

An Attempt to Persuade Me to Believe Something

Email #1

Shalom Ted,

Was not Daniel 9:27 fulfilled by Antiochus IV Epiphanes when he chose the Tobiad family and Jason as the new High Priest to replace Onias III?

After Jason wrongly hears that Antiochus had died in battle in Egypt, he forsakes his covenant with Antiochus (Daniel 11:30). Thus, midway through the seven years covenant (Daniel 9:27; c.f. 7:25; 8:14, 26; 12:7), Antiochus concludes there is a revolt at hand, and responds by violating and plundering the Temple (Daniel 11:31; 1 Maccabees 1:20-23), and banning the traditional Jewish practice of Daily Sacrifices (Daniel 9:27; c.f. 7:25; 8:11-13; 11:31; 1 Maccabees 1:41-53). He even made the Temple an altar for Baal / Zeus - the "*abomination that desolates*" (Daniel 9:27; 8:11-13; 11:31; 1 Maccabees 1:54-55).

Thus, with Daniel 9:27 and the alleged covenant/peace agreement removed from the prophetic man Antichrist equation, there are NO further Scriptures to support a **7 year** terrorist reign for a man Antichrist, but rather only a **3 1/2 year** Antichrist reign during the last half of Daniel's 70th Week, hence the Great Tribulation.

Rev. 13:5

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.

What we see in the above Scripture is that the Abyss Beast (Apollyon) is given a '**MOUTH**' (False Prophet who is none other than the man Antichrist and the Second Beast of Rev. 13:11-12)

Rev. 13:11-12

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. [12] And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

While the man who will become the Great Tribulation Beast Antichrist will most certainly be alive at the beginning of Daniel's 70th Week, he will in no way be the much-dreaded man Antichrist as described in prophecy. He does NOT become the Beast man Antichrist until he rises and is possessed (infused with power) by the fallen angelic Abyss Beast Apollyon, marking the onset of the Great Tribulation – last 3 1/2 years of Daniel's 70th Week.

It only makes sense that if Yeshua Jesus is the One and Only True Prophet then, the Man Antichrist is the One and Only False Prophet. Therefore, Rev. chapter 13 reveals that the False Prophet rises *after* the First Beast (Abyss Beast Apollyon) and only exists 3 1/2 years.

Therefore, the UNHOLY Trinity consists of Satan, Apollyon, and the Man Antichrist.

Until His Trumpet Sounds,
Mark

Response to Email #1

In a message dated 9/14/2006 11:57:32 A.M. Mountain Daylight Time, mark@*****.*** writes:

<< Was not Daniel 9:27 fulfilled by Antiochus IV Epiphanes when he chose the Tobiad family and Jason as the new High Priest to replace Onias III? >>

I believe, Mark, that this very well could have been a short-term fulfillment, in which case your scripture references might then apply. In a similar sense, Babylon's triumph over Judah/Jerusalem, and the subsequent conquering of Babylon by the Medes/Persians, was a short-term fulfillment or "dress rehearsal" of the ultimate (end-time) triumph of Babylon the Great over Judah/Jerusalem, and the final destruction of Babylon the Great by Jesus when He returns again to earth in the future.

Consider how Gabriel (speaking to Daniel) began the prophetic passage, in Dan. 9:24. It would seem that by the end of the period of prophesied events, as applies to Israel, the following should have their ultimate fulfillment: transgression should be finished, sin should be ended, reconciliation for iniquity should be made, the onset of everlasting righteousness should begin, visions and prophecy should be sealed up and completed, and the anointing of the most Holy (I believe both Most Holy Place and Most Holy One) should take place. I do not believe that any of these things will be concluded until Jesus, Israel's Messiah, returns physically to earth at the end of the seventy weeks, at which time all of them will have their final fulfillment.

In any case, I have been inclined to believe, in the past, that the prophecy of Dan. 8:9-14 (explained by Gabriel in 8:23-25) was fulfilled by Antiochus IV Epiphanes; whereas, Dan. 9:27 will be fulfilled by the future Antichrist. (Very possibly, the same antichrist spirit who inhabited Antiochus also will inhabit the Antichrist, and that could be their "common denominator.") Over a decade ago, I wrote a section about this here:

http://www.tedmontgomery.com/bblovrw/C_11b.html#Antiochus_IV_Epiphanes

I still believe it is even POSSIBLE that Antiochus IV Epiphanes was the "dress rehearsal" fulfillment of the Dan. 8:9-14 prophecy and that the Antichrist will be the ultimate fulfillment of it, ceasing the daily sacrifices and setting up a "Zeus-like" statue in the temple in Jerusalem in the middle of the 70th Week.

<< Thus, with Daniel 9:27 and the alleged covenant/peace agreement removed from the prophetic man Antichrist equation >>

For reasons I have stated, I do not believe that the covenant/peace agreement arbitrarily can be "removed from the prophetic man Antichrist equation." I believe that doing so is equivalent to setting down a "basic building block" of sand (rather than one of stone), atop of which everything else being built is on very shaky ground.

My interpretation is that the Anointed One (the Messiah, Jesus) came and then was "cut off" (crucified) at the end of the 69th week of Gabriel's/Daniel's prophecy (Dan. 7:25,26a). Not until that occurred could the 70th Week begin, albeit with a significant span of time (in which we presently live) between the end of the 69th Week and the beginning of the 70th Week.

According to what I have found to be the case, Antiochus IV Epiphanes ended offerings and sacrifices in the temple and set up his desolating abomination in 167 B.C. This was well over a century prior to Jesus' birth. Therefore, placing the 70th Week into Antiochus' time frame essentially is including it within the time span of the 69 weeks (more specifically, within the last 62 of the 69 weeks), and I do not comprehend how this is possible.

<< there are NO further Scriptures to support a 7 year terrorist reign for a man Antichrist, but rather only a 3 1/2 year Antichrist reign during the last half of Daniel's 70th Week, hence the Great Tribulation. >>

True, there is no other SPECIFIC reference, that I can find, to a prophetic 7-year period. However, Jesus referred to "the abomination that causes desolation, spoken of through the prophet Daniel" (Matt. 24:15). Since Jesus was answering His disciples' inquiry about the end of the age (24:3b), then this event (and, thus, the 70th Week of which the "abomination that causes desolation" is located in the middle) had yet to occur in their (and our) future, near the very end of the age, not in their past.

I am convinced that Jesus' explanations (Olivet Discourse) in Matt. 24:5-31 parallel John's observance of the opening of the 1st through 6th Seals (Rev. 6:1-17). These parallels can be seen in either my Rapture commentary or in my Chronology of Revelation commentary, at either of these two locations:

<http://www.tedmontgomery.com/bblovrvw/Rapture/index.html#OlivetDiscourseandsixsealparallels>

<http://www.tedmontgomery.com/bblovrvw/Revelation/index.html#sixseals>

<< While the man who will become the Great Tribulation Beast Antichrist will most certainly be alive at the beginning of Daniel's 70th Week, he will in no way be the much-dreaded man Antichrist as described in prophecy. >>

I DO agree with that statement, in the sense that he will not be a "dreaded" man at the onset of the 70th Week. I think the idea that he WILL be feared, right from the start, is more of a generally erroneous perception among believers, which they would have difficulty finding scriptural prophecy to support.

As such, while many believe that the Antichrist will be a "beast-like ogre" right from the beginning of the 70th Week, I completely disagree with this premise. Rather, I am inclined to believe that he will come onto scene, at the beginning of the final 7 years, with intrigue and with subtle deception, seeming to bring plausible and (short-term) peaceful solutions to the increasing hostilities plaguing the Middle East, including Israel. In fact, I believe he will be so NON-beast-like that, through clever deception, he will capture Israel's trust to such an extent (possibly, for example, by being instrumental in supporting the construction of their temple during the first 3 1/2 years) that they, unfortunately, will embrace him as their long-awaited Messiah, to their own peril.

Following the confirmation of the covenant of Dan. 9:27a, I see this "peaceful" man's power and popularity as increasing throughout the first half (3 1/2 years) of the 70th Week. By the middle of that period, world conditions will have deteriorated so significantly, and this man's power gradually will have increased to such an extent, that he may be in a position of absolute control by the midpoint--when he walks into the temple in Jerusalem, sets up the abomination that causes desolation, blasphemes God, proclaims himself as God, makes war against the saints, and is given authority over the majority of the world for 42 months or final half (3 1/2 years) of the 70th Week (Dan. 7:24b,25, 9:27b, 12:7; Rev. 13:4-7). Thus, it is only at the midpoint that the nefarious qualities of this man will be "revealed" to the world (2 Ths. 2:8), and he will reign during the last half of the 70th Week, starting with the onset of the Great Tribulation, which also will begin at the midpoint (and will be coincident with the opening of the 5th Seal in Rev. 6:9).

