and Hazor.

Previously, the date of 1416 B.C. is suggested as beginning ten years later (meaning earlier on the B.C. calendar countdown), while the evidence just cited puts the date entering the land of Canaan at 1406 B.C. This date "1406" proves to be inconsistent with other known data. The best scholarship from Bishop James Ussher and Edwin R. Thiele has defined these dates for us:

- The Exodus                      1456 B.C.
- Entering into Canaan        1416 B.C
- The First Jubilee              1367 B.C.

The above dates follow a trail of evidence leading to the date of "**2016**" for the completed fulfillment of the seventy "sevens" of Jubilee years or  $70 \times 7 \times 7 = 3,430$  years. Jews add one year for their coming messiah since it is associated with the year "5777" or "2017". It would be understood as the same day of the New Year for the Feast of Trumpets, and the Rapture event on Day One of "**2017**" or "**5777**" on the Hebrew calendar.

Daniel 9:24-27 is one of those passages that have two fulfillments. Not all of the verses in a dual prophecy will apply to both fulfillments. This will be discussed in greater detail shortly. For example: Matthew 24 contains a dual prophecy passage. Matthew 24 predicted the destruction of Jerusalem, but it also predicts events leading up to the Second Coming of Christ Jesus. Some of the verses in Matthew 24 apply solely to the destruction of Jerusalem, some apply to the Second Coming of Jesus, and some apply to both events. In the same way Daniel 9:24-27 applies to both fulfillments. Verse 25 and 26 give specific detail about the beginning of the 70 Sabbatical cycles and describes when Jesus would be baptized and crucified.

Verse 24 and 27 surround verse 25 and 26, and apply to both fulfillments. Verses 24 and 27 reach their complete fulfillment in every specification only at the end of the 70 Jubilee cycles. According to one line of understanding, this much longer time period began when God's people entered the land of Canaan, which reaches its period of completion in "**2016**".

The passage description noted above on Bible study is rarely noted in local Church Bible study and rarely discussed in most Bible colleges and seminary settings. It comes under the category of textual criticism, and referred to as a "chiasm". Your next question is going to be: "What is a chiasm or chiastic structure in the Bible?"

A chiasm (also called a chiasmus) is a literary device in which a sequence of ideas is presented and then repeated in reverse order. The result is a "mirror" effect as the ideas are "reflected" back in a passage. Each idea is connected to its "reflection" by a repeated word, often in a related form. The term chiasm comes from the Greek letter "**chi**", which looks like our letter X. Chiastic pattern is also called "ring structure."

The structure of a chiasm is usually expressed through a series of letters, each letter representing a new idea. For example, the structure ABBA refers to two ideas (A and B) repeated

in reverse order (B and A). Often, a chiasm includes another idea in the middle of the repetition: ABXBA. In this structure, the two ideas (A and B) are repeated in reverse order, but a third idea is inserted before the repetition (X). By virtue of its position, the insertion is emphasized.

Some chiasms are quite simple. The common saying *“When the going gets tough, the tough get going”* is chiastic. The words going and tough are repeated, in reverse order, in the second half of the sentence. The structure is ABBA. Another example of a chiasm, also with the ABBA structure, is Benjamin Franklin’s axiom *“By failing to prepare, you are preparing to fail.”* Other chiasms are more complex, even spanning entire poems.

Many passages in the Bible exhibit chiastic structure. For example, Jesus’ words in Mark 2:27 are in the form of a chiasm: ***“The Sabbath was made for man, not man for the Sabbath.”*** Using the ABBA form, the words Sabbath and man are repeated in reverse order. Matthew 23:12 is another example.

A longer chiasm is found in Joel 3:17–21. This one has seven parts, diagrammed this way: ABCXCBA. Here is the passage:

“Then you will know that I, the Lord your God,  
    dwell in Zion, my holy hill.  
Jerusalem will be holy;  
    never again will foreigners invade her.  
In that day the mountains will drip new wine,  
    and the hills will flow with milk;  
    all the ravines of Judah will run with water.  
A fountain will flow out of the Lord’s house  
    and will water the valley of acacias.  
But Egypt will be desolate,  
    Edom a desert waste,  
because of violence done to the people of Judah,  
    in whose land they shed innocent blood.  
Judah will be inhabited forever  
    and Jerusalem through all generations.  
Shall I leave their innocent blood unavenged?  
    No, I will not.’  
The Lord dwells in Zion!”

The ideas presented in this prophecy follow this arrangement:

- A - God dwells in Zion (verse 17a)
- B - Jerusalem is holy (verse 17b)
- C - Foreign invaders are banished (verse 17c)
- X - The blessings of the Kingdom (verse 18)
- C - Foreign enemies are destroyed (verse 19)
- B - Jerusalem and Judah are preserved (verses 20–21a)

A - God dwells in Zion (verse 21b)

Other passages that provide examples of chiasms include Ecclesiastes 11:3—12:2; Genesis 6—9; Amos 5:4—6a; Isaiah 1:21—26; and Joshua 1:5—9. Chiastic patterns in the Bible are just one more example of the richness and complexity of God’s inspired Word. Daniel 9:24-27 is one of those passages that reflect the complexity of the Word of God. The color cell below frames the context of the “Chiastic” below.

