

# Daniel's 70 Weeks Prophecy

## End Time News

PO Box 455 \* Rutherford College, NC 28671

By Colin Deal

October 2024 Edition – Phone (828) 493-0292 or (704) 692-2357

### 7 Years or 3½ 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; cp. Dan. 12:1).

However, scholars disagree as to how long the tribulation will last. Early on I taught a ‘seven-year-tribulation view.’ However as I continued to study (2 Tim. 2:15), I came to realize that the Bible teaches only a 3½ year Great Tribulation.

Jesus did warn the saints that “in the world ye shall have tribulation.” (John 16:33). This tribulation has lasted nearly 2,000 years. It included the persecution and even the death of millions of 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.

Is it possible that the most edifying prophecy in the Old Testament concerning what Christ achieved at Calvary has been assigned to antichrist?

### Seven Mentioned Repeatedly

The number seven is used extensively throughout John’s 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).

Twice a period of “Great Tribulation” is mentioned in Revelation (Rev. 2:22; 7:14) and five times a period of 3½ years is cited. (Rev. 11:2-3; 12:6; 12:14; 13:5).

Yet there isn’t a single mention in Revelation of a seven-year tribulation! To support the ‘seven-year tribulation theory’ some add two of the five 3½-year-cycles together to total seven years. Yet, which two of the five should we add? If we can arbitrarily add two

3½ year periods at our own discretion, then why not add all five periods 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 Revelation. Now I will discuss Daniel’s Seventy Weeks. As usual my method of interpretation will be too compare scripture with scripture and let the Bible itself do the interpreting as much as possible.

### Why the curious gap?

It seems odd that the seven-year-tribulation-theory adds an approximate 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) in 66-70 AD.

Even more puzzling is why many scholars throw the prophesied 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 crucifixion 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 <sup>th</sup> week of seven years.
--	---	---

\*\*\*\*\*

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 (Dan. 9:1-11; 1 Kings 8:34).



Nebuchadnezzar's army had earlier destroyed Jerusalem (Dan. 1:1; 2 Kings 25:8-9). Daniel (while being held captive in Babylon – present-day Iraq) was concerned about the future of his Jewish people. He was studying the writings of Jeremiah to gain insight into whether God intended to keep the covenant that He had made with Daniel's forefathers. (Dan. 9:4).

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 allow the Jews to return to 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 Daniel's people. This is the setting for Daniel's Seventy Weeks Prophecy.

### Daniel 9:24<sub>a</sub>

“Seventy weeks are decreed upon thy people and upon thy holy city...” (ASV Translation).

The use of the Hebrew masculine plural form of *sabu'a* (the word translated “weeks” in Daniel 9:24) signifies a unity of the weeks. This consists of a linear, gap-free sequence so that the 70<sup>th</sup> week follows immediately after the sixty-ninth week without a gap. The gaps that are arbitrarily inserted into Daniel's Seventy Weeks Prophecy are tradition only since the text itself says nothing about inserting any gap, or gaps. For instance, Jeremiah predicted that the Jewish people would be taken as prisoners to Babylon for seventy years (Jer. 25:11-12; 29:10; cp. Dan. 9:2).

There was no gap of years in the Seventy Year prophecy so why insert several gaps into the Seventy Weeks prophecy in the same chapter?

In addition, the verb used for “decreed” (Dan. 9:24) is singular, indicating that the whole period of Daniel's Seventy Weeks is viewed as one unit.

### Daniel 9:24<sub>b</sub>

“...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.”

Daniel's prophecy was to fulfill six requirements

<sup>1</sup> Finish the transgression

<sup>2</sup> Make an end of sins

<sup>3</sup> Make reconciliation for iniquity

<sup>4</sup> Bring in everlasting righteousness

<sup>5</sup> Seal up the vision and prophecy

DANIEL'S 70 WEEKS PROPHECY

### <sup>6</sup> Anoint the most Holy

Jesus (Messiah the Prince) effectively fulfilled each of these six requirements during His earthly ministry in the first century AD in order to confirm the covenant!

<sup>1</sup> He “finished the transgression.” (Isa. 53:8; Gal. 3:19; Heb. 9:15 – [finish] John 4:34; 5:36; 17:4).

<sup>2</sup> He “made an end of sins.” (Matt. 1:21; Luke 7:48; John 1:29; Acts 3:19; I Cor. 15:3; Heb. 9:26; 10:4-17; I Pet. 2:24; 3:18; 1 John 3:5).

<sup>3</sup> He “made reconciliation for iniquity” (Isa. 53:6; 2 Cor. 5:17-19; Eph. 2:16; Col. 1:20-22; Titus 2:14; Heb. 2:17).

<sup>4</sup> He “brought in (initiated) everlasