

## NOTES ON REVELATION ONE TO SIX

The book of Revelation is an exceptionally complex piece of literature yet it is a unified work. It is *an apocalyptic prophecy* (1:3) given as a **single visionary experience** and sent in the form of a **single circular letter** (epistle) to the seven congregations in Asia. However, with the passage of time it would also have reached all congregations. In this way the seven churches become representative of all the congregations.

The term apocalypse means an unveiling of the future; so the prophecy contained in Revelation is an unveiling of the future. Furthermore, Revelation is unique because of the extent of its **visual imagery**. It is a book which alludes to and has gathered up the meaning of the **Hebrew Scripture prophecies** to show their fulfilment in the last days and so can only be understood if one refers back to those prophecies. There are also allusions to **the parables** of the Gospels.

### NOT ALLEGORIZED

To allegorize an unveiling means that it is kept veiled. The allegoriser is then forced to interpret his veiled symbols into events in world history or his group's own history or by use of verses from other parts of the Bible to make guesses.

#### LITERALNESS

Much of Revelation is to be taken literally. Just as the prophecies that applied to Jesus in the 1<sup>st</sup> century were literally fulfilled, so too for his second coming. Therefore the miraculous aspects are as literal as were the plagues upon ancient Egypt.

#### HYPERBOLE AND SYMBOLISM

As with the hyperbole that was evident in numerous parables and sayings of Jesus in the gospels, so too in Revelation where there is much that is hyperbolic. This means that a literal interpretation of certain things would result in moral or metaphysical absurdity.

There is also much in Revelation which is metaphorical and symbolic. For instance, where the word *mystery* occurs there would be a symbolic presentation. Of the approximately 40 mysteries one half are explained within the text. Clearly such items as the manna, the white stone, white garments, a pillar in the temple and such identities as the various riders and their horses, the woman, the dragon, the beast from the earth etc are all symbols.

However, the fact that 1:1 says: 'and he [Jesus] *signified* it by his angel' does not mean that the entire prophecy was given in signs, but as modern translations state that Jesus "*made it known*" or "*communicated it*." The Greek word for signified is used elsewhere in the Scriptures with no thought of symbols e.g. John 12:32, 33; 18:32 and 21:19.

#### ORDER OF EVENTS

The phrase "*After this...*" is not indicative of the chronological fulfilment; but of the order in which John sees the visions.

### HIGHLY CHARACTERISTIC LITERARY TECHNIQUES

These techniques run through the entire book.

#### GEZERA SAWA

John has used this Jewish literary technique to interpret the Hebrew Scripture prophecies. This means that one has to observe the verbal coincidences between the scriptural texts i.e. the same words and phrases in one text are used to interpret another text. It is really a network of internal cross-referencing.

## FORMULAE

Within the book of Revelation there is repetition of phrases which allude to each other but are not precisely the same e.g. 5:9 “Every tribe and language and people and nation.” In various forms this is also to be found in 7:9; 10:11; 11:9; 13:7; 14:6; 17:15.

## MAJOR DIVISIONS OF THE BOOK

- 1) The Prologue 1:1-8 with epistolary opening.
- 2) Description of the vision 1:9-22:5
- 3) The Epilogue 22:6-21 with epistolary closing but the vision overlaps into this epilogue.

## THE DIVISIONS OF THE VISION

1. 1:9-3:22: Inaugural vision of Christ and messages to the seven churches.
2. Chapters 4 & 5: The heavenly scene leading to the sequences of judgment.
3. 6:1 to 11:19: The seven seals and the seven trumpets.
4. 12:1-14:20; 15:2-4: The story of God’s people in conflict with Satan and later with the Antichrist.
5. 15:1; 15:5 to 16:21: The seven bowls.
6. 17:1-19:10: Babylon the harlot.
7. 19:11-21:8: Transition from Babylon to New Jerusalem.
8. 21:9-22:9: New Jerusalem.

