

Jesus Christ or Antichrist?

End Time News

PO Box 455 * Rutherford College, NC 28671

By Colin Deal

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A Review of Daniel's 70 Weeks Prophecy

I have taught the 6,000 year plan for mankind and a 3½ year tribulation this side of the return of Christ for several decades.

If my humble understanding of the scriptures is correct, then 6,000 years from Adam should expire in a few short years.

The Bible depicts an era of tribulation that will wreak havoc on mankind near the end of this age.

“For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matt. 24:21 compare Dan. 12:1).

Because 6,000 years from Adam is so close, I feel urged by the Holy Spirit to review Daniel's Seventy Weeks Prophecy.

I do not profess to know when the tribulation will begin but God has promised to provide more insight as the time draws near.

“But thou, O Daniel, shut up the words and seal the book even to the time of the end: many shall run to and fro and knowledge shall be increased.” (Dan. 12:4).

“Many shall be purified and made white and tried; but the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand.” (Dan. 12:10).

Although I don't know the exact time, the Saints are commanded to know the approximate time of the end of the age and of the return of Christ to planet earth.

According to Bible scholars, Jesus fulfilled more than 300 Old Testament prophecies at His first coming.

Yet is it possible that the most edifying prophecy in the Old Testament concerning what Christ achieved at Calvary has been assigned by many clergymen and theologians to antichrist?

Does the Bible allot seven-years of tribulation at the end of this present age or does it allot only 3½ years?

Furthermore, is it too late for a seven-year period of tribulation since 6,000 years from Adam's creation are about to expire?

Jesus warned the Saints that “in the world ye shall have tribulation.” (John 16:33). This tribulation has lasted nearly 2,000 years. It includes the persecution and even the death of many Christians. Sadly it still continues to this very day!

Regardless it may surprise you to learn that the seven-year tribulation theory is based on a single Old Testament scripture – Daniel 9:27.

Seven Mentioned Repeatedly

The number seven is used extensively throughout the vision of Revelation.

Seven churches (1:4), seven candlesticks (1:12), seven stars (1:16), seven angels (1:20), seven spirits (3:1), seven lamps (4:5), seven seals (5:1), seven horns (5:6), seven eyes (5:6), seven trumpets (8:2), seven thunders (10:3), seven heads (12:3), seven crowns (12:3), seven plagues (15:1), seven vials (15:7), seven mountains (17:9), and seven kings (17:10).

Yet there isn't a single mention in Revelation of a seven-year-tribulation! Is it possible that theologians have misinterpreted the primary Old Testament reference that is used to teach the seven-year theory?

Twice a period of Great Tribulation is mentioned in the vision of Revelation.

“Behold I will cast her into a bed and them that commit adultery with her into great tribulation, except they repent of their deeds.” (Rev. 2:22).

“...These are they which came out of great tribulation and have washed their robes and have made them white in the blood of the Lamb.” (Rev. 7:14).

So likewise ye, when ye shall see all these things, <u>know</u> that it (the end of the age) is near... *** <i>Matthew 24:33</i>	But ye, brethren, are not in darkness, that that day (the end of the age) should overtake you as a thief. <i>1 Thessalonians 5:4</i>
Not forsaking the assembling of ourselves <u>together...</u> but exhorting one another: and so much the more as ye <u>see the day (the end of the age) approaching.</u> <i>Hebrews 10:25</i>	...If therefore thou <u>shalt not watch</u> , I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *** <i>Revelation 3:3</i>

Five times a period of 3½ years is cited. (Rev. 11:2-3; 12:6; 12:14; 13:5). To support the seven-year theory some add two of Revelation's 3½-year-cycles together to derive seven years. Yet it is simply a guess by those analysts to determine which two of the five periods to add. If we can arbitrarily add two 3½ year periods then why not add all five and derive a 17½ year tribulation?

The fact is that Revelation's five mentions of a 3½ year time span depicts the same period of time, although each one adds *some* fresh details to the vision. This style of writing was quite common to John's vision of Revelation.

For instance, Babylon's destruction is mentioned three times in Revelation (14:8, 16:19, 18:2) with chapters wedged between each vision. Yet all three references refer to the same destruction, else how is Babylon rebuilt twice within a period of a few short years in order for it to be destroyed three times?

