



Cover Page To:

Chapter

Fifteen

of 24 Chapters

The Creator's Window

Viewing Global Change,
Universal Timelines & The Promise

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Note, technological and political developments, among other topics, have undergone **recent change** and made stunning advancements that are yet to be captured here. For example, when this book project was started, the Internet was in its infancy. The rapid advances in the global communications systems alone is worthy of note in the Creator's Window. So, in some places you may fill in certain logical gaps as you read by simply thinking of and integrating your understanding of current events.

The purpose of the Creator's Window fits within the larger scope of WindowView.org. To better understand how all this fits within the window's holistic view, we encourage a visit to the WindowView web site. Moreover, an outline for the entire writing project, of which this document is only one part, can be best appreciated by reading the outline for the Creator's Window at the web site. Please reserve your assessment of this presentation until you examine the outline for its larger context.

WindowView.org is a thought resource that entertains a larger perspective based on **Origins (as related through scientific evidence and a look at the Scriptures that identify a beginning to our universe), to current **Global Changes** (which you are familiar from reading the nightly news), **Time Lines** (based on science, human history in general, and biblical projections), and finally the role of a specific **People Group** that has been an intended messenger... one group that is meant to shine a light on the path ahead of all humanity. Sounds like a tall tale? Well, you are living today with all the evidence that is used here... come see how it looks through the Window's View!**

Look, discern, then decide for yourself what it all means to you personally!

Thank you for downloading this work.

XV -- TEMPLE LOCK, ANOINTED KEY

Who is the Anointed One? King David referred to this figure as the rod of Zion:

'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!' (Psalms 110:1,2, NKJV).

These verses, and the remainder of the psalm, imply a conquering king, a victorious Messiah, will come out of Zion. The next logical question is: When? To find the answer, we look to a biblical timeline based on a riddle given to Daniel. The solution becomes critical to this book's conclusions and presents a proposition everyone must consider if there is any hope to conquering perplexing questions concerning humanity's future. For the Jewish people, the solution goes to the very root of one's heritage and belief in an identity preordained by God through the seed of Abraham. To each Gentile the question becomes: Why haven't the Jews told us this before? The window view now displays a most interesting mystery.

The riddle involves history, a future time, identification of people past and future, and in particular, events associated with the appearance of Messiah. The latter point may not seem important now, but later you will see this piece fit into a picture of future events concerning the Earth's environment, human politics, and universal change. If Messiah stands—in the flesh—as an interface between man and God, then he becomes the way to enter a personal relation with the unseen Creator.²⁸ From within the interwoven images presented by Daniel's writings comes an explicit identification of Messiah. By another measure—according to the New Covenant—Messiah has already appeared

²⁸ Yochanan (John) 14: 6.

once and promises to come again. If the Messianic promise has a two-fold solution then **anyone** should be able to find evidence supporting this view.

As will be demonstrated—using scriptures found in the Tanach—**Yehoshua**, or **Yeshua**,²⁹ is the Anointed One of God, Messiah, the Arm of the Lord,³⁰ and the 'Son of man.'³¹ An arm being part of a greater whole, Yeshua is the presence of God with humanity here on Earth. The interface is human, the implications are eternal. To many—especially those with an Old Covenant heart—these words may instill conflict contradicting traditional rabbinical teachings. I mean no disrespect to tradition, nor to former teachings, I simply ask all to read and to consider evidence provided here. Proof comes from the Tanach in a way everyone needs to comprehend.

Through Messiah, God creates an identifiable interface between himself and the human experience. Combining the Jewish scriptures and the New Covenant³² provides a complete revelation of Messiah's identity. Perhaps many Jewish scholars would point to the New Testament and say that **only** the Gospels [Mattityahu (Matthew), Mark, Luke and, Yochanan (John)]³³ make such an identification. Before the Gospels were written, the Jewish people had a way to calculate—exactly—the time of Messiah's appearance. The required information, recorded by Daniel, is therefore **foremost** a part of the Old—not New—Covenant!

²⁹ Yeshua (Hebrew): 'God is our salvation.'

³⁰ Isaiah 51: 5, 52: 10, 53: 1, 59: 1, and 59: 16.

³¹ Mattityahu 12:8 'For *the Son* of Man is Lord of the Shabbat.'

³² prophesied by Jeremiah 31:31-34; called good tidings by Isaiah 61:1, and in the Gospels—from the Greek, (Strong's 2098; euaggelion {yoo-ang-ghel'-ee-on}), which means **good news**—found in the New Covenant.

³³ The first four books of the New Covenant (New Testament).

Daniel And History ³⁴

The story of Daniel starts with a period of captivity experienced by Israel—from 605 to 530 BCE—under the reign of Babylon's King Nebuchadnezzar.³⁵ During this period, in 586, Jerusalem and the First Temple are destroyed (Plate V). Daniel, one of the Jewish captives, was conscripted to serve the king. As an ancient federal worker, Daniel lived with one foot in each of two very different realities. Early in his service to the Babylonian king, in chapter two of Daniel's writings, he interprets one of several dreams or visions which are represented in Plate VI. Later in Daniel's writing, a riddle appears concerning a period of time—described as 70 weeks of years—which is illustrated in Plate VII. From the time-oriented interpretation of dreams, a number of historical characters appear. History records events associated with these figures, including the reign of Alexander the Great, which necessitates understanding the geography near the Middle East as shown in Plate VIII-A. In Daniel's writings, one also encounters a world leader who is yet to come. The

³⁴ In addition to the writings of Fruchtenbaum and Lindsey, cited in references, the following source assisted the writing of this narrative concerning Daniel's riddle: C. P. Schmitt, *Daniel -- An Indepth Bible Study* (Immanuel's Church, Silver Spring, MD, 1990), 12 cassette tapes.

³⁵ The use of dates is critical to understanding Daniel's writings. Some commentators attempt to move Daniel forward in time. For example, Bernard Grun's *The Timetables of History* place Daniel at 168 BCE. This may help to explain the relationship between his writings and descriptions of events attributed to Antiochus Epiphanes. Unfortunately, Daniel's text—the Scriptures themselves—records dates much earlier than this. Placing Daniel at any time other than before the fact of Antiochus Epiphanes only reflects disbelief in the prophecies contained within his writings. Regardless of the actual date, no one places Daniel in the first century CE, which is the period when his riddle predicts the appearance of the Messiah. Furthermore, recovery of the Dead Sea Scrolls provides added reason to believe the dates within the Scriptures themselves are accurate.

origin of this figure necessitates a look at European geography as shown in Plate VIII-B.

Nebuchadnezzar's Dream

The meaning of King Nebuchadnezzar's dream is revealed to Daniel, by God, as described in the following verses (Refer to Plate VI):

'You looked, O king, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

'This was the dream, and now we will interpret it to the king. You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory; in your hands he has placed mankind and the beasts of the field and the birds of the air. Wherever they live, he has made you ruler over them all. You are that head of gold.

'After you, another kingdom will rise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others. Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.

'In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

'The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy.' (Daniel 2:31-45, NIV)

Jerusalem's Temples

I. Solomon's Temple

Temple construction started 480 years after the Israelites left Egypt (c. 960 BCE)

586 BCE

↓

Fall of Jerusalem
II Chronicles 36: 19

↓

Captivity in Babylon

↓

Return of Israelites

II. Zerubbabel's Temple Herod's Temple (20 BCE to 70 CE)

Construction started approximately : 536 BCE
Construction completed approx. : 516 BCE

- Rebuilding of Jerusalem started 444 or 445 BCE
- Antiochus IV Epiphanes (175 - 164 BCE)
- Temple destroyed in 70 CE

III. 'Third Temple'

Construction started : _____ CE
Construction completed : _____ CE

Fill in the blanks!

