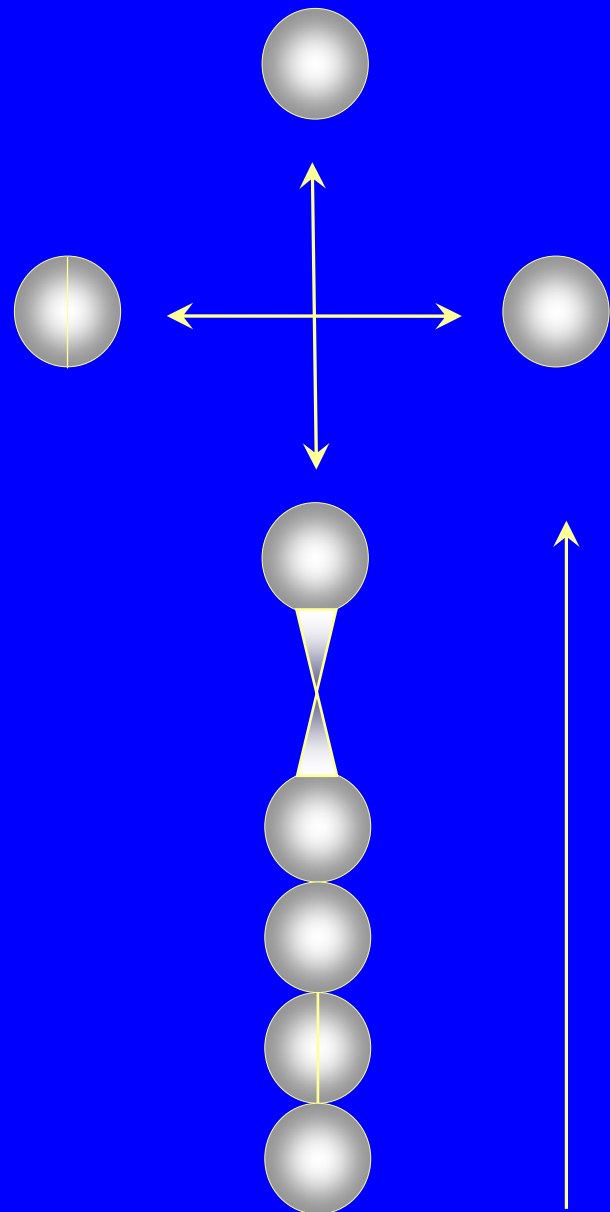


The

# Symmetry Solution

A Modern View of Biblical Prophecy

David Smith



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# The Symmetry Solution

## A Modern View of Biblical Prophecy

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Published December 2009; revised May 2011

Produced in the United States of America

Published by Prophecy Review

Please address correspondence to Prophecy Review,

Post Office Box 45286, Rio Rancho, NM 87174-5286

Unless noted, scripture quotations are from *The King James Version*

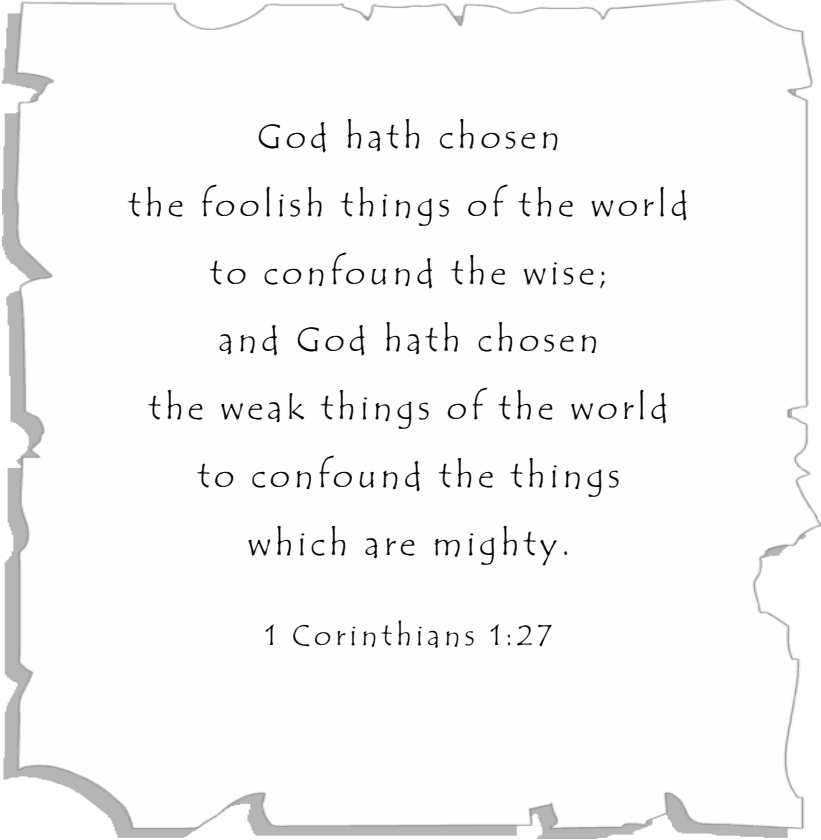
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The symmetry solution: a modern view of biblical prophecy

Library of Congress registration number: TXU001661712

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Prophecy – Christian eschatology



God hath chosen  
the foolish things of the world  
to confound the wise;  
and God hath chosen  
the weak things of the world  
to confound the things  
which are mighty.

1 Corinthians 1:27

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I heard the voice of the Lord, saying,  
Whom shall I send, and who will go  
for us? Then said I, Here am I; send me.

Isaiah 6:8

At the outset, I am obliged to confess to the reader that I have no formal training in the subject of this discourse. I have not attended seminary. Beyond an elementary Catholic education, I have not completed even one accredited course of Bible study. In all, there is none save the commonplace to call me fit for any ministry.

As a young man, I began to study biblical prophecy while searching for answers to the questions of life and destiny that many of us might seek. I believed there should have been an avenue to the proof of God's existence. Surely, the validation of predictive prophecy would verify the Lord's authority above His creation. By accident or providence, I began to study the prophecies of Daniel and John. I soon arrived at the conclusions herein. I shared my views with worldly and Christian friends, associates, and clergy. Few persons were interested. I became discouraged. Most often, I received advice to disregard my prophetic interest, and attend to the here and now, or broaden my perspective.

Beyond question, redemption and eternal salvation according to the testament of our Lord and Savior, Jesus Christ, is the central theme of the Bible. This theme must be the focus and message of all sincere Christian men and women. In agreement, I continued to study prophecy, becoming familiar with the many opinions of the subject, from the sublime and sure, to the fraudulent and ridiculous. The more I studied, the more I became convinced the assessments herein merited as much promise for the people's inquiry as any other opinion might deserve.

Prophecy is not an easy subject. The principal restraint to understanding God's predictive word arises from the fact that much of the prophetic scenario awaits fulfillment. Another difficulty has been the Lord's apparent intent to veil our understanding until we arrive at the doors of prophetic completion. Daniel, for example, received direction to [shut up the words, and seal the book, even to the time of the end](#) (Dan. 12:4). Now, however, contrast John's advice: [Seal not the sayings of the prophecy of this book: for the time is at hand](#) (Rev. 22:10).

Is the time of the end at hand? Speculation often becomes feverish. As we develop our theme of *prophetic symmetry*, and formulate our end time solutions, we are prudent to distinguish scriptural interpretation from prophetic speculation. Scriptural interpretation means to allow the Bible to interpret itself by comparing parallel verses contributing to a consistent conclusion. Speculation is the provisional assignment of natural events, persons, or human endeavors to the prophetic genre. The failed attempts to expose Antichrist, and to predict the Lord's return, are regrettable examples of past fruitless speculation.

In the face of these speculative failures, many modern clerics counsel their congregations to forsake precise inquiry. Contemporary clergy often advise that the occasion of the Lord's coming is imminent, but unknowable, and that Antichrist is anticipated, but unrecognizable prior to his debut. Nevertheless, the study of prophecy, and in particular the exploration of biblical end time prophecy, rouses a fascinating enterprise. While irresponsible speculation is never called for, plying the avoidance of inquiry is most improper.

At first thought, it seems contradictory to consider prophecy, which is the revelation of the future, as history. Upon reflection, we realize prophecy is the witness of the future endowed to our past. As a transcendent being, God's form, locality, and acuity are eternal, outside the bounds of time's

custody. Here is the spiritual dimension. The spiritual perspective transcends time to intersect our past, our present, and our future at once. At any intersection of eternity, we abide as always we have, and continue, as always we will. Yet, as sojourning mortals, we do not perceive eternity. Here is the miracle of prophecy.

## Synopsis

The object of this text is to investigate, and to systematize, a novel conception of three complementary prophetic symmetries. Our method first illustrates a visual symmetry of past and future historical progress. We then interpose a mathematical symmetry relative to the age-old riddle of the beast. We finish with an examination of a precise future time symmetry. Our synthesis proposes a unity of symmetrical composition and appeals to a designer.

Our procedure first orients the reader to the sense of symmetry through an appreciation of symmetrical variety and the implications of symmetrical observation. We then explain the elements of pictographic symbolism, and appraise the biblical calendar, after which, we establish our historical foundation, and study prophetic precision with regard to Daniel's prophecy of the 70 weeks.

Daniel's 70 weeks correspond to seventy "weeks" of years delimiting an exact term of 490 years. The prophecy first specifies an initial episode of 69 weeks (483 years) in anticipation of the Lord's ministry and crucifixion. A 2,000-year interlude follows the Lord's sacrifice before the onset of the 70<sup>th</sup> week near the close of our present age. The 70<sup>th</sup> week signals [a time of trouble, such as never was since there was a nation even to that same time \(Dan. 12:1\)](#). Christ's second coming is the week's release. Daniel's prophecy of the 70 weeks is the framework of our prophetic timetable. The 70<sup>th</sup> week is the conclusion. The accuracy of the 70 weeks cycle proves the inexorable certainty of prophecy.

We then step off to illustrate a series of prophetic visions linking the Book of Daniel to John's Revelation. As we proceed, we will discover that the prophet's visions were, in actuality, picture messages or pictographs. With startling accuracy, we will observe a systematic pictographic composition charting the advance and decline of history's significant empires from the sixth century BC, to our present day, and beyond. The imagery heralds a procession of four ancient kingdoms rising and falling with time to the precipice of the 2,000-year interlude. Thereafter, four international coalitions emerge, align, and collide en route to [the great and the terrible day of the Lord \(Joel 2:31\)](#). The four modern powers reign within the riot of the 70<sup>th</sup> week in replica to the four ancient dynasties. The historiography reveals a progressive imperial symmetry relentlessly pressing forward to the 70<sup>th</sup> week's consummation.

Our address includes an examination of one of the most famous, or infamous, among the prophetic riddles: the mystery of 666. The resolution to the beast's number spurs academic discussion, captures the popular fascination, and lures obsessive crackpots. Students of prophecy have long toiled to unravel the perplexing enigma. Although the majority of students routinely ascribe the number to Antichrist, we will find this is not the case. Rather, 666 denotes an end time player, or perpetrator, of a diverse stripe. He is the False Prophet of John's Revelation. The False Prophet is a flush politico of heroic dimension. Daniel introduces him as a Gentile prince. The False Prophet wields an impressive mandate to administer an international financial order. With the drop of his word, the dreadful 70<sup>th</sup> week begins. With Lucifer's authority, he conjures Antichrist.



### **The Prince as Antichrist**

Prevailing prophetic opinion professes that Daniel's prince and John's Antichrist are synonymous. This popular interpretation contends the prince as Antichrist is an ordinary, although an extremely bright, successful, and persuasive man; or that he embodies the reincarnation of a similarly attractive historical figure.

After an assumed Christian rapture prior to the onset of the 70<sup>th</sup> week, the prince / Antichrist attracts international prestige and political power with his exceptional solutions to global crises, and his proposals of practical avenues to communal prosperity; including the adoption of a uniform financial system incorporating the mark of the beast as a measure of personal security. Naturally, the nations surrender their sovereignty to his inspired leadership. As her patron, Israel lauds the prince as her knight in shining armor and the 70<sup>th</sup> week begins.

In step with his rising power, the prince as Antichrist enlists a False Prophet; often portrayed as a religious vicar, or an inscrutable wizard-like character. The False Prophet appeals to metaphysical tourism. He preaches many paths to enlightenment, and celebrates Homo sapiens as the pinnacle of an evolving logos. The False Prophet denounces the departed Christians as intolerant misfits relegated to a more suitable ethereal realm. He validates Antichrist's overarching authority.

In the midst of the week, the prince / Antichrist suffers assassination. However, while the people mourn, Lucifer raises the fallen hero from death to life and imbues him with malevolence. With the world agog in scary wonder, the risen Antichrist forcibly occupies a reconstructed Jewish temple and demands worship. The False Prophet proclaims Antichrist's deity. Together, these two orchestrate the end time tragedy, and coerce acceptance of the mark as allegiance to the infernal kingdom.

## **The Prince as False Prophet**

In contrast to the majority opinion, we respectfully submit an alternate proposition: Daniel's prince and John's False Prophet are synonymous. Whereas the popular interpretation conceives the prince / Antichrist as the 70<sup>th</sup> week's foremost power player, our alternative asserts the prince as False Prophet is the prime end time mover. We submit 666 as the number of the prince / False Prophet. We insist 666 is not Antichrist's number.

We greatly diminish Antichrist's role. We grant that Antichrist is a deceased historical figure and that he exhibits a peculiar resurrection. However, Antichrist does not appear until the midst of the 70<sup>th</sup> week. When Antichrist arises, he occupies Israel's temple mount where he performs primarily as an object of sacrilege in Lucifer's stead.

In our estimation, the prince as False Prophet is an ordinary, although extremely bright and successful, international business leader and statesman. High stakes philanthropy is his stock in trade. He is a purely secular figure. He is a False Prophet only in his capacity as Israel's pretended sponsor. From the 70<sup>th</sup> week's inception, the False Prophet lobbies for global market integration, and the implementation of a standardized financial system as the basis of a stable political economy.

As the 70<sup>th</sup> week continues, the prince / False Prophet covertly manipulates the international political scene to Israel's disadvantage. In the midst of the 70<sup>th</sup> week, he incites conventional military action against Israel. Coincident to the combat operation, the False Prophet desolates the temple mount, installs Antichrist, debases all monetary assets, and mandates his mark. With Antichrist in full view, and Israel on the rocks, the Middle Eastern theatre disintegrates. In speedy succession, the nations plunge headlong toward total war, and nuclear conflagration, in conjunction with the rapture.

Who is the False Prophet? Is there resolution to [the number of his name \(Rev. 13:17\)](#)? With requisite care, we entertain a multipart alphanumeric symmetry: the CFR Solution. The solution derives from the number values of a familiar eleven-letter proper name. Our method executes a divided exercise of mathematical mirror symmetry, made up of interlocking arithmetic operations, and a twist. We remind the reader of the speculative nature of this inquiry, and of the abundant hyperbole surrounding the issue. We add a measure of calm to the mix of this sometimes-stormy conjecture with emphasis upon the primacy of Christ’s return.

**Time Symmetry**

We finish with a studied appraisal of the 70<sup>th</sup> week’s timetable. As we examine the agenda, we will observe a series of time notations, relative to the seven-year duration, rendering the schedule as a clearly defined exercise of future time symmetry. The week’s division into equivalent 1,260-day time sets is critical to the symmetry:

Daniel’s 70<sup>th</sup> Week

Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7
1,260 Days: Initial Time Set				1,260 Days: Terminal Time Set		

The prophets assign distinct subjects to the time sets integrating the concluding episodes of several end time themes. These themes include the rise of the False Prophet, an armed campaign against Israel, the desolation of Israel’s Most Holy Place, the compulsory worship of the aberrant Antichrist, the testimony of the Lord’s end time witnesses, the rapture, and the Messiah’s battle to victory.

## Perspective

The prophets forecast an unparalleled time of trouble preceding the Messiah's return. They also foreknew the assurance of an age when the world would be at peace in His presence. It is inspiring to receive a vision of the future from a perspective ordained before time's inception. Only with the eyes of the Lord may we peer through time's mantle and behold eternity's promise. Because the anointed Jesus is at once the author and the fulfillment of prophecy, He is called [the Word of God \(Rev. 19:13\)](#). We look forward to His homecoming in spite of any intervening distress.

Prophecy is history before the fact. This text admits the impropriety to permit our historical prejudice to interpret the Bible. The Bible will interpret history. Any assignment of our history to the prophetic anthology must conform to scriptural guidelines. All the same, this work addresses an expectant subject commanding observation:

[3 If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.](#)

[Revelation 3: 3](#)

I offer the reader a survey of biblical end time prophecy from a fresh perspective and my sincere thanks for his or her curiosity. My intent is for the reader to enjoy the originality of this presentation in spite of the limits to my talent. My hope is for the reader to pursue prophetic study, and to search for answers to the wonderfully concealed mysteries our Lord invites us to share. [It is the glory of God to conceal a thing, but the honor of kings is to search out a matter \(Pro. 25:2\)](#). It is the likeness of the Creator within us who moves us to say, "I wonder."

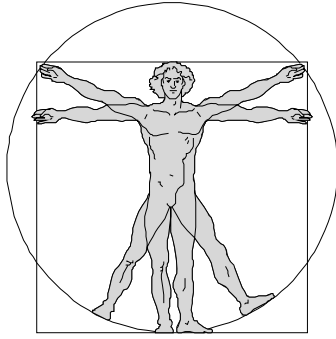
God saw the light, that it was good: and  
God divided the light from the darkness.

Genesis 1: 4

### **Principles of Symmetry**

“Symmetry” is from the Greek *syn*: with and *metron*: measure. Symmetry is the representation of two or more equivalent or balanced elements with respect to a common origin, position, or axis. Symmetry is a conception with which we are offhand familiar. Rarely, do we pause to acknowledge symmetry’s compelling authority over our everyday routine. Yet, if the underlying rules of symmetry were ever to be broken, the ensuing discord would dissolve the underpinnings of our very existence. Without intrinsic symmetrical balance, our present reality free falls to chaos at every seam. Principles of symmetry are foundational to the organization and operation of our universe.

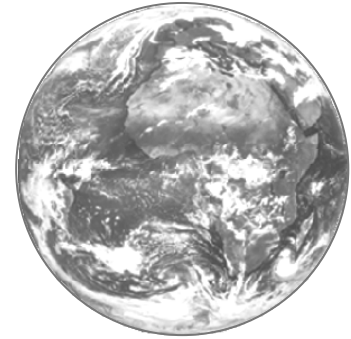
Visual symmetry is abundant. Bilateral symmetry, also called line or mirror symmetry, is the most familiar representation. The human body is a bilaterally symmetrical creation. Our physical features exhibit two sides that are relative mirror images. We have two eyes, two ears, two arms, two legs, and other paired external and internal organs. Radial symmetry is an array of balanced proportional features around a central axis. A variety of plants and animals display radial configuration. Common flower petals and the outward thrusting limbs of sea stars are popular examples of radial arrangement. Earth is a grand example of spherical symmetry, a rotund form about a central focus or nucleus. On a far lesser scale, many microscopic organisms also exhibit spherical design.



Bilateral Symmetry



Radial Symmetry



Spherical Symmetry

Artists and architects apply the precepts of visual symmetry to achieve the beauty of form arising from balanced proportion. Apart from such visual interest, there are also the less apparent symmetries of forces governing mechanics and the propagation of energy. Musicians combine balanced tones to achieve pleasing and exciting aural harmonies. Engineers apply strict stability symmetries to architectural conceptions and build rigid structure. Rocket science exploits the forces of acceleration, gravity, and inertia to achieve the symmetrical balance of orbital motion, and to challenge the daunting chasm of interstellar space.

Our intricately ordered universe is an immense collection of symmetrical reciprocity. For every plain and secretive dimension of our space, matter, energy, time, soul, and spirit, there is an equivalent complementary dimension: before and after, in and out, up and down, front and back, left and right, hot and cold, particle versus antiparticle, action versus reaction, light and dark, and good and evil. This ubiquitous hierarchy of symmetry shapes the cosmos. From the infinitesimal subatomic iota, to the celestial choreography of immense spiral galaxies, principles of symmetry enact and enable the canon of natural law to preside predictably within the near and far stretches of space. Physics recognizes this pervasive unchanging uniformity as translational symmetry.

Symmetry seems but an abstraction, which we casually avail to illustrate the firmer laws that govern the creation. Yet, at the fundamental footing of the creation's essence, the natural order bows to symmetry's subtle scepter. Symmetry is not the daughter of circumstance. She is the queen from whom the natural law springs and the faithful partner to our discovery (Greene. 2004. P.225).

### **Pictographic Symbolism**

Visions are by definition picture messages or pictographs. Daniel's visions introduce and develop a pictographic system that concludes in John's Revelation. The pictography first forecasts the geographic and political order of four ancient Gentile kingdoms that conquered and dismissed the Jews from their Promised Land. Then, the pictography reveals the geographic and political outlines of a world in turmoil at the end of our age and announces the triumphant Messiah.

The pictography illustrates a series of historic and future events in symbolic terms. For example, in Daniel's second chapter, the anatomy of an imposing human-type symbolizes the Gentile succession. In other passages, horned animals represent kings and kingdoms. Daniel's eighth chapter pictures the Media-Persian Kingdom with the figure of a ram. One of the ram's horns symbolizes Media. The other horn represents Persia. As we study the pictography, we will encounter other symbolic devices to embody humankind, to track the passage of time, and to signify the Messiah and His millennial kingdom.

When we examine a vision, we will render it as a simple picture or model, and correlate the rendering with the biblical text. Because visions are apt to be complex, prophetic picture modeling demands a certain discipline. One must consider the essential features of visions precisely, being careful with few exceptions, neither to exaggerate, nor to disregard any detail. Often, it becomes beneficial to reduce essential pictographic features to elementary shapes and diagrams.

## Figure and Ground

The artist's conception of figure and ground is of special relevance to our visual presentation. Figure and ground express the separation of perceptual elements according to contrast. The figure of Earth's Moon against the all-encompassing ground of a starry night sky is a familiar example of a figure and ground relationship. Although our Moon is but a single element amidst the gleaming panoply of stars, we readily perceive the Moon as the primary nighttime subject. Even so, figure and ground relations are not always so neatly defined.

Near the turn of the 20<sup>th</sup> century, the Danish psychologist, Edgar Rubin, published a collection of cognitive illusions including the well-known Rubin's vase (Synsoplevede Figurer. 1915). Rubin's vase illusion presents the viewer with two perceptual options: either to distinguish a central vase form, or to discriminate two lateral silhouettes. The illusion illustrates figure and ground confusion as an example of multi-stable perception. Which image, or images, represents the figure? Which is the ground? The lack of additional information prompts our mind to perceive the vase, and the faces, as multi-stable subjects.



Vase or Faces?

## Semantics and Etymology

Semantics influences interpretation. Semantics is the branch of linguistics that studies word usage, the meanings of speech forms, and the ongoing changes in the meanings of words and word groups. Semantic practices differ among the many languages. In line with our study of progressive empire, the Hebrew and Greek semantics respecting the transposable meaning of "king" and "kingdom" is of particular interest. Daniel lends instructive examples.



In his second chapter, Daniel records a private audience with the Babylonian King Nebuchadnezzar. During the meeting, the prophet first addresses Nebuchadnezzar personally as the King of Babylon. Next, Daniel distinguishes Nebuchadnezzar from other lesser kings, and then recognizes his realm as a specific kingdom:

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Daniel 2: 37

In the preceding passage, there is no confusion of terms between the king and his kingdom. However, another example highlights a semantic challenge. Daniel's seventh chapter relates the prophet's night vision of four rising empires symbolized by four distinct beasts. The dream introduces the quartet as kings, but the interpretation notes the fourth beast actually symbolizes a kingdom:

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

19 Then I would know the truth of the fourth beast, which was diverse from all the others...

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth...

Daniel 7: 2, 3, 17, 19, 23

The context of the terms clarifies the meaning of Daniel's symbolism. The four individual beasts symbolize the development and progress of four prominent kingdoms.

Semantics is the study of word usage and speech forms. Etymology is the study of written records to determine word origins and changes in phonetics and spelling. Semantics and etymology contribute to word definition. We will frequently address Hebrew and Greek etymology, citing *Strong's Exhaustive Concordance*, and noting Strong's reference numbers in parentheses. Of special interest to our inquiry is a Hebrew term meaning "first." Again, Daniel lends the example.

Daniel's eighth chapter relates a vivid history of battling kingdoms. Within the narrative is a description of the fall of the Media-Persian Kingdom to Alexander's conquering Greeks. Daniel illustrates the battle in symbolic terms. A ram signifies Media-Persia. A rough goat symbolizes Greece. The goat exhibits a prominent horn between his eyes. According to the interpretation, this curious feature symbolizes the First King. Here, "first" translates from the Hebrew *rishown* (7223) meaning first in place, time, or rank; or, first as a beginning in an ancestral sense as a forefather, or as a former thing of old times past:

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Daniel 8: 20, 21

With seeming good reason, a sizable majority of prophecy students agree the horn symbolizes Alexander the Great. Insofar as [the rough goat is the king of Grecia \(Dan. 8:21\)](#), it appears to follow that the horn symbolizes the preeminent King of the Greeks.

Alexander was obviously worthy of the First King's title owing to his unquestioned authority. After his death, Alexander's empire fractured among his ever-quarreling military commanders. Furthermore, in his tenth chapter, Daniel employs the same term with reference to Michael's exceptional rank among the angels:

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Daniel 10: 13

Daniel depicts Michael as one of the chief princes. In this verse, "chief" also translates from *rishown*. Michael's portrayal as the chief prince appears similar to the description of the First King. Among mainstream students, Alexander's status as the preeminent King of the Greeks appears assured. Even so, there is the other "ancestral" connotation, upon which, we will advance an alternate interpretation. Semantics and etymology play a critical role in the development of our historical symmetry.

Figure and ground resolution, semantic supposition, and etymological consideration all weigh heavily upon the interpretation of prophetic symbolism. For instance, if we assume a symbol represents a king rather than the kingdom, we may search fruitlessly for the king, and forswear the destiny of the kingdom. Prophetic pictography is akin to an intriguing puzzle. Unique characters appear in different passages of scripture with distinct symbols to distinguish their often-diverse roles. The changing symbolism, and the nuances of descriptive text, color the character's personae, and illuminate their origins, actions, and objectives within the historiography.

Science and art seek symmetry in step with the quest for principle. Principle establishes order. Order reveals design. One of our leading objectives is to discriminate a pictographic symmetry of past and future history. The history heralds a procession of four ancient kingdoms rising and falling with time to the precipice of a 2,000-year interlude. These are Babylon, Media-Persia, Greece, and Rome.

After 2,000 years are up, four international coalitions emerge and align to rule the world in replica to the four ancient dynasties. The modern powers are the Russian Federation, the collaborative North American and West European states, an East Asian coalition, and the Middle Eastern Islamic alliance. The complementary symmetry reveals a systematic historiography from antiquity to the future. As our inquiry spans a few thousand years, we next benefit from an orientation to the schedule of the biblical year and the week of years.

Fulfil her week, and we will give thee this also  
for the service which thou shalt serve with me  
yet seven other years.

Genesis 29: 27

### The Lunisolar Year

The Gregorian calendar synchronizes with Earth's orbit about the Sun and observes an approximate  $365\frac{1}{4}$ -day year. Every fourth year, in February, we add an extra day to the calendar and observe the leap year. The seasons and holidays proceed in calm procession.

In contrast to the Gregorian calendar, biblical years observe a lunisolar schedule. Twelve months proceed according to the lunar phases. The new moon introduces the month. The full moon rises in the midst of the month, then wanes, and disappears:

#### Calendar Comparison

<u>Sequence</u>	<u>Hebrew</u>	<u>Gregorian</u>
1	Nisan	March-April
2	Iyyar	April-May
3	Sivan	May-June
4	Tammuz	June-July
5	Av	July-August
6	Elul	August-September
7	Tishri	September-October
8	Cheshvan	October-November
9	Kislev	November-December
10	Tevet	December-January
11	Shevat	January-February
12	Adar	February-March

The Moon traverses her phases once in approximately 29½ days. The combined duration of 12 lunar months averages about 354 days, somewhat shy of the Gregorian year. To reconcile this discrepancy, the Hebrew calendar periodically inserts a 13<sup>th</sup> intercalary month of Adar II seven times within a recurring 19-year metonic cycle:

<u>Metonic Cycle</u>	<u>Leap Year</u>
2004	
2005	Adar II
2006	
2007	
2008	Adar II
2009	
2010	
2011	Adar II
2012	
2013	
2014	Adar II
2015	
2016	Adar II
2017	
2018	
2019	Adar II
2020	
2021	
2022	Adar II

The Hebrew calendar is a cyclical continuum unlike the strictly linear Gregorian progression. The calendar is subject to further adjustments respecting rules for Sabbaths and ordained feasts. The adjustments generate six calendar options: 353 days, 354 days, 355 days, 383 days, 384 days, or 385 days (Landau; Hirshon. 2001. P.6).

## The Prophetic Year

Despite the Hebrew calendar's ordained cycles, many Christian students differentiate so called "prophetic" years. These students cite passages from Genesis, Daniel, and Revelation, and assert the prophetic year follows an equilinear 360-day schedule of twelve 30-day months.

The great flood narrative recorded in the Book of Genesis lends a primary example. The account begins with a depiction of the unprincipled depravity of Noah's generation. Whim and wickedness ruled the land such that even the merciful God rued His creation. Reluctantly, the Lord resigned to drown all humanity, save Noah and family:

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

Genesis 6: 5-8

Noah labored to build an ark of refuge. As the deluge drew near, he bid the creatures entry two by two, male and female, to the ark's protection. Last, Noah and his family embarked. God sealed the ship's door. Then, the rain fell unabated forty days and nights until even the highest peaks were awash. The flood prevailed for 150 days:

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis 7: 11, 12, 17-20, 24

After 150 days, the land found relief from the waters. With the Lord's blessing, Noah and his family replenished the Earth:

1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Genesis 8: 1-4

Genesis records several time notations incidental to the flood narrative. Two time notations are of interest with regard to the assumed prophetic year. The first notation, documented in the seventh chapter, reports the downpour began in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month (Gen. 7:11). The seventh



chapter further notes the waters prevailed upon the earth an hundred and fifty days (Gen. 7:24).

We next find in chapter eight, after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat (Gen. 8:3,4). Dividing 150 days, by five months intervening between the second and the seventh month, implies each month was of 30 days duration:

$$150 \text{ days} \div 5 \text{ months} = 30 \text{ days / month}$$

From Genesis, we fast-forward to Revelation to corroborate the prophetic calendar. Revelation's 12<sup>th</sup> and 13<sup>th</sup> chapters report relevant time notations. The chapters foretell Lucifer's orchestration of Israel's persecution near the end of the age, and his manifestation in the bizarre caricature of an unnatural Antichrist.

Revelation 12 is a historical panorama loaded with surreal symbolism. The vision of a beautiful woman with child opens the narrative along with a shocking portrayal of Lucifer as a great red dragon bearing seven heads and ten horns. The woman delivers a newborn son, in fact the Messiah, who is caught up to Heaven in anticipation of His later return. In the interim, the dragon pursues the woman. She flees to the refuge of the desert wilderness. There, she withstands her relentless hunter for 1,260 days. John's apocalyptic imagery is thick and intense:

- 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
- 2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12: 1-6

Chapter 12 exhibits multiple meanings. The implications are often subject to debate. As we proceed with our study, we will find the imagery is of persistent significance. John's literal symbolism pictures Eve as **the mother of all living** (Gen. 3:20). Eve is maternal to the Jews, the Messiah, and the Gentile assembly. As a historical metaphor, the woman personifies Israel. Throughout his spell, the dragon wars unremittingly against the Israeli host until the 1,260-day climax.

John carries the powerful imagery to his next chapter. Chapter 13 profiles Antichrist as a beast returned from death to life. Antichrist brazenly opposes God and Heaven's host. His resolve appears impressive, although after some time, Antichrist's pitiless fate is sealed. John limits his regime to **forty and two months** (Rev. 13:5):

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Revelation 13: 3-5

1,260 days of Israel's persecution, divided by 42 months of Antichrist's authority, appear to allot 30 days per month. According to the preceding examples, many students contend the 360-day year, and the 30-day month, monitor prophetic events:

$$1,260 \text{ days} \div 42 \text{ months} = 30 \text{ days / month}$$

Students who endorse the equilinear prophetic year cite three additional scriptures from the Book of Revelation, and from the Book of Daniel, to confirm the timetable. From the Revelation, John relates the 1,260-days of Israel's wilderness seclusion to an interval of *a time, and times, and half a time* (Rev. 12:14). Daniel adopts similar phrasing regarding the False Prophet's co-regency with Antichrist:

25 And he [False Prophet] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 7: 25

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he [Antichrist] shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Daniel 12: 7

In the preceding terms, “time,” and “half” time, or the “dividing” of time indicate one year, or the half of a year. Certain Christian students equate these expressions to 1,260 days and conclude their case. According to the prophetic calendar, three and one half years equal 1,260 days, which equal 42 months of 30 days each:

$$3\frac{1}{2} \text{ Years} = 1,260 \text{ Days} = 42 \text{ Months} = 30 \text{ Days / Month}$$

### **The Week of Years**

From the Revelation, we return to Genesis, and introduce the week of years with the tender narrative of a young man’s marriage quest. Our suitor, Jacob, was the son of Isaac and Rebekah, and brother to the elder Esau. Primogeniture dictated Esau’s birthright. However, Jacob coaxed Esau to barter his birthright for bread and a pottage of lentils. With his mother’s wile, Jacob also deceived Isaac to deprive Esau of his father’s blessing. Needless, Esau was wroth, and sought to slay Jacob after Isaac’s passing. To safeguard Jacob, Rebekah spirited him to Harran to dwell for a time with the family of her brother, Laban.

Jacob set off to Harran. Shortly after his arrival, he chanced upon Laban’s daughter, Rachel, by a well. With an ardent kiss, Jacob fell smitten to Rachel’s love at first sight. He entreated her father’s marriage blessing. Laban agreed on the condition that Jacob first serve his household for seven years. Jacob keenly complied:

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Genesis 29: 15-20

Jacob's years of service passed quickly before the appointed day. When the wedding was due, Jacob pressed Rachel's father to the rite. Laban called his families assembly, and lavished a proper marriage feast, but before Jacob's bliss, Laban harbored a ruse. According to their custom, and as Jacob was naive, it was Laban's elder daughter, Leah, who must marry first. Jacob endured the deception. He espoused his devotion to Leah, and resolved to have Rachel. To earn her hand, Laban bid Jacob to another seven years of labor. Dutifully, Jacob served another week of years, and after he fulfilled her week (Gen. 29:28), married his beloved Rachel:

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

Genesis 29: 21–28

Jacob, Leah, and Rachel abode several years with Laban's family. Leah and Rachel, and Zilpah and Bilhah, bore Israel's twelve patriarchs. Jacob prospered, and his sons with him, in fulfillment of the Lord's promise: *in thy seed shall all the families of the earth be blessed* (Gen. 28:14). Later, Jacob returned and made interim peace with Esau.

The lad's rivalry highlights one of the scripture's enduring prophetic threads. Even before their birth, the twins struggled within their mother's womb. During her pregnancy, Rebekah inquired of the Lord to diagnose her unusual pangs. The Lord's response revealed the brother's destiny. Even after thousands of years, the repercussion of their youthful antagonism fuels the intractable Israeli–Palestinian conflict:

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord.

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

Genesis 25: 22, 23

We next look to the origin and cascade of early civilization. After the foundational Mesopotamian and Egyptian societies, our four primary kingdoms of note are ancient Babylon, the dual kingdom of Media–Persia, Greece, and imperial Rome.