## THE LINGUISTIC MARKERS AND STRUCTURE OF THE VISION

### GENERAL

There is much overlapping and interweaving throughout the vision. The story of God’s people in conflict with Satan and later Antichrist which began in 12:1 converges in 15:5 with the narrative begun in 5:1 where the Lamb receives the scroll. Also all of the scenes in heaven are simply to give the heavenly perspective of the Christians’ situation i.e. their deaths in faithfulness are actually victories in God’s eyes. However, after 19:11 all the scenes are on earth.

### THREE TRANSITIONAL POINTS

4:2: “At once I was in the Spirit, and behold, a **throne stood in heaven**, with one seated on the throne.” This section finishes with “*It is done!*” (16:17).

17:3: “And he carried me away in the Spirit into a wilderness, and I saw a **woman** sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.” This section finishes with “*It is done!*” (21:6).

21:10: “And he carried me away in the Spirit to a great, high mountain, and showed me the **holy city Jerusalem** coming down out of heaven from God.”

### THE PARALLEL SECTIONS

17:1-19:10 (Babylon) and 21:9-22:9 (New Jerusalem).

4:1 “a door is opened” and 19:11 “heaven opened and behold a white horse...”

### THE INTERCALATIONS

- In the chapter 7 intercalation the delay is for the purpose of protecting God’s people from the judgments.
- The intercalation of Chap. 10 to 11:14 is for the purpose of the giving of a witness. Here the **open scroll** is the same as the main seven-sealed scroll. This is seen from the fact that it is modelled on the second part of the description in Ezekiel 3:1, 2; whereas the seven-sealed scroll is modelled on the first part.

## THE CHRONOLOGICAL STRUCTURE OF THE SEALS, TRUMPETS, AND BOWLS

This follows the Hebrew pattern of synopsis-resumption-expansion which forbids our assuming that the seals, trumpets, and bowls follow one another in smooth succession.

### *THE SERIES OF SEVENS*

6:1-8:1; 8:3-5: Seven seals as 4 + 1 + (1+intercalation of Chap. 7) + 1.

8:2, 6 to 11:19: Seven trumpets as 4 + 1 + (1+ intercalation of Chap. 10 to 11:14) + 1

(8:13; 9:12; 11:14): The three woes indicate sequence and correspond to the blowing of trumpets 5, 6, and 7.

15:1; 15:5 to 16:21: Seven bowls as 4 + 3 without intercalation.

The first four of the trumpets and the bowls apply to the four divisions of creation (earth, sea, fresh waters, sky). The fifth seal (6:10) raises the issue of delay.

The last three bowls are concerned with the judgment of the beast and his city.

### *THE SIXTH SEAL*

The sixth seal (6:17) brings us to the very brink of the final judgement. The celestial phenomena under the sixth seal are those which Jesus said would occur immediately after the Great Tribulation and just prior to his return (Matt. 24:29, 30).

### *THE SEVENTH OF EACH SERIES*

The seventh of each series links to the throne of God in chapter 4 concerning the flashes of lightning, rumblings and peals of thunder (verse 5). So the **seventh seal** concerns the second coming, and the opening the seventh seal (8:1, 3-5) encompasses all *seven trumpet judgments*. Furthermore, the blasting of the **seventh trumpet** (11:15-19) encompasses all *seven bowl judgements*. The connection is **11:15, 19a**: “The seventh angel blew his trumpet ... Then God’s *temple in heaven was opened*, and the ark of his covenant was seen within his temple” and **15:5**: “After this I looked, and the sanctuary of the *tent of witness in heaven was opened*.”

The seventh seal provides a preliminary glimpse of the final judgment and the seventh trumpet moves in closer to the final judgment. Therefore it is the same final judgment that is reached in the seventh of each of the three series. The description in 11:19b is resumed in 15:6 and expanded in 16:17-21. The seven bowls are, therefore, clustered at the end of Daniel’s seventieth “seven” (9:27).

## THE USE OF THE NUMBERS IN REVELATION

If one takes all the numbers in the book of Revelation to be figurative numbers then one moves into the interpretive realms of Amillennialism and Historicism. Please see STUDIES 1 and 3 to understand why these systems do not fit the biblical data.

### **A) *Literal with a Spiritual Significance:***

*TIME PERIODS:* time, times and half a time [a literal 1,260 days/42 months] = ½ of 7 years in God’s timetable e.g. seven years of plenty/seven years of famine in Joseph’s time. Also 1,000 years = a literally ordinal complete time.

### **B) *Literal approximations (rounded up/down) with Spiritual Significance.***

*POPULATIONS:* 1/10, 1/4, 1/3,

### C) *Hyperbolic.*

*POPULATIONS:* 200 million.

#### *MEASUREMENTS OF LENGTH:*

The symbolic New Jerusalem: 144 cubits = 210 ft thick wall; 12,000 stadia = 1,380-1,500 mile long wall (21:16);

Blood from the symbolic winepress: 1,600 stadia = 180-200 miles (14:20).

Δ) *Symbolic* numbers with no literal element e.g. 12,000, 144,000, 7000, 666.

#### *TIME PERIODS:*

2:10: “and for **ten days** you will have tribulation.” This probably refers to a complete but relatively short period of intense persecution of Christians.

3:10: “I will keep (*protect*) you from **the hour** of trial that is coming on the whole world.” This is simply a reference to the Great Tribulation and particularly to the intense persecution of Christians from which they will be preserved.

17:12: “Ten kings receive authority as kings for **one hour**.” This time period is the same as “the hour of trial” and so refers to the period of “the Great Tribulation” in which these ten kings will persecute the Christians.

There is no reason to suppose that because figurative terminology has been used in these instances that other periods are not literal. So these three verses refer to the literal approximately 3½ years Great Tribulation.

#### *SPIRITUAL SIGNIFICANCE OF NUMBERS*

2 = the number of witness, contrast, difference, division, opposition

3 = this does not have consistent symbolic significance.

4 = comprehensive extent relating to the earth, all encompassing, foursquare.

6 = the hall-mark of human works, generally in defiance of God.

7 = the hall-mark of God’s work, spiritual completeness.

8 = a new beginning, regeneration, resurrection.

10 = ordinal completion.

12 = Israel—organizational or governmental—squared for completeness

24 = organizational or governmental completeness in heaven “thrones, authorities.”

1,000 = Ordinal completion to the power of 3 i.e. an army.

Throughout Revelation there are many details that are listed a certain number of times:

- Four times the seven churches are mentioned indicating all the churches in the world.
- Seven times: e.g. The Lord God Almighty,” “the One who sits on the throne,” “Christ,” “Every tribe and language and people and nation.”
- Fourteen times: e.g. “Jesus;”      Twenty eight times: e.g. “the Lamb”

### BASIC UNDERSTANDING

Interpretation of prophecy always involves some degree of refinement over time. So in this very basic coverage of interpretive points there are a few areas of uncertainty which are therefore subject to change as further study continues.

## Chapter 1

“**The seven spirits which are before the throne of him...**” (1:4; 3:1; 4:5; 5:6). This most likely refers to the seven angels (Heb 1:1, 14 and Rev. 8:2: “the seven angels who stood before the throne”). The alternative view of “the 7 spirits” as meaning ‘the holy spirit’ is rejected. Mounce understands the seven spirits to be the **seven principle angels**. Also Aune in *the Word Biblical Commentary* states:

A second important view, in my opinion certainly the correct one, understands the seven spirits as the seven principal angels of God. In early Jewish literature the term “spirits” was used only rarely as a synonym for “angels” (*Jub.* 1:25; 2:2; 15:31–32; *1 Enoch* 61:12, “spirit of light”), or of various types of heavenly beings (*1 Enoch* 75:5, “the spirit of the dew”; see *2 Enoch* 12:2 [J], “flying spirits”; 16:7, “the heavenly winds, and spirits and elements and flying angels”); see *TDNT* 6:375–76. ...However, angels are designated “spirits” in the Qumran literature (Sekki, *RUAH* 145–71). In 1QM 12:8–9 the phrase  $\mu\kappa\alpha\lambda\mu\ \text{ab[ } \text{s}^{\text{b}} < \text{ml} < \text{kym}$ , “host of angels,” is used as a parallel to  $\text{w}^{\text{y}}\text{jwr abx } \text{s}^{\text{b}} < \text{rwh}^{\text{y}}\text{w}$ , “host of his spirits” For a list of references to such expressions in 4QShirShabb , see Newsom, *Songs*, 25. The unique phrase “Lord of Spirits” occurs 104 times in the Parables of Enoch, i.e. *1 Enoch* 37–71, and only there in *1 Enoch* (see Black, *Enoch*, 189–92). Elsewhere the phrase is rare and occurs in 2 Macc 3:24; LXX Num 16:22; 27:16; *1 Clem* 64:1 (despovth tw’n pneumavtw’n); two Jewish grave inscriptions from Delos, dating from the second or first century B.C. (Deissmann, *Light*, 423–35). The phrase may have an exegetical origin in the phrase “God of the spirits of all flesh,” which occurs in Num 16:22; 27:16. The closest parallel is 2 Macc 3:24, “the Sovereign of spirits and of all authority” (NRSV). Ps 104:4 reads “who makest the winds [Heb. *twjwr ru/Eh\otf*] thy messengers, fire and flame thy ministers,” an important passage in view of the association with the seven spirits of God with seven torches of fire in 4:5. In an explanatory gloss in 4:5, the seven torches of fire burning before the throne are interpreted by John as the seven spirits of God. Again in 5:6 the seven eyes of the Lamb are interpreted as “the seven spirits of God sent out into all the earth.” Though commentators formerly noted the absence of the phrase from the OT and early Jewish literature (Beckwith, 424), that situation has changed with the publication of the Dead Sea Scrolls, for “spirits” ( $\mu\text{twjwr } \text{rwh}^{\text{y}}\text{w}^{\text{m}}$  or the construct form  $\text{ytwr } \text{rwh}^{\text{y}}$ ) is a common designation for angels at Qumran...In the NT, only in Heb 1:14 are angels called spirits. The “seven spirits” of Rev 1:4 are equivalent to “the seven spirits of God” of 3:1, 4:5; 5:6 and must be identified with “the seven angels who stand before God” in 8:2. Thus the view that the seven spirits are the seven archangels (*TWNT* 6:450) seems correct.

1:7: “**He is coming with the clouds, and every eye will see him, even those who pierced him.**”

In all instances of Jesus’ return the *clouds*, as indicating earth’s atmosphere, are literal but with the spiritual significance of God’s presence because Jesus is His representative:

- Jesus was received into a physical cloud when he departed (Acts 1:9-11).
- Christians rise up into the clouds in the air to meet Jesus at his return (1 Thess. 4:17).

Figuratively clouds can also indicate the presence of God, as with God’s leading of the Israelites through the wilderness, the tabernacle and Solomon’s dedication of the temple.

1:20: “the seven lampstands are the seven churches.” Because “One like a son of man” is “in the midst of the lampstands” it is indicated that the “seven churches” are in heaven at least spiritually so.

1:16; 20: “the seven stars are **the angels** of the seven churches.”

There is no biblical reason to interpret this as meaning overseers or bodies of overseers. A symbol is only a symbol of one literal thing. In Job 38:7 and Isaiah 14:13 **stars represent angels**. The fact that the seven letters were addressed to the angels has the same meaning as when all of Paul’s letters were addressed to the Christian “holy ones” rather than to the body of elders because **the angels are corporately identified with the congregations**.

NOTE: The Scriptures also speak of guardian angels (Ps. 34:7; 91:11; Matt. 18:10; Acts 12:15; Heb. 1:14).

## Chapter 2

### PREPARATION OF THE CHURCH FOR SPIRITUAL PRESERVATION AND MARTYRDOM

2:3: “**left the love they had a first...do the works you did at first.**” Because of their struggle with false teachers and their hatred of heretical teaching their hearts had hardened into harsh attitudes to one another. Doctrinal purity and loyalty can never be a substitute for love. The works here are *works of love*.

2:7: “**eat of the tree of life, which is in the paradise of God.**” This is the promise of the life of the age to come in the consummated kingdom on earth.

2:9: “**those who say they are Jews and are not, but are a synagogue of Satan.**” The real Jew is one on the inside—a spiritual Jew. In contrast these natural Jews who rejected the Messiah also opposed the true Jews.

2:14, 15:

“But I have a few things against you: you have some there who hold the **teaching of Balaam**, who taught Balak to put a stumbling block before the sons of Israel, so that *they* might **eat food sacrificed to idols** and practice sexual immorality. So also you have some who hold the teaching of the **Nicolaitans.**”

Balaam is the prototype of those who promote compromise with paganism in idolatry and immorality. This was what was being taught by the cult of the Nicolaitans.

2:16: “**I will come to you soon.**” This is not the 2<sup>nd</sup> advent but Jesus’ visitation that is the judgment of the church (1 Pet. 4:17).

2:17: “**hidden manna**”—a metaphor for the Messianic marriage banquet.

“**a white stone**”—a symbol of admission to the Messianic feast.

2:20: “But I have this against you [*in Thyatira*], that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and **seducing my servants** to practice sexual immorality and **to eat food sacrificed to idols.**”

This is a different situation to the one Paul wrote about in 1 Corinthians 8. In Thyatira there were **guild feasts**, which involved meat offered to idols, since the patron gods were always worshipped at the feasts and the feast often led to immorality. This antitype of Jezebel probably misused Paul’s words in 1 Corinthians 8 stating that “an idol is nothing” so as to encourage Christians to participate in such pagan feasts; whereas Paul, in writing to the Corinthians was simply speaking of the meat that had been offered to idols and had now been sold through the meat market. Thus Paul was certainly not allowing Christians to participate in any pagan meals.

## Chapter 3

3:5: “I will come **like a thief**, and you will not know at what hour.” This emphasizes not the suddenness but the unexpectedness.

3:7: “**...the key of David**”—the key to David’s house—the Messianic kingdom. Jesus is the one who has absolute authority to give admission into the kingdom of God.

## Chapter 4

4:1, 2:

“...**a door standing open in (the) heaven!** And the first voice, which I had heard speaking to me like a trumpet, said, “*Come up here*, and I will show you what must take place after this.” At once ***I was in the Spirit***, and behold, **a throne stood in heaven**, with one seated on the throne.”

This is not any kind of literal taking of John to heaven in the 1<sup>st</sup> century or even a picture of the future rapture. There is nothing in the Scriptures to indicate that John is representative of the body of Christians. He was, in fact, spiritually in God’s presence in the heavenly sanctuary in preparation to receive the visions that he was to record.

4:4: **The 24 elders** = angelic beings for the following reasons:

- Angels are called “*thrones, powers or authorities*” (Colossians 1:16); therefore sitting on thrones and wearing crowns is appropriate. Angels are often seen wearing white. Isaiah 24:23 indicates that it may be angels that are called “his elders.”
- The context of 5:8-10 is that they are the singers of the song about the priests to our God, and so are differentiated from Christians.
- In Rev. 14:1-5 the elders are mentioned as separate from the company of the “firstfruits” 144,000.
- In Rev. 11:16-18 the 24 elders are separate from the saints (holy ones).
- The 24 elders are not shown to have come from the earth.

It is possible that the 24 elders are God’s divine council (Dan 7:9) and that it was to these that he spoke in the Genesis accounts.

4:5: “*Seven torches of fire* which are **the seven spirits of God**” = The 7 archangels as above. Hebrews 1:7: “He makes his angels winds and his ministers a flame of fire.”

4:6a: “**before the throne** there was as it were **a sea of glass**, like crystal.”