<< the Abyss Beast (Apollyon) is given a 'MOUTH' (False Prophet who is none other than the man Antichrist and the Second Beast of Rev. 13:11-12) ... the False Prophet rises after the First Beast (Abyss Beast Apollyon) >>

I disagree with the arbitrary assignment of the first beast's "mouth" to the second beast (False Prophet). I do not see why "mouth" should not refer, literally, to the actual mouth of the first beast, who himself will speak great things, blasphemies, etc. I do, however, believe it is plausible that it will be Apollyon who will inhabit, possess, or be incarnated into the man known as the Antichrist, who will be the little (eleventh) horn described by Daniel (Dan. 7:8a), as well as the eighth king described by John (Rev. 17:11a), as well as, I believe, the first beast.

I see the unholy trinity as consisting of Satan, the Antichrist (who possibly is inhabited and controlled by Apollyon), and the False Prophet. This would parallel the Holy Trinity of the Father, Christ (Jesus the Son), and the Holy Spirit. Jesus Christ spoke Himself, with His own mouth, on behalf of the Father; likewise, the Antichrist (or possibly Apollyon) will speak himself (Rev. 13:6), on behalf of Satan. Just as the Holy Spirit points to Jesus as the true Christ, the False Prophet will point to the Antichrist as the (false) christ (13:12). And just as the Holy Spirit was the Power by which Jesus, the true Christ, performed His miracles while on earth, the False Prophet will be power by which great and miraculous signs will be performed on behalf of the false christ or Antichrist (13:13,14a).

If you have not read my "take" on the first beast and the second beast, and should you have an interest in doing so, you can go here, in my Chronology of Revelation commentary, to the section entitled "the first beast," which is followed by the section entitled "the second beast":

<http://www.tedmontgomery.com/bblovrw/Revelation/index2.html#thefirstbeast>

By the way, I like your website. I absolutely agree with your belief that Dan. 10:5,6 is paralleled (or fulfilled) by Rev. 1:13-16. Many see the "man" of Dan. 10:5,6 as a mere, ordinary angel; whereas, I believe this is the Angel of the Lord, the preincarnate Jesus, just as John later saw Him. In addition, I especially like this statement on your homepage:

"This Site Is Dedicated To The Salvation Of The Jewish People. We Love The Jews And Will Faithfully Stand With Them Until Our Lord Yeshua Calls Us To His Rest."

Amen to that, brother!

Ted

www.tedmontgomery.com

Email #2

Shalom Ted,

Thank you for your very kind and professional response to my earlier email concerns.

Regarding the fulfillment of Daniel 9:27 by Antiochus IV Epiphanes, I in NO way intended to suggest that this was any part of a fulfillment of Daniel's 70th Week. To the contrary, the fulfillment of Daniel's 70th Week is yet to come. Therefore, I suggest there is no relationship whatsoever between Daniel 9:27 and a futuristic Daniel's 70th Week – the former past and the latter yet to come.

To this end, if as ancient historical records and scholarly historians have revealed that indeed Antiochus most likely did fulfill Daniel 9:27, then as you say, to build on this premise would be building on compromised sand rather than sturdy stone.

Additionally as you have stated, there are no other Scriptures throughout the entire Bible, which even suggests a seven-year reign of the AC. Moreover, all other Scriptures directly related to the AC Beast(s) clearly define his/their existence to be 3 1/2 years.

Rev. 13:5

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.**

This then begs the question, how can Daniel 9:27, which allegedly calls for 7 years of AC existence, if as traditionally suggested, not be in contrast with Rev. 13:5, which calls for 42 months of AC existence. There are no prophetic Scriptures to suggest a 'muted or stealthy' behind the scene AC, quietly manipulating global or even Middle Eastern affairs. On the contrary, Scripture states that his kingdom (10-nation confederation) comes into existence within ONE hour of his (LITTLE horn) presence – so ordained by God Himself.

Rev. 17:12

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour with the beast.**

Rev. 17:17

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Therefore, with the AC being asymmetrical to Christ – then the ministry of Christ only lasted approximately 3 1/2 years and He having no prior recorded ministry. In addition, if we use an asymmetrical Holy Trinity vs. an Unholy Trinity as you have suggested, we see the following:

Holy Trinity

God the Father – *a spirit*

God the Son – *a human* and a God spirit

Holy Spirit – *a spirit*

spirit

Unholy Trinity

pagan god Satan – *a spirit*

Antichrist – *a human* possessed by a pagan god spirit

False Prophet – *a human* possessed by a pagan god

This however appears problematic. Why? In the Holy Trinity, you have two God Spirits and a human (of course Jesus was also God but in the flesh - human) and in the Unholy Trinity, you have two Human Spirits and a pagan god Spirit.

Nonetheless, if the Abyss Beast (Apollyon) is the First Beast and the Second Beast is the AC (False Prophet), then you have an Unholy Trinity consisting of two pagan god Spirits (fallen angels) and one human, asymmetrical to the Holy Trinity, and each existing for 3 1/2 years simultaneously.

If I may be so bold as to put forth my eschatological predictions, they are as follows.

The international community will pressure Israel into accepting a Palestinian state with a Palestinian shared/divided Jerusalem.

From the Palestinian state agreement will come the Jewish right of access to the Temple Mount. However, the Dome of the Rock and the Al-Aqsa Mosque will remain intact and the Jews will build their beloved Temple on an alternate site on the Temple Mount.

The man Antichrist will rise from Mosul/Nineveh (Kurdistan), in the Middle of Daniel's 70th Week, following the partition of Iraq into three separate states or autonomous federal regions.

Just moments after the AC Beast rises from Mosul/Nineveh to take control of his 10-nation confederated kingdom and leaves to invade and capture the fallen pagan city of Jerusalem (Mystery Babylon the Harlot) – the Church will be Raptured.

It should be noted, Mystery Babylon exists as both Spirit and Flesh – one a physical city (location) and the other a spiritual pagan religion. The ten kings of the AC eat the 'Flesh' of Mystery Babylon but not her Spirit.

Rev. 17:16

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, **and shall eat her flesh**, and burn her with fire.

Until His Trumpet Sounds,
Mark

Response to Email #2

In a message dated 9/20/2006 7:57:08 A.M. Mountain Daylight Time, mark@*****.*** writes:

<< here is something I am working on that is a far more plausible interpretation of Daniel's 70th Week prophecy. As I stated earlier, the way I see it there is a clear conflict between suggesting that the 'he' of Daniel 9:27 is referring to a seven (7) years Antichrist, whereas in Revelation chpt. 13 it is recorded that the Antichrist will exist for only a period of 3 1/2 years. >>

If the "he" of Dan. 9:27 is not the Antichrist, then I can find nothing in Scripture indicating who else he might be. Rev. 13 simply indicates that the beast (Antichrist) will be in complete control and have power over much of the earth for 3 1/2 years.

I do not know of any leader in history who was able to be at the top without first rising to the top. State governors often are mayors or state congressmen first. Presidents often are governors or senators first. It makes no sense for the most powerful man in human history, the Antichrist, suddenly to take over and rule the world immediately at the midpoint of the 70th Week, without "climbing a ladder" to get there, even if he is possessed by an evil angel. For him to have "authority over every tribe, people, language and nation" (Rev. 13:7), he would need to rise to power. And I believe that he will be doing this for the first 3 1/2 years of the 70th Week.

He will be instrumental, somehow, in confirming the covenant involving Israel, which commences the 70th Week. For 3 1/2 years, he will continue to win Israel's trust and allegiance, probably to the extent that they will invite him to reside in Jerusalem. If so, this will make it much easier for him to take over at the midpoint and rule for the final 3 1/2 years as a ruthless beast.

<< I suggest that Yeshua Jesus Himself fulfilled the first half of Daniel's 70th Week whenever He was 'Cut Off' from among the living following His 3 1/2 year ministry to the Jews and His subsequent crucifixion. Following His death AFTER Daniel's 69th Week, at 69 1/2 Weeks Daniel's prophetic clock stopped with the remaining 3 1/2 years to start again at the beginning of the 'Great Tribulation' following the 'revealing' of the man Antichrist as stated in 2 Thes. 2:3. >>

The problem I see with this theory is that Gabriel's prophecy to Daniel was NOT for 69 1/2 weeks and then 1/2 week. Dan. 9:26 says, "After the sixty-two 'sevens,' the Anointed One will be cut off." (The 62 sevens or weeks of years was the last section of the 69 weeks, comprised of 7 weeks of years plus 62 weeks of years.) It says that the Anointed One (Jesus) would be cut off after 69 weeks, NOT after 69 1/2 weeks.