This is the dream; and we will tell the interpretation thereof before the king.

Daniel 2: 36

The Book of Daniel presents the modern reader with a majestic panorama of past and future empire, and looks forward to the return of the Messiah. Although Daniel penned his prophetic masterpiece over 2,500 years ago, his work is relevant to our own day, and beyond. An appreciation of Daniel's literature is the key to Revelation.

Daniel acquired his foresight through a series of dreams, visions, and dialogues with the messenger angel, Gabriel. The broad stroke of Daniel's narrative embraces the epoch of the 70 weeks, which progresses within the comparative era of the times of the Gentiles. The Gentile times began near the dawn of the sixth century BC with Babylon's overthrow of Jerusalem. The Gentile times culminate with the 70<sup>th</sup> week.

Daniel introduces his history with the model of an imposing human-type: the Terrible Image. The image symbolizes a succession of four Gentile kingdoms: Babylon, Media-Persia, Greece, and an unnamed Fourth Kingdom, which we understand to be Rome. Bereft of her Lord's sanctuary, and subject to the whim and caprice of her ever-changing Gentile overlords, Israel pines in the shadow of the human form.

### **The King's Dream**

Daniel's historiography commences in his second chapter, written while he served the Babylonian King Nebuchadnezzar in the royal palace. One night, during the second year of his reign, the king suffered a disturbing dream. To make matters worse, upon awakening, he was unable to recall the details of the nightmare. Now vexed, the king summoned his wise men. He

ordered them to recite the dream, and to tell the interpretation. However, as the king was unable to remember the nightmare, neither were the wise men able to discern the meaning. This enraged Nebuchadnezzar. He commanded the wise men's execution. If not for Daniel's intervention, their lives would surely have been lost. Daniel recites the dream:

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form of it was terrible.

32 This image's head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,

33 Its legs of iron, its feet part of iron and part of clay.

34 Thou sawest until a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces.

35 Then were the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream, and we will tell its interpretation before the king.

37 Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wherever the children of men dwell, the beasts of the field and the fowls of the heavens hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and, as iron that breaketh all these, shall it break in pieces and bruise.



Nebuchadnezzar



## The Symmetry Solution: The King's Dream

41 And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation of it sure.

Daniel 2: 31-45

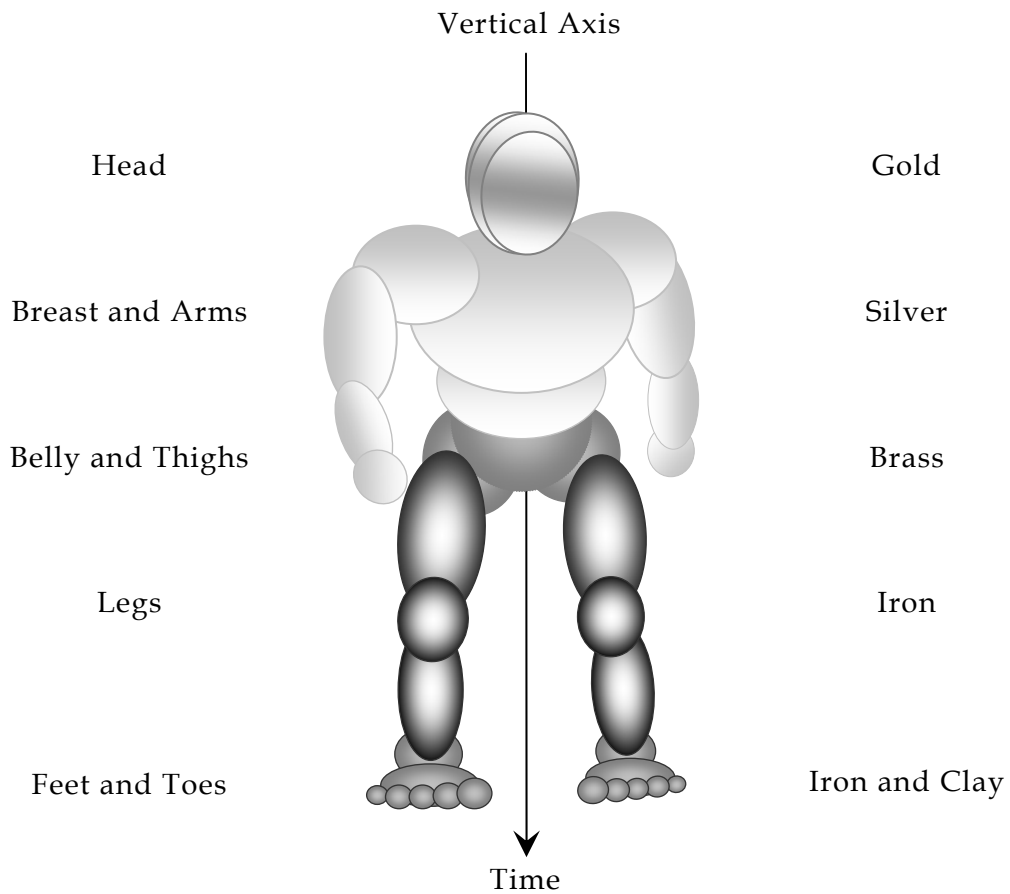
Daniel's ability to recall the dream, and to interpret the meaning, earned Nebuchadnezzar's enthusiastic respect and admiration. When the king understood his troublesome dream was really a lesson about the future, his anxiety departed. The king praised the God of Heaven for His generous Spirit. In gratitude, King Nebuchadnezzar promoted Daniel above all the governors and wise men of Babylon.

### **Daniel's Rule of Bilateral Features**

The Terrible Image is a remarkably accurate model of the Gentile succession. The image is a pictographic composition of bilateral symmetry and progressive segmentation. If we inscribe a line, or vertical axis, along the

The Symmetry Solution: The King's Dream

median of the image, from the head to the toes, we may visualize the progress of time descending along this axis. We also observe that the vertical axis bisects the image. The vertical axis projects the transit of time and establishes the bilateral symmetry. As we study the symmetrical features, we will discover that the bilateral segments symbolize kingdoms divided by geographic space. The Terrible Image embodies Daniel's rule of bilateral features and introduces the symmetry of history.



**Daniel's "Terrible" Image**

## The Gentile Succession

Babylon, symbolized by the head of gold, became the first of Israel's overseers. Babylon fell to the dual empire of the Medes and Persians under Cyrus the Great. The divided breast and arms accurately predicts Media-Persia as an alliance of two discrete realms. The belly and thighs of brass (bronze) symbolize the third Gentile power. About two centuries after Cyrus, the Greeks, led by Alexander the Great, established their dominion and ruled until the Roman conquest. Like the breast and arms, the thighs of the image are a bilateral representation, and imply a subtle division within the third kingdom. In our next chapter, we will address this implied symmetry with regard to the ancient Greeks.

The composition of the segments changes over time from precious elements: gold and silver; to an alloy: brass; then to a base metal: iron; and finally, to an incompatible mixture: iron and clay. The sequence expresses a progression from the precious, to the utilitarian, to the useless *even as iron is not mixed with clay* (Dan. 2:43). A majority of students agree these changes symbolize the shifting relationships of the empires with Israel's God. Nebuchadnezzar and Cyrus respected the Lord (Isa. 44:28, 45:1-4; Dan. 4:37) while the attitudes of the Greeks and Romans ranged from toleration to merciless persecution of Jews and Christians.

Table of Gentile Progress

<u>Sequence</u>	<u>Kingdom</u>	<u>Segment</u>	<u>Composition</u>
First	Babylon	Head	Gold
Second	Media-Persia	Breast and Arms	Silver
Third	Greece	Belly and Thighs	Brass
Fourth	Rome	Legs	Iron

### **The Divided Fourth Kingdom**

The symmetry predicts a geographic separation within the Fourth Kingdom. Here again, is a noteworthy example of Daniel's prophetic precision. We recall that Diocletian divided East Rome apart from the declining west. The two legs accurately predict these territorial divisions. In addition, what is strikingly atypical of the Fourth Kingdom is that the kingdom exhibits a time discontinuity. The Fourth Kingdom is a single kingdom, divided by a parenthesis of time, into historical and future aspects. Daniel stresses the discontinuity:

33 Its legs of iron, its feet part of iron and part of clay.

41 And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Daniel 2: 33, 41

Since time descends with the vertical axis, the ankle joints, between the legs and feet, mark the time discontinuity. The iron legs, standing for West and East Rome, symbolize the historical aspect of the divided Fourth Kingdom. The feet represent the future aspect. This intriguing fifth segment predicts the Fourth Kingdom will rise again and tends a clue to the geopolitics within the future aspect. In the same manner in which two legs stood for the western and eastern divisions within the old Fourth Kingdom, the bilateral feet symbolize two modern civilizations—the descendants of West Rome and east Byzantium—that will cooperate, or contend, to rule the western and eastern hemispheres during the 70<sup>th</sup> week. North America and West Europe form a dual Atlantic Community to reign across the west. Russia prevails in the east.