<h1>The “70 Weeks” of Daniel</h1>	
The Scope	9:24
The 69 Weeks	9:25
(The Interval)	9:26
The 70th Week	9:27

I will elaborate with greater detail on the expanded four verses, probably the “four” most important verses in the Bible concerning where we are today in God’s “Master Plan for Redemption”. I might add that this is an area where the other rapture positions go off the rails when it comes to Daniel’s “Seventy Weeks”. The critics of the Pre-Tribulation Rapture doctrine lack a working familiarity with the original Biblical languages. I am not certain that these critics are poorly equipped to make such an evaluation, but all the evidence I have suggests that they are not trained Bible scholars or theologians, particularly John Little (*The Omega Letter*) and Michael Snyder, author of *The Rapture Verdict*. There are many others. It is as simple as that! By sharing with the reader, some of the grammatical uses of “Chiasm” you can begin to appreciate the

hidden and complex aspects of various Biblical texts which are sometimes overlooked because of ignorance about this topic.

Gabriel did not deny that the promised return -(Jeremiah 29:10) would take place, but the Books of Ezra and Nehemiah show that it would. However, Gabriel emphasized that God was going to do a further work before sending the Messiah and completing his plan of restoration. In fact, seventy “sevens” (or weeks) were decreed on Daniel’s people, Israel and the holy city Jerusalem. The word “sevens” in the Hebrew is in the masculine plural, though plural numbers are usually feminine. Therefore, many scholars have concluded that this means the number is unusual.

### CHIASM OF DANIEL 9:25-27

**(A - Construction) 25** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem

**(B - Messiah)** unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:

**(C - Construction)** the street shall be built again, and the wall, even in troublous times.

**(D - Messiah) 26** And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come

**(C' - Destruction)** 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.

**(B' - Messiah) 27** And he shall confirm the covenant with many for one week:

**(A' - Destruction)** 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 until the consumation, and that determined shall be poured upon the desolate.

Since Daniel’s concern had been for the fulfillment of Jeremiah’s prophecy of seventy years, the seventy sevens, or seventy weeks, **must be more**; that is, **they must be seventy sevens of years**. The Jews would indeed return from Babylon to Jerusalem. But God would not be through with Israel when Jeremiah’s prophecy was fulfilled. So God sent Gabriel to give Daniel a glimpse into the future that assured a greater salvation, restoration and deliverance of his people. This prophecy of the seventy weeks or sevens of years is very important, for it gives a key to the chronology and to the intelligent interpretation of other Scriptures. The seventy weeks are specifically dealing with Israel and not the Gentiles or the Church.

The seventy sevens of years would be needed to bring an end to rebellion, to firmly restrain sins, to atone for guilty sins, to make available everlasting righteousness, to seal up or complete the vision and prophecy that Daniel was being given, and to anoint the Holy of holies, that is, the Temple that would be rebuilt in the future. This gives an overview of God's plan for Israel. It centers on the atonement for sins and makes available an opportunity for everlasting righteousness—accomplished by the death and resurrection of Jesus -(confirmed in Isaiah. 53; Jeremiah 11:2-5; Romans 1:4; 3:21-26; 10:4). Then God's plan looks ahead to the future millennial age. Because some of these prophecies are still future -(confirmed in Romans 11:25-29), Israel has yet to experience "everlasting righteousness." Thus, the seventieth week has not yet been fulfilled.

Moving on to Daniel 9:25, God would bring these things into effect in two stages. The first stage would be from the time of the decree to rebuild Jerusalem until the time of the coming Anointed Ruler (terms that were used in other passages of leaders and priests appointed by the Lord, but here it means the Messiah). This time would be seven sevens (of years) plus 62 sevens (of years), a total of 69 sevens, or 483 years. During the first 49 years, the city of Jerusalem would be rebuilt with open squares or plazas and a moat, but those years would be times of trouble; the early years after the return from Babylonian exile would be confused and there would be much opposition. The Books of Ezra and Nehemiah show that this was true.

Commentators are not agreed about the time of the decree. Cyrus gave a decree permitting Jews to return and rebuild the Temple in 538/537 B.C. But the 483 years do not end at any significant date. Artaxerxes gave two decrees, one sending Ezra back to rebuild the city in 458 B.C. and one sending Nehemiah back to rebuild the wall in 445 B.C. after the Samaritans ruined it. In *'The Coming Prince'*, Sir Robert Anderson proposes that by using 360-day years, the 483 years would extend from March 14, 445 B.C. to April 6, 32 A.D. He believed that the latter date was the time of Jesus' triumphal entry into Jerusalem. Furthermore, over a period of time, the Jews always added an extra month (a second Adar) to make the years average out 365 days and thus keep the sacred feasts in the correct season of each year.

Chapter 4 of the Book of Ezra describes opposition to rebuilding the Temple that lasted from the reign of Cyrus to the reign of Darius (verse 5). Then Ezra went on to further talk about opposition to the Jews in the time of Xerxes and Artaxerxes. He did mention specifics from the time of Xerxes, but he chronicled more from his own time. He had a copy of a letter written by Samaritan opponents to Artaxerxes telling how the Jews were rebuilding the city of Jerusalem, restoring its walls and repairing its foundations (verse 12). This letter indicates that Ezra went back to rebuild the city in 458 or 457 B.C. The letter brought a reply that caused the Samaritans to go to Jerusalem and compel them to stop. This was the report that came to Nehemiah. (Ezra 4:24 repeats 4:5 to indicate that the material in between was a parenthesis and that in Ezra 5 he is continuing from where 4:5 left off.).

Looking at Daniel 9:26 we find that after the sixty-two sevens (of years), the Anointed One (the Messiah) would be cut off, executed because of a death penalty (confirmed in Isaiah. 53:8). "After" in verse 26 simply means some time after, and this allows for the three and one-half years of ministry before Jesus was crucified. At that time, there would be "nothing for Him." This can mean He would have no successor, or it could mean that He would be left alone in utter poverty.

The prophecy then jumps ahead to the future to the people of ***“the prince who shall come”*** after the Messiah. Since the people of this ruler to come would destroy the city of Jerusalem and the sanctuary (the Temple), the people must be the Romans who destroyed the city and Temple after a long, bitter siege, in A.D. 70, when Titus invaded the land. Titus did not want the Temple destroyed, but the Jew’s fierce resistance angered the Roman soldiers, so they set it on fire. The fire caused the gold of the temple’s roof to melt down between its stones, which resulted in the soldiers prying the stones apart, thus fulfilling Jesus’ prophecy -(Matthew 24:2). Jerusalem’s end at that time did indeed come like an overflowing flood. This would be followed by more war and more desolations or judgments from God, for they were determined. Compare what Jesus said about the nature of the rest of the present age in Matthew 24:6-14. This is the kind of world we have to go out into and preach the gospel. This verse provides major proof that the Antichrist [person] who leads the [Beast] system of Revelation 13, 17, and 18 **will come out of a “revived” Roman Empire, and not a Muslim nation.**

Moving on to verse 9:27 we need to note the antecedent or the “He” who would confirm a covenant and who is the future prince who was yet to come. Some commentators suppose that the “prince who was to come” and who makes the covenant “for one seven” is the same as “the Messiah the Prince” in verse 25. But Jesus was put to death before the seventieth week. The new covenant that was put into effect by His death and the shedding of His blood was God-given and is not limited to one week of “seven” years. It will never be broken. The antecedent [refers back to the nearest person before the pronoun “He”] referred to in verse 9:27, and it can only be the Antichrist.

That prince who is to come destroyed Jerusalem and the Temple in 70 A.D. (confirmed in Luke 21:20). His people were the Romans, and not the Messiah’s people. The Romans made no covenant with the Jews after the death and resurrection of Jesus. The signs Jesus prophesied about were not all fulfilled in the destruction carried out by the armies of Titus. **All this shows us that Daniel’s seventieth week of years is still to come.** This gives us grounds for conclude that the coming Tribulation is to be seven years long. Most premillennialists agree.

Some people claim the seventieth seven of years followed immediately after the crucifixion of Christ. But the fact that the Roman destruction of the city and Temple took place forty years after the death of Jesus along with the reality that the Roman destruction occurred before the seventieth week of years shows that there is a gap between the sixty-ninth and the seventieth week. Since God does not look at time the way we do -(2<sup>nd</sup> Peter 3:8), it is not contrary to the way the Bible reveals things or for the gap to extend to the time of the Great Tribulation at the end of this age. The ruler or prince to come fits the little horn already prophesied in Daniel 7:8, 24 and following. He would be an “antichrist,” or in other words, a counterfeit Christ. Note that “anti” in the Greek primarily means “instead of” or “in place of.” He will not actually call himself the antichrist. He may say he is Christ or that he is the final manifestation of a long line of prophets, gods and goddesses.

In the middle of the seventieth week of years or the last group of “seven” years, the ruler to come will break the covenant with the Jews (possibly made with respect to a land dispute; confirmed in Daniel 11:39) by stopping their sacrifices and offerings in what will be a restored



temple. This will be a time of trouble and distress -(Jeremiah 30:7; Daniel. 12:1). On a “wing” of that temple He will set up “an abomination that causes desolation.” This does not refer to the pagan altar and the statue of Zeus that Antiochus IV Epiphanes set up in the Temple in December, 167 B.C. Jesus prophesied that this “abomination that causes desolation” which Daniel saw was still to come -(Matthew. 24:15; Mark 13:14). Thus the Antichrist will set up that abomination in a Temple yet to be built in Jerusalem (see 2<sup>nd</sup> Thess. 2:3 and following; Revelation 13:14 and following). But the Antichrist would not last forever. A decreed end would be poured out upon him. Revelation 19 gives us the details of how that will be accomplished.