- Seven year period begins (Also, see Plate XI-d),
- After 3.5 years the Lawless One enters the temple and commits an abomination that causes desolation. 'Israel' flees to safety...
- Judgments fall upon the Earth for remaining 3.5 year period.

Plate V ³⁶

³⁶ Construction dates for the Second Temple are cited from NIV Study Bible (page 678). Another time frame for additional construction work associated with the Temple is found in John 2: 20, where a 46 year period is cited. This period refers to a reworking of the site leading to what was known as Herod's Temple. Neither the 20 or 46 year time frames fit Daniel's reference of seven times seven (49) years.—which refers to construction of Jerusalem (See Plate VII).

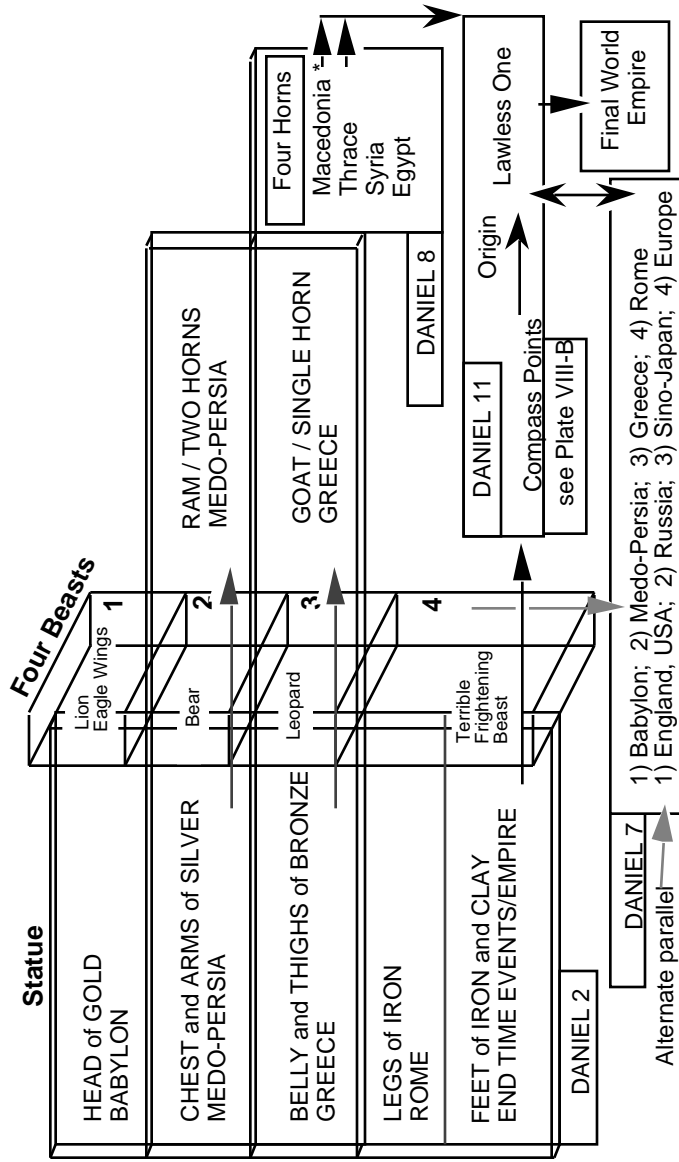


Plate VI

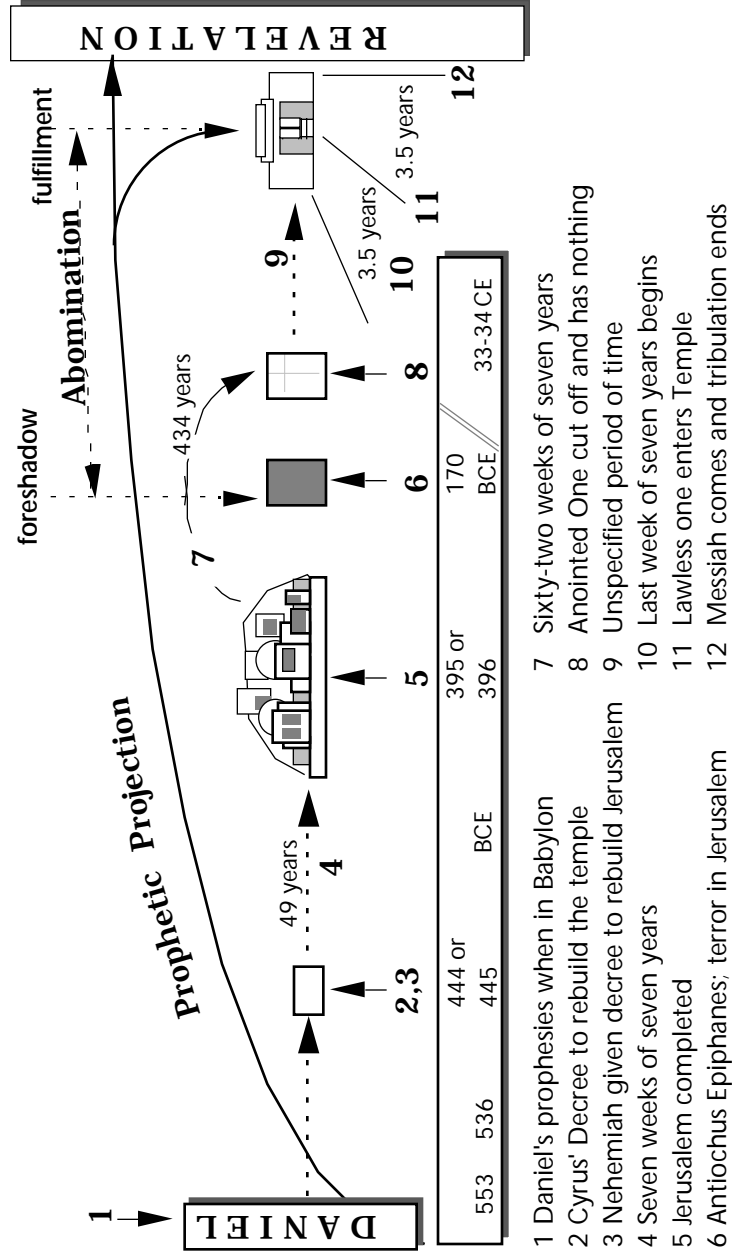


Plate VII

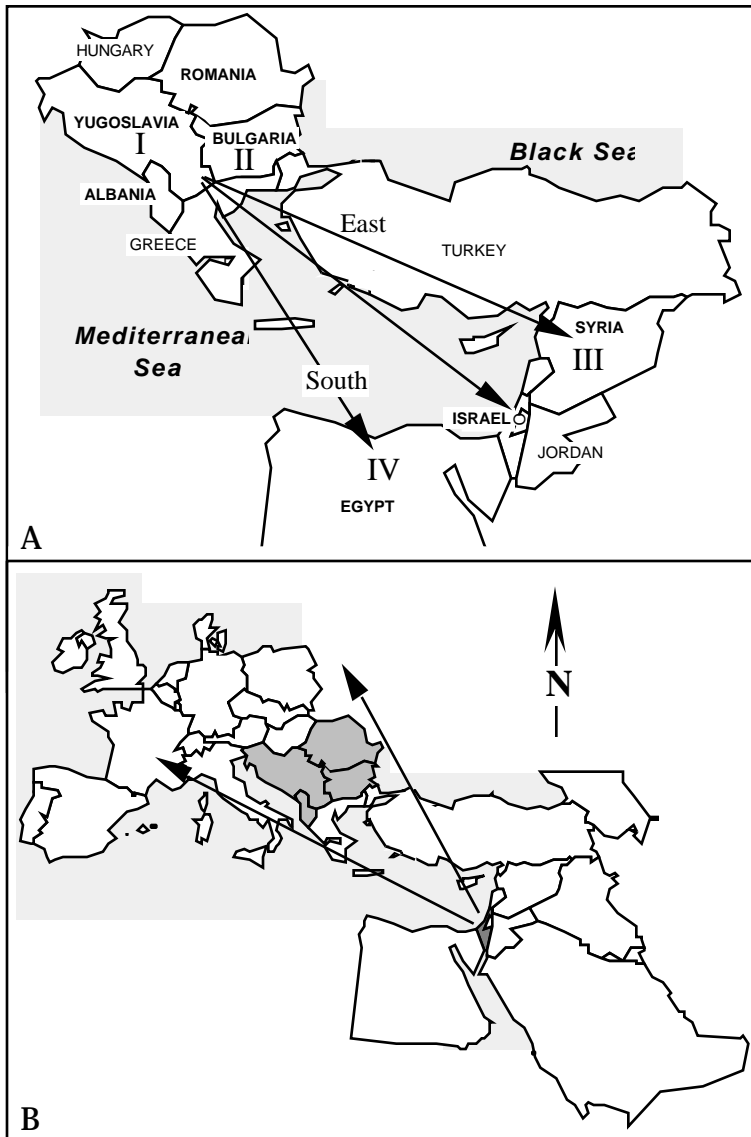


Plate VIII

The statue describes four kingdoms or world empires—the first is the Babylonian, followed by the Medes and Persians led by Cyrus, the Greeks led by Alexander, and the Romans led by the Caesars (Plate VI). The statue's two arms depict the corporate rule of the Medes and Persians; and the two legs of iron represent a former and latter empire like that of Rome. The first being the Roman empire nearly two thousand years ago. The second leg and the feet of clay and iron speak of a future empire—much like the power of communism's 'Iron Curtain.' A rebellion that separates the iron rule from its people—the toes of clay—certainly speaks of recent events. The mountain that shatters the statue is the Kingdom of God, which eventually replaces all human powers and earthly kingdoms. The statue and the four empires are represented on the left side of Plate VI. The arrows on the diagram also illustrate a flow of power from ancient rulers to the eventual rise of a single, all powerful, world figure yet to come. Identifying this figure is a *critical aspect* of understanding a two-fold nature of Daniel's prophecy. That is, some of what Daniel writes applies to his time and some applies to a time and events in the future—referred to as the 'Ancient of Days,' 'those days,' 'the end of the age,' and 'the end of time.'³⁷

A description of the end of time is presented in Daniel's visions in chapter seven parallels Nebuchadnezzar's dream—and introduces newer world empires in the form of four beasts. Interestingly, the beasts also appear as parallel symbols (animal characterizations: see Four Beasts in Plate VI) used by present-day world powers (as indicated by the gray arrow leading to the horizontal box on the bottom of Plate VI). From the images of the former empires comes a new leader's identity arising from today's world—and depending upon when

³⁷ See Daniel 8: 19; 11: 27, 35; 12: 4, 9; Matthew 13: 40; 24: 3; 28: 20; and Revelation 9: 6.

you read this: he appears sometime soon, now, perhaps in the next few years or decades. Thus, in the midst of his dream, Daniel describes the future world leader as a little horn:

'This horn had eyes like the eyes of a man and a mouth that spoke boastfully.'
(Daniel 7:8b, NIV)

I will return to this characterization of a boastful, all powerful, leader because of an important parallel concerning a future point of origin, similar to that of Alexander the Great. But first Daniel notes this leader opposes the will of God resulting in God's victory over him:

'Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.' (Daniel 7:11, NIV)

A reference to Messiah is easily identified in the next verse. After that, one finds a reference to the 'Ancient of Days'—the end of this age and an introduction of God's Kingdom—which concludes present history and replaces all human-centered empires:

'I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.' (Daniel 7:13,14, NKJV)

The Messiah—one who appears like a Son of man—then enters with the Ancient of Days (end of this global period), as the sole sovereign power, a King over all nations in a *Kingdom that has no end*—a reference to eternity.

There is another characterization of the little horn that further defines his role until Messiah's judgment removes his influence over God's people:

'I was watching; and the same horn was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgment was

made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.' (Daniel 7:21,22, NKJV)

The term saints refers to all who believe in Israel's Messiah—Jew and Gentile alike! The little horn is a world leader who presides over a final worldly empire:

'He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. But the court will sit, and his power will be taken away and completely destroyed forever.' (Daniel 7:23-26, NIV)

Because he will 'try to change the set times and the laws,' I identify this character as the *Lawless One*.

To this point, one can see two important aspects of the Scripture reading. First, the descriptions given here hinge on actual historical events. Further, by the nature of prophecy, the writings describe both the past and future events. And second, this provides the basis for a biblical timeline. Humanity presently lives at a point where nearly every empire has appeared (Plate VI). Except for the Babylonian and the Medo-Persian empires, all successive empires were beyond the scope of Daniel's time.

Hal Lindsey, in *There's A New World Coming*, notes the fourth kingdom (i.e. Final World Empire, Plate VI and Daniel 7:22), is like a new world Roman Empire. He views the ten horns as a representation of the European Community. This view may have been appropriate in former decades, but as Arnold G. Fruchtenbaum states, in *The Footsteps of the Messiah*, these 10 kingdoms are global in nature. Indeed, the Scripture says 'devour the whole earth.' In early history, the context of the statement is limited to the

geographic vicinity of the Middle East. Now, the world's nations encompass an expanded global area. Because of global political changes, the proper interpretation must leave room for an expanded view. As noted earlier, the world's nations now move to coalesce into trading blocks (Chapter IV). These may be the seeds for the kingdoms of which Daniel speaks (i.e., possibly originating from the "Alternate parallel" in Plate VI).

Daniel, in chapter 8, presents another vision which relates—historically—to previous descriptions given for the statue in Nebuchadnezzar's dream (note two striped arrows connecting parallel themes on Plate VI). Here, Daniel describes a ram and a goat:

'Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last. I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great.' (Daniel 8:3,4, NKJV)

The ram represents the combined power of the Medes and the Persians. Their two kings, the two horns, conquered nations (other beasts) to form an empire ruled by the more powerful king, Cyrus—he is the higher horn who came up last.

'As I was thinking about this, suddenly a goat with a prominent horn between his eyes came from the west, crossing the whole earth without touching the ground. He came toward the two-horned ram I had seen standing beside the canal and charged at him in great rage. I saw him attack the ram furiously, striking the ram and shattering his two horns. The ram was powerless to stand against him; the goat knocked him to the ground and trampled on him, and none could rescue the ram from his power.' (Daniel 8:5-7, NIV)

The goat is Greek Emperor Alexander the Great.