The Divided Fourth Kingdom

<u>Sequence</u>	<u>Civilizations</u>	<u>Segment</u>	<u>Composition</u>
Historical (Ancestral)	West Rome and Eastern Byzantium	Legs	Iron
↓ Time Discontinuity ↑			
Future (Descendant)	Atlantic Community and Russia	Feet	Iron and Clay

**Revived Rome**

A great many students admit the breast and arms foreshadow the Media-Persian dualism, and agree the legs envision West and East Rome. Ironically, these same students consistently discount the predictive value of the bilateral feet. Instead, these students routinely assume the Fourth Kingdom's future aspect rules from old Rome's territory on behalf of the prince that shall come. Since Daniel predicts the prince descends from the Romans; it follows that he ascends from the old Roman realm. Consequently, these students habitually invoke "revived Rome" to characterize the descendant Fourth Kingdom. However, this reflexive interpretation arbitrarily restricts the geographic bounds of the anticipated government. Daniel does not confirm this interpretation, nor do his fellows, in spite of the many volumes laboring to justify the opinion. Similarly, insofar as ten toes predict ten lesser territories will subdivide the future Fourth Kingdom; many students presuppose these subsidiary kingdoms foreshadow the modern European Union. However, like the previous assumption, Daniel does not confirm this equally thin supposition. Of much greater likelihood is that ten regional administrations will encircle the planet. As our study develops, we will show the coming prince (666) arises from the Atlantic Community. Antichrist comes from Russia.

### The People of the Prince that Shall Come

Who are [the people](#) (Dan. 9:26) of the coming prince? Which lands do they occupy? In our modern Bibles “people” is from the Hebrew *am* (5971) representing a congregated unit like a cultural group or tribe; or an organized unit of persons, troops, or attendants; or the citizens of a nation. This broad definition personifies the prince’s antecedents as the forebears of contemporary Western Civilization. The Romans were a diverse group. Fundamental to their driving hegemony was a decided preference for diplomacy before open confrontation. Roman ambassadors routinely offered citizenship to foreign peoples in exchange for tribute and protection. The strategy worked like a charm. Rome gained acquiescence and a vibrant citizenry. After Rome, western society prospered in Europe and colonized the Americas to achieve de facto Atlantic union. Divided by a great ocean, but united through common ethnicity, culture, philosophy, and economy, the Atlantic Community rules an entire hemisphere. The coming prince might be European or an American.



The Atlantic Community

[The People of the Prince that Shall Come](#)

## The Messiah's Kingdom

At the close of the 70<sup>th</sup> week, the times of the Gentiles will end with the Fourth Kingdom's abolition after a supernatural intervention. King Nebuchadnezzar dreamt that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them to pieces (Dan. 2:34). The stone is not a human creation. The symbolism portrays the Messiah, the shepherd, the stone of Israel (Gen. 49:24), whose return lays the Gentile dominion to rest.

Next, the remaining features of the image were broken to dust and carried away by the wind so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth (Dan. 2:35). This great mountain symbolizes the Messiah's kingdom. In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed...and it shall stand forever (Dan. 2:44). Daniel's vision summarizes the detailed prophecies of his predecessors. Isaiah's richly descriptive prose sheds much additional light:

2 It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 2: 2-4

## The Symmetry Solution: The King's Dream

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord,

3 And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears,

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together. And the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices' den.

9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isaiah 11: 1-9

17 For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.

18 But be glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

Isaiah 65: 17, 18



Isaiah paints a beautiful literary portrait of the millennium. Jesus Christ, the stone which the builders refused (Psa. 118:22; Matt. 21:42; Mark 12:10; Luke 20:17) at His crucifixion, will reign in Zion for a foundation...a precious cornerstone (Isa. 28:16) [and] the rock of our salvation (Psa. 95:11). Finally, all the peoples of the world will enjoy peace, impartiality, and prosperity in the company of the Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace (Isa. 9:6). Our Lord will preside at Jerusalem over a renewed Earth of holy natural splendor, and all the trees of the field shall clap their hands (Isa. 55:12). What a beautiful and bountiful world the kingdom will be, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa. 11:9).

Daniel's second chapter introduced the symmetry of Gentile history and previewed the historical and future aspects of the Fourth Kingdom. From chapter two, we skip ahead to chapter eight and survey the Gentile succession, from the rise of Media-Persia, to the overpowering Greeks and Romans. We will also challenge the mystery of the First King and introduce the sinister King of Fierce Countenance.

Except that the Lord had shortened those days,  
no flesh should be saved: but for the elect's sake,  
whom he hath chosen, he hath shortened the days.

Mark 13: 20

Will the saints simmer in the 70<sup>th</sup> week's smoldering cistern? Will we escape the hail, and the fire, and the blood? Paul is quite clear: **God hath not appointed us to wrath** (1 Thess. 5:9). The scripture affirms the certainty of our deliverance.

### **1,290 Days and 1,335 Days**

We now return to the midst of the 70<sup>th</sup> week to examine Daniel's exceptions to the week's time symmetry. Daniel appends two additional notations: a first of 1,290 days with respect to **the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up** (Dan. 12:11); and another notation of 1,335 days in relation to a **blessed** (Daniel 12:12) engagement.

A majority of students assumes these intervals commence upon day 1,261 of the 70<sup>th</sup> week, continue past the 2,520-day limit (equilinear scale), and conclude respectively 30 days, and 75 days, thereafter. The interpretation assumes these are times of judgment (30 days) and celebration (45 days) after the 70<sup>th</sup> week. Although this interpretive technique enjoys widespread approval, the rationale relies upon undocumented opinion and disregards the inclusive basis of the 70 weeks prophecy according to Gabriel's parameters. That is to say, 70 weeks are reserved to the chosen people, the city of Jerusalem, the Most Holy Place, and the Messiah to accomplish an explicit program of reconciliation and renewal. We recall that one of

Gabriel's strictures is to seal up the vision and prophecy (Dan. 9:24). "Seal" translates from *chatham* (2856), meaning to close up, or to make an end of the prophecy. This limits the maximum time value of the term to 70 weeks, and a day neither longer, nor less. Here once again, is Gabriel's inclusive rule: *Seventy weeks are determined* (Dan. 9:24).

**1,290 Days**

1,290-days embrace two distinct subjects. The first recognizes the desolation of the daily sacrifice in the midst of the 70<sup>th</sup> week. The second acknowledges the abomination. To determine the extent of the 1,290-day interval, we begin at the week's close, and count in reverse to day 1,231, whereupon the sacrifice ceases. Day 1,231 falls in the week's midst, during the fourth year, according to the week's fundamental units of years. The desolation is followed precisely 30 days later by the conversion of the Holy Place to Antichrist on day 1,261:

Daniel's 70<sup>th</sup> Week

2,520 Days: Equilinear						
Year 1	Year 2	Year 3	Year 4 Midst	Year 5	Year 6	Year 7
Sacrifice Ceases: Day 1,231			Day 1,261: Abomination			
From the time that the daily sacrifice shall be taken away			and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days			
1,260 Days: Initial Time Set			1,260 Days: Terminal Time Set			

**1,335 Days**

As has been the practice with the preceding notation, the majority of students initiate the 1,335-day interval upon day 1,261, and count past the limit, until 75 days after the week's close. To determine the 1,335-day extent, we begin at the week's inception, and count forward to day 1,335, upon which, we discover an intriguing blessing:

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12: 12

Daniel's 70<sup>th</sup> Week

2,520 Days: Equilinear						
Year 1	Year 2	Year 3	Year 4 Midst	Year 5	Year 6	Year 7
Blessed is he that waiteth			Day 1,335: Blessing and cometh to the thousand three hundred and five and thirty days			
1,260 Days: Initial Time Set			1,260 Days: Terminal Time Set			

The Biblical end time scenario witnesses the storm and climax of a dynamic suite of prophetic themes. In sober accord with the arduous precision reserved to the 70<sup>th</sup> week's malevolent schedule is the harrowing omen of a time of trouble, such as never was since there was a nation even to that same time (Dan 12:1). Yet, through this boding cloud races the Messiah's promise of deliverance: at that time thy people shall be delivered, every one that shall be found written in the book (Dan. 12:1). Daniel intends a matchless rescue:

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Daniel 12: 2, 3

### **Resurrection, Translation, and Change**

The earnest expectation of a literal resurrection to eternal life is the linchpin of the Judeo-Christian conviction. Central to this conviction is the prophesied passion and resurrection of Christ and Christ's promise to come again. Foundational to this trust is the undeniable truth of the historical record. Upon the day of the Lord's resurrection, the angels testified, *he is risen, as he said* (Matt. 28:6). That selfsame day, the Roman watch *shewed unto the chief priests all the things that were done* (Matt. 28:11). Thereafter, the witness of above five hundred brethren at once (1 Cor. 15:6) beheld the risen Messiah. Above these, there is Christ's own affirmation. *If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also* (John 14:3). Even from the olden time, Isaiah proclaims the promise of life everlasting:

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Isaiah 26: 19

In detail with a literal resurrection are the conceptions of translation and change. In the Old Testament, "translation" is from the Hebrew *awbar* (5674), meaning to cross over. In a very broad sense, the term applies to any literal or figurative transition. The Second Book of Samuel lends an

informative example. Second Samuel recounts David's military campaign against Saul. Near the end of the war, one of Saul's strong men, Abner, decided to throw the victory to the anointed David, and [to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah \(2 Sam. 3:10\)](#). Abner sent messengers to David with the offer of an accord and then met with David to swear his allegiance. That is to say, to hand over, or to translate the kingdom to David.