Similar are the five 3½-year time periods in John's vision. I want to make it clear that I don't condemn anyone who believes a seven-year-tribulation view since I taught it myself for several years. Yet as I continued to study as the Bible directs, I reluctantly and slowly had a change of heart. (2 Tim. 2:15).

Now I will review the seven-year-tribulation-theory and let you decide if it is scriptural. As usual my method of interpretation will be to compare scripture with scripture and let the Bible itself do the interpreting as much as possible.

"For precept must be upon precept...line upon line...here a little and there a little." (Isa. 28:10).

Why insert a 40 year gap?

It seems odd that the seven-year-tribulation-theory adds a nearly forty-year gap in Daniel 9:26 from the "cutting off" (crucifixion – Isa. 53:8) of Messiah unto the destruction of Jerusalem by a Roman general (Titus) around 70 AD. Why the inserted gap?

Even more puzzling is why many scholars throw the future antichrist into the equation.

Here is the traditional seven-year-tribulation view.

483 years were completed at Messiah's crucifixion. 7 years of the 490 year total remain to be fulfilled.	A 40 year gap (from Messiah's anointing to the Roman destruction of Jerusalem) is inserted into the prophecy.	A 2,000 year-gap and future antichrist is inserted to fulfill the 70 th week of seven years.
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JESUS CHRIST OR ANTICHRIST?

Daniel's Seventy Weeks Prophecy

Daniel and his Jewish brethren was led captive to Babylon several hundred miles from their homeland of Israel because of their many sins against the God of Israel (1 Kings 8:34; Dan. 1:1-11).

Nebuchadnezzar's army had earlier destroyed Jerusalem (Dan. 1:1; 2 Kings 25:8-9) and carried the Jews captive. Daniel (while living in Babylon) was concerned about the future of his Jewish people so he was studying the writings of Jeremiah to gain insight into whether God intended to keep the covenant that he had made with His forefathers (Dan. 9:4).

"...and God remembered his covenant with Abraham, Isaac, and Jacob." (Exo. 2:24).

Daniel was meditating on Jeremiah's prophecy that stated that the Jews would be held captive in Babylon for seventy years (Dan. 9:2, Jer. 25:11-12).

At the end of the seventy years God promised to grant the Jewish people deliverance. They would be allowed to return to their homeland of Canaan (Israel) (Jer. 29:10).

Since the seventy-year allotted time period was elapsing (Dan. 9:1-2), Daniel asked God if He intended to keep His covenant with His people.

This is the setting for Daniel's "Seventy Weeks."

Daniel 9:25a

"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince." (Dan. 9:25).

The commandment by the king of Persia to restore Jerusalem is the starting point of Daniel's Seventy Weeks. Daniel's people were the Jews and his city was Jerusalem (Dan. 1:6; 9:24; Isa. 52:1).

First it should be understood that seven days in a prophetic time setting can refer to seven years.

"Fulfil her week (seven years) and we will give thee this also for the service which thou shalt serve with me yet seven other years." (Gen. 29:27).

"...and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." (Ezek. 4:6).

"After the number of the days in which ye searched that land, even forty days, each day for a year, shall ye bear your iniquities..." (Num. 14:34).

Thus the Seventy Weeks of Daniel's prophecy comprise 490 total years (7 x 70 = 490). The NIV translation uses the term "Seventy Sevens."

Daniel 9:25-26

“Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks ($7 \times 7 = 49$ years) and threescore and two weeks ($62 \times 7 = 434$ years): the street shall be built again and the wall in troublous times.” (Dan. 9:25).

Ezra 4:4-5 confirms that Jerusalem was rebuilt during troublous times. This fulfilled the first 49 years of the Seventy Weeks prophecy.

Note: The rule of grammar dictates that the seven weeks (49 years) and threescore and two weeks (434 years) be added together (Dan. 9:25) or else it leaves the last clause without a governing preposition. The older Hebrew manuscripts enforce this view since they combine the two clauses together.

Even the seven-year-tribulation advocates agree at this stage of the prophecy.