The remaining period left is 1 week (7 years). Dan. 9:27a says that the covenant will be confirmed for "one seven" (7 years = the 70th Week), NOT for one "one-half seven" (3 1/2 years). Basically, you are trying to force something that doesn't fit.

<< Jesus did indeed come to 'Confirm – strengthen/ratify' the eternal Abrahamic Covenant with the Jews for a final Week but was Cut Off in the middle of that week. >>

By saying this, you are implying that the "he" of Dan. 9:27a is Jesus. But in 9:26a, it states, "The people of the ruler who will come will destroy the city and the sanctuary," and the "he" of 9:27a is that ruler who will come. That is implying that Jesus' people, the Jews, are the people who would destroy their own city (Jerusalem) and sanctuary (temple), which makes no sense at all.

The people who destroyed Jerusalem and the temple, in 70 A.D., were the Romans, not the Jews. The Roman empire was the last great empire that had complete power and control over Israel and Jerusalem. The future ruler who will come (the "he" of 9:27a) presumably will be the leader of the revived Roman Empire. Much more about this can be read about this in my "The Beasts" commentary here:

www.tedmontgomery.com/bblovrvw/Beasts

"He" (the Antichrist) will confirm a covenant for one "week" (seven years) which involves Israel. For the first 3½ years of that seven-year period, he will rise to power. Then he will walk into the newly-built temple in Jerusalem, proclaim himself to be God, and take over for the next 3½ years.

<< His work of the Cross fulfilled the Mosaic Law (Old Covenant) and the daily Sacrifice and Oblation as prescribed under the Mosaic Covenant came to a completed end. >>

This is true. But it has nothing to do with the 70 weeks prophesied by Gabriel to Daniel. The sacrifice and oblation of the future 70th Week will begin when the temple is built in Jerusalem, at some point after the covenant is confirmed. That sacrifice and oblation will end when the Antichrist walks into that temple, at the midpoint of the 7-year period, and stops it.

I believe that the 70th Week covenant will be among nations, of which one nation is Israel, not a covenant between God/Jesus and the Jewish people. It is not saying that Jesus will confirm the Mosaic Law covenant with Israel, and then after 3½ years, with His death on the cross, He would put an end to the old covenant and bring in the new. If that were true, it would mean that Jesus would be the one to set up the abomination that causes desolation in the temple (Dan. 9:27b), which makes no sense (because he spoke so negatively about it in Matt. 24:15-21), and it also would imply that His "end" (9:27c) would be punishment for His having done that abominable thing.

Ted

www.tedmontgomery.com

Email #3

Shalom Ted,

Have you had the chance to consider my previous email concern regarding the transliteration of Daniel 9:27? Your Biblical input will be most appreciated.

Until His Trumpet Sounds,
Mark

Email #4

Shalom Ted,

I am in all honesty trying to come to an understanding of 'Rapture' theology and solicit your intuitive Biblical wisdom and input regarding the '*Pre-Trib Rapture*' in relation to 2 Thes. 2:7.

Ted, you know from experience that I am perfectly willing to admit whenever I am wrong on any Biblical subject, therefore tell me if you think I am right or wrong regarding the following suggestion.

Is 2 Thes. 2:7 properly transliterated in the KJV of the Bible?

2 Thes. 2:7

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

In the Greek Scripture the two major words of concern are '*ginomai*' (KJV transliterated as **Taken Out**) and the other is '*mesos*' (KJV transliterated as **Way**). To this end, the concern arises as to their fundamental usage. The Greek word '*ginomai*' clearly means '*to cause to be or to come into existence*'. Therefore, by definition the word suggests something is coming into existence which did not previously exist before, which is in contrast to something leaving out or departing existence.

Meanwhile, the Greek word '*mesos*' is defined as being in the '*middle – midst*', which by usage does not suggest something that is an 'obstacle or an obstruction' but simply something that is in a middle state or condition (see Strong's word definitions following).

Therefore, with respect to the above, it cannot be denied that *an equally acceptable transliteration of 2 Thes. 2:7* with an emphasis on something '*coming into existence or being*', rather than something '*leaving out or departing existence*' could very well be as follows:

2 Thes. 2:7

For the mystery of iniquity doth already work: only he who now letteth will let, until he *comes forth* out of the *midst*.

This transliteration of 2 Thes. 2:7 therefore lends itself creditably to what Apostle Paul had just previously revealed regarding the sudden appearing and coming forth into existence of the man Antichrist within the midst of the Body of Christ.

2 Thes. 2:3

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;

Thus, it can be easily assumed and defended that the Church as an agent of the power of Yahewh's Holy Spirit will continue to '*hinder*' (letteth) the '*Revealing – taking off of the lid*' of the man Antichrist, until *his inevitable predetermined appointed time*.

2 Thes. 2:6

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

Just as Yeshua Jesus Himself declared regarding that, even He had an 'appointed time'.

John 7:6

Then Jesus said unto them, *My time is not yet come*: but your time is always ready.

ginomai, Greek 1096, Strong's

ginomai, *ghin'-om-ahēe*; a prolonged and middle form of a primary verb; *to cause to be* (“*gen*”-erate), i.e. (reflexive) *to become (come into being)*, used with great latitude (literal, figurative, intensive, etc.) :- arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

mesos, Greek 3319, Strong's

mesos, *mes'-os*; from Greek 3326 (meta); *middle* (as adjective or [neuter] noun) :- among, × before them, between, + forth, mid [-day, -night], midst, way.

Until His Trumpet Sounds,
Mark

Response to Email #4

In a message dated 9/24/2006 9:03:59 A.M. Mountain Daylight Time, mark@*****.*** writes:

<< I am in all honesty trying to come to an understanding of 'Rapture' theology and solicit your intuitive Biblical wisdom and input regarding the 'Pre-Trib Rapture' in relation to 2 Thes. 2:7. >>

I am convinced that "Pre-Trib" theology has twisted around the real meaning of 2 Ths. 2:7. They believe that the "one" holding back the secret power of lawlessness is the Holy Spirit, working through the Church. I completely disagree. Before I explain to you who I believe it is, let me point out how I think you are misinterpreting the word cases of that verse.

Here is 2 Ths. 2:7:

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

I read your analysis (of "taken out" and "way), but I do not believe they apply. I believe you are assuming that the "he" who now letteth (or restrains) is the same "he" who will be taken out of the way. On the other hand, I (and I think most others) believe it is the same person. Whoever that entity is, he now restrains the secret power of lawlessness; and the same entity eventually will be taken out of the way, enabling the lawless one to be revealed.

I am convinced that this person is the angel, Michael. I don't have the time to give you the explanation in this email; so if you are interested to know why I believe this, you will need to go to my commentary, "The Rapture":

www.tedmontgomery.com/bblovrvw/Rapture

Go down to "the restrainer" section and read it. The key is the Hebrew word, "amad." At the end of the 3rd paragraph, click on "Amad" and read more about how it is used in the Old Testament. Of course, that word is not in 2 Ths. 2:8, because the New Testament is in Greek, not Hebrew.

However, i noticed in your listings at the bottom of your email that "ginomai" has a wide variety of possible meanings. Two of them are "be ended" and "be finished." And "mesos" can simply mean "way."

My belief is that at the midpoint of the 70th Week, Michael will "amad" or "desist from" or "end" or "finish" his constant protection of Israel. (This is demonstrated in Dan. 12:1a and in Rev. 12:7-9.) Then the beast spirit will have the freedom to enter the Antichrist, at which time he will walk into the temple, stop all sacrifices, set up the abomination that causes desolation, etc.

Ted

www.tedmontgomery.com

Email #5

Shalom Ted,

Thank you for your kind response.

I read your suggested material and I have no problem with your conclusive analysis of 2 Thes. 2:7, and the archangel Michael serving as the restrainer of lawlessness in protection of Israel. The only reason that I called this verse into question is because it is being widely used to support of a 'Pre-Tribulation Rapture' theory.

As you and I have both shown in our own analysis, other transliterations would appear to be far more accurate and conclusive. The fact remains that 2 Thes. 2:7 is referring to the earthly release of some evil entity – Antichrist or Abyss Beast that will possess the man Antichrist.