This is likely a reference to “the bronze sea” that was outside the sanctuary (Gk. *Naos*) and in the courtyard of the priests in Solomon’s temple for their ceremonial washing.

4: 6b: **The four living creatures** — one like a lion, one like an ox, one with face of a man, and one like an eagle. Each had 6 wings.

This description seems to combine the features of the **seraphim** (Isa. 6:2) and the **cherubim** (Ezek 1:5-14).

4:11: The order of the circle around the throne is 4 living creatures, then 24 elders, then the myriads of angels.

## Chapter 5

5:6: A lamb “with **seven horns** and **seven eyes**, which are *the seven spirits of God* sent out into all the earth.”

The resurrected Jesus now has at his disposal the seven principle angels. These are also “*seven torches of fire*” of 4:5. These archangels act as the power and discernment of Christ. Unlike Jesus as “the spirit” whose sphere is the congregations, these seven spirits are sent out into all the earth. This is also the time of the investiture of the Son of man as noted in Daniel 7. See STUDY 9.

## Chapter 6

Here there is a direct literary dependence on the Olivet discourse. It focuses on the end-time intensified wars, famines and plagues as those involving the Antichrist. In the first 4 seals each rider and horse likely is a picture of the circumstances and **stages of the career of Antichrist** as he initially imitates Christ but is soon revealed to be an enemy. Daniel's 70<sup>th</sup> week likely begins with the rider on the white horse riding forth. The last 3 riders are associated with the event of *the abomination of desolation causing the Great tribulation* as detailed in Matthew 24:15, 21. The fourth rider i.e. on the pale horse possibly begins his ride at the mid-point of the 70<sup>th</sup> week.

The opening of each seal simply shows an event which accompanies each opening. The events are not the contents of the scroll, but rather they are the situations that will prevail during the actual events contained in the scroll i.e. the 7 bowls of wrath. So even the first 6 trumpets are not the contents of the scroll; but are a strictly limited judgement that fails to bring the majority to repentance.

6:2: SEAL 1

**White horse rider engaged in peaceful/righteous conquests** = false messiah:

Daniel 11:23:

“...in a time of tranquillity seizes the kingdom by intrigue...After an alliance is made with him he will practice deception.”

This rider cannot be Christ who is at this time in heaven opening each seal. This rider is seen as standing in antithetical parallelism with the Rider of 19:11.

The white is symbolic of righteousness but it is deceptive. It is also a symbol of victory. Unlike Christ in 19:11-16 this rider is like a Parthian archer with a bow not a sword. (Note Ezek. 39:3). The first readers of Revelation would think of an Oriental rider because the bow was not the weapon of choice of the Romans. His crown is a (stephanos) wreath of victory, not a diadema-royal crown as Christ has. This is not to say that Christ could not wear a stephanos, but that the picture is different in the two accounts. Because the rider is shown without his bow being armed with an arrow, either his lust for conquest or his **bloodless, peaceful conquests** are indicated.

6:4: SEAL 2

**Red horse rider takes peace away from the earth by bloodshed** = Antichrist engaging in warfare and **shedding the blood of the holy ones**. This implies that the rider on the white horse acted during peace time. The fact that the great sword used here is the *makaira* as used by the Romans hints that it is activity within the western section of Antichrist's empire that is in view. Just as Christ is seen as a warrior defeating evil with a sword projecting from his mouth in chapter 19 so Antichrist imitates him with his sword but this time causing innocent bloodshed (red horse). This ride likely begins at the mid-point of Daniel's 70<sup>th</sup> week.

6:5: SEAL 3

**Black horse rider holds a pair of scales** = Antichrist as Food Controller during the famines caused by his wars. Revelation 13:17: “...no one will be able to buy or sell, except the one who has the mark of the Beast.” This rider follows on closely behind the rider on the red horse during the second half of the 70<sup>th</sup> week.