Thus far, what has been presented might be perceived as a potential problem for us when we look for corroborative data to support the view of the Rapture in “2016”. We do have a third witness, the “**Word of God**” that validates and supports the data in the existing “**Gospel in Stone**” and the star patterns in the “**Gospel in the Stars**”. The third aspect of this “Three-Fold” Witness is God’s Written Word. It has by no means been overlooked. As previously noted in this series, Lucifer corrupted the first two “witnesses” by implying the Gospel in Stone was used as burial tombs for dead pharaohs and the Gospel in the Stars was supposedly only for personal benefit or astrology and horoscopes. Moreover, Lucifer has manipulated those he deceives by confusing truth laced with subtle untruths for the purpose of discrediting and debunking the written Word of God.

His primary goal is to mislead humanity so that the truth becomes clouded and unrecognizable. It is just steps away from there to unbelief. In the process, Satan hopes to destroy the credibility and validity of the Bible itself as he seeks to undermine its pertinence for daily living. This master liar has cleverly sewn seeds of deception. His seductive invitation is responsible for misleading countless souls to their own damnation, “*Yea, hath God said.....?*” -(Genesis 3:1). Fortunately, those gifted with a penchant for a strong mathematical background are often responsible for solving many of the previously hidden riddles found in Scripture. They quickly discover that God is a Master Mathematician and this foundational factor accounts for much of our understanding of the Word of God.

Several years ago, I devoted a faith-building series for my Bible/Biblical Forensics<sup>©</sup> on the Biblical number “**seven**”. At least 15 segments were devoted to the purpose of explaining the number “**seven**” and its Biblical meaning. In spiritual terms, the number “**seven**” means perfection, completion, fullness and orderliness. But even more importantly, “**seven**” is a **Covenantal Number**! I’ll explain what this means. There is a life process that is known as “Circadian” cycles, it is one of the most important lessons about the nature of ALL living creatures. By means of this inherent “circadian” cycle, all body functions and vital organs go into a sleep “rest” mode every “seven” days. This is not directly evident in Scripture but it is inferred. Even so, it is a signature mark of the Creator. In fact, this circadian cycle is found even in single cell amoebas. Please understand, this foundational principle predates the Bible and is a Signature confirmation of it as the Creator. Doubt it not. “**Seven**” is **God’s Creation and Covenant number**.

There are eighteen variants on the number “**seven**” found in the Bible, according to Dr. J.G. Williams who is a missionary in New Zealand. The basic number “**seven**” or “**7**” occurs **341 times**,

and we find sixteen more variants of it throughout the Bible. (J.G. Williams *‘Teach Us To Number’*, subtitled *‘Williams Exhaustive Concordance of Bible Numbers’*, published in 2012).

“Seven” is the “Key” to opening the Bible and making sense of the Bible’s integral design. It is the “Covenantal” number upon which all cycles in the Bible rotate or interact with. This is not a random number, but the foundational number upon which everything lines up in a synchronistic manner to form a complete picture, pattern, or outcome. To most people it appears as some sort of childish riddle with no rhyme or reason, but it is not. Far from it! It is God's signature finger print.

This very basic pattern of God’s Creation Week was well defined in *‘God’s Preserved Word’*, a 55-part Bible/Biblical Forensics<sup>©</sup> that I wrote four years ago. God laid it all out for us; when we simply believe, the Holy Spirit helps us conform to His rules for better life outcomes! Many who claim to believe that the Bible is God’s Word have difficulty submitting to His pattern of order. To them, it simply sounds like a riddle straight out of the children’s storybook titled *‘The Brothers Grimm’*.

The facts are clearly evident. **The Creation Week Pattern frames the structure for all of Scripture. Look at the patterns. They are more than just patterns - they are the “Key!”**

- Week of Days
- Week of Weeks
- Week of Feast Months
- Week of Years
- Weeks of Years
- Weeks of Millenniums

This concept of “seven” found in Scripture is readily understood, by those with strong mathematical skills, mathematical backgrounds or a good grasp of computer programming. Everything God does is done through the use of a pattern. It is visible and recognizable in all of nature and it is the core of mathematics. Metaphorically speaking, it’s like watching a photographic image in a photographer’s dark room developing tray; the image suddenly appears almost miraculously from a blank piece of photographic paper. Similarly, God has revealed a pattern targeting His return, or Second Coming. In the case of His return, it is demonstrated thematically and mathematically. This is why Bible “Typology” is so important in understanding the Scriptures! Typology is a method of Biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament.

An excellent example of this Covenantal Number concept appears on the next page. The Old Testament book of Leviticus lays out the Hebrew Agricultural Calendar. Leviticus 23 presents the structural framework of the agricultural cycle, the Feast Days of the Lord, the three high holy events for which all Hebrew males had to be present at the Temple in Jerusalem. These “feast” days were also like rehearsal events for the Israelites. They were observed every year, the children were taught the theological meaning of them. They were high days in the life of the Messiah, as Jesus fulfilled the spring and summer feasts according to its meaning. Three feasts, the fall feasts, remain to be fulfilled by the Messiah, Christ Jesus. Jesus fulfilled the spring and summer feasts precisely, not just to the day, but to the exact hour and moment prescribed in Leviticus. Would you care to make a wager against me that he will fulfill the fall feasts with the

same precision? Dr. David Reagan of 'Lamb and Lion' ministries published the chart on the next page back in the mid-1990's. Regretfully, when I shared it with my colleagues, Dr. David Reagan was slandered as a host that loved the Jews and did not know much about the Bible. They were so wrong and completely blinded by "Replacement Theology".

Terms like 70 years, 70 Sabbaths, or 70 Jubilees are not nebulous terms, but are an "indicator marking time" or something pertinent which was woven into a greater message God has given us in His Written Word. For example, when the angel Gabriel said to Daniel in Daniel 9:24-27: **"Seventy 'sevens' are decreed for your people to put an end to sin and to bring in everlasting righteousness..."** he is specifying the time when God's chosen people, the Jews, will no longer transgress God's Law. "Seventy sevens" in the Hebrew Masoretic Text is "**sabuim sibim**". Translated it means 'a period of seven', for example a "week". It may also be written "**shavua sheva**". In Modern Hebrew, it literally means 'a week of something'. This 'something' is a really BIG something as this presentation suggests.

In order for readers to understand God's Master Plan for Redemption, I need to repeat a previous point pertaining to Daniel 9:24-27. As this series will demonstrate, it re-occurs in Revelation 12:1-5 as well. This point is that we have a "Dual Prophecy". This fact gets lost in the translation from Hebrew to English in Daniel 9:24-27, and from Greek to English in Revelation 12:1-5.

♥♥ In Hebrew, numbers are gender-notated as masculine, or feminine, but never neuter! In Hebrew, the word "**sevens**" in the text of Daniel 9:24, is written in the plural masculine. Normally, plural numbers are usually feminine. You will not find this in Hebrew commentaries on Daniel or any of the Old Testament books. This means absolutely nothing to the average individual, but many Hebrew scholars conclude this means the number is most unusual. Why is it unusual? The reason is forthcoming and is my proof that the text is a "dual prophecy". This prophecy of the seventy weeks or sevens of years is very important. Its importance and significance is because it gives us a key to the chronology and to the intelligent interpretation of other Scriptural passages. The "**seventy weeks**" are specifically dealing with Israel and NOT the Gentiles or the Church. It is unusual because the implications reveal that a double prophecy exists within the Daniel 9:24-27 passage. I am saying that Daniel 9:24-27 alludes to a "dual fulfillment" within the prophecy! How this is possible follows. IT HAS TO DO WITH POLARITY!

Learning to count numbers in Hebrew, (like from zero to one-million) is very complicated, and not fully dealt with in beginning Hebrew textbooks. Hebrew letters are used to a limited extent to represent numbers, mainly on calendars. For other uses Western (Arabic) numerals (1, 2, 3, etc.) are used. Cardinal and Ordinal numbers must agree in gender with the noun they are describing. (A Cardinal number tells how many, an Ordinal number tells position). If there is no such noun (e.g. telephone numbers), the feminine form is used. For Ordinal numbers greater than ten, the Cardinal is used. Numbers from 20 and up have no gender. Differentiating this process is referred to as "polarity". Religious Jews, and those trained in Hebrew from their youth, such as rabbis and Hebrew scholars, recognize this point I have noted in the boxed statement on page 10 and above. This is how they know their messiah is due imminently and for their growing excitement in Israel.

They recognize that **3,430 years (70 Jubilee cycles = 70 X 7 X 7 = 3,430 years)** has been fulfilled since the Israelites first Jubilee year after crossing the Jordan River into the Promised Land has expired.

In the Hebrew text of Daniel 9:24-27 we have "six" 'variants' or occurrences of the Hebrew word "**shavua**". All six occurrences are in the *masculine* gender. This is a clue that the text is referring to a multiple of seven! Virtually every reader of Daniel 9:24-27 simply concludes **70 x 7 = 490 years** as the number of years the Jews did not observe the Sabbatical cycles as instructed by God.

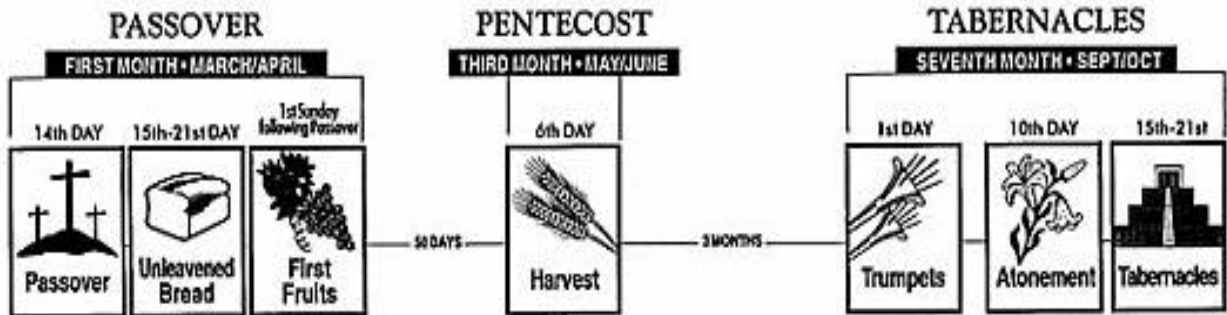
It is something that only a Jewish scholar would know and I further submit to the reader, no Gentile Christian would know it since it would not be part of their Biblical language education. Where Hebrew is taught, few students ever take more than basic introductory Hebrew. This important and most significant insight would unlikely be understood until one had taken advanced Hebrew, and maybe not even then. In fact, it is quite possible that only a Hebrew scholar from Dropsie College of Hebrew Studies would know. It takes 7 years to get a Ph.D. in Hebrew at Dropsie, located in North Philadelphia, PA. Dropsie is among the top 5 Hebrew studies institutions in the world.

Isaac Newton held the same position that Daniel 9:24-27 is a dual prophecy that I am presenting here. From being an established physicist and mathematician, and is credited as one of the great minds of the 17th century Scientific Revolution, Newton was quite a Bible scholar of his day in England. Most of his writings on the Bible have never been published. From what we do know, he favored the position that I have offered in this series. He never could come to a "starting" date for the second part of the Daniel 9:24-27 prophecy because he could not see the future or recognize evidence of past Jubilee patterns. The command referenced by Daniel 12:4 is now an open book today: ***"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased"***.

The simple lesson is that gender of a noun does not always mean it is referring to a male or a female. Most words in non-English languages have gender. If in Spanish the word for "fish" is masculine ("**pesca**do"), does it only refer to a male fish? No, of course not! It just means that the word for fish is expressed in the masculine gender. We English-speakers have removed many of the gender markers of words. Other than words like "steward" vs. "stewardess," most English words have no gender. This explanation will benefit the reader in other areas as well. An excellent case in point is the "HOLY SPIRIT".

The Hebrew word for spirit, "**ruach**," is a feminine noun. But that simply means the word itself is expressed in that gender. Nothing more is implied. It does not indicate that the Holy Spirit is feminine. It is simply the way that word is rendered in that language. In the Greek language of the New Testament, the word for "spirit" is "**pneuma**," which is a neuter noun. Basing a doctrine on the gender of a noun in Hebrew or Greek is sheer foolishness. However, the "Gnostics" and Gnosticism are the ones who want to argue the "Divine Feminine" and will try to use this tactic to build a foundation for their "Divine Feminine", sometimes referred to as Sophia or the Sophia movement. I need to move on and finish this chapter.

# The Christian Meaning Of The Jewish Feasts



FEAST	CHRISTIAN EVENT	KEY CONCEPT
Passover .....	Crucifixion of Jesus .....	Justification
Unleavened Bread .....	Burial of Jesus .....	Sanctification
First Fruits .....	Resurrection of Jesus .....	Glorification
Harvest .....	Descent of Holy Spirit .....	Power
Interval of 3 Months .....	Current Age of the Church .....	Church Kingdom
Trumpets .....	Gathering of the Church (?) .....	Rapture
Day of Atonement .....	Second Coming of Jesus (?) .....	Jewish Remnant
Tabernacles .....	Inauguration of the Millennium .....	Earthly Kingdom

Scripture tells us that Christ Jesus will rule for “1,000” years before eternity -(Revelation 20). Despite the fact that God notes this vital truth six different ways and times, yet all but dispensationalists reject this fact. The choice for the Greek word that is used does not merely mean an ‘infinite’ period, or simply a ‘long time’, as my liberal seminary professors would suggest to their students. Even more interesting is that when God rested on the “seventh” day, there was no evening and morning, a “next day”. -(Genesis 2:1-3). In other words, **the seventh day of the creation week had no end**, and this is true for Christ Jesus’ Kingdom. -(Isaiah 9:7, Daniel 7:26-27, Luke 1:33). The 6,000 years from Adam to the Second Coming of Christ Jesus was a “trial” period for man’s reign. God further explained that if He did not intervene, mankind would ultimately self-destruct! -(Matthew 24:22).

Bible scholars on both sides of the Daniel 9:24-27 controversy have offered convincing arguments with regards to its meaning. Many have argued that both cannot be right and therefore one of them must be wrong. Hermeneutics (the science of Biblical interpretation) has led me to adopt the Dispensational view for understanding Scripture. I’ve read Sir Robert

Anderson's book, *The Coming Prince*, and I have defended the Pre-Tribulation Rapture position at various blog sites. Fifteen years ago, I was considering the idea that just maybe the prophecy of Daniel 9:24-27 contained a "dual" fulfillment prophecy. Back then I was thinking hypothetically, if that were true, it would certainly resolve a number of issues related to Hebrew grammar. My studies led to me to the discovery of the nuanced understanding of Hebrew gender in numbers. At this point in time, I have been studying Hebrew for almost twenty years. Since my seminary days, that is almost as long as I have been studying Greek.

The Dispensational understanding of Daniel 9:24-27 supports the Pre-Tribulation Rapture teaching and is valid in every way we know. Fundamental reckonings in this study series are in accord with Dr. Timothy Ice, Dr. Andy Wood, Dr. Arnold Fructenbaum and Dr. Dwight Pentecost, as well as those scholars who have gone to be with the Lord prior to the Pre-Tribulation Rapture. The rest of this segment is devoted to a perspective that has not been considered. However, it also points to the "**Season of the Rapture**" and a Pre-Tribulation Rapture event in "**2017**". Daniel 9:24-27 is central to the "Three-Fold" Witness and how God has revealed His Master Plan for Redemption. A number of points below reinforce the idea of a "Dual Prophecy". Perhaps a better expression is that Daniel 9:24-27 is one Prophecy containing two fulfillments.

### Consider the high points of where this leads us:

- Daniel 9:24-27 is **One** prophecy but has **Two** fulfillments with almost 2,000 years between them.
- God told Daniel to seal the book until the time of the end, suggesting the prophecy could only be understood at the end of days. **2016** began that period! The Gospel message is easy to understand and learn, but the Bible is a complex document from heaven and its secrets are not easily discerned.
- The seventy "sevens" in Daniel 9:24-27 are the **70 Jubilee cycles**.
- The 70 Jubilee cycles bring us to the end of the reign of man in **2016**.
- When the children of Israel entered Canaan, their Promised Land, the LORD gave them Sabbatical cycles and Jubilee cycles to observe.
- Sabbatical cycles are seven years long and Jubilee cycles are 49 years long.
- Each Jubilee cycle consists of **7 Sabbatical cycles**.
- The 50<sup>th</sup> year is called the **Jubilee Year**.
- Seventy "sevens" = 70 Sabbatical cycles or **70 x 70 = 490 years**.
- Seventy "sevens" = 70 Jubilee cycles or **70 X 7 X 7 = 3,430 years**.
- Seventy "sevens" are decreed for Daniel's people to put an end to sin and to bring in everlasting righteousness. -(Daniel 9:24).
- The Seventy "sevens" in Daniel 9:24 pointed to the time of Jesus' **First** Coming.
- The Seventy "Jubilees" in Daniel 9:24 predict Jesus' **Second** Coming.
- We are at the time of the end spoken of by Daniel 12:4 specifically – read all of Daniel 12.
- The Seventy Jubilee cycles point to the time when God's people will no longer transgress His Law.
- Eternal righteousness will be brought into their lives.
- The 70 Jubilees began in 1416 B.C. when God's children entered the Land of Canaan.

- The 70 Jubilees will end 3,430 years later in **2016/2017 A.D.** when the Bride of Christ is called to **“Come up hither”**.
- God’s people, the Jews will be subjected to the Great Tribulation of Daniel’s 70<sup>th</sup> Week.
- Two-thirds of the Jewish people plus unbelieving Gentiles who are left behind will die during Daniel’s Seventieth Week.
- The Pre-Tribulation Rapture is imminent for the Bride, and the Seven Year Tribulation will begin imminently following the Rapture.
- Perhaps, Luke 13:6-9 explains the nagging issue of a “missing year” as the year of WARNING, a postponement of the Day of the Lord, as a year of extra grace provided for both our Jewish brethren and the rest of the Gentile folks to repent.

The Jubilee pattern includes **40** Jubilees or 2,000 years from Adam until Abraham, **40** Jubilees or 2,000 years from Abraham to Jesus Christ’s 1<sup>st</sup> coming, and **40** Jubilees or 2,000 years from Jesus Christ’s 1<sup>st</sup> coming to His Second coming. This is indicative of the passage found at Genesis 6:3; where Dr. Gavin Finley, states Daniel 9:24-27 and the Seventy “sevens” are Jubilees.