'The goat became very great, but at the height of his power his large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven. Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land.' (Daniel 8:8-9, NIV)

Daniel states four horns replace the single horn. This occurs on the occasion of Alexander's death, when his rule is divided among four succeeding rulers. The four prominent horns represent: Macedonia (southern area of the former Yugoslavia and present day Albania), Thrace (present day Bulgaria and Romania), Syria, and Egypt (see Plate VIII-A). The one horn—the Lawless One—represents a leader who appears sometime after these four. First, the transition between the appearance of the four horns and the 'growing horn' requires over 2000 years. A time warp enters into the Scripture here which appears elsewhere in those verses that mark the true character of biblical prophecy. Second, you must make a mental note that this leader grows in power by moving from a point of origin toward the south and east 'toward the Beautiful Land' (Plate VIII-A). Later, this important geographical reference (Plate VIII-B) is cited with other information to identify the Lawless One. Again, the nature of this leader, whose power rises to a height just below that of the heavens, is described in the following verse:

'It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them.' (Daniel 8:10, NIV)

The Lawless One

To complete Daniel's description of the Lawless One, I start with a reference found in the New Covenant. Paul in II Thessalonians points to a future world leader—also described by Daniel (8:20-26)—who is named the Lawless One. Remember, in the present context, a reference to Yeshua is a reference to a Messiah whose identity is revealed by Daniel's—soon to be solved—riddle.

¹But in connection with the coming of our Lord Yeshua the Messiah and our being gathered to meet him, we ask you, brothers, ²not to be easily shaken in your thinking or anxious because of a spirit or a spoken message or a letter supposedly from us claiming that the Day of the Lord has already come. ³Don't let anyone deceive you in any way.

'For that Day will not come until after the Apostasy [falling away (ASV, NKJV); rebellion (NIV)]³⁸ has come and the man [of lawlessness (NIV)] who separates himself from *Torah* has been revealed, the *one destined for doom*.³⁹
4 He will oppose himself to **everything** that people call a **god** or make an object of worship; **he will put himself above** them all, so that he will sit in the Temple **of God** and proclaim that he himself is **God**.

⁵ Don't you remember that when I was with you, I used to tell you these things? ⁶ And now you know what is restraining, so that he may be revealed in his own time. ⁷ For already this separating from *Torah* is at work secretly, but it will be secretly only until he who is restraining is out of the way. ⁸ Then the one who embodies separation from *Torah* will be revealed, the one whom the Lord Yeshua **will slay with the breath of his mouth** and destroy by the glory of his coming.

⁹ When the man who avoids *Torah* comes, the Adversary will give him the power to work all kinds of false miracles, signs and wonders. ¹⁰ He will enable him to deceive, in all kinds of wicked ways, those who are headed for destruction because they would not receive the love of the truth that could have saved them. ¹¹ This is why God is causing them to go astray, so that they will believe the Lie. ¹² The result will be that all who have not believed the truth, but have taken their pleasure in wickedness, will be condemned.' (II Thessalonians 2: 1-12, JNT; some italics added for emphasis, *Torah* [To • rah]: Teaching, "Law"; Pentateuch)

The above Scripture characterizes the Lawless One as:

- a political figure whose appearance is coincidental to a coming of Messiah (verse 1; sometime after the date of this Scripture writing, c. 51 CE)
- a man who comes at a time of many deceptions (verse 2)
- he comes just before *the Day*, or *end time*, when Messiah appears
- one who avoids *Torah* and thus separates himself from God's law (verse 3)
- he makes himself the object of worship (verse 4) and he will violate what is Holy and sit in the Temple of God

³⁸ The word apostasy or falling away [see Strong's 646] becomes a pivotal point upon which a number of key prophetic events depend. As noted elsewhere, there are perhaps several reasons for a loss of faith, including: the dramatic charismatic power of the Lawless One, or a disappointment when many believers expect, but do not experience, a rapture.

³⁹ or, son of perdition (Strong's 684, meaning: ruin or loss (physical, spiritual or eternal): -damnable(-ation), destruction, die, perdition... Perdition itself is defined as a state of final spiritual ruin; loss of the soul. Other biblical versions include: man doomed to destruction (NIV), son of perdition (ASV, NKJV).

- one who has not appeared previously—for God restrains him until a set time (verse 6)
- God will release the Lawless One (verse 8), who is later destroyed by Messiah
- he will work earthly miracles, signs and wonders, making him the object of idolatry (verse 10)
- humanity is given freedom to believe the Lawless One's lies—yet all are left to make the ultimate choice (verses 10-12)

The Lawless One is further defined:

'The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat is the king of Greece, and the large horn between his eyes is the first king. The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

'In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

'The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.' (Daniel 8:20-26, NIV)

In terms of future history, relative to the writing of the Scripture, Daniel identifies the Greek Empire long before its appearance. But in these verses one finds a subtle transition—a leap of over 2000 years—shifting us to a view of the Lawless One, whom Daniel notes is not strong by his own power. The realm of the supernatural, working behind the scenes, filters through. *Satan* (Hebrew for Adversary) holds the puppet strings. In the wings, the Prince of princes, Messiah, awaits his entry according to the Creator's universal timeline (presented in Chapter XXIII).

I see a strong parallel between the Old and the New Covenant Scriptures, for the Lawless One is described similarly in both texts. This is part of

emerging evidence for the bridge between the Old and New. *A twist in interpretation comes when some scholars conclude that Daniel's prophecy, concerning the Lawless One, has already been fulfilled—even before Yeshua's time.* However, Yeshua, as recorded by Mattityahu (24:15-16, cited later), *points ahead* in time to this world leader *by referring back* to Daniel's prophecies. The nature of this statement requires two puzzle pieces—one from each covenant—be put together to make the prophecy work. Yeshua's words serve two purposes and construct a metaphor referring to *a former Messianic role* and secondly alludes to *parallel events in a latter time*—the distant future. Here, our attention focuses on distinguishing historical figures of Daniel's time from those in the future.

For a moment, I leave the story of the Lawless One to highlight another important component of Daniel's writings to lead us to confirm identities and resolve a long standing mystery. I ask you to carefully consider the following logic and a literal interpretation which is required to *interweave two themes and to fully understand a riddle of 70 weeks of years. As the solution surfaces, you will see a certain identification of the Messiah. From this identity comes a reference to correctly place the Lawless One in a future time.* In a manner of speaking, Daniel's prophecy plays leap-frog! One element of the story hops over the other and so on it goes (see Figure 9). For those with Hebrew Bibles I welcome a comparison of the original Aramaic or Hebrew Scriptures to the English version. This provides a personal assurance for the accuracy of the story given here.

A Prophetic Riddle: 70 Weeks of Years

The total time period—the 70 weeks revealed to Daniel by Gabriel—separates a 490 year period into 7 plus 62 plus 1 weeks of seven years:

'... Gabriel, ... came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, "Daniel, I have now come to give you insight and understanding. As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision: ²⁴ **Seventy 'sevens'** are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. ²⁵ Know and understand this: From the **issuing of the decree** to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. ²⁶ After the sixty-two 'sevens,' the **Anointed One will be cut off and will have nothing** . The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. ²⁷ He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.' (Daniel 9:21-27, NIV, emphasis added)

First, I must address a timing of events to deal with misconceptions that might lead anyone to mistake Antiochus IV Epiphanes⁴⁰ (hereafter called Antiochus) as the Lawless One. For a number of reasons, he is often mistaken as the only figure who fulfills Daniel's prophecy. Interestingly, in many ways this former Seleucid ruler,⁴¹ Antiochus, fits the description of the Lawless One.

