

**“Jesus Christ, the same yesterday, and today, and for ever.”**

(Heb. 13: 8)

## **Circular Letter**

**March/April 1994**

Special greetings to all of you world-wide in the precious name of our LORD Jesus Christ with the following Scripture reading:

*“Go thy way, Daniel; for the words are closed up and sealed till the time of the end.”* (Dan. 12: 9)

All the prophets of the Old Testament including Daniel went into glory without experiencing the things they proclaimed, revealed to them by the Holy Spirit. Also Paul and all the apostles were taken to be with the LORD after they showed forth the part of prophetic Scripture which came to pass in their day. The predictions revealed to the prophet Daniel concern Israel, especially in the latter days. They were to be shut up and sealed till the end time. We find no record of Paul or any of the other apostles making reference to the prophet Daniel. They only referred to the prophetic passages which were relevant to the events coming to pass in their time according to the plan of salvation.

Our LORD once referred to the prophet Daniel advising the believers living in Judæa about the terrible event coming to pass in their day. Thus hath the LORD spoken, *“And when ye shall see Jerusalem compassed with armies, then know that its desolation is near.*

*Then let them who are in Judæa flee to the mountains; and let them who are in the midst of it depart ...”* (Lk. 21: 20-21; Mt. 24: 15-22) It happened precisely as our LORD said. The true believers fled, when they saw the Roman army coming towards the city, and were spared, as historians record, when Jerusalem was destroyed in 70 A.D.

Today we have by God’s grace the fulness of revelation of all the words of the prophets and the apostles. We are very much privileged, because our eyes see and our ears hear things which others did not see and hear. The LORD would pronounce our eyes and ears blessed, as we see the whole plan of salvation perfectly laid out before us. It certainly is the most

glorious time people on earth can experience with God.

The printing of the book “The Revelation of Jesus Christ” is delayed, as we need to serve God’s children in so many different languages. Therefore, I decided to publish a brief exposition about the 70 weeks of Daniel in this circular letter in advance. Possibly it might appear as chapter 23 in the book. I trust to be of service to all of you who give Scripture the pre-eminence and the right place as their absolute.

### **The 70 weeks of Daniel and current events in the light of Bible prophecy**

Present happenings in the Middle East have once again focused the attention of Bible scholars on the book of Daniel, especially to the time prophecy relating to the 70 weeks. These constitute a suitable basis for placing events concerning Israel in accordance with Bible prophecy. It is necessary to know both, what happened in history and what is occurring at present, in order to understand how matters will wind up in the immediate future.

The prophet Daniel was in Babylon together with his people. In searching the writings of the prophet Jeremiah, he received understanding concerning the end of the 70 years of their captivity (Dan. 9). Then he prayed with all his heart to God and made intercession for Israel before the LORD. After his long prayer of repentance and supplication he received the answer from God. This answer, however, did not concern the captivity, but rather pertained to future events involving Israel right up to the coming of the Messiah and to the very end.

*“And while I was speaking, and praying, and confessing my sin and the sin of my people, Israel, and presenting my supplication before the LORD, my God, for the holy mountain of my God;*

*Yea, while I was speaking in prayer, even the man, Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*

*And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.*

*At the beginning of thy supplications, the commandment came forth, and I am come to show thee; for thou art greatly beloved. Therefore understand the matter, and consider the vision.*

*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

*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.*

***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 of it shall be with a flood, and unto the end of the war desolations are determined.*

*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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Dan. 9: 20-27)*

We need to note that the revelation spoken of here was dealing with the seventy weeks which were **in the future**, and not with the seventy years of the Babylonian captivity, which was nearing its end. At that time 68 years had already elapsed. For better understanding it should be mentioned that the original text properly renders the terminology “weeks of years” and not just weeks, as stated in English translations. The thought is that, as we know the week of seven days, God in particular in this prophecy speaks about “weeks of years.” That is important for understanding the time-span correctly.

The prophet Jeremiah had prophesied about the 70 years of the Babylonian captivity in which the Jews were to suffer for their many disobediences, including not having kept the “sabbatic year”. God did not only demand the seventh day in a week to be kept as the rest day, He also demanded the seventh year always to be kept as a sabbatic year: “... *But in*

*the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard ...*” (Lev. 25: 1-7; Lev. 26: 33-35) Because God’s people did not keep God’s commandments, this great time of suffering came upon them. “... *To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*” (2 Chr. 36: 21)

God had ordained in connection with the “sabbatic year” the year of jubilee which was introduced on the day of atonement with the sound of trumpets:

*“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years ...*

*And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you ...*” (Lev. 25: 8-13)

After returning from the Babylonian captivity the people of God were put under an oath to keep the “sabbatic year” before the LORD: “... *And if the people of the land bring wares or any grain on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would forego the crops the seventh year, and the exaction of every debt ...*” (Neh. 10: 29-32)

The prophecy of Jeremiah was as follows: “*And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity ...*” (25: 12)

*“For thus saith the LORD, After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return even unto this place.”* (29: 10) The false prophet Hananiah prophesied that those who were taken into captivity would return within two years (28: 3+11). After this the prophet Jeremiah told him that he would die in the same year, and so it happened (Jer. 28: 15-17).

### **One has to take things exactly**

Many Bible scholars found it difficult to place the events in proper chronological sequence, because they overlooked the division of Israel after the death of Solomon. After the division there remained the tribes

Judah and Benjamin with Jerusalem as their capital under Rehoboam (938-921 B.C.) on the one hand and the ten tribes known as Israel on the other under Jeroboam (938-917 B.C.) with their capital Samaria. At the time of the well-known king of Judah, Jehoshaphat (876-852 B.C.), the king of Israel was Ahab (875-853 B.C.) It is very important to understand this, because there were two deportations into captivity: Israel, known as the ten tribes, was taken into the Assyrian captivity in the year 722 B.C. The two tribes Benjamin and Judah were deported very much later, commencing with the year 604 B.C., into the Babylonian captivity. We are concerned here with the second captivity, which lasted exactly seventy years, that is, from 604 to 534 B.C. Approximately 40,000 returned from the Babylonian captivity to Jerusalem and rebuilt the **temple**. **There the 70 years of the captivity spoken by of Jeremiah, the prophet, ended**, which have nothing to do with the seventy “weeks of years” spoken of in Daniel, chapter 9.

In Ezra, chapter 1, we are told about the commandment to rebuild the temple in Jerusalem — not to rebuild the city and the walls: *“Now in the first year of Cyrus, king of Persia, so that **the word of the LORD by the mouth of Jeremiah might be fulfilled**, the LORD stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,*

*Thus saith Cyrus, king of Persia: The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him **an house** at Jerusalem, which is in Judah.*

*Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build **the house** of the LORD God of Israel (he is the God), which is in Jerusalem.”* (Ezra 1: 1-3)

The prophet Isaiah had his ministry during the period 740 to 680 B.C. He also spoke of this captivity and mentioned Cyrus, and the part he would play in the plan of God in rebuilding the temple. *“... Who confirmeth the word of his servant, and performeth the counsel of his messengers; who saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:*

*Who saith to the deep, Be dry, and I will dry up thy rivers;*

*Who saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the **temple**, Thy foundation shall be laid.” (Isa. 44: 26-28)*

The leaders of the people at the time of the return from the Babylonian captivity were Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, also the two prophets Haggai and Zechariah. *“Then Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD, their God, and the words of Haggai, the prophet, as the LORD, their God, had sent him, and the people did fear before the LORD.*

*Then spoke Haggai, the LORD’s messenger, in the LORD’s message unto the people, saying, I am with you, saith the LORD.*

*And the LORD stirred up the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God” (Hag. 1: 12-14).*

The prophet Haggai prophesied in reference to **the temple** which was to be rebuilt, *“The glory of this **latter house** shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts.” (Hag. 2: 9)*

*“Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD’s **temple** was laid, consider it.” (2: 18)*

In the prophet Zechariah we also find mention of the rebuilding of the temple. *“Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?*

*And the Lord answered the angel that talked with me with good words and comforting words.*

*So the angel that talked with me said unto me, Cry thou, saying, Thus saith the LORD of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. ...*

*Therefore, thus saith the LORD: I am returned to Jerusalem with mercies; my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.” (Zech. 1: 12-16)*

When rebuilding the temple the main emphasis was laid on the fact that this house of God be built on the old foundation (Ezra 5: 15; 6: 7, and elsewhere). The first foundation was laid bare before starting with the building, and upon it the second temple in all detail was rebuilt exactly as the first one. Thus it must also be with the New Testament church. Before the return of Jesus Christ she must be built up again after the original apostolic pattern, upon the foundation as it was laid by the apostles and prophets (1 Cor. 3: 10-11; Eph. 2: 20-22). Precisely the same will be true of the rebuilding of the temple in Jerusalem. It will be put up on the very same ground as the first and the second were. The Jewish scientists and archaeologists have found that the original temple was not put up over the little rock on Moriah, where Isaac was offered and now the Dome of the Rock (Mosque of Omar) stands, but rather exactly 50 meters north of it. The Jews finish their prayer at the wailing wall with expressing the desire that the Eternal may grant them to live and to see the rebuilding of the temple and the coming of the Messiah.

### **The rebuilding of Jerusalem**

Let us now summarise, so we do not miss it: The prophet Daniel searched in the scriptures of the prophet Jeremiah as the Babylonian captivity was coming to an end. About two years later they received the permission for the rebuilding of the temple in Jerusalem. The **city** and the walls were erected about 100 years later. According to the words of the angel Gabriel, this was the beginning of the “seventy weeks of years”. We know the week of seven days, but God in prophecy utilises the terminology of “weeks of years”.

Altogether we are dealing with seventy such “weeks of years”. The purpose is sixfold, as the following text will suffice to show:

*“At the beginning of thy supplications, the commandment came forth, and I am come to show thee; for thou art greatly beloved. Therefore, understand the matter, and*

consider the vision.

Seventy weeks are determined upon **thy people** and upon **thy holy city**,

1. to **finish the transgression**,
2. and to **make an end of sins**,
3. and to **make reconciliation for iniquity**,
4. and to **bring in everlasting righteousness**,
5. and to **seal up the vision and prophecy**,
6. and to **anoint the most Holy.** ”

The following explanation was brought to the special attention of the man of God:

*“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.*

*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 of it shall be with a flood, and unto the end of the war desolations are determined.*

*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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* (Dan. 9: 23-27)

Those who know both the prophetic scripture and history have shown their course in time from the commission to rebuild **Jerusalem** until Christ, the Messiah. They have convincingly set forth the different times and events according to what the angel Gabriel had spoken to the prophet Daniel. It is noteworthy to acknowledge that this text has only three measurements of time: 7, 62 and 1 “week of years”. These are precisely the 490 years to be accomplished in the course of history. They deal exclusively with Israel. The time span of the day of grace and salvation for



the nations lies *between* the 69th and the 70th week.

According to the prophetic scripture the commandment was given by the Persian king Artaxerxes in the year 445 B.C. to **rebuild Jerusalem**, not the temple, because it was already finished at that time and inaugurated. Then God's man Nehemiah presented the cause of Israel and Jerusalem in prayer before God. He reminded the LORD of the words spoken to the prophet Moses: *“Remember, I beseech thee, the word that thou commandedst thy servant, Moses, saying, If ye transgress, I will scatter you abroad among the peoples; But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from there, and will bring them unto the place that I have chosen to set my name.”* (Neh. 1: 8-9)

It might seem strange to us that this Nehemiah was serving the king at the table. It can happen that God will have His people in the highest places in the government when the time to fulfil His Word has come. Nehemiah had wept for days and fasted with supplication before the God of heaven. The king saw him and promptly asked, *“Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart.”* (Neh. 2: 2) Then Nehemiah told the king what his petition was. In his prayer he mentioned not only the cause of God's people in general, but he also reminded God of the promise He gave to Moses. With that he touched the heart of God, Who is bound to His promises. God begins to act when the time is fulfilled and His people remind Him of His promises.

Ezra, the priest, and Nehemiah, the governor, worked together for about 50 years after the dedication of the second temple. Ezra gave an account, **looking into the past** and showing forth what had happened in connection with the return after the Babylonian captivity and the rebuilding of the temple. He put the service into the right order according to the rules given in the law of Moses (Neh. 8: 13-18). He also made an end with all those who had mixed with other peoples (Neh. 13: 23-31). In the book of Nehemiah we find described in what manner and under which circumstances those had to work who rebuilt the city and the wall.

Concerning the placing in time, we have to watch that we do not mix

these two building programs into one. First the temple was rebuilt, thereafter the city and the walls. In the books of Nehemiah and Daniel we find no mention of the building of the temple, but rather are informed about the rebuilding of Jerusalem with the walls and streets. This commission was given, as already mentioned earlier, in the year 445 B.C. by Artaxerxes. Since then until the death of the Messiah should be 7 weeks of years = 49 years, and 62 weeks of years = 434 years, which make altogether 483 years. Taking into consideration that in Bible prophecy a year is counted with 360 days, we arrive precisely in the year of the crucifixion of our LORD. Therefore, the  $7 + 62 = 69$  weeks of years, which equal 483 years, were already fulfilled.

### The scriptural dividing

According to the testimony of the Scripture there remains **one “week of years”** to Israel, that is to say full seven years. These last seven years start about the time the Bride Church from the nations will be taken up. Then will be made a covenant between Rome — more precisely between the Vatican State and Israel. *“And he (the antichrist) 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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* (Dan. 9: 27) That is clear language of God.

The teaching that Jesus Christ has taken the first part of the seventieth week does not comply with the Scripture. Also in this point we must clearly ask: What does the Scripture say? The Scripture says pertaining to this subject that there are only three measurements of time. In the book of Daniel we read about 7 and 62 and 1 week. The Scripture further declares that the **Anointed One, the Messiah**, would be cut off after the 62nd week, not after 62 and 1/2 weeks. Thus saith the LORD in His Word, *“And after threescore and two weeks shall Messiah be cut off ...”* (vs. 26), not commence His ministry!

There is not a single scripture which would state that our LORD has preached for three and a half years and that He has made a covenant for

seven years and has broken it in the middle. According to the rules laid down by Moses, the ministers in the sanctuary began to serve God being 30 years of age (Num. 4: 1-3). Precisely in His 30th year according to Lk. 3, 23, the Son of man began His ministry. The Scripture does not tell us the length of His ministry, even if some not being careful preach it. The Gospels only record His frequent visits attending Jewish feasts in Jerusalem. Also it is unscriptural, as commonly said, that Noah has preached for 120 years. Noah was 500 years old when the sons were born unto him (Gen. 5: 32). When he received his commission, his sons were already married (Gen. 6: 18). And the flood came when he was 600 years of age (Gen. 7: 11).

How can Christ and the antichrist be exchanged and one and the same verse being applied to both of them? Which covenant has Christ made and broken, if the first three and a half years should apply to Him? The old covenant He could not break, because He came not to do away with the law and the prophets but to fulfil. With Rome He had no covenant which He could have broken and neither did Israel. On the contrary: He established the New Covenant by the blood of the covenant, and the New Covenant is an eternal one. Is it not almost blasphemous to use the same Bible verse once being partly applied to the antichrist and then in part to Christ?

The LORD also did not do away with the different offerings and sacrifices. Everything in the temple continued until the year 70 A.D. At His time there was also no destruction which would have been poured out upon the desolate. **Dan. 9: 27 does absolutely not refer to Christ at all, but totally to the antichrist.** Even hundred otherwise sounding quotes cannot disprove God's Word or put it out of force. Whoever is of God will say yes to His Word and then see the connection concerned thereafter. Whether the ministry of Jesus Christ was three or three and a half years is not so important, but it is essential to know that His total ministry fell into the time space at the end of the 62nd week. That is THUS SAITH THE LORD in His Word. The 62 weeks were preceded by the 7 weeks, and therefore, the whole time span was 69 weeks, and that was precisely the year our LORD gave His life and was crucified. God is very accurate in all

of His Words. Praise be to His name!

In the first 3 1/2 years of the 70th week which is still before us, the two witnesses will minister in Israel. *“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”* (Rev. 11: 3) During this 3 1/2 years they have the absolute authority of God’s Word. Their ministry reminds us of Moses and Elijah, because the same will happen then. During the time of their ministry, the heaven will be closed for 3 1/2 years — so it was with Elijah; also the waters will be turned into blood — so it was with Moses. Moses and Elijah are also mentioned in the three last verses of the Old Testament in the prophet Malachi. They also came down on Mount Transfiguration to speak with our LORD (Mt. 17 and elsewhere). Directly after their ministry is completed, the two prophets will be killed. That is when the first half of the last week ends. Then the covenant will be broken and the 3 1/2 years of persecution and tribulation start. *“... and they shall be given into his hand until a time and times and the dividing of time.”* (Dan. 7: 25b) *“... and power was given unto him (the antichrist) to continue forty and two months.”* (Rev. 13: 5b) That is the moment when the pope who will be in office at that time with all his splendour will come and take his seat in the temple in Jerusalem. He will then try to introduce to the Jewish people, holding the sceptre in one hand, his version, which is the Roman Catholic one, and that is the hour in which the time bomb will explode.

But the LORD will slay the son of perdition with the Spirit of His mouth by His sudden appearance (2 Thess. 2). This appearance is not the return of Christ as Bridegroom to take home the Bride Church (Mt. 25; 1 Thess. 4), neither is it His coming in glory on the cloud (Mt. 24, 30), when every eye shall see Him (Rev. 1: 7 a. o.). (Check the brochure *“The Return of Christ and His different comings”*). At that time the LORD will reveal Himself to the Jews as the “Angel of the Covenant”. But before they recognise Him, they will fall into the trap of this false saviour — “messiah” whose help they think they need.

In Dan. 12 the question is, how long the time would be until those wondrous things come to an end. In verse 7 the one swears and gives the exact time from that moment. In Rev. 10: 5-6, we see a similar event.

There we are told that time or delay will be no more. The answer in Dan. 12 is as follows, *“And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him who liveth for ever that it shall be for **a time, times, and an half**; and when he shall have accomplished the breaking up of the power of the holy people, all these things shall be finished.”* (v. 7) They are the last 3 1/2 years.

Right towards the final end, God becomes very precise in His Word putting the allotted time even into regular days. The ministry of the two prophets will be 1260 days (Rev. 11: 3). During that time the temple is rebuilt. Then comes the break which takes place exactly in the middle of the last week. That is “half-time”, precisely after the 3 1/2 years. After the building of the temple and the measuring thereof, we are told that the holy city will be trodden under foot by the Gentiles for exactly 42 months. These are precisely the following 3 1/2 years, as stated in Rev. 11: 2: *“... for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months.**”* *“... and Jerusalem shall be trodden down by the nations, until the times of the Gentiles be fulfilled.”* (Lk. 21: 24b) The prophet Daniel also spoke about this man who would magnify himself and throw the truth to the ground and take away the daily sacrifice, and also about the cleaning of the sanctuary which would be trodden down (Dan. 8: 11-14).

The second half will receive two prolongations. *“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be **a thousand two hundred and ninety days.**”* (Dan. 12: 11) We find that the time given here is 30 days more to accomplish the terrible destruction. Then we are told about a third amount of days, namely 1335. Apparently there are another 45 days necessary for the last events to happen, for instance the judgement of the nations (Isa. 2: 4; Mic. 4: 3; Mt. 25: 32) and the one of the martyred saints (Rev. 11: 18; Rev. 20: 4 a.o.). Only thereafter the millennial reign commences. Everything then must be restored into a beautiful state. The whole creation is waiting for the moment to be redeemed from corruption. Now the creatures are suffering, they all are waiting to participate in the liberty of the children of God (Rom. 8: 19-21).

With reference to the last time measurement we are told, *“Blessed is he that*

*waiteth, and cometh to the thousand three hundred and five and thirty days.*" (Dan. 12: 12) With this the last phase ends and everything is brought back and prepared for the Kingdom of God to be on earth. Blessed are those who endure to the direct end, for all who will then live on earth automatically go into the millennial reign. The whole creation will then be placed back into a world as it was in paradise. According to the testimony of the Holy Scriptures, there will not be a total end of the world with a complete destruction and burning up of all people, as some falsely teach, but there will be a cleansing, a purifying process by fire and a glorious new beginning. The whole universe waits for that moment. During the millennial reign peace will be on earth; the wolf and the lamb, the cow and the bear will feed together (Isa. 11: 6-9 etc.), because Satan is bound and thrown into the bottomless pit during that period (Rev. 20).

### **The time signs**

The diplomatic recognition between Israel and the Vatican is not the covenant spoken of in the Scriptures. Such a recognition is well-known and practised between the countries of the world and has no time limit. The seven-year-covenant will not deal with about ambassadors and the establishing of diplomatic embassies, but rather the rights and the conditions for the three world religions residing in Jerusalem. In Israel and Jerusalem there are places holy to the Jews, holy to the Christians and holy to Islam. On earth only one man exists to whom the Jews and the Muslims look up with greatest respect — that is the pope, who is recognised by all religions and respected as the central figure. Also his relation with the Arabic world is excellent. So the Vatican will play a big role in the negotiations. In this covenant he will include the request of Israel to rebuild the temple. He will speak about human rights, about the rights of the three monotheistic religions. All this will happen that the Scripture might be fulfilled.

With concern to the prophecy given to Daniel the right dividing of time is essential. Great men in church history commencing with Irenaeus who knew Polycarp, who was together with John who wrote the Revelation, agreed in their teachings about it. In recent times there were

the historian, Dr. Larkin, the Bible commentator, Dr. Scofield, and the man of God, William Branham, whose coinciding statements we have at hand. Sometimes people do not listen properly to questions, and therefore, they do not understand the answers correctly. If for instance the question is, “How much time is left for the Jews under the ministry of the two prophets?”, then the answer is very clear: “3 1/2 years.” But should the question be, “How much time is left from the end of the time of grace to the commencing of the one thousand years reign?”, then the answer must be according to the question. Whoever thinks that Bro. Branham has taught two different things contradictory to one another has not properly understood and has failed to take the statements back into the Scriptures.

In the sermon “The 70 Weeks of Daniel” he did not answer questions which could be misunderstood. There he taught convincingly and always spoke about a future time span of seven years for Israel. He said, “**So now, there’s no more guessing about it. We know now that each week meant seven years. Have you got it? Let’s say it together: ‘One week equals seven years.’ Now we know we got it. One week equals seven years.**” (pg. 104)

“**Now, if they’ve already had sixty-nine weeks and lived it exactly the way God said they did, and it happened exactly the way God said it would do, then there’s one more week promised to the Jews.**” (pg. 108)

“**... then there’s one more week left for the Jews. Is that right? And that’s exactly seven years.**” (pg. 124)

“**The moment He starts that seventieth week, or seven years, the Church is gone. Can you see it, friends? Raise up your hand if you can see it.**”

“**The moment He starts the seventieth week, or seven years, the Church is gone. Now listen. I’m quoting again, so you won’t forget. This is what the Holy Spirit put upon my pen while I was writing.**” (pg. 130)

According to these repeated statements, the beginning of the last week of

years will be about the time of the taking away of the Bride Church. Then the spiritual beginning for Israel will happen. The diplomatic relations between Israel and the Vatican were necessary, so that further negotiations concerning Jerusalem could take place and the covenant can be established. It is obvious that Israel will also lean towards the European Union.

The book of Daniel is the Apocalypse of the Old Testament. Therein we find the events with Israel unveiled right to the end. The first world ruler who subdued Israel was Nebuchadnezzar. With him the gentile powers, the four world kingdoms commenced. As the first world ruler received the heart of a beast, so will it be with the last one: *“Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.”* (Dan. 4: 16) Three times more we find the seven times mentioned in this chapter — that means seven years —, during which this first ruler was a beast. The same applies to the last world ruler. In the last seven years, when Satan is cast down (Rev. 12: 9) and enters into him, he will be like a beast and give him his seat (Rev. 13: 2). Only in the first 3 1/2 years he will not be able to execute his absolute world power, because during that time the two prophets have their ministry with God-given authority of the Word. In the last 3 1/2 years he will manifest a beastly-satanic nature during the great tribulation and persecution. That is what Irenaeus († 202) and other Bible teachers have taught.

What concerns the developments of this end time, the man of God, William Branham, predicted in his sermon on 19th March, 1962, in Tifton, Georgia, U.S.A., only a few months after the Berlin Wall was built, **“There’s been a teaching rain gone forth. There’s been a national teaching rain — communism sown amongst the people, every nation. There’s been a Roman revival. Do you know what happens? If they give the ... eastern part of Berlin back, that puts communism ... I mean the Roman empire just exactly into the old circle it was in the time of Jesus Christ. Certainly, it does. Perfect.”**

World communism does not exist any more. It is no more a threat to the Roman Catholic church. On the contrary, she now experiences a great boom in the former communistic countries. Whoever knows the



background can tell about the part and the role the Vatican played in bringing world communism down. The “cold war” came to its end, the Berlin Wall vanished, Germany is united, and Europe finds itself in the uniting process. At the same time world Catholicism is coming up before our very eyes and with it the Roman Empire. On the 25th March, 1957, the Treaty of Rome was signed. It is the basis for the European Community. This treaty could not have been signed in any other city on earth. World politics are done in the world capital city. We deal with it as the Roman Empire, which is the last one to exist right to the end. All nations will be put under yoke by the political power of Rome, and all persecution against Bible believing Christians and Jews will come from the religion of Rome.

In the days of Jesus Christ, Israel was under Roman rulership. Since 63 B.C. the Jewish land was a part of the Roman Empire. The Kingdom of the Maccabees came to an end by force. At the time of the birth of Jesus Christ the Roman Caesar Augustus had the people counted in all of the Roman Empire, to which Judæa belonged (Lk. 2: 1-5). Paul was a Jew, but he was born a Roman citizen (Acts 22: 25-29). The Roman general Titus besieged Jerusalem and destroyed it in the year 70 A.D.

Those residing in a country of the European community find that on the new passports not the respective country is stated, but the first line says “European Communities”. Now it is called the “European Union”. Already now European rights are placed before and over national rights. National courts must send their disputed sentence to be proven at the European Court of Justice at Luxembourg. The Council of Europe, the European Central Bank — the eleven most important institutions have already found their places. The European Union is also the basis for the world government in connection with the spiritual world capital Rome, where the power will be executed.

The negotiations between Israel and the Vatican State, the PLO and the Arabic countries will continue in spite of difficulties. On 30th December, 1993, the signing of the documents between the Vatican and Israel took place. Only one day later, on the 31st December, 1993, the same Vatican delegation negotiated with the PLO. We can count on it that the predicted

eschatological events are now going to happen, one after another. Time and again we are informed about the goal and significance of “peace and safety”, about “historical” events, “historical” treaties, even of the “historical” handshake between John Paul II with the high Rabbi of Jerusalem, Mr. Meir Lau, on Castel Gandolfo, and also about the handshake between Mr. Arafat and Mr. Rabin in Washington.

According to the treaty signed on 13th September, 1993, in Washington within three years the negotiations about the “final status” of Jerusalem must commence and have to be closed within the following two years. The well known U.S. politician, the Jew Mr. Henry Kissinger, who was born near Nuremberg, Germany, said directly after the signing of the treaty, “Peres walked into a trap.” The word “peres” signifies according to Daniel 5: 28, “to divide”, and so Peres is dividing his own land. Looking at things from the Bible point of view, the borders of the Promised Land should find the place ordained by God. For the two-and-a-half tribes, Reuben, Gad, and Manasseh had their parts on the East side of the River Jordan (Josh. 1: 12-15, etc.). Now Israel should have received more land, but not give it away, if they wish to be placed geographically in God’s order. Surely, this will soon be. The Arabic states who are 640 times bigger than Israel could have easily settled their “brethren in faith and arms”, the Palestinians, into their territory.

Of the 120 delegates of the Knesset in Jerusalem 61 voted for the agreement. *One* voice was to decide the future of Israel. On 1st October, 1993, the 46 finance ministers of the richest countries decided in New York to give 2 billion US-Dollars for the up-building of PLO territories. Of this large sum Israel pledged 75 million. On 4th October, 1993, Mr. Arafat announced that 75 % of this sum would be spent for the police and army force and for war material. The developments in this region now take on a very interesting shape.

### **Jerusalem — the burdensome stone**

Not the Gaza Strip and not Jericho, not the West Bank and not the Golan Heights, but Jerusalem will be the burdensome stone for all nations right

to the last battle. All who try to “burden themselves with it shall be cut in pieces” (Zech. 12: 2-3). By the Gaza-Jericho-agreement the nations round about are placed at the doorstep of Jerusalem. Now all nations are in the U.N. and for Arafat, and therefore, against Israel. It was this man who in 1974 introduced his stepwise plan as follows: “In the first phase we shall put up strategic pillars in Gaza and Jericho, so from there we can take Jerusalem. Because he that has Jerusalem has all Israel.” Six days after the signing of the treaty in Washington, on 19th September, 1993, Arafat repeated this announcement before 19 foreign ministers of the League of Arab States in Cairo. He read from the PLO statements the old and well known thesis and ended with the words, “Our goal is the destruction of Israel.” Already in the past wars, Mr. Arafat fought in each one from the first in 1948, the Arabic world tried each time, as they say, to “throw Israel into the sea”.

Until this day Jerusalem was only the capital of Israel, never the capital of another nation. For the other world religions, Catholicism and Islam, this city was until recently rather or less of subordinated significance. Now all are facing that direction which is very peculiar. They wish to have a say-so over Jerusalem especially. They forget Mecca and Medina, Lourdes and Fatima, and concentrate their thinking and power over Jerusalem. The Vatican even claims possession from the time of the crusaders. With what right?

The statement of the PLO is: first Gaza and the West Bank, then Jerusalem and all Israel. For this reason Mr. Arafat has imprinted into his “state coat of arms” all of Israel from Eilat at the Red Sea to Jerusalem, Tel Aviv and Haifa. To him and his understanding that is the State of Palestine, which never existed with such borders. The usual name Palestine derives from the Greek/Roman wording “Palaistine” and was only applicable to the land of the Philistines. That is the Gaza Strip of today and no more. Although the Israeli Prime Minister, Mr. Rabin, emphasised the peace especially as he repeated the words of Eccl. 3: 8, “*A time to love, and a time to hate; a time of war, and a time of peace*”. In spite of this, for Israel and the city of Jerusalem very bad times are still ahead.

The Holy Scripture does not say that real peace would come through

political and religious negotiations. In Scripture we find expressed what will happen in reality: There will be talk about peace, there are negotiations, but the warning remains: *“For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.”* (1 Thess. 5: 1-3)

It was on 29th/30th September, 1938, when the British Prime Minister Chamberlain after the signature at the Munich Agreement with Hitler proclaimed, “Peace in our days.” Only less than two months later, on the 9th/10th November, 1938, the synagogues in Hitler’s Germany stood in flames. 91 Jews were murdered by the Nazis, more than 26,000 were taken into concentration camps, and uncounted Jewish stores were destroyed. On the 13th September, 1993, the slogan in Washington was similar, “Peace in our time”. But what will it be? Whatever God said in His holy Word, thus it will be, for instance in Zech. 12 and 14 and many other places.

What concerns the time of grace for the nations, it will last as long until God starts with Israel by His grace again. This time period with view to Israel and the church is spoken of with the prophetic utterance *“the last days”*. The writer of the Hebrew epistles states right at the beginning that God in diverse manners spoke in times past to the fathers by the prophets, but in *“these last days spoken unto us by his Son ...”*

The apostle Peter spoke of the time of grace in which the Holy Spirit is poured out and is supernaturally working with the prophetic formulation, *“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ...”* (Acts 2: 17) He referred to the outpouring of the Holy Spirit about 2,000 years ago on that notable Day of Pentecost and uses the terminology of *“the last days”* since then. Right through the 2,000 year period the wording *“in the last days”* applies. The final day will be the Day of the LORD — the seventh thousand years.

In his second sermon after Pentecost, Peter referred to the promise given in Deut. 18: 15-18 and shows forth that Jesus Christ, the Messiah, was the prophet of whom Moses had prophesied. *“... every soul, who will not hear that prophet, shall be destroyed from among the people.”* All the prophets from Samuel *“have likewise foretold of these days.”* (Acts 3: 22-24) These

**last two days** now surely are going to end soon. The final day, the seventh day, is known as the last day. In John 11: 24 we read, *“I know that he shall rise again in the resurrection at the last day.”* At the beginning of the last day, the first resurrection will take place, and at the end of the last day the last — the second resurrection and the final judgement will take place.