Notice that Daniel 9:25 reads “...unto the Messiah the Prince.” This does not refer to Messiah’s birth or to His death since Messiah means anointed one. Therefore Daniel 9:25 refers to Messiah’s anointing!

Precisely 483 years [7 weeks of years = 49 years] plus sixty two weeks of years = 434 years for a total of 483 years [$49 + 434 = 483$] after the command to rebuild Jerusalem was issued, Jesus was anointed as Messiah the Prince at His baptism! (Matt. 3:13-17; Acts 10:38). Jesus said: “The Spirit of the Lord is upon me because he hath anointed me [at the beginning of His ministry] to preach the gospel.” (Luke 4:18).

Since Messiah’s anointing occurred precisely at the end of the 69th week ($7 \times 7 = 49 + 62 \times 7 = 434$ to total 483 years) [Dan. 9:25], then only one week (seven years) remains to be fulfilled from the time that Jesus was anointed as Messiah the Prince!

This completed 483 years of Daniel’s Seventy Weeks [$7 \times 70 = 490$ years].

Only One Week Remained

Therefore only one week of years (seven years) remained to be fulfilled after Christ’s anointing by the Holy Spirit at His baptism!

“And after threescore and two weeks” [$62 \times 7 = 434$] plus the 49 years for rebuilding the temple equals 483 years. Now the question arises. Precisely how long after 483 years was Messiah cut off (crucified)?

Many say that He was “cut off” at the end of the 69th week but the text does not say at but after the 483 years (69 weeks) were completed (Dan. 9:26)!

Daniel 9:25 clearly shows that Messiah was anointed (baptized) precisely sixty-nine weeks of years [483 years] after the command to restore Jerusalem.

Messiah was “cut off” one-half week of years ($3\frac{1}{2}$ years) in the middle of the sixty-ninth week [$69 \times 7 = 483 + 3\frac{1}{2} = 486\frac{1}{2}$].

Therefore Messiah’s crucifixion completed exactly $486\frac{1}{2}$ years ($69\frac{1}{2}$ weeks of years) of Daniel’s total 490-year prophecy! That leaves only $3\frac{1}{2}$ years to be fulfilled after the crucifixion of Christ!

Daniel 9:26^b

“...and the people of the prince that shall come shall destroy the city and the sanctuary...” (Dan. 9:26).

Who is the “prince that shall come”? Will we allow the Bible itself [not Josephus, tradition, or any other secular or religious historian] to answer that question?

The noun ‘prince’ is the object of a modifying clause and must properly refer back to the nearest subject. Since Messiah the Prince is the nearest subject (Dan. 9:25), the ‘prince’ of Daniel 9:26 can only refer to Messiah the Prince – not the Roman general Titus!

Jesus certainly qualifies since He is the ‘Prince of Peace’ (Isa. 9:6), the ‘Prince of Life’ (Acts 3:15) and the ‘Prince of Kings’! (Rev. 1:5).

As plain as this seems it is baffling why many scholars throw all grammar out the window, jerk the noun ‘prince’ out of context, and apply it to a Roman general nearly forty years later (c. 66-70 AD)!

Suppose I say, “Prince William paid a visit to President Xi Jinping of China and the prince sought to strengthen ties with China.

Could I logically conclude that the prince in the last part of the previous sentence refers to any person other than Prince William? Why don’t theologians apply the same rule to Daniel 9:25-26?

Some insist that the noun ‘prince’ in “people of the prince” (Dan. 9:26) is not capitalized as it is in Daniel 9:25 (KJV), so it must refer to a prince other than Messiah the Prince.

Nice try but the ancient Hebrew language did not use capital [upper case] and small [lower case] letters. Thus the capitalization in all Bible translations was added by human editors; not by the inspired prophets!

In spite of this fact, some later Bible translations (likely because of the translators’ traditional bias) refer Daniel 9:26-27 to another prince other than Messiah the Prince!

Jesus warned: “Making the word of God of none effect through your tradition.” (Mark 7:13).

It is historical fact that Titus did wreak havoc on Jerusalem nearly forty years after Jesus' crucifixion, but it is Biblical fact that only a 3½ year period remained to be fulfilled after Messiah's death!