Until His Trumpet Sounds,
Mark

Email #6

Shalom Ted,

Look at the two following versions of the KJV Bible and focus on the two (2) different usages of the word **Prince – prince**.

Original KJV 1611 (Dan 9:25-26)

Know therefore and vnderstand, that from the going forth of the commandement to restore and to build Ierusalem, vnto the Messiah the **Prince**, shall be seuen weekes; and threescore and two weekes, the street shall be built againe, and the wall, euen in troublous times. And after threescore and two weekes, shall Messiah be cut off, but not for himselfe, and the people of the **Prince** that shall come, shall destroy the citie, and the Sanctuarie, and the ende thereof shall be with a flood, and vnto the ende of the warre desolations are determined.

Authorized KJV (Dan 9:25-26)

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the **Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. [26] And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the **prince** that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Until His Trumpet Sounds,

Mark

Response to Email #6

In a message dated 9/25/2006 6:16:16 PM Mountain Daylight Time, mark@*****.*** writes:

<< and the people of the **Prince** that shall come, shall destroy the citie, and the Sanctuarie >>

Interesting, Mark. I went to www.biblegateway.com and checked Dan. 9:25,26 in fifteen (not quite all) of the Bible versions there. That word in Dan. 9:26 is listed as prince, leader, or ruler in all of those versions. In no case is it capitalized. I do not know why the original KJV capitalizes it; but as far as I know, it is the only one that does.

In any case, IF that person were Jesus, the Prince, the remainder of the sentence would imply that His people, the Jews, were the ones who destroyed Jerusalem and the temple, which was not the case. In 70 A.D., it was the Romans who did this.

Ted

www.tedmontgomery.com

Email #7

Shalom Ted,

The reason I emailed you the two contrasting views of the KJV (*Prince* or *prince*) was to show what the original transliterates (claiming NO divine inspiration) of the KJV thought the “Prince” of Daniel 9:25-26 to be – the *Messiah*. It was many years later when in a new transliteration of the KJV that the words were changed to what we see today (Prince – prince), allowing for two opposing and opposite characters.

Going forward, your question is right on the mark regarding, “Who actually destroyed Jerusalem and the Holy Temple?” The same question can be asked, “Who actually caused the death of Jesus?” Look at what Jesus declared would follow His rejection and death by His own brethren.

John 1:10-11

He was in the world, and the world was made by him, and the world knew him not. [11] **He came unto his own, and his own received him not.**

Luke 13:34-35

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! [35] **Behold, your house is left unto you desolate:** and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

John 11:49-51

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, [50] Nor consider that it is expedient for us, **that one man should die for the people**, and that the whole nation perish not. [51] And this spake he not of himself: but being high priest that year, **he prophesied that Jesus should die for that nation;**

John 11:48

If we let him thus alone, all men will believe on him: and **the Romans shall come and take away both our place and nation.**

The above clearly shows that, it was actually in all reality as Daniel prophesied *“The People of the Prince”* (the Jews), that caused the Romans to do the murderous deeds they did.

John 19:11

Jesus answered, **Thou [Pilate] couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**

Thus, when we view the Messiah and the complete fulfillment of the Mosiac Law (NOT the eternal Abrahamic Covenant) as the focus of Daniel 9:24-27, it makes more sense than to project some 2000 years into the future, and interject an Antichrist at this particular point.

As a fervent student of Bible Prophecy yourself, I cannot stress enough, **upon the correct transliteration of this ONE (Daniel 9:27) Scripture hangs all the doctrine of ‘a seven (7) years Tribulation, a Pre-Tribulation Rapture, and a seven (7) years reigning man Antichrist.’** Whether we are right or wrong as to the proper transliteration regarding these concerned Scriptures makes no difference as to our Eternal relationship with Yeshua Jesus, but to be wrong here and misinterpret these two Passages is to forfeit a true understanding of Biblical eschatology. Are there any other Scriptures throughout the entirety of the Bible that suggests a 7 years Tribulation, etc, etc?

In closing, allow me to say I too once, not long ago, believed in a seven (7) years Tribulation, etc, etc., and published and taught as much. However, while I know it is meaningless to others, were it not for a brief

eschatological dream I too would have never questioned this wide spread traditional view and began to search the Scriptures to find true validity. The illusion of the seven (7) years Tribulation, etc., etc. is so well disguised; unless one becomes as the Bereans and searches the Scriptures you will never see it, and this doctrine's false foundation is rooted in the unfortunate mistranslation of Daniel 9:26-27 and mainly the precise usage of the word Prince or prince.

Until His Trumpet Sounds,
Mark

Email #8

Shalom Ted,

If you will be so kind and patient as to permit me just this one last opportunity to communicate my theological petition regarding Daniel 9:27 I will be most appreciative.

I suggest that the entire premise of Daniel 9:24-27 is predicated upon the 'Coming Mashiyach (Messiah) Prince' in respect to the eternal Abrahamic Covenant with the Jews. Why?

The nucleus of the Abrahamic Covenant was to be the 'Promised Abrahamic Seed' that was to come and would bless all nations – Jew and Gentile alike.

Genesis 22:18

And *in thy seed* shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Apostle Paul echoed this same Abrahamic Covenant to the Galatians when he declared that the heart of Abraham's Covenant with God Yahweh was the 'Promised Seed Christ – Daniel's Coming Mashiyach (Messiah) Prince'.

Galatians 3:16

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And *to thy seed, which is Christ*.

Therefore, Daniel's 70th Week was prophesied to be the final week of 'Confirmation/Ratification/Strengthening' of the Abrahamic Covenant (the PROMISED SEED - Jesus) with the Jewish nation of Israel and NOT the Gentiles. This was not in any way intended to be a different covenant but a fulfilled confirmation of an already existing covenant hence, the Abrahamic Covenant.

Daniel 9:27

And he shall *confirm the covenant* with many for one week:...

Romans 15:8

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, **to confirm the promises made unto the fathers:**

However, in the Middle of the Abrahamic Covenant 'Confirmation' Week (31/2 years) the embodied Confirmer (Mashiyach Messiah Prince) was CUT OFF by crucifixion at the sinful and wicked behest of those to whom He had been sent to Confirm the Covenant – the Jews.

It is from this Cutting Off that the 'Church' (Gentiles) was grafted in becoming equal joint 'Heirs' of the Abrahamic Covenant. Apostle Paul declared to the Galatians one and the same summation.

Galatians 3:29

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Nonetheless, the Messiah's Cutting Off in NO way nullified the eternal Abrahamic Covenant but simply brought a finished and fulfilled end to the added Mosaic Law and the necessity of the Daily Sacrifice and the Holy Temple. The Cutting Off of the Messiah Prince in the Middle of the Week *Stopped* the fulfillment of the prophetic clock at 31/2 years regarding the Confirmation of the Abrahamic Covenant with the nation of Israel (the Jews).

However, the prophetic clock will start again for the last 3 1/2 years (the Antichrist/Beast Great Tribulation) with the ministries of the 'Two Witnesses' in Jerusalem and the 'Woman in the wilderness' (remnant nation of Israel). This will be the final 3 1/2 years of Confirmation to the Jewish people (not the Gentiles) regarding eternal Salvation through the Promised Abrahamic Seed – Yeshua Jesus.

Therefore, to interject an Antichrist into Daniel 9:27 is to digress from the true meaning of the Abrahamic Covenant and the Messiah's intended mission to the Jewish people.

The Abraham Covenant determined that Jesus would be born a Jew. The Abrahamic Covenant determined that Jesus' ministry would be only to the Jews. The Abraham Covenant determined the Firstfruit from the dead would be a Jew. The Abraham Covenant determined that the select old Saints who arose after Jesus and went into Jerusalem were Jews. The Abraham Covenant determined that the Firstfruits of the Baptism in the Holy Spirit were Jews. In addition, Apostle Paul confirmed the same when he declared,

Romans 1:16

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first, and also to the Greek.*

In closing, Daniel 9:27 reveals the reason God/Jesus ended the Mosaic Law was because “*...of the overspreading of abomination(s) he shall make it desolate...*”

Matthew 21:13

And said unto them, **It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

Moreover, we should NOT confuse the 'abomination(s)' of Daniel 9:27 with the 'abomination that maketh desolate' of Daniel 11:31, 12:11 and Matthew 24:15. The former is referring to pluralistic sinful behavioral actions by the Jews while the latter refers to a singular pagan idol object that was placed in the Temple during the reign and invasion of Jerusalem by Antiochus IV Epiphanes, and will once again occur, as prophesied by Jesus in Mat. 24:15, when a newly created idol god of the Antichrist's choosing will be erected in the rebuilt Jewish Temple.

Until His Trumpet Sounds,
Mark

Email #9

Shalom Ted,

Thank you for all of your kindness and patience.

In its simplest summation, what Daniel 9:24-27 is revealing is the **'Church'**, which was/is inserted in the middle of Daniel's 70th Week, with the fulfillment of the Abrahamic Covenant with the Jews lying on both sides.

Messiah the Prince, which is the nucleus of the Abrahamic Covenant, declared ***"I am not come but unto the lost sheep of the house of Israel"*** (Mat 15:24), (Abrahamic Covenant), but because the House of Israel rejected their Messiah and 'Cut Him Off', after 3 1/2 years of ministry, in the middle of Daniel's 70th Week, the Church was therefore inserted and grafted in.

To this end, after the Church is removed (Raptured) then the Abrahamic Covenant with the Jews will resume for the final 3 1/2 years of Daniel's 70th Week.

Regarding the resumption of the Abrahamic Covenant and the Great Tribulation Jesus told the Jews,

Matthew 23:39

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Thus, Daniel 9:27 has nothing at all to do with the Antichrist but the Confirmation of the Abrahamic Covenant with the Jews.

Until His Trumpet Sounds,
Mark

Email #10

Shalom Ted,

Please be so kind as to review the following and tell me what you think.

Scripture reveals that Jesus died to establish the 'New Covenant'. Therefore, did His 'Cutting Off' death 'Cut a Covenant'?

Matthew 26:28

For this is my blood of the new testament, which is shed for many for the remission of sins.

If the Hebrew word below '*karath*' means to **Cut Off** or to **Cut a Covenant**, therefore, I suggest that the Messiah did just this – Cut a Covenant in His own Blood (*karath*) – as described in Daniel 9:26.

karath, Hebrew 3772, Strong's

karath, kaw-rath'; a primitive root; to *cut* (off, down or asunder); by implication to *destroy* or *consume*; specifically to *covenant* (i.e. make an alliance or bargain, origin by cutting flesh and passing between the pieces) :- be chewed, be con-[feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), × lose, perish, × utterly, × want.

Daniel 9:26

And after threescore and two weeks shall Messiah be *cut off*, [or *cut a covenant*] but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Here is my question, *if Yeshua Jesus is clearly seen in Daniel 9:26 as 'Cutting the New Covenant' with the Jewish people in accordance with the Abrahamic Covenant (the coming Promised SEED - Jesus) and fulfilling Jeremiah's prophecy 31:31, then why in Daniel 9:27 when it talks of the 'He' - 'Confirming/Strengthening' the Covenant with many, should we instantly assume this 'He' to be the man Antichrist instead of the Messiah – who just in the previous verse is declared to have KARATH – Cut a Covenant?*

In addition, Daniel 9:26-27 further describes the personal characteristics of the prophesied coming Messiah by declaring that He would confirm the 'Cut Off Covenant' with the Jews, but He would not be a wealthy political or military leader. Therefore, the part of Daniel 9:26 that reveals the Messiah would be cut off **but not for himself**: is NOT correctly transliterated in the KJV. The '*but not for himself*' in the actual Hebrew texts reads **v'ayn lo**, and literally means, "*he has nothing*" or "*he shall have nothing*". This prophecy was intended as a warning to the Jews not to expect their coming Messiah Prince to be a rich ruler, but by contrast to look for a coming Prince that would fit the description of Jesus. Scripture reveals,

Matthew 21:5

Tell ye the daughter of Sion, Behold, **thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**

Zech. 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.**

Luke 9:58

And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**

Moreover, the Hebrew word for Confirm '*gabar*' further reveals characteristics of Jesus in its meaning which suggests the coming Messiah would be a strong, brazen '*Insolent*' individual who would '*Strengthen*' through His utilization of the forceful power of the Holy Spirit the Abrahamic Covenant. When we review some of

the statements that Jesus declared to both the Sadducees and the Pharisees we see His insolent character and disdain for traditionally held Jewish beliefs.

Matthew 12:34

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Matthew 23:33

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Mark 7:13

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Until His Trumpet Sounds,
Mark

Email #11

Shalom Ted,

If you like Biblical prophecy and you should have the time, PLEASE take a moment to read [‘The Four Horsemen of Apocalypse’](#) that I just finished writing today.

Ted, I think you will find the suggestions to be very thought provoking regarding Biblical eschatology.

Until His Trumpet Sounds,
Mark

Email #12

Shalom Ted,

PLEASE show me mathematically how it is possible to have a full 7 years (1 Week) of Daniel's 70th Week remaining yet to be fulfilled in respect to the two following Scriptures.

Daniel 9:25

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem *unto (until)* [Strong's Hebrew 5704 - `ad] **the Messiah the Prince shall be seven weeks, and threescore and two weeks...**

Strong's Hebrew 5704 - `ad

properly, the same as `ad' (5703) (used as a preposition, adverb or conjunction; especially with a preposition); as far (or long, or much) as, whether of space (even unto) or time (during, while, *until*) or degree (equally with):--against, and, as, at, before, by (that), even (to), for(-asmuch as), (hither-)to, + how long, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet.

Daniel 9:26

And *after* [Strong's Hebrew 310] **threescore and two weeks shall Messiah be cut off...**

Hebrew 310, Strong's - 'achar

from Hebrew 309 ('achar); probably the *hind* part; generally used as an adverb or conjunction, *after* (in various senses) :- after (that, -ward), again, at, away from, back (from, -side), behind, beside, by, *follow* (after, -ing), forasmuch, from, hereafter, hinder end, + out (over) live, + persecute, posterity, pursuing, remnant, seeing, since, thence [-forth], when, with.

Therefore, if it was 69 full Weeks **UNTIL** the Messiah came, and as history records He ministered 31/2 additional years **AFTER** the 69 Weeks, then how could He have been 'Cut Off' at the exact ending of 69 Weeks. To this end, if His ministry surpassed in any length of time 69 Weeks then He then had automatically entered into Daniel's 70th Week. That being said, then how could there be a full 7 years of Daniel's 70th Week remaining to be fulfilled?

To reiterate, how could the Messiah not have come on the scene **UNTIL** 69 full Weeks had expired, ministered 31/2 years, then been 'Cut Off' **AFTER** 69 Weeks, without entering into Daniel's 70th Week. Where is the logic?

In summary, it is mathematically impossible for the Messiah to have come after the completion of 69 Weeks, ministered 31/2 years, and then been cut off at the ending of 69 Weeks. He would have had to come and died immediately upon arrival to fulfill this theory.

Until His Trumpet Sounds,
Mark

Response to Email #12

In a message dated 10/12/2006 6:13:58 A.M. Mountain Daylight Time, mark@*****.*** writes:

<< how could the Messiah not have come on the scene UNTIL 69 full Weeks had expired, ministered 3 1/2 years, then been 'Cut Off' AFTER 69 Weeks, without entering into Daniel's 70th Week. Where is the logic? >>

Mark, you are making the assumption that Jesus the Messiah's "coming" (in Dan. 9:25) was 3 1/2 years prior to His being "cut off" (crucifixion). You are assuming that this "coming" was when Jesus' ministry began.

On the contrary, I do not see it that way at all. I always have seen this "coming" as Jesus' triumphal entry into Jerusalem (Matt. 21:1-11) on Palm Sunday, just a few days prior to His crucifixion (at which time He was "cut off"). He said, "See, your king COMES to you, gentle and riding on a donkey..." (21:5).

As Jesus approached Jerusalem on that critical day, He wept over it (Luke 19:41). For a few years, He had attempted to convince His own people (the Jews) that He was their Messiah. Unfortunately, they failed to understand, on that day of His coming, what would bring them peace; thus, it became hidden from their eyes (19:42). On that day, Jesus said that they "did not recognize the time of God's COMING" to them (19:43).

Dan. 9:25 does not refer to Jesus the Messiah's coming at the time that He began His ministry. It is a reference to His coming to Jerusalem on Palm Sunday, just a few days prior to His crucifixion, at the very end of the 69th Week, with one more week of 7 years remaining after His crucifixion. He did not "come" to His people, as their humble King and Messiah (riding on a donkey), after 69 1/2 weeks of years; He came after 69 weeks of years. There still is 1 week of years, the 70th Week, remaining.

<< He would have had to come and died immediately upon arrival >>

Essentially, that is what happened. God (as Jesus), Jerusalem's King, CAME on Palm Sunday; but the Jews failed to recognize Him as their Messiah (Anointed One). Since His own people did not embrace Him, their eyes were closed--to this very day. As a result, Jesus then had to die (be "cut off") so that His disciples and the Holy Spirit could go to the rest of the world, many of whom would accept and embrace Jesus as Lord.

You WANT to believe that Jesus ministered on earth for exactly 3 1/2 years, even though there is nothing biblical to support that; there are only historical assumptions, which are not scriptural. But even if Jesus' ministry WERE exactly 3 1/2 years, it still would not verify your position, because He was cut off after 69, not 69 1/2, weeks of years. You WANT to believe that Jesus was cut off after 69 1/2 weeks of years, so that it will fit into your theory that there are only 3 1/2 prophetic years left to occur. You WANT to believe all of this, partly or mainly because you believe that the Rapture is "mid-trib," and it is easier for you to force-fit a 3 1/2-year great-tribulation period, rather than a 7-year tribulation period, into your belief system.

Frankly, I think it is great that you believe all of this, because it brings you contentment and satisfaction to believe it, which is fine. I think you should write lengthy commentaries about all of this and post them at your website, if you have not done so already, so that others who share your beliefs can find "verification" of their beliefs and feel happiness and contentment as well. I don't see anything wrong with that.

However, I do not subscribe to your beliefs, including the idea of a mid-trib Rapture (nor do I subscribe to the idea of a pre-trib Rapture, as you do not). I have read and studied every single word of every single email that you have written me. There has not been even one word or phrase that I have overlooked. I have a very open mind and am willing to listen carefully to all points of view, up to a point; yet nothing you have said has convinced me of your point of view.

I believe that Jesus, the Anointed One, CAME in His triumphal entry into Jerusalem and was CUT OFF only a few days thereafter. This was 483 years, not 486½ years, into Gabriel's prophecy to Daniel. As such, I believe that there is one (not one-half) week of years left to fulfill the prophecy, and this belief is unlikely to change without solid, substantial evidence, directly from scripture, to the contrary.

Ted
www.tedmontgomery.com

Email #13

“Which of the following statements (if any) are FALSE?”

1. Daniel’s 70 Weeks consists of a total of 490 years ... $(70 \times 7) = 490$ years
2. Daniel’s Prophetic Time Clock regarding the Messiah’s appearing *did not Start until* a full 69 Weeks had been fulfilled ... $(69 \times 7) = 483$ years
3. Daniel’s Prophetic Time Clock of 70 Weeks *did not Stop until* after the Messiah was crucified (Cut Off)
4. The Messiah was not Cut Off *until after* $69^{1/2}$ Weeks – 69 Weeks **UNTIL** He came plus His ministry of $3^{1/2}$ years ... $(69 \times 7) + 3.5 = 486.5$ or $486^{1/2}$ years
5. Therefore, $(490 - 486.5) = 3.5$ or $3^{1/2}$ years remaining of the 490 original years of Daniel’s 70 Weeks

Until His Trumpet Sounds,
Mark

Email #14

Shalom Ted,

Thank you for your patient and gracious response to my email concern.

PLEASE do not think me to be theological inflexible; I can assure you I am NOT. I am only submitting for your attention and review, another reasonably viable alternate interpretation of the Passages in question.

In all humbleness, I mean NO disrespect whatsoever.

To this end, you make a valid point regarding Daniel 9:25-27, with respect to the 'Official' arrival of just when Jesus the Messiah actually appeared on the historical prophetic scene, in accordance with Daniel's Prophetic Time Clock.

To this end, please be so kind and review the following applicable OT Passage that I have just recently found.

Malachi 3:1

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to **là** his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

What we see in the above Scripture is an OT prophecy by Malachi declaring to the Jews that their coming '**Messenger of the Covenant Messiah**' would be 'preceded' by a prophetic 'Messenger' (John the Baptist). Therefore, the Messiah would come **without delay** (Hebrew **pith'owm** – **straightway/immediately**) after the preaching of John the Baptist. This prophecy was later confirmed and reiterated by Jesus Himself when He proclaimed to the Jews in Matt. 11:10, Mark 1:2 and Luke 7:27 the following:

Matthew 11:10

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Moreover, when we read the first chapter of the Gospel of John we find that John's purpose and mission to the Jews and Israel was to 'REVEAL' the coming Messiah.

John 1:31

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John 1:32

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Acts 1:22

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts 10:37

That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

Acts 13:24

When John had first preached before his coming the baptism of repentance to all the people of Israel.

Luke 3:23

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Please take a moment and re-read Chapter 1 of the Gospel of John and look at John's formal declaration and revelation to Israel of the coming prophesied Messiah Jesus.

If we substitute Malachi's 3:1 description for the Messiah as the – *Messenger of the Covenant* – into both Daniel 9:25-26 it will reflect more light upon 'The Confirmed Covenant' of Daniel 9:27.

Daniel 9:25-26

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [Messenger of the Covenant] shall be seven weeks, and threescore and two weeks... And after threescore and two weeks shall Messiah [Messenger of the Covenant] be cut off ...

Returning to Malachi 3:1, we need to focus on the transliterated English word 'to', as highlighted above, in this particular passage. In Hebrew, the actual word is *lâ* or AL (EL). As such, we must look at all of the available definitions for this Hebrew word of concern. The transliterated word AL (EL) can literally mean the following *To, On, With, In, or From*: taken from <http://www.rashiyomi.com/gramr-33.htm>

THE WORD *to* HAS 5 MEANINGS: To, On, With, In, From

EXAMPLE 102: Ex25-16a TO can mean IN
EXAMPLE 103: Gn49-29b TO can mean IN
EXAMPLE 104: Gn34-35c TO can mean ON
EXAMPLE 105: Lv18-18c TO can mean WITH
EXAMPLE 106: Ex06-09a TO can mean FROM

BACKGROUND

The Hebrew preposition L, or the Hebrew word EL means TO. Closer analysis of Biblical texts, conducted by both Rashi and Radack, show 5 distinct meanings.

THE RASHIS

The Hebrew word EL can mean

- TO
- **IN**
- ON / ABOUT
- **WITH**
- FROM / MORE

Why are these acceptable alternative meanings important? If we apply the two alternative meanings of *In* or *With* regarding the passage of Malachi 3:1 we have the following results:

Malachi 3:1

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come *In* or *With* his temple, even **the messenger of the covenant**, whom ye delight in: behold, he shall come, saith the Lord of hosts.

Now what we see in the above passage is a fulfillment of what Jesus declared regarding the '*Temple of His Body*' in John 2:19-21 & Mark 14:58.

John 2:19-21

Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** [20] Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? [21] **But he spake of the temple of his body.**

Until His Trumpet Sounds,
Mark

Email #15

Shalom Ted,

I have taken the first part of Daniel 9:27 from the Hebrew Tanakh and here is what the Scripture actually states. I will first list the KJV of the first part of Daniel 9:27 as a reference.

Daniel 9:27

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease...

The first part of Daniel 9:27 below is from the Hebrew Tanakh – 10 words – remember Hebrew reads right to left.

...äçðîå çáæ úéáùé òååùä éöçå ãçà òååù íéáøì úéøá øéáâää
27.

The actual 10 English words with Strong's #'s for Daniel 9:27 as they relate to the 10 Hebrew words are as follows:

Confirm	Covenant	Many	Week	One	Half	Week	Cease	Sacrifice	Offering...
1396	1285	7227	7620	259	2677	7620	7673	2077	4503

Meanwhile, below, I will once again list the first part of the Daniel 9:27 Passage from the KJV and *highlight* the words that are transliterated fillers – nonexistent in the original Hebrew Passage.

Daniel 9:27

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease...

The controversy over the part of the transliteration '*And He Shall*' is nonexistent in the original Hebrew. The issue of '*A* or *The*' Covenant is not present either in the original Hebrew. In addition, '*He Shall Cause The*' does not exist in the original Hebrew either.

Remember the transliterators of the Bible made NO claim to '*divine transliteration*' – therefore, what can you and I come up with using these same 10 Hebrew foundation words and their subsequent meanings?

Therefore, the above could just as easily read as follows:

The Covenant shall be Confirmed with Many for One Week and in the Middle of the Week the Sacrifice and the Oblation shall Cease...

Until His Trumpet Sounds,

Mark

Email #16

Shalom Ted,

I am emailing you a webpage posting of *The Septuagint LXX: Greek and English by Sir Lancelot C.L. Brenton* published by Samuel Bagster & Sons, Ltd., London, 1851.