The prophet Hosea also spoke about these **last days** in reference to the scattering of Israel. *“Come, and let us return unto the LORD; for ... he hath smitten, and he will bind us up.*

*After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.”* (6: 1-2) These **two days** mentioned here are the past two thousand years in which Israel was scattered. Now, at the end of these days, they are gathered as many Bible references testify and as we have witnessed in our generation. *“But, beloved, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day”* (2 Pt. 3: 8)

The gathering **after two days** does not mean they already have received life from God. That will only happen when they receive the Messiah, in Whom alone is eternal life for all men. For only in Jesus Christ has God personally revealed Himself, bringing salvation to mankind. In view of Israel, Hosea states, *“... in the third day he will raise us up ...”* — this means: after our time, in the time of grace for Israel, which already falls into the beginning of the Day of the LORD when they will receive their life from God. *“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”* (Rom. 11: 15)

Through the ministry of the two prophets they will come to recognise and accept their Messiah. Until then they are still in darkness and the veil of Moses is upon them in spite of their gathering and national existence. Thus Paul writes to the Corinthians. *“But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the LORD, the veil shall be taken away.”* (2 Cor. 3: 15-16)

God’s plan of salvation runs smoothly as was planned already in eternity. Now we are in the midst of the fulfilment and realisation of Bible end-

time prophecy. Every moment it could happen that the time of grace for the nations ends, the completion of the Bride church is reached, the taking away will be and God will make a new spiritual start with Israel, the covenant with the antichrist will be made and the temple rebuilt.

The following example should show how deeply and convincingly the Jews expect the promises to come true now. Under the auspices of the minister of religion in Israel and the High Rabbinate already 93 vessels for the temple are finished. They can be seen in the Misgav Ladach Street 24 in Jerusalem. Next will be the work of the 1.80 meters big candlestick according to Ex. 25, 31-40. 43 kg of gold are needed for it and it will be done from one lump only. An exception is with the Ark of the Covenant, because the Jews who seem to know their Scripture believe that the Ark of the Covenant was not carried away as were all the vessels of the temple. They are convinced that the Ark of the Covenant is still under the ruins of the temple.

Those believing Jews utter freely that they are counting on those things to take place in the immediate future. They are convinced that God, with the rebirth of the country of Israel since 1948, when the nation was founded, has brought His people back into the original rhythm of the year of jubilee. They believe that after 49 years will be the great jubilee (Lev. 25: 8-12), as Moses then has declared to Israel. As they count time, it will be in 1998. We can surely know that the events cannot be placed and calculated within a certain year, but we also know that the realisation of all outstanding events are just before us. The return of Israel into the Land of Promise of necessity has to bring back all that is predestined for them. For the Bride Church all these things which take place in Israel are now sounding the highest alarm. Before God deals in grace with Israel, His plan of salvation with the church from the nations must be complete (Rom. 11: 25-32). The beginning of the 70th week of years is within reach, and therefore, the return of the heavenly Bridegroom to take home the earthly Bride is just at hand.

Because we see and understand all these things, we may lift up our heads knowing — not guessing **but knowing** upon the basis of what happens that our redemption is near. The events laid out in Bible prophecy speak

of the near return of the LORD and of the redemption of our bodies and the taking away of the Bride Church to be with the LORD. Of course, nobody knows the time nor the hour, that is not necessary, but we should work out our salvation with fear and trembling and must remain sober in all things and live on a normal life. Every one should plan as though the whole life is before us. Who plans to build a house, should do so; who plans to learn a certain trade or do a certain job, should do it. Whosoever would like to get married, should do so. Whatever we do, we should remain sober and sensible, because we do not know the moment the LORD might come. The earthly things must continue with us as they are, but at all times we should watch and be ready for that day.

The condition in which God's children and the church are found in general at the present time will not last as it is to the end. God has promised to do great things. He said that He would shake heaven and earth (Heb. 12: 26-28). We can count on a short and mighty move and working of the Holy Spirit which will lead right into the resurrection, the changing of our bodies and the taking away to meet the LORD in the air. The finale will be a mighty revival within the Bride church. In that short period, pressure will come upon the true believers, and then the call would be heard by those who are ready to meet the heavenly Bridegroom, "*Come soon, LORD JESUS!*" The Spirit and the Bride will say, "*Come!*" And finally the words are heard, "*Yes, even so, come, LORD JESUS! AMEN.*"

### Reference

In the book all the questions will be answered which might still remain after reading this exposition. Some chapters therein deal with important developments during the direct end phase for the Bride church and also with Israel.

All ministering brethren in the different countries are free to reprint this brochure and also to translate the same into their respective language after informing us. The main aim with such publications is to give the "wake-up-call" as the cry — the shout goes forth, "*Behold, the bridegroom cometh ...*" We have no certain doctrines to defend, therefore, we are free

to let God speak by His own Word in all matters.

As my own proverb goes, “Those who are right in their heart will understand all things the right way. And those who are right in their heart will also be right in their head and actions” — no fanaticism, no pet doctrines, not division minded, but rather be a part of the Body of Christ and work towards the up-building of the Church of the living God. Those who have a wrong attitude will never see things right. All who are balanced in the Scriptures will also find their balance in life.

Additional copies for selective distribution can be obtained. Thank you for letting us be of service to you.

May God bless you richly and be with you all.

By His commission

Bro Frank