The best scholarship today suggests that the Exodus occurred in 1456 B.C., and forty years later they entered the Promised Land in 1416 B.C. If this is true, and it has been repeatedly and thoroughly researched, then the first Jubilee in the Promised Land would have occurred in 1367 B.C., 49 years later. The final Jubilee, the 70<sup>th</sup> counting from the time of entering the Promised Land would end in **2016 A.D.** With that said, the final Jubilee, and the **120<sup>th</sup>** since Adam began on the Day of Atonement was in **2016**, more specifically on September 23, 2015. **This last Jubilee ended on October 10<sup>th</sup>, 2016.** By using the date of the Israeli Six-Day War, when the Israeli military captured the Temple Mount on **June 7, 1967**, and adding **50 years or 50 X 360 days (year) = 18,000 days, this brings us to September 16, 2016.** The website ‘*Torahcalendar.com*’ validates that we are indeed in the **“Season of the Rapture”**. The **“Three-Fold” Witness** of the:

**Gospel in Stone  
Gospel in the Stars  
Gospel in the Written Word**

provides a significant case for a logical, Biblical, and chronological premise concluding that mankind is indeed in the **“Season of the Rapture”!**

This brings us almost to the close in our study series on connecting the “dots” in this incredibly astonishing **“Three-Fold” Witness** revealing the **“Season of the Rapture”**. I trust that it will enrich your faith, confidence and trust in a God who loves us. He is about to call us up hither very shortly. This will help erase any doubt that you might have wavered even a bit. **He is our Blessed Hope!**

Jewish scholars hold to a multi-level understanding of the Bible, something that has been foreign to us in the Christian community. I coined the term “peeling the onion” when I first encountered the **“PARDS”** system.

**“Pardes”** refers to (types of) approaches to biblical exegesis in rabbinic Judaism or to interpretation of text in Torah study. The term, sometimes also spelled PaRDeS, is an acronym formed from the same initials of the following four approaches:

**“Peshat”** — “surface” (“straight”) or the literal (direct) meaning.

**“Remez”** — “hints” or the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense.

**“Derash”** — from Hebrew darash: “inquire” (“seek”) — the comparative (midrashic) meaning, as given through similar occurrences.

**“Sod”** (pronounced with a long O as in ‘sore’) — “secret” (“mystery”) or the esoteric/mystical meaning, as given through inspiration or revelation.

Each type of **“Pardes”** interpretation examines the extended meaning of a text. As a general rule, the extended meaning never contradicts the base meaning. The basic message of the Scriptures is easily understood so as to leave us no doubt of God’s basic theme but there so much more to reveal an incredible intertwined structure that requires a lifetime of study.

**The important takeaway point is that the “Three-Fold Witness” converges at a common point – “2016” which is the beginning of the Jewish New Year - “5777”. If this is the Proverbial year of Luke 13:6-9 noted at the beginning of this chapter, we should be expecting an Earth-shaking event around September 20-23, 2017.**

#### **Four Important If’s**

1. If you are unsure of your salvation, and you have not given thought to your ultimate destiny, **now** is the time to consider your salvation. The Apostle Peter exhorted his audience: **“Be saved from this perverse generation”**. -(Acts 2:40). It’s not too late and the window for salvation is still open, but the sands of time have nearly run out. Jesus highlighted this point in His parable of the workers in the vineyard. -(Matthew 20:1-16). Even those who come to faith in the last hour will be treated with Saving Grace! Ask yourself, if you were to die tonight, where would you prefer your soul to reside – in Heaven or in Hell? You might be an exception and able to survive the coming Seven-Year Tribulation, but the odds appear to be marginal to slim at best. There are at least 58 major, I mean huge events the Bible describes as yet future events. These will occur during the period of the Seven-Year Tribulation, reserved for a disobedient Israel and an unbelieving, God-hating world.
2. If you have any question as to whether you are ‘born again’, there are a few simple steps that are helpful to follow. You can say a prayer privately.



3. If you have never trusted in the Lord Jesus Christ as your Savior, will you consider the prompting of the Holy Spirit as He speaks to your heart? You need to be born again. Will you pray the prayer of repentance and become a new creation in Christ today? "Yet to all who received him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband's will, but born of God" -(John 1:12-13).
4. If you want to accept Jesus Christ as your Savior and be born again, here is a sample prayer. Remember, it is only by believing that Jesus died for our sins and by trusting in Him that can save us from the destruction of unrepentant sin. This prayer is simply a way to express to God your faith in Him and to thank Him for providing for your salvation:

*"Dear Lord God, I know I am a sinner. Jesus Christ took the punishment that I deserve so that through faith in Him I could be forgiven. I confess with my mouth that I believe Jesus Christ shed his blood on the cross, and died for my sins. Forgive me now, and fill me with your Holy Spirit. I accept Jesus Christ as the Lord and Savior of my life. I turn my life over to you, dear Lord, and thank you for this gift of salvation. Help me to lead a life that is pleasing to you from this day onward. In Jesus' name I pray. Amen."*