For your clarity of reading, posted below is a word for word copy of what Daniel 9:24 – 27 actually reads.

24. Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal up vision and the prophet, and to anoint the Most Holy.

25. And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem, until Christ the prince, *there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.*

26. And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint *the city* to desolations.

27. And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink offering shall be taken away: and on the temple *shall be* the abomination of desolations; and at the end of the time an end shall be put to the desolation.

Until His Trumpet Sounds,
Mark

- ἀφανισμόν ἡμῶν, καὶ τῆς πόλεως σου ἐφ' ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ῥιπτοῦμεν τὸν οἰκτιρισμὸν ἡμῶν ἐνώπιόν σου, ἀλλ' ἐπὶ τοῖς οἰκτιρισμοῖς σου τοὺς πολλοὺς Κύριε. Εἰσακούσον Κύριε, ἰλάσθητι Κύριε, πρόσχες Κύριε· μὴ χρονίσῃς ἕνεκέν σου ὁ Θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὴν πόλιν σου, καὶ ἐπὶ τὸν λαόν σου.
- 20 Καὶ ἔτι ἐμοῦ λαλοῦντος, καὶ προσευχομένου, καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου, καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ἰσραὴλ, καὶ ῥιπτοῦντος τὸν ἑλεόν μου ἐναντίον τοῦ Κυρίου τοῦ Θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου, καὶ ἔτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ, καὶ ἰδοὺ ἀνὴρ Γαβριήλ, ὃν ἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ, πετόμενος, καὶ ἤψατό μου, ὡσεὶ ὠραν θυσίας ἑσπερινῆς.
- 22 Καὶ συνέτισέ με, καὶ ἐλάλησέ μετ' ἐμοῦ, καὶ εἶπε, Δανιήλ, 23 νῦν ἐξήλθον συμβιβάζσαι σε σύνεσιν ἐν ἀρχῇ τῆς δεήσεώς σου, ἐξήλθε λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαί σοι, ὅτι ἀνὴρ ἐπιθυμῶν εἶ σὺ, καὶ ἐννοήθητι ἐν τῷ ῥήματι, καὶ σύνεες ἐν τῇ ὄψασίᾳ.
- 24 Ἐβδομήκοντα ἑβδομάδες συνεμήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν, τοῦ συντελεσθῆναι ἁμαρτίαν, καὶ τοῦ σφραγίσαι ἁμαρτίας, καὶ ἀπαλεῖψαι τὰς ἀδικίας, καὶ τοῦ ἐξιλάσασθαι ἀδικίας, καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι ἅγιον ἁγίων.
- 25 Καὶ γνώσῃ καὶ συνήσεις ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι, καὶ τοῦ οἰκοδομῆσαι Ἱερουσαλὴμ, ἕως Χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ, καὶ ἑβδομάδες ἐξηκονταδύο· καὶ ἐπιστρέψει, καὶ οἰκοδομηθήσεται πλατεία, καὶ τείχος, καὶ ἐκκενωθήσονται οἱ καιροί.
- 26 Καὶ μετὰ τὰς ἑβδομάδας τὰς ἐξηκονταδύο, ἐξολοθρευθήσεται χρίσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν, καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, ἐκκοπήσονται ἐν κατακλυσμῷ, καὶ ἕως τέλους πολέμου συντετημένου τάξει, ἀφανισμοῖς.
- 27 Καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς μία· καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεται μου θυσία καὶ σπονδὴ, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως τῆς συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.
- 10 Ἐν ἔτει τρίτῳ Κύρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιήλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτάσαρ· καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὄψασίᾳ. Ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιήλ ἤμην πενθῶν 3 τρεῖς ἑβδομάδας ἡμερῶν, ἄρτον ἐπιθυμῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλεψάμην, ἕως πληρώσεως τριῶν ἑβδομάδων ἡμερῶν.
- 4 Ἐν ἡμέρᾳ εἰκοστῇ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου, καὶ ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτὸς ἔστι Τίγρις 5 Ἐδδεκέλ. Καὶ ἤρα τοὺς ὀφθαλμούς μου, καὶ ἶδον, καὶ ἰδοὺ ἀνὴρ εἰς ἐνδεδυμένους βαδδὶν, καὶ ἡ ὄσφῦς αὐτοῦ περιεζωσμένη 6 ἐν χρυσίῳ Ὠφάζ, καὶ τὸ σῶμα αὐτοῦ ὡσεὶ Θαρσίς, καὶ τὸ

lation, and that of thy city on which thy name is called: for we do not bring our pitiful case before thee on the ground of our righteousness, but on the ground of thy manifold compassions, O Lord. ¹⁹ Hearken, O Lord: be propitious, O Lord; attend, O Lord; delay not, O my God, for thine own sake: for thy name is called upon thy city and upon thy people.

²⁰ And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Lord my God concerning the holy mountain; ²¹ yea, while I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, came flying, and he touched me about the hour of the evening sacrifice. ²² And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to impart to thee understanding. ²³ At the beginning of thy supplication the word came forth, and I am come to tell thee; for thou art a man much beloved: therefore consider the matter, understand the vision.

²⁴ Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.

²⁵ And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks, and sixty-two weeks: and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.

²⁶ And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him; and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations.

²⁷ And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple shall be the abomination of desolations; and at the end of the time an end shall be put to the desolation.

In the third year of Cyrus king of the Persians a thing was revealed to Daniel, whose name was called Baltasar; and the thing was true, and great power and understanding in the vision was given to him.

² In those days I Daniel was mourning three full weeks. ³ I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

⁴ On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel. ⁵ And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz: ⁶ and his body was as Tharsis, and

δ Gr. our supplication.

γ Gr. instruct thee with.

δ Gr. sevens.

ζ Gr. anointing.

θ Gr. half.

λ Gr. weeks of days.

Email #18

Shalom Tim,

In Daniel 9:27 the Hebrew verb "higbir" which is Hifil 3ms perfect, and a causitive active verb. The root verb in Hebrew is "gavar" which means "he prevailed"; and in Hifil as a causitive verb would be "he caused to prevail". Higbir (he caused to prevail).

Therefore, because HIGBIR is a third person, masculine, singular then the He would apply.

Therefore, I was WRONG.

See Tim, I can accept when I am WRONG just show me the proof.

Until His Trumpet Sounds,
Mark

Email #19

Shalom Ted,

Hope all is Well!!!

Since our last conversation, I have conducted a great deal of intense theological research into the KJV transliterated passage of Daniel 9:26, and I hereby humbly submit my findings to the review and attention of your Biblical wisdom.

As I have so truthfully stated before, I make NO claim of Biblical Hebrew/Geek language proficiency, but merely present factual data that is logical and grammatically applicable, as well as easily accessible, to any concerned student of Bible theology.

In addition, I have submitted the following described Hebraic grammatical structure of Daniel 9:26 to a professor of Biblical Hebrew/Greek, and while he does NOT agree with the suggested implications and virtual outcome of my argument, because he has his own view, he does however, AGREE with the Hebraic grammatical accuracy and structure of the language and reading of Daniel 9:26 that I suggest.

The summation of my findings addressed below are based upon the instrument of legitimate application of Biblical Hebrew grammar and principals, that both verifies and supports the publication of the notable theological scholar *Sir Lancelot C.L. Brenton*, regarding his English transliteration of the Greek Old Testament Septuagint, published by Samuel Bagster & Sons, Ltd., London, 1851.

From an extract of his work we present the exact copied passages of Daniel 9:25 -27 for your analysis and review.

http://www.ccel.org/ccel/brenton/lxx/Page_1065.html

25. And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem, until Christ the prince, *there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.*

26. And after the sixty-two weeks, the **anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint *the city to desolations.***

27. And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink offering shall be taken away: and on the temple *shall be the abomination of desolations; and at the end of the time an end shall be put to the desolation.*

What we see in the above passages of Daniel 9:25-26 from the transliterated Greek Septuagint is that the coming 'Anointed One' (the Messiah) is without any doubt the suggested '*final authority of destruction*' of both the former city of Jerusalem and its Holy Temple. As history records, this prophecy was fulfilled by Titus Caesar in 70 A.D acting as the prophesied '*coming prince*' and agent for the 'final authority' (the Anointed One - Messiah).

To this end, in the transliteration of Daniel 9:26 listed below we see the Hebrew word '**shachath**' (*ishchith*) translated as the English words '*shall destroy*'. While this transliteration is perfectly acceptable, there is also an equally viable transliteration of this word, which is '*He shall destroy or He will destroy*'. This same exact translation and Hebrew word (*shachath – ishchith*) is applied to several other OT passages – Daniel 9:24 -25, and Psalms 78:38 – posted below.