⁴⁰ *Epiphanes* means: 'the visible god.'

⁴¹ From a map legend in the NIV Study Bible describes events related to the Seleucids and Ptolemies (page 1319; following quotation reprinted by permission of Zondervan Publishing House. Copyrighted © 1973, 1978, 1984 International Bible Society.):

'Soon after the death of Alexander the Great in 323 B.C., his generals divided his empire into four parts, two of which—Egypt and Syria— were under the rule of the Ptolemies and Seleucids, respectively. Palestine was controlled from Egypt by the Ptolemaic dynasty from 323 to 198, and was subsequently governed by the Seleucids of Syria from 198 to 142.

'The Diadochi, as the successors of Alexander were called, struggled bitterly for power over his domain. At first Ptolemy I seized his own satrapy, Egypt and North Africa, which had splendid resources and natural defense capabilities. Seleucus gained Syria and Mesopotamia, and by 301 Lysimachus held Thrace and Asia Minor and Cassander ruled Macedon. The situation changed again by 277, when only three major Hellenistic kingdoms stabilized in

For example, he seems to nearly fit Daniel 20:27, a point described in subsequent details concerning prior history. However, exclusions, also listed later, make this Seleucid ruler an impossible match to the Lawless One. He thus serves to foreshadow another *new world* leader (Plate VII, numbers 6 and 11). Second, if Daniel's prophecy has not been fulfilled then one significant mystery remains: Who is the Lawless One?

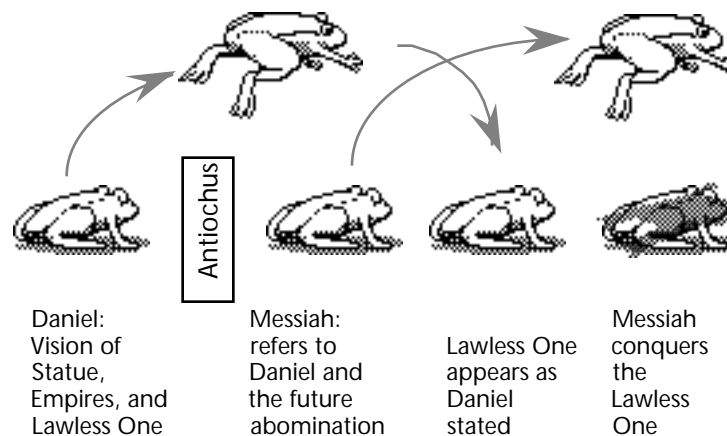


Figure 9 : Biblical Leap-Frog. This illustration makes the visual point that, as one follows the logic of Daniel's text, references to specific identities occurs twice in a historical context—one portion refers to the past, the other points to the future.

Solving The Riddle

First, Yeshua refers to the end time period when a world leader will commit acts similar to those of Antiochus. But this takes the assumption that Yeshua completely understands Daniel's writings because: he fulfills the role of

Egypt, in Syria, and in Macedonia under Antigonids (277-168). Each continued until the eventual triumph of Rome.'

'Daniel 11 treats the "king of the South" and the "king of the North," describing their conflicts, wars and alliances. Their hostility toward the people of God culminated in the "abomination that causes desolation" (Dan 11:31), identified historically with the reign of Antiochus IV Epiphanes (175-164). The Maccabean revolt followed, leading eventually to the founding of the Hasmonean dynasty.'

suffering servant,⁴² is the Messiah,⁴³ the Anointed One,⁴⁴ and God's Arm revealed to the Jewish people.⁴⁵ If true, then Yeshua has the authority and knowledge to say that Daniel's words will be fulfilled in the future. A key point to remember is that Antiochus preceded the appearance of Yeshua. Perhaps you will observe similarities in the text of Mattityahu 24:1-16 (cited below) and in the preceding quote from Daniel. In Mattityahu 24:15, Yeshua helps Daniel to make a historical leap-frog jump past the days of Antiochus (see Figure 9).

¹ 'As Yeshua left the temple and was going away, his *talmidim* came and called his attention to its buildings. ² But he answered them, "You see all these? Yes! I tell you, they will be totally destroyed—not a single stone will be left standing.

³ When he was sitting on the Mount of Olives, the *talmidim* came to him privately. "Tell us," they said. "when will these things happen? And what will be the sign you are coming, and that the '*olam hazeh* is ending?

⁴Yeshua replied: "Watch out! Don't let anyone fool you! ⁵ For many will come in my name, saying, 'I am the Messiah!' and will lead many astray. ⁶ You will hear the noise of wars nearby and news of wars far off; see to it that you don't become frightened. Such things must happen, but the end is yet to come. ⁷ For peoples will fight each other, nations will fight each other, and there will be famines and earthquakes in various parts of the world; ⁸ all this is the beginning of the 'birth-pains.' ⁹ At that time you will be arrested handed over to be punished and put to death, and all peoples will hate you because of me. ¹⁰At that time many will be trapped into betraying and hating each other, ¹¹ many false prophets will appear and fool many people; ¹² and many people's love will grow cold because of increased distance from *Torah*. ¹³ But whoever holds out to the end will be delivered. ¹⁴ And this Good News of the Kingdom will be announced throughout the whole world as a witness to all the *Goyim*.⁴⁶ It is then that the end will come.

⁴² Isaiah 52, 53.

⁴³ Yochanan 1: 41; 4: 25

⁴⁴ Acts 4: 26.

⁴⁵ Isaiah 50: 10, 53: 1; 59: 16.

⁴⁶ Go • yim – Gentiles, nations, pagans. The Good News is now communicated around the world, especially with the break up of the Iron Curtain, increased communication and dissemination of Bibles into China, and other communication gateways that extend into remote areas of the globe. Verse 14 rests upon technological advancements in world-wide communication.

¹⁵ 'So when you see **the abomination that causes** [desolation (NIV)] **devastation** spoken about through the prophet Dani'el standing **in the Holy Place** "⁴⁷ (let the reader understand the allusion⁴⁸) ¹⁶ "that will be the time for those who are in *Y'hudah* to escape to the hills." (Mattityahu 24: 1-16, JNT; emphasis added; *talmidim*: students, disciples; *olam hazeh*: this world, this age; *Y'hudah*: Judea)

The prophecy of 70 weeks of years must have a *precise beginning* (Daniel 9:25-27)—historically initiated by the decree for the *reconstruction of Jerusalem* after the Jewish captivity in Babylon. The calculation thus leads to two points in time—one concludes the reconstruction of the city, the other identifies the Messiah's appearance—with one seven year period saved for the end of time (Daniel 9:27). Thus 69 times 7 years span a time from the beginning of the calculation until the time when the Anointed One is '*cut off and will have nothing*' (Daniel 9: 26). The end of the 69 weeks reveals a direct reference to the Messiah's ministry and death (i.e. 'cut off,' Plate VII, 8).

The reader should be aware that the Hebrew word for anointed (Strong's 4899 *mashiyach* {maw-shee'-akh}) appears thirty-five times in the Tanach. In many cases the term is applied to a specific person. In the following instance, used here twice, the reference is to a specific Anointed One—the Messiah, Yeshua, himself:

'...from the going forth of the command To restore and build Jerusalem Until **Messiah** the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. And after

⁴⁷ This is not the crucifixion of the Messiah— note that the crucifixion may have been near a wing of the temple but not in the Holy Place; in fact the crucifixion was not even in the walled city. The distinct location of the crucifixion is foreshadowed by the sacrifice of the red heifer, outside the camp, which is a parallel to outside the walls of Jerusalem (see Chapter XV: The Red Heifer).