6:8: SEAL 4

**Pale horse rider named Death and Hades** = Final result of Antichrist's rides. A **personification of “the dragon”**—Satan and seen in his representative the antichrist. The Jews had made “*a covenant with Death and Sheol*” (Isa. 28:15). Shortly after Antichrist breaks this covenant **the Great Tribulation begins**. Antichrist has authority to kill one fourth of earth. Possibly, this could mean that one fourth of Christians and Jews are killed during the Great tribulation. The sword used here is the long bladed

*romphaia* used by Orientals indicating Antichrist's eastern origin. Later when Christ battles He too uses the eastern *romphaia* as He fights for Israel (Rev. 19:15):

“...to kill with a long **sword** and with **food shortage** and with deadly **plague** and by the **wild beasts** of the earth.” See Leviticus 26:21-28.

6:9: SEAL 5

“...**under the altar—the souls of those who had been slain for the word of God.**” The Great Tribulation continues with the deaths of many faithful Christians.

6:11: “a **white robe** (Gk. *stole*) was given each of them [*martyred Holy Ones*].”

*NOTE:* The *stole*, translated “robe”, as worn by the martyred *Holy Ones* and the **Great Multitude**, was a robe of rank—a **stately robe** and was “the best” robe provided for the prodigal son. Because Christians are shown to be priests, then, whenever the white robe is mentioned it indicates their priesthood.

6:12: SEAL 6

“...**a great earthquake, and the sun became black, the full moon became blood, and the stars of the sky fell to the earth.**”

This is the sign that the whole world sees at which point the sign of the Son of Man is seen and Jesus arrives. **Kings of the earth etc hid themselves in the caves.**

#### CONNECTING THE FUTURE PERIODS AND EVENTS IN DANIEL AND REVELATION

Daniel 9:24 ESV:

“**Seventy weeks** are decreed about your people and your holy city, 1) to finish the transgression, 2) to put an end to sin, and 3) to atone for iniquity, 4) to bring in everlasting righteousness, 5) to seal both vision and prophet and 6) **to anoint a most holy place.**”

*Therefore, the sanctuary must be restored by the end of the 70<sup>th</sup> week. This seems to contradict the details of the 2,300 evenings/mornings as extending several years into the Millennium for the restoration of the sanctuary, unless they represent only 1,150 days of evening and morning sacrifices to occur within the 70<sup>th</sup> week.*

Daniel 9:27:

“And he [*the prince who is to come*] shall make a strong covenant for **one week.**”

*This amounts to 2,520 days.*

Daniel 12:6ff

“How long will it be until the end of these wonders?... **a time, times, and half a time**; as soon as they finish **shattering the power of the holy people**, all these events will be completed...my lord, what will be the outcome of these events?...these words are sealed up until the end-time... From the time that the **regular sacrifice is abolished** and the **abomination** of desolation is set up, there will be **1,290 days**. How blessed is he who keeps waiting and attains to the **1,335 days!**”

#### THE PERIODS AND THEIR EVENTS

*These three periods all begin at the same point in time.*

1. “**For half the week**” (Dan. 9:27) puts an end to sacrifices.
2. = **1,290 days** (Dan. 12:11) starts when A of D set up and ending of sacrifices.
3. **2,300 evenings/mornings** (Dan 8: 13, 14) **Runs from** the end of the sacrifices, desolator and sanctuary/host trodden **until Sanctuary is restored.** *This seems to indicate 2,300 days.*

“**Time, times and half a time.**”

Dan. 7:25: Little horn persecutes saints;

Dan. 12:7: shattering of the holy ones.

Rev. 12:14: Woman nourished in wilderness.

= **1260 days:**

Rev 11:3: Prophesying of Two Witnesses.

Rev 12:6: woman flees to wilderness

= **42 months:**

Rev. 11:2: Gentiles tread down holy city.

Rev. 13:5 Beast Antichrist's rule

*This period begins 30 days after the sacrifices cease.*

NOTE: A ‘**time**’ is a prophetic year of 360 days. This is based on the ancient calendar as used in Genesis 7 and 8 where 5 months = 150 days thereby indicating the use of a 30 day month x 12 = 360.

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