In the New Testament, we discover four references to translation, three of which, recall Enoch specifically, and all of which, convey a decidedly supernatural subtext. Paul tells us Enoch was translated by faith. He adds that Enoch's body was never recovered because God translated his physical form, and emphasizes that Enoch's statement of faith pleased God. "Translated" is from the Greek *metatithemi* (3346), meaning to transfer, transport, exchange sides, or carry over. Similarly, "translation" is from *metathesis* (3331), also denoting transfer or transposition. Enoch's example is his crossing over, or translation, to Heaven's gate.

Abner literally handed the Israelite Kingdom to David. Enoch experienced a material transposition to eternity. In the present tense, there is also the figurative translation of the human spirit. Composed from his prison cell in Rome, Paul's epistle to the Church at Colossae extols Christ's preeminence as [the firstborn from the dead \(Col. 1:18\)](#), and our inheritance with [the saints in light \(Col. 1:12\)](#):

[12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:](#)

[13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:](#)

Colossians 1: 12, 13

In the preceding verse, “translated” is from *methistemi* (3179), again meaning to transfer as a literal carrying away, or figuratively, to exchange. Paul combines *meta* (3326), denoting accompaniment, and *histemi* (2476), meaning to stand, to abide, or to continue; hence, to exchange form spiritually, but to abide in the temporal dimension.

Resurrection is the restoration of the body to life after death. Translation is the material or spiritual transposition to eternity. Of intimate import is the conception of change. Change is the fundamental alteration of our material character. *As we have borne the image of the earthy, we shall also bear the image of the heavenly* (1 Cor. 15:49). Paul explains the mystery of change:

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

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

1 Corinthians 15: 51, 52

“Changed” from *allasso* (236), means to make different. The expression is from *allos* (243), else. When we experience change, we become something else. The mystery of change begins with the Book of Exodus and Israel’s flight from Egypt to the Promised Land. During the epic passage, Moses sojourned for a time in the Lord’s company on the heights of Mount Sinai. There, Moses received Israel’s commandments and the Lord’s covenant. After his return to the Israelite camp, Moses’ face shone with the radiant patina of the Lord’s afterglow. Upon seeing Moses, the people were so affrighted that he donned a veil so they might come near:

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28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

Exodus 34: 28-33

With his trademark eloquence, Paul recounts Moses' sojourn in the Lord's company. He compares and contrasts Moses' veiled countenance, and Moses' administration of the law, with Christ's perpetual atonement, and the ceaseless image of change. Paul's expert discourse interleaves the facets of glory with the symbolism of the veil and reveals our transfiguration through the imagery of the looking glass:

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 3: 7, 8, 18



In one sense, glory is the expression of dignity and honor that accrues from absolute truth. We glorify God with praise and worship as our recognition of the undeniable authority of His omniscient truth. In another sense, glory is the air of triumph, as with the soldier who glories in the conquest, or the artist who esteems the creation because *it was very good* (Gen. 1:31). Glory is also a quantity as a measure of the physical property of radiance. *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory* (1 Cor. 15:41). In the realm of the miraculous, glory is the manifestation of the triumph of the Lord's truth as overwhelming beauty, power, and radiance. In this magnificent sense, glory is the sum of physical properties that underlie and express universal truth as the image of God.

Moses visited with the Lord on high forty days and nights. His proximity to the Lord's radiance stimulated an apparent photochemical process that nourished and sustained him. *He did neither eat bread, nor drink water* (Ex. 34:28). Afterward, his luminescence was of such intensity that he veiled himself to quell the onlooker's anxiety. Paul tells us, *Moses put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished* (2 Cor. 3:13). Paul's "end" is the glory of Christ's atonement, and our perpetual liberation from the law's winding sheet of condemnation. As Moses' countenance beamed illuminant behind the veil with the radiance of the Lord's glory, so shall we openly behold ourselves, as mirrored in a glass, *changed into the same image from glory to glory, even as by the Spirit of the Lord* (2 Cor. 3:18).

"Changed" from *metamorphoo* (3339), adapts *meta* (3326), accompaniment, and *morphoo* (3445), meaning to fashion, or to adjust a shape. The term expresses change as metamorphosis, or transfiguration, from the image of the

terrestrial being to that of the celestial. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another (1 Cor.15:40). Paul summarizes the mystery of change in his Epistle to the Philippians emphasizing Christ shall change our vile body, that it may be fashioned like unto his glorious body (Phil. 3:21). In this final context, “change” *metaschematizo* (3345), combines *meta* (3326), in accompaniment with *schema* (4976), to stress fundamental transformation as an everlasting disguise of the former self.

### The Rescue

Daniel’s 12<sup>th</sup> chapter binds the chords of resurrection, translation, and change to a miraculous rescue from the 70<sup>th</sup> week’s furor. Daniel insists that all whose names are written in the Lord’s Book of Life shall be delivered. Without exception, the escape from the 70<sup>th</sup> week’s turmoil includes all the saints, the living and the dead—every one that shall be found written in the book (Dan. 12:1).

The Book of Life is the Lord’s honor roll with a host of exemplars. From these hails the patriarch, Moses. As his personal atonement for Israel’s idolatry in the desert, Moses implored God to blot me, I pray thee, out of thy book which thou hast written (Ex. 32:32). To which, the Lord replied, Whosoever hath sinned against me, him will I blot out of my book (Ex. 32:33). The Lord spared Moses. In like manner, the psalmist prays for recompense against the unrighteous. Let them be blotted out of the book of the living, and not be written with the righteous (Psa. 69:28). Writing to the Philippians, Paul exhorts the brethren to give aid to his fellow laborers in the Gospel whose names are in the book of life (Phil. 4:3). From the Revelation, we have the assurance of the Lord’s formal confession:

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5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 3: 5

The Book of Life is the cast of the Lord's elect actors and actresses. Matthew's 24<sup>th</sup> chapter and Mark's 13<sup>th</sup> chapter echo the forecast of the 70<sup>th</sup> week's consummate trouble and the Lord's rescue of His heroes and heroines. The parallel narratives begin with the recitation of a private gathering among the Lord and four disciples: Peter, James, John, and Andrew. As they overlooked Herod's temple from the Mount of Olives, the disciples inquired of the Lord, *what shall be the sign of thy coming, and of the end of the world* (Matt. 24:3)?

Jesus answered, saying before the end; false prophets would arise and misappropriate His name in the dim light of a world beset by war, natural disaster, famine, and pestilence amid a rising tremor of religious persecution. Still, the end is yet to come. Mark advises, *these are the beginnings of sorrows* (Mark 13:8); *the gospel must first be published among all nations* (Mark 13:10). Matthew confirms Mark's forbearance, and links the Gospel's universal witness in anticipation of the abomination:

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

Matthew 24: 14-18

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Matthew and Mark concur. Antichrist's occupation of the temple mount is the sign of the end. They agree the occupation is coincident to the midst of the 70<sup>th</sup> week, and the sign of the Lord's return. They emphasize that tribulation is shortened for the elect's sake:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24: 21, 22

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mark 13: 19, 20

Paul's first letter to Thessalonica underscores our assurance that as Christ rose from the dead, so also will Christ claim the living, and the dead, at His coming. Paul stresses the resurrection of the dead will precede the translation of the living saints:

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4: 14-17

Does day 1,335 signal the resurrection, translation, and change of all the saints, the living and the dead, from the present and the prior ages? Translation is the subject of an ongoing, and sometimes frothy, debate among students of prophecy. A majority maintains the event will precede the 70<sup>th</sup> week. Lesser factions insist the event happens in the midst of the week or as the terminus ad quem.

### Rapture and Tribulation

In the traditional mind, rapture is synonymous with translation, and tribulation is synonymous with Daniel's 70<sup>th</sup> week. In a narrower sense, great tribulation refers to the terminal time set:

Daniel's 70<sup>th</sup> Week: Tribulation

Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7
1,260 Days: Initial Time Set				Great Tribulation 1,260 Days: Terminal Time Set		

In the main, traditional students subscribe to one of three positions regarding the timing of the rapture in relation to the 70<sup>th</sup> week. An overwhelming majority subscribes to the doctrine of imminence. Students of imminence advocate rapture, without notice, in advance of the 70<sup>th</sup> week.

This represents the pre-tribulation rapture position. The supporters are known colloquially as pre-tribbers in terms of their pre-trib doctrine. A lesser number of students expect rapture in the midst of the 70<sup>th</sup> week. These are the mid-tribbers. In the minority are the post-tribbers who envision rapture at the close of the 70<sup>th</sup> week's tribulation. This is the variety of rapture tribulationism.