⁴⁸ Strong's 3539, 3563: to exercise the mind, to observe... in other words the Scripture asks humanity to think about these events—not only those past, but those that come along in the future!

the sixty-two weeks ***Messiah shall be cut off, but not for Himself; ...***' (Daniel 9:25-26, NKJV; emphasis added; complete verses in Hebrew appear below with *mashiyach* underlined)

25 ותדע ותשכל מן-מצא דבר להשיב ולבנות ירושלם עד-משיח נגיד
שבעים שבעה ושבעים ששים ושנים תשרב ונבנתה רחוב וחרוץ
ובצוק העתים
26 ואחרי השבעים ששים ושנים יכרת משיח ואין לו והעיר והקדש
ישחית עם נגיד הבא וקצו בשטף ועד קץ מלחמה נחרצת שממרת
והגביר ברית לרבים שבו ע אחר וחצי השבוע ישבית זבח ומנחה ועל

Window Pane Eleven

Calculating the Riddle

To see the prophecy work one must examine two events that follow the return of the Jews from the Babylonian captivity. The Medes and Persians, under Cyrus, defeated the Babylonians, thus ending the Jewish captivity. The Medo-Persian ruler, again Cyrus, had previously seen prophetic Scriptures written about him by name (Isaiah 44:28), and knew that one day his decree would initiate the rebuilding of God's Temple in Jerusalem:

'...who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid."' (Isaiah 44:28, NIV)

Here is one man who by foreknowledge and deliberate action fulfilled prophecy! He did not conspire with Isaiah, for the timeline of the former prophet's life (780-681 BCE) predated Cyrus, who fought the Babylonians approximately 150 years later. God's promise to return his people to their homeland was also kept by God's will working through the shepherding actions of a Persian ruler.

Although Cyrus and the rebuilding of the city are mentioned together (see Isaiah 44:28 cited above), historically Cyrus frees the people and simply opens the way to reconstruction of the city. In 538 BCE, according to Cyrus'

command, temple reconstruction begins (see Plate V). Isaiah does not specify dates for decrees given by Cyrus. In this regard, prior assumptions concerning the date of Jerusalem's reconstruction are confused by an apparent lack of a historical record. One must look elsewhere to identify Scripture verses that identify a date. A separate decree to rebuild the city was later given by King Artaxerxes; as recorded by Nehemiah:

'and said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?" Then the king said to me, "What do you request?" So I prayed to the God of heaven. And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it.'" (Nehemiah 2:3-5, NKJV)

Thus the critical clue is: *the calculation begins with the construction of the city—not the temple.* Nehemiah 2:1 states 'In the month of Nisan in the twentieth year of King Artaxerxes...' The relevant date cited within the Scriptures is set at March-April 444 or 445 BCE. The time required to rebuild the city, coinciding with Nehemiah's decree, is 49 years—or seven weeks of seven years—which, like a key mated to a lock, exactly fits Daniel's reference to this shorter time period (Daniel 9:25-26, Plate VI, number 4). Another period of 62 weeks of years follows making a total of (7+62=) 69 weeks of years (483 years) between the time when the city's reconstruction begins and the time of the Anointed One's days on earth—i.e., around 33 or 34 CE (Plate VII). Technically, the calculation is best described in terms of lunar years converted to solar years.

- **Turning Lunar Years Into Solar Years:**

The following description of the calculation is provided in Josh McDowell's *Evidence That Demands a Verdict*:

'Multiplying the sixty-nine weeks by seven years for each week by 360 days gives a total of 173,880 days. The difference between 444 B.C. and A.D. 33 then is 476 solar years. By multiplying 476 by 365.24219879 or by 365 days, 5 hours, 48 minutes, 45.975 seconds [there are 365 1/4 days in a year], one comes to 173,855 days, 6 hours, 52 minutes, 44 seconds, or 173, 855 days. This leaves only 25 days to be accounted for between 444 B.C. and A.D. 33. By adding the 25 days to March 5 (of 444 B.C.), one comes to March 30 which was Nisan 10 in A.D. 33. This is the triumphal entry of Jesus into Jerusalem.'

Yeshua is thus the Jewish Messiah and the same person known as Jesus of Nazareth (see Window Pane Eleven). This conclusion may not be news to many Gentiles, but the significance of this identification, to both Gentile and Jewish peoples, is expanded to a new level of meaning once Jewish peoples investigate and accept *their Messiah*. Historical events have placed a barrier between a Chosen People and God's will—which is to know the Messiah by name⁴⁹ and then spread his message—telling of Messiah's Good News⁵⁰—to all people. This point is critical to understanding events described later. And, clearly, Messiah is God's Arm extended to all humanity. He came once that everyone might know him, and *he promises to come again* (Figure 9). On that Day the Promise will be fulfilled completely.

They Will Rebuild The Temple

In years past, I thought the Tanach was simply history. I then, and many others now, simply need to look into what the Bible says—especially in terms of current events! Static pictures unexpectedly come to life! If the biblical riddle is correct, you may—as I see it, you *will*—soon confirm its truth as you read the newspaper or watch the nightly news. Indeed, for the Scriptures to have relevance to human life requires an awareness of current events. Biblical prophecy, in these modern times, appears as nothing less than a news segment

⁴⁹ review Proverbs 30:4

⁵⁰ review Jeremiah 31:31,34

read, heard, or seen, but all too often forgotten by those who are unaware of the significance of these events. For those tuned in with a special awareness, the nightly news amplifies God's presence. Without this knowledge, you are left to witness the reactions of others who will respond with a biblical insight that can only appear strange to you. The world watched as the Israeli Army recaptured holy ground during the Six-Day War in 1967, as the U.S.S.R. fragmented in the late 80s and early 90s, as the Berlin Wall crumbled in 1989, and as allied nations confronted Iraqi troops in the desert in 1991—all this simply by viewing television. These are very interesting events, but how many are affected by these stories? A fraction of humanity? So, for example, would your interest be riveted to the TV if the Israeli government announced the construction of the Third Temple in Jerusalem? Why would that be important to Israel and the world combined? Remember, I am writing this before Temple construction begins. You may read this at a time when the cap stone is already in place and the Temple 's outer courts are open to visitors.

Both Daniel (9:27) and II Thessalonians (2:4) work together to describe one who enters the Temple of God and proclaims himself to be God. Historically, all New Covenant Scripture comes after Antiochus. Assuming that the prophecy is yet to be fulfilled, as indicated by Yeshua (Mattityahu 24:15), a temple—presumably on the Temple Mount in Jerusalem—must be rebuilt (Plate V). Construction of the Temple provides the critical center for Jewish traditions and religious practice. Technically, the Scriptures only state the existence of the Holy Place without indication of the exact site. Some assumptions must be made, because *the Scriptures imply the Jewish people will once again follow their calendar by offering sacrifices to God.*⁵¹ The need to

⁵¹ Daniel 8: 12, 13 and 9: 27. The last of these three verses states: 'He will confirm a covenant with many for one "seven.'" In the middle of the 'seven' he will put an end to

study Scripture, to understand the allusion or parallel nature of Daniel 9:27, is stated by Yeshua in Mattityahu 24:15, who refers first to an abomination in the holy place and second the Scripture's parenthetical words ask the reader to **think** and thus understand Yeshua's reference to the holy place. To conduct the practice of sacrifice—as implied by Daniel—inescapably requires the Temple.⁵² With a Jewish Temple, one must expect the installation of a High Priest and resumption of all Temple practices—including offerings and animal sacrifice. Indeed there are already Jews in Israel who are making preparations for the new Temple (see Appendix A). When the actual building begins the words of Daniel and Yeshua will leap from the pages of the Old and New Covenants.