Daniel 9:26

Daniel 9:24

[See the attached file]

Daniel 9:25

[See the attached file]

Psalms 78:38

[See the attached file]

Going forward, the next word of concern in the above Daniel 9:26 transliteration is the Hebrew words ‘*am*’ (*om*) which is KJV transliterated as ‘*people*’ and ‘*im*’ (*om*) which denotes ‘*with*’. Regarding ‘*am*’ vs. ‘*im*’, these two words do look pretty much identical in Hebrew. In fact, they both have the same two consonants (*ayin* and *mem*) – Strong’s Hebrew #’s 5971-5974.

The only difference is their vocalization, with the word for ‘*people*’ having a *patach* (a short ‘*a*’), and the word for ‘*with*’ having a *hireq* (an ‘*i*’). However, **these vowels, neither of which would have been represented historically in either of these words with a *mater lectionis* (i.e., the use of a *yodh* or a *waw* to indicate which vowel was present), date to the era of the Masoretes (circa A.D. 800, give or take), so they are in a sense *Interpretations and derivations generated from the original word*. Moreover, Strong’s numbers were NOT even mentioned nor applied to Scriptural texts until the mid 1800’s.**

Therefore, it is perfectly legitimate, per the above argument to make use of Biblical Hebrew *emendation* (a return to the original word) here, as did *Sir Lancelot C.L. Brenton in his transliteration of the OT Greek Septuagint* and define the Hebrew word ‘*am/im*’ (*om*) as ‘*with*’. Thus, one can authoritatively derive a reading that solves the problem of Daniel 9:26 and then reads, **“*he will/shall destroy the city and the holy place with the prince who is to come*”**.

The conclusion of the above English transliteration of the Hebrew Daniel 9:26 is once again an exact supporting match to Brenton’s OT Greek Septuagint transliteration and suggests that the Messiah is the One who has the ‘*final authority of destruction*’ and the ‘*coming prince*’ is merely His instrument of fulfillment.

There are many Scriptural passages applying this same word ‘*om*’ transliterated as ‘*with*’ – Gen. 24:12, 31:32 Deut. 18:13 and the list goes on. A few examples are posted below.

Genesis 24:12

[See the attached file]

Genesis 31:32

[See the attached file]

Deut. 18:13

[See the attached file]

However, in light of the above I must stress that the present KJV reading of Daniel 9:27 is completely acceptable as long as one concludes, as did the first 1611 KJV translators, that the Prince in both Daniel 9:25-26 are the same – the Anointed Messiah. This application of the current reading suggests that it was the Jews and their provocative actions, resulting in the crucifixion of the Messiah, that actually inspired and inflamed the destruction of Jerusalem and the Holy Temple by the Romans.

Meanwhile, this implies that the Messiah did exact divine retribution upon Jerusalem and the Holy Temple by the instrument of the ‘*coming prince*’ the Romans and Titus Caesar.

Moreover, the positive aspect of the above analysis is that the Hebrew transliteration (as well as the OT Greek Septuagint) of Daniel 9:26 leaves NO room for further speculation as to the identity of the subsequent allusive 'HE' in Daniel 9:27. The 'Confirmer of the Covenant' is clearly the Prince Messiah. To assume otherwise, after reading this analysis, would be purely theoretical/hypothetical speculation and NOT based on sound Hebraic grammatical FACTS.

In summary, until another legitimate and viable alternative to the above-mentioned transliteration of Daniel 9:26, that can '*Specifically Name*' the *He* of Daniel 9:27, as this suggested analysis does (the Messiah), than this finding must carry the greatest creditability of suggested transliterations.

Until His Trumpet Sounds,
Mark

Response to Email #19

Mark, I have a friend, Alex, who is Jewish. Not only does he reject Jesus as the Messiah (which is understandable, since he is Jewish), but he also is extremely liberal, socially and politically. On the other hand, I embrace Jesus as the Messiah, and I am extremely conservative. Having had numerous conversations with each other in the past about Jesus/God and about politics, we have realized that it is pointless to attempt to convince each other that our own personal views in those areas are correct. It is a complete waste of time.

Each of us is happy and content in what he believes. There is nothing Alex can say that will convince me that Jesus is not God and is not the Messiah, nor that this country is better off following a socially and politically liberal pathway. Likewise, there is nothing I can say that will convince him that Jesus is God and is his Messiah, or that this country is better off following a socially and politically conservative pathway. It is a stalemate; each of us is set in his ways, and each of us, most likely, is not going to change (although I do continue to pray that, one day, he will know his Lord, Savior, and Messiah, Yeshua).

You and I are in a similar situation. Neither of us has convinced the other of our own viewpoint, and it seems highly unlikely that this will occur. Therefore, as I have told Alex (who agrees with me), there is no point in discussing things about which we never will agree, such as the final 3½ years of this age vs. the final 7 years of this age. I feel no necessity at all in attempting to sway you to believe the way I do, nor should you feel compelled to sway me.

You believe Dan. 9:25-27 means one thing; I believe it means another. Period. There is no benefit to either of us in your taking the time to provide me endless arguments as to why you believe the way you do, in an attempt to convince me to believe that way. There are two main reasons for this: 1) I have too many other things to do besides read very lengthy and extremely detailed explanations, which you give in an attempt to support your view, and 2) even if I did have the time, I feel that the inordinate amount of time spent reading what you have written is not profitable to me, since the chance that you could persuade me to embrace your point of view is infinitesimal.

Therefore, as I have stated in my previous email response, I suggest that the most advantageous thing you could do with your time is to write exhaustive, in-depth descriptions of your views and post them at your website, for the benefit of people who might be inclined to believe as you do. And may the Lord bless you in whatever you do, for His glory, until He comes.

Ted

Email #20

Shalom Ted,

I know you asked me not to write you again, but regarding your previous question, concerning Daniel 9:26 I feel that I can now offer you a more substantial and credible answer.

You asked the question, ***“How could the ‘people [the Jews] of the coming Prince destroy their own city and sanctuary?”*** in relation to Daniel 9:26.

The notable Jewish historian Josephus reveals in ***Wars of the Jews - Book V, Chapter VI, Section 1*** the following.

...they [Jews] returned to their former madness, and separated one from another, and fought it out; and they did everything that the besiegers could desire them to do. For they never suffered from the Romans anything worse than they made each other suffer; nor was there any misery endured by the city which, after what these men did, could be esteemed new. It was most of all unhappy before it was overthrown; and those that took it did it a kindness. *For I venture to say that the sedition destroyed the city, and the Romans destroyed the sedition. This was a much harder thing to do than to destroy the walls. So that we may justly ascribe our misfortunes to our own people...*

In addition, Josephus reveals in ***Wars of the Jews - Book IV, Chapter 5, Section 2*** the following.

...But the rage of the Idumeans was not satiated by these slaughters; but they now betook themselves to the city, [Jerusalem] and plundered every house, and slew every one they met; and for the other multitude, they esteemed it needless to go on with killing them, but they sought for the high priests, and the generality went with the greatest zeal against them; and as soon as they caught them they slew them, and then standing upon their dead bodies, in way of jest, upbraided Ananus with his kindness to the people, and Jesus with his speech made to them from the wall. Nay, they proceeded to that degree of impiety, as to cast away their dead bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun. *I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest, and the procurer of their preservation, slain in the midst of their city...*

An additional preponderance of evidence that Jerusalem was indeed destroyed by/because of its own people (the Jews) is recorded in the OT prophecies of Micah 3:12 and Jeremiah 26:18.

These two prophecies reveal why the abominable and provocative actions of the Jews led to the destruction of Jerusalem and the Holy Temple. The subsequent fulfillments of these prophecies were accomplished by God's/Jesus' appointed agents/instruments, first the Babylonians and then the Romans in 70 A.D.

Micah 3:12

Therefore shall Zion *for your sake* be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Jeremiah 26:18

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Until His Trumpet Sounds,
Mark

Response to Email #20

Mark, in past emails, I have isolated specific phrases that you have stated and commented carefully on them. Yet, you have not done the same with my comments; you merely have added, each time, to your own theory. This is not a dialogue; it is completely one-sided. Every person with whom I have an ongoing dialogue about various topics always highlights specific things that I say and comments on them, whether they be ideas with which they agree or with which they disagree. That is a two-way dialogue, and that is the only type of dialogue with which I have any interest in having with anyone.

Ted