### **The Doctrine of Imminence**

Near all Christendom believes the doctrine of imminence, which insists the faithful are caught up together, without notice, prior to the 70<sup>th</sup> week. The advocates cite scriptures relating to the Lord's coming as a [thief in the night](#) (1 Thess. 5:2), and stress the Lord's dictum: [of that day and hour knoweth no man](#) (Matt. 24:36). The majority lays their cornerstone squarely upon Paul's second letter to Thessalonica:

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 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;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

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7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders.

2 Thessalonians 2: 1-9

Paul's intent is to allay a nagging suspicion among his contemporaries that Christ's coming is at hand. According to Paul, *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition [Antichrist] (2 Thess. 2:3).* "Falling away" is from *apostasia* (646), which is defection from truth. Paul stresses the apostasy comes "first" from *proton* (4412), to indicate precedence in time, place, or by order of importance. After the falling away, thence cometh Antichrist. Paul links *the day of Christ (2 Thess. 2:2)* to the antecedent Antichrist. After Antichrist, thence cometh Christ.

According to imminence, a widespread defection from biblical truth precedes the 70<sup>th</sup> week. Then, Antichrist confirms Israel's covenant, which provokes divine wrath, leading to Christ's "day," which imminence interprets as Armageddon's sweltering confrontation. Thus, imminence assumes the entire 70<sup>th</sup> week encompasses a time of Antichristian hostility, and the Lord's escalating wrath, leading to Armageddon. Insofar as Paul's first letter to Thessalonica relates faith in Christ, and perseverance unto Christ's coming, to preservation *from the wrath to come (1 Thess. 1:10)*, students of imminence claim rapture preserves us from the seven-year tribulation in advance of Antichrist and the wrath of God.

Imminence emphasizes the Holy Spirit dwells within the Christian church (the body of Christ). The Spirit as the [Comforter...dwelleth with you, and shall be in you \(John 14:16,17\)](#). Thus, the Spirit abides with the soul of the individual Christian; and by extension, all Christian believers [are one body in Christ \(Rom. 12:5\)](#). Imminence asserts Antichrist and the spirit-filled church are mutually exclusive. Therefore, Antichrist may not ascend to authority in the presence of the church. Imminence contends Antichrist's accession follows the Spirit's deference to Christ's intervention, via the rapture, according to the following verses:

[6 And now ye know what withholdeth that he might be revealed in his time.](#)

[7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.](#)

[2 Thessalonians 2: 6, 7](#)

In the preceding passage, "withholdeth," "letteth," and "let" all translate from *katecho* (2722), meaning to hold down, hold fast, or restrain. According to imminence, [he \(2 Thess. 2:7\)](#) is the Holy Spirit who restrains Antichrist. In terms of imminence, Antichrist may not ascend [until he \[Holy Spirit\] be taken out of the way \(2 Thess. 2:7\)](#); and the Spirit cannot be out of the way unless the Christian body is out of the way. Imminence adheres to the following rationale:

- Tribulation is Synonymous with the 70<sup>th</sup> Week
- Tribulation Includes Antichrist and Divine Wrath
- Antichrist and the Church are Mutually Exclusive
- Christ Intervenes Via the Rapture
- Rapture Precedes the Seven-Year Tribulation



### **The Pre-Wrath Rapture**

Is tribulation synonymous with Daniel's 70<sup>th</sup> week? Although the concepts are commonly employed interchangeably, not everyone agrees. In a controversial 1990 study, Marvin J. Rosenthal advanced a thesis originally proposed by his friend, Robert Van Kampen, and scrapped the traditional tribulation / 70<sup>th</sup> week perspective claiming the alleged correspondence is indefensible, and merits no Biblical justification (P.108). Drawing heavy fire from critics, Rosenthal charted a novel roadmap of the 70<sup>th</sup> week, and redefined the traditional conception of tribulation. According to the pre-wrath thesis of Rosenthal and Van Kampen, tribulation and the 70<sup>th</sup> week are not synonymous. Instead, tribulation defines a limited interval, commencing with the abomination, and concluding with our translation, in advance of the 70<sup>th</sup> week's consummation (P.109). Rosenthal appeals to the gospel writers in support of his prophetic trail. Matthew and Mark appear to concur. They emphasize the Lord will dispatch the angels "after" the tribulation to **gather together his elect** (Matt. 24:31; Mark 13:27):

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Matthew 24: 29-31

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24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Mark 13: 24–27

### The Pre-Wrath Itinerary

The pre-wrath camp upholds the preceding citations as proof of our translation, after an interval of tribulation, in advance of the 70<sup>th</sup> week's consummation. They stress that tribulation is *shortened* (Matt. 24:22; Mark 13:20) in anticipation of translation. Here, "shortened" translates from the Greek *koloboo* (2856), meaning to abridge.

According to the pre-wrath itinerary, the 70<sup>th</sup> week's initial time set encompasses a time of *sorrows* (Matt. 24:8; Mark 13:8) leading to the abomination. Then, *great tribulation* (Matt. 24:21; Rev. 2:22; 7:14) erupts marked by religious persecution and military action against Israel. For the elect's sake, tribulation concludes under a wave of terrestrial and celestial upheaval as the unalterable sign of impending translation. In terms of the pre-wrath thesis, Luke endorses our post-tribulation *redemption* (Luke 21:28):

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

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27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Luke 21: 25–28

We concur with the essence of Rosenthal and Van Kampen’s perceptive thesis and commend their courage under critical fire. At the time when Rosenthal published his study, few students, and practically no clerics, dared to challenge the entrenched “doctrine” of imminence. We admire his example, and owe a sizable debt to his in-depth explication. Nevertheless, although we do greatly respect Marvin Rosenthal, we do also question one of his ancillary suppositions, and propose a modification to his pre-wrath translation schedule.

We question Rosenthal’s alternative identification of the Archangel, Michael, as the restrainer assumed “taken out of the way “ (P.256–61). We seek to dispel the notion of restraint by Michael, or by the Holy Spirit, or by any other agent with an appeal to formal equivalence. Formal equivalence and dynamic equivalence are methods of language translation. Formal equivalence is word for word translation. Dynamic equivalence is conceptual translation. Formal equivalence is less subject to interpretive preference. In the present context, we emphasize the English term, *taken* (2 Thess. 2:7), is a dynamic equivalent. In fact, there is no such term in the Greek text at all. Respecting primary sources, there is neither regard for the Holy Spirit, nor reference to the removal of anyone. Our plain inference is that lawlessness abounds, and then prevails, when Antichrist debuts *in his time* (2 Thess. 2:6). Witness James Strong’s formal equivalence:

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2532                      3568    3588    2722                      1492    1519    3588  
6 And                      now    the    thing restraining    you    know,    for

---

0601                      0846    1722    3588                      1438    2540  
to be revealed    him    in    the                      of him    time.

---

3588    1063                      3466    2235    1754    3588    0458                      3440  
7 The    for                      mystery    already    works    of    lawlessness,    only

---

3588    2722                      0737    2193    1537    9999    3319                      1096  
he    restraining    now,    until    out of    the    middle                      it comes.

2 Thessalonians 2: 6, 7

**Pre-Wrath Translation Schedule**

Antichrist’s abomination on day 1,261 triggers a brief tribulation, which proceeds for 75 days (equilinear schedule), and culminates with translation on day 1,335. Translation portends [the wrath of God](#) (Rev. 15:1), which proceeds for 1,185 days, until the consummation:

Pre-Wrath Translation Schedule

Year 1	Year 2	Year 3	Year 4		Year 5	Year 6	Year 7
Day 1,261 – Antichrist				← Wrath of God – 1,185 Days →			
75 Days – Tribulation				Translation – Day 1,335			
1,260 Days: Initial Time Set				1,260 Days: Terminal Time Set			

## The Wrath of God

Revelation's 15<sup>th</sup> and 16<sup>th</sup> chapters depict the wrath of God as a series of seven last plagues (Rev. 15:1), meted by the angels, as the 70<sup>th</sup> week ratchets up to a furious showdown. In tight succession, John predicts ocean and freshwater supplies turning to blood, epidemic dermal lesions etiologic to the mark of the beast, and intermittent darkness across the horizon. Further, John envisions epic thunder, lightning, quakes, and great hail beneath a punishing umbrella of scorching solar radiation. Like the recalcitrant Ramses in the days of Moses, the apostate civilization of the future repented not of their deeds (Rev. 16:11). Israel perseveres in the wilderness unto her Messiah. John beholds the return of the King:

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Revelation 19: 11-16

The complexity of theme within the bounds of the 70<sup>th</sup> week is staggering. How may all of the week's prophesied events transpire to the crescendo of Christ's return within the brief schedule? When is the investiture of Christ's Kingdom? Luke insists *the things which are impossible with men are possible with God* (Luke 18:27). Zechariah intones, the Lord's return will be a day like none other:

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

Zechariah 14: 3, 6, 7

### **70<sup>th</sup> Week Equilinear Schedule**

- The Victorious Messiah – Day 2,520
- Christian Translation – Day 1,335
- Resurrection of Witnesses – Day 1,265
- Seclusion in the Wilderness – Day 1,261
- Martyr of Witnesses – Day 1,261
- Antichrist's Abomination – Day 1,261
- Sacrificial Desolation – Day 1,231
- Israel Censured – Day 221
- Covenant Confirmed as Witnesses Testify – Day One

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