So how do traditional commentators solve this problem? They treat the clause "people of the prince" as a parenthetical statement (Dan. 9:26). Parenthetical is an additional piece of information inserted into a sentence that is not essential to the main meaning.

Then who were the "people of the prince?" This can only refer to the people of Messiah the Prince since He is the only prince mentioned in the immediate context!

Therefore the "people of the prince" is an obvious reference to Messiah's own people - the Jews! (John 1:11, Rev. 5:5).

Who destroyed Jerusalem?

Now the question is: Did the Jews destroy the city (Jerusalem) and the sanctuary (temple - Dan. 9:26)?

To answer that question I shall consult the Strong's Concordance to determine what the verb destroy means. Destroy is translated from the Hebrew word shachath (Dan. 9:26). It is #7843 in the Strong's Concordance and it has several meanings including 'to ruin or to corrupt.' In fact, shachath is translated 'corrupt' numerous times in the KJV Bible [exp. Gen. 6:11, 6:12, Deut. 4:16, 4:25, 31:29, Psa. 14:1, 53:1, Prov. 25:26, Ezek. 20:44, 23:11, Mal. 1:14].

In these passages shachath (corrupt) does not refer to destroying something by warfare or by burning it down; rather it refers to polluting or corrupting something by rejecting God's ordinances concerning that particular thing!

"He (Jesus) came unto his own (people) and his own (people) received him not." (John 1:11).

Jesus evaluated Jerusalem's citizens (Mark 11:11-17). After assessing the apostate, moral and spiritual bankrupt state of His' own people, He sternly pronounced judgment on them!

Jesus said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee...Behold your house (the Jewish temple) is left unto you desolate!" (Matt. 23:37-38).

The apostate Jews not only corrupted Jerusalem with their rejection of Christ and their false doctrine, but they corrupted the temple itself!

Jesus continued, "My house (the temple also called the sanctuary - confer Dan. 9:26) shall be called the house of prayer but ye (the Jews) have made it a den of thieves!" (Matt. 21:13).

"That upon you (the Jews) may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." (Matt. 23:35).

Could Jesus have said it any plainer? The people of Messiah the Prince corrupted the city and the sanctuary and it happened during the ministry of Christ which was certainly within the allotted time-frame of Daniel's Seventy Weeks (490 years) prophecy.

Although I realize that I am challenging a centuries-long traditional, there is simply no scriptural justification to apply Daniel 9:26 to Titus and the Roman legions in 66-70 AD some forty years outside of the scope of Daniel's Seventy Weeks prophecy!

Daniel 9:27^a

"And he shall confirm the covenant..."

Who is the he of this passage? Theologians again toss the rule of grammar out the window and drag yet another personality into the text - antichrist!

Why not drag Santa Claus in too since the prophecy is as much about Santa as it is about antichrist?

Suppose I say, "Prince William will address the audience today and he will talk about his future plans."

To whom does the he of this sentence refer other than Prince William? Similar is Daniel's statement.

The pronoun he (Dan. 9:27) cannot properly be connected with the word prince in the expression "the people of the prince." (Dan. 9:26). Why? Simply because prince is the object of the modifying clause "of the prince." A pronoun cannot properly have as its antecedent the object of a modifying clause so this only leaves one person to which the he can be connected and that is Messiah the Prince!

Even so, skeptics note that the text reads, "And he shall (future tense) confirm the covenant." (Dan. 9:26). They use this as proof to say that the text refers to a future prince since it is written in future tense.

Nice try but the fact is that all of Daniel's Seventy Weeks Prophecy was future to Daniel's day and is written in future tense! If "shall confirm" proves that the covenant is future, then by the same logic so is Messiah's crucifixion since it is written in future tense also! (Dan. 9:26).

Daniel 9:27a

"And he (Messiah) shall confirm the covenant..." (KJV). Messiah shall confirm what covenant?

Notice the definite article in "the covenant." This isn't just any covenant but a certain covenant that was well known to Daniel. Thankfully, the context itself tells precisely to which 'covenant' Daniel refers.

Oh Lord...the great and dreadful God, keeping <u>the covenant</u> and <u>mercy</u> to them that love him... <i>Daniel 9:4</i>	...the Lord thy God shall keep unto thee the <u>covenant</u> and the <u>mercy</u> which he swore unto thy fathers (Abraham, Isaac, & Jacob). <i>Deuteronomy 7:12</i>
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Why is it that many theologians ignore what Daniel was praying about and apply "the covenant" (Dan. 9:27) to some legendary covenant that will supposedly be made with the antichrist near the end of this age?

The covenant to which Daniel referred had nothing to do with some future seven year peace treaty.

Why do many theologians fail to make the connection between the covenant of Daniel 9:4 and the same covenant in Daniel 9:27; especially since the covenant in Daniel 9:27 is the direct answer to the prophet's prayer in Daniel 9:4?

Would Daniel petition God concerning the covenant that God made with Abraham, Isaac, and Jacob and then God answer Daniel's prayer by referring to some future peace treaty that Daniel knew nothing about?

The Hebrew word for confirm (Dan. 9:27) is gabar. It means to put to more strength. (#1396 Strong's Concordance). How does one put some theoretical seven year peace treaty to more strength unless we extend it to eight years, twenty years, or whatever floats our boat? On the other hand, why would anyone make a seven year peace treaty with an enemy?

Doesn't this suggest that at the end of the seven years that the parties involved can resume fighting?

Confirm shows conclusively that the covenant pertains to an earlier covenant that was already in force or how could it be put to more strength?

God, in answer to Daniel's prayer not only promised the prophet that He would honor "the covenant of mercy" (Dan. 9:4) that He had made with Abraham, Isaac, and Jacob (Deut. 7:12), but that He was going to send Messiah the Prince to strengthen it even further!

Did Messiah confirm the covenant?

"And this I say, that the <u>covenant</u> that was <u>confirmed</u> before of God in Christ..." <i>Galatians 3:17</i>	"...by how much also he (Christ) is the mediator of a better <u>covenant</u> ." <i>Hebrews 8:6</i>
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Some argue that Christ wrought a new covenant (Heb. 12:24) whereas the word confirm means to put too more strength. (Dan. 9:27). The Greek word translated 'new' is kainos. It denotes that which is not new in time but that which is new as to form. (Vine's Expository Dictionary). The covenant with Daniel's people was cut long before the first century but God gave it a new status by writing it in believers' hearts.

"For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind and write them in their hearts and I will be to them a God and they shall be to me a people." (Heb. 8:10 cp. Jer. 31:33).

Daniel 9:27^a

"...confirm the covenant with many..."

Did Messiah confirm the covenant with many?" Jesus said: "This is my blood of the new covenant, which is shed for many?" (Mark 14:24 - NKJV). Wow!

Could Jesus have said it plainer? It is puzzling how some conclude that the 'many' (Dan. 9:27) refers to many nations that will supposedly ratify a seven-year treaty with antichrist in light of our Lord's own words.

In fact, Jesus was quoting Daniel 9:27 when he made the statement recorded in Mark 14:24!

Not only was our Savior's blood of the covenant shed for the Jews but it was also shed for the Gentiles in order that many, even "whosoever will," (John 3:16) might partake of its marvelous benefits! Hallelujah!

"And he (Messiah Jesus) shall confirm the covenant with many for one week."

Notice that the covenant would be confirmed for one week (seven years).

This doesn't mean that the covenant was to last only seven years (Heb. 13:20); rather that it was only to be confirmed for seven years (i.e., for the last seven years of Daniel's 490-year-prophecy).

Then the prophecy of the Seventy Weeks, not the everlasting covenant, would be completed!

"...and in the midst (middle) of the week [the final seven-year period of Daniel's Seventieth Week] he (Messiah the Prince) shall cause the sacrifice and the oblation to cease..." (Dan. 9:27).

The sacrifice and the oblation refer to the offerings and animal sacrifices made by the Levitical priesthood as prescribed under the Law (Lev. 1-7).

Why would anyone apply this prophecy to antichrist when Messiah fulfilled it perfectly?

Did Jesus Christ put a halt to the Old Testament animal sacrifice rituals?

<p>...Jesus has become a surety of a better covenant...who does not need daily...to <u>offer up sacrifices</u>...for this He did once for all when He offered up Himself.” <i>Heb. 7:22; 7:27 (NKJV)</i></p>	<p>But this man (Jesus) after he had offered <u>one sacrifice</u> (Himself) for sins forever, sat down on the right hand of God. <i>Hebrews 10:12</i></p>
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Jesus ministered for 3½ Years

Messiah did confirm the covenant for 3½ years and He was cut off precisely in the middle of the 70th Week. (Dan. 9:27).

Jesus began His ministry at "about thirty" years of age (Luke 3:23). About thirty was a common figure of speech in Jesus' day. When someone was thirty years and several months of age the Greeks called that person's thirtieth year, about thirty. So Jesus began His ministry at age thirty, observed three Passovers according to the gospel accredited to John, and perfectly fulfilled the law (Num. 4:47). Jesus' ministry lasted 3½ years just as predicted! (Dan. 9:26-27).

3½ Remaining Years

Jesus fulfilled the first-half of the sixty-ninth week to complete 486½ years of Daniel's 490 Year Prophecy by confirming the covenant for 3½ years!

This leaves only 3½ years (42 months) of the Seventy Weeks Prophecy to be fulfilled!

"...and for the overspreading of abominations he (Messiah the Prince) shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. 9:27). Jesus said in Matthew 23:38: "Behold your house is left unto you desolate."

The Final Half Week

Some feel that the final half week (42 months) of the Seventy Weeks was fulfilled in the 3½-year time period immediately following Jesus' death. These say that the gospel was preached (the covenant confirmed) to the Jewish people by Jesus' disciples for the remaining 3½ years of Daniel's Seventieth Week.

However, when the Jews rejected Jesus' covenant message at the stoning of Stephen (Acts 7:59), the gospel was then proclaimed primarily to the Gentiles (Acts 9:15; 13:46; 28:28).

Those who accept this view feel that all 490 years of Daniel's Seventy Weeks of Years have been fulfilled. This view has some merit since there is no

gap in the 490 year prophecy. The insertion of a gap is primarily from a traditional point of view.

Jesus also said: "Behold these three years I come seeking fruit on this fig tree and find none: cut it down..." (Luke 13:7).

Remember, the fig tree prophetically referred to the people of Judah (the Jews).

"Then said the Lord unto me, What seest thou, Jeremiah? And I said, figs... Thus said the Lord God of Israel; like these good figs, so will I acknowledge them that are carried away captive of Judah (the Jews), who I have sent out of this place into the land of the Chaldeans (Babylonians) for their good. For I will set mine eyes upon them for good and I will bring them again to this land..." (Jer. 24:3-6).

The fig tree has budded. Many of the Jews have returned to the land of Israel and Israel was made a nation again in 1948. The Jews took East Jerusalem in 1967 which has certainly become a burdensome stone as the prophet Zechariah predicted over 2,500 years ago. (Zech. 12:2-3). Watch Jerusalem ("behold the fig tree" – Luke 21:29) since we are the final generation prior to the return of Christ!

Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves ye know that summer is nigh. Verily I say unto you, this generation shall not pass till all these things (including the return of Christ) be fulfilled." (Matt. 24:32-34).

The Great Tribulation

Regardless of a person's view, the five mentions of 3½ years in Revelation and the antichrist are yet future.

"...and as ye have heard that antichrist shall come, even now are there many antichrists..." (1 John 2:18).

Regardless of whether all of Daniel's Seventy-Weeks have been fulfilled or not, John's vision of Revelation warns us that 3½ years of "Great Tribulation" remain to be fulfilled!

"And the beast was given the power of speech, uttering boastful and blasphemous words, and he was given freedom to exert his authority and to exercise his will during forty-two months [three and a half years]...and power was given him to extend his authority over every tribe and people and tongue and nation. And all the inhabitants of the earth will fall down in adoration and pay him homage, every one whose name has not been recorded...in the Book of Life of the Lamb that was slain [in sacrifice - cp. Dan. 9:27] from the foundation of the world." (Rev. 13:5-8 – Amplified Bible). Even so, come Lord Jesus!