Window Pane Twelve

Light Out of Darkness

What can we say of the Lawless One based on Antiochus? To Gentiles who have not discovered the meaning of Hanukkah, there is an important story to tell. And **for the Jewish reader** there may be **something new to consider!** This explains the derivations of a holiday and incorporates the history of a Jewish revolt led by Judas—who is called Maccabeus—against the tyranny of

sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.' This is illustrated in Plate VI, where number 10 to 12 are the seven years and 11 is the midpoint of this period.

⁵² A Temple is implied by 2 Thessalonians 2: 4; Revelation 11: 3; Matthew 24: 15 and the future construction of a Third Temple, at some time after the publication of this window's view, may relate to the description of a Temple described in Ezekiel 40. Ezekiel's description gives cause for confusion—thus some mystery and the one misleading use of his writings (i.e. leading to the return of animal sacrifice) actually plays into a specific scenario that is further described in Chapter XXII.

Antiochus. This story is given in writings called *The Apocrypha*.⁵³ Therein you will find books written during the period between the Old and New Covenants. The first book of Maccabees provides very useful details concerning Antiochus and his desecration of the Second Temple. After the death of Alexander the Great, in 323 BCE, Palestine was controlled from one of two kingdoms, either from the north or south. From 198 to 142 BCE, rule was directed from the Seleucids in the north. In the period between 174 and 168 BCE, Antiochus established power sufficient to invade and subdue Egypt.⁵⁴ On returning northward, in 168, Antiochus...

'...came up against Israel and entered Jerusalem with a strong force. And in his arrogance he went into the sanctuary and took the gold altar and the lampstand for the light, and all its furniture and the table for the Presentation Bread and the cups and the bowls and the gold censers and the curtain and the crowns and the gold ornamentation on the front of the temple, for he stripped it all off. And he took the silver and the gold, and the choice dishes, and he took them all and went back to his own country. He massacred people and spoke with great arrogance.' (I Maccabees 1:20-24)

The book of First Maccabees tells a history of the Temple's desecration, its recapture during the Jewish revolt, and the cleansing that followed. The dual nature of Daniel's writings is evident in the fact he foretells the Maccabees three year struggle to regain the Temple (Daniel 8:14). *The Maccabees knew Daniel's writings and I think it fair speculation to say they were guided by what they read. What did not apply to their time are matters left to the future. In their day, the Maccabees probably understood their role was to prepare the way for the Jewish Messiah's arrival.* The Temple consecration, in 163 BCE, was completed with construction of a new altar. Then a declaration was made

⁵³ The First and Second Books of the Maccabees are found in: Goodspeed, E. J. (Translator). *The Apocrypha: An American Translation*. (New York: Vintage Books, 1989).

⁵⁴ The First Book of Maccabees 1: 16-24.

to celebrate the return of the Holy Temple to Israel for eight days⁵⁵—now known as the annual festival of lights or Feast of Dedication—Hanukkah.

Daniel Fuchs, in *Israel's Holy Days in Type and Prophecy*, describes events associated with Antiochus:

'Antiochus had a fixation about the Sabbath and circumcision, so both were forbidden under the penalty of death. Altars to Greek gods were built in all cities of Judea, and pagan sacrifices were offered to them. Once every month searches of homes were instituted. If the officers found a copy of the Scriptures or a youth who had been circumcised, the whole family was slain.

'In Jerusalem on the fifteenth of Kislev, 168 B.C., Antiochus violated the holy of holies by creating a pagan altar on the great altar of burnt offerings. Finally, on the twenty-fifth of Kislev... In the Temple above the altar a statue of Jupiter was placed bearing an obvious resemblance to Antiochus. ... To that statue were brought as sacrifices the animal most detested by the Jews, the pig.

'We see in Antiochus Epiphanes... a prototype of the coming "man of lawlessness... [who] sets himself up in God's temple, proclaiming himself to be God" (2 Thessalonians 2:3-4). Daniel prophesied of him: "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation" (Daniel 11:31).

'In the town of Modin, a Syrian officer set up a statue of Jupiter and ordered an aged priest named Mattithias to sacrifice a pig on the altar. The priest refused, and when a renegade stepped forward to sacrifice the pig, Mattathias slew him and the Syrian officer and fled to the mountains with his family. Other brave Jews joined him, and resistance grew into revolution. Antiochus was stunned and sent his ablest general Lysias, to crush the revolt. It looked as if the Jews would be annihilated.

'In the Jerusalem hills the Jews prayed, and one of the priests read the book of Daniel ... which half conceals and half reveals ... the destruction of the wicked Syrian Empire. ... The prophetic Scriptures had their comforting and motivating effect. The Syrian host expected to annihilate the Jews but they themselves were annihilated at Emmaus. The road to Jerusalem and the Temple was open. The Temple was cleansed, and the God of Israel was once again worshipped. Beginning with the twenty-fifth day of Kislev, the Jews now observe their eight-day Feast of Dedication, also known as Hanukkah or the Feast of Lights.⁵⁶

⁵⁵ *Ibid.*, 1: 52-59.

⁵⁶ Daniel Fuchs, *Israel's Holy Days - In Type and Prophecy*. (Neptune: Loizeaux Brothers, 1985), page 90.

During the cleansing of the Temple—as the story goes, a miracle occurred—lamps on the Holy Lampstand remained lit for days with a quantity of oil that should have lasted only a day or two. The story of the oil and lamps is remembered each of the eight days of Hanukkah.

Barry Rubin, a leader of a Jewish and Gentile Messianic congregation, describes Hanukkah in light of the Messiah's presence:

'According to tradition only a small amount of this oil could be found. But it lasted for eight days, long enough to obtain and prepare more sacred oil. Hence the eight branch *menorah* used at Hanukkah to remind the family of God's faithfulness through this miracle.

'The lighting of the *menorah* begins with the lighting of the highest candle, the *shammash*, or servant. This candle is lowered to give light to the other eight candles, adding one each day, until all eight candles are ablaze on the last day of the holiday.

Although the story of Hanukkah is not told in Scripture (though parts are foretold in Daniel), the Messiah used the occasion of the holiday. He proclaimed from the very Temple that had been rededicated some 200 years before, that he was the one sent to save his people (Yochanan 10:22).⁵⁷ In many ways, Yeshua is like the *shammash*, the head candle on the *menorah*.

'Yeshua, too, became a *shammash*, as it is written, "For the Son of Man did not come to be served, but to serve—and to give his life as a ransom for many" (Mattityahu 20:28).'⁵⁸

One Seven Remains

Daniel's words initiate a timeline from the period following the return of the Jews from Babylon to the time of Yeshua; however, one final period of seven years still remains (see 10 to 12, Plate VII).

The final seven years are broken into two periods of 3.5 years each (both described as: times [2 years], a time [1 year], and half a time [0.5 years],

⁵⁷ Yochanan 10: 22, 23a: 'Then came Hanukkah in Yerushalayim (Jerusalem). It was winter, and Yeshua was walking around inside the Temple...' (JNT)

⁵⁸ Barry Rubin, "Who is the Shammash of God?" *The Lederer Letter*. (November/December 1990). Available from: Lederer Messianic Ministries, 6204 Park Heights Avenue, Baltimore, MD 21215

Daniel 7: 25; 12: 7; and 42 months, or 1,260 days, Revelation 11:2,3; 12:6; 13:5). Another similar reference, found in Daniel describes a period of 2,300 evenings and mornings which precede the actions required to again consecrate the Temple (Daniel 8:14). In fact, the reference to a period of 1150 days (2300 mornings and evenings, divided by two, or three years) sets the Maccabean struggle apart from the slightly longer period associated with future events. The reference to evenings and mornings also indicates the two times when sacrifices are made. One is left with the conclusion that when a new—third (Plate VII, number 10)—Temple is constructed, ***sacrifices will start again after approximately 1900 years***. This interpretation stems from Daniel (12:11,12) who further differentiates the former events associated with the Maccabees by citing the sacrifices are associated with two other time frames associated with 'the end of the days' (verse 12:13). These added time frames, of 1290 and 1335 days are discussed later. The misdeeds of Antiochus foreshadow events to come in the final seven year period. This period is referred to as the ***Great Persecution*** (Revelation 7:14, JNT; also called the ***tribulation*** in NIV). During the tribulation God will, as is often described, pour judgment onto unbelievers. The judgments, as I describe later, serve as notice to consider the Creator's presence. Perturbations in the environment, among other events, will cause many to consider the full meaning of one's life experience. Here, before the fact, you can explore these matters for yourself.

Antiochus: Only A Foreshadow

Clearly, any number of similarities do not make Antiochus the actual Lawless One. Antiochus does not completely fit the pattern for the following reasons:

- his appearance does not fit the timing of the calculation (Plate VII)
- he ascended to power without coming from the north and west (as indicated

by Daniel 8:9)—his power originated within the geographic area of the Beautiful Land (Jerusalem illustrated in Plate VIII)

- the people may have made an agreement with Antiochus,⁵⁹ but the Lawless One specifically makes a seven year agreement
- he desecrated but did not destroy the temple⁶⁰
- he did not die outside the city walls in the manner described for the Lawless One (Daniel 11:45; Antiochus was transported far from the Holy Land before he finally expired)
- the appearance of Antiochus is not associated with his death by the Messiah's direct involvement (II Thessalonians 2:8)
- his death was not directly followed by the Messianic Kingdom (Mattityahu 24:14, cited previously)

Anti-Christos

Antiochus ruled from 175 to 164 BCE—which excludes him from the logical sequence of the riddle—and as indicated previously he serves as a figure who foreshadows someone else. Certainly his behavior was that of a lawless individual—egocentric and worldly in his personal rule—who corrupted God's Second Temple in Jerusalem. The calculation, along with other scriptural references,⁶¹ places the Lawless One after the time of the Anointed One. Messianic believers often refer to this Lawless One as the Antichrist:

⁵⁹ The agreement, as described in First Maccabees 1: 11-13, was instigated by lawless men, not by the government of Israel itself. The reference in the book of Maccabees does not cite a time period for the agreement.

⁶⁰ the Temple was destroyed by Titus in 70 CE; but the final week of years have not come nor were concluded in 70 CE simply because the end has not yet come; we are still here! The reference in Daniel (9: 26) to the Temple's destruction only fits the sequence of events that verify the Messiah's appearance and this point may have been clear to some Jews who later looked for Messiah at the time of Yeshua.

⁶¹ As is implied in Matthew 24, Antichrist cited in 2 Thessalonians 2: 4, and in the actions of the beast, see Revelation 13.

'When this man who avoids *Torah* comes, the Adversary will give him the power to work all kinds of false miracles, signs and wonders.' (2 Thessalonians 2:9, JNT; man: lawless one (NIV))

'Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.' (1 John 2:22, NKJV)

'and every spirit which does not acknowledge Yeshua is not from God—in fact, this is the spirit of the Anti-Messiah. You have heard that he is coming. Well, he's here now, in the world already!' (1 John 4:3, JNT).

'Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.' (2 John 7; NIV)

Christos in Greek simply means Anointed One or Messiah. Thus, Yeshua—Jesus⁶²—as the Christ will be followed by one who comes in opposition (anti-) to the Anointed One. The fulfillment of Daniel's prophecy places a lawless, worldly, ruler in a Temple in the Holy Land sometime in the future. I wonder: Will I see a Third Temple built in my life time? The possibility exists for this generation!

'I tell you the truth, this generation will certainly not pass away until all these things have happened.' (identical statements: Mattityahu 24:34; Mark 13:30; and Luke 21:32, JNT)

Added to the intent of the above stated Scripture are events leading to the Temple's reconstruction—including the establishment of a recognized Jewish state, recovery of ancient biblical scrolls, return of the Jewish people to their homeland, and other distinct signs 'of the times' as stated by Yeshua.⁶³ The anti-Christ, the Lawless One, attempts to replace God with himself. He, by this substitution, is an abomination to God and causes desolation by killing, looting, and desecrating the Temple by unholy acts. What will the headlines say?

⁶² Jesus: 'God saves'; 'Jehovah saves.'

⁶³ Mattityahu 16: 3 and 24:1-16.

Reviewing the Riddle — Some Conclusions

Daniel's interpretation of King Nebuchadnezzar's dream is historically accurate—before the fact! Therein a timeline describes past empires leading to present and future powers. The '70 week' calculation represents a true bridge between Old and New Covenants, because Messiah's identity is revealed and the role of the more recent Scriptures is highlighted by references, fulfillments, and links to the older text. A parallel set of events is conveyed by the bridge, whereby Antiochus becomes a foreshadow of a future leader (Plate VII). Here humankind is introduced to the future's Lawless One. The riddle leaves the world in anticipation of a single, remaining, seven year period. In that time the Lawless One enters the Temple, which at this writing is yet to be built. ***If you read here and see the reconstructed Temple there, in Jerusalem, then you know a biblical stage is set for the final act, and history's final hour.*** Even now, there is a mounting sense of urgency within the global Jewish community for the Temple's reconstruction (see Appendix A).

To a conservative scientist, this seems too incredible. Can you imagine animal sacrifice in modern times? But archeology reveals the place and practice of the former Temples. Human emotion and psychology lend evidence to increasing support and a logical desire for a third structure. In that context, these themes sound reasonable. Furthermore, having reviewed global changes and the wonderful universal coincidences supporting life, I am vigilant to keep an open mind. I hear my fellow scientists express concern while the U.N. conducts international meetings to identify counter measures offsetting global changes. I, too, see many future possibilities in all the rhetoric. In the interim, time drags on without real progress! In a world of political and economic chaos, a door is left open to an all powerful, charismatic, personality. The Lawless One will come as a man of peace. The Scriptures

even warn of peace as a deception.⁶⁴ The perception of peace and continued political negotiations and late breaking announcements may yet lead to what many consider impossible: a future temple where two mosques now stand. This is part of the many events slated to transpire just before and within the last seven year period.

Finally, Daniel's prophecy indicates a lawless one will appear from the region of the former Greek empire—namely around Macedonia—or elsewhere within compass points which include a major portion of Europe itself (Plate VIII-B). Only at an appointed time will humanity see the emergence of the Lawless One. And what else can one say of Messiah's identity? What else is there in the ancient texts and Scriptures concerning his role and future appearance? Answers to these questions begin to appear in the next chapter.

⁶⁴ See I Thessalonians 5: 1-3; which describes a sense of peace that precedes the tribulation ... at a time which no person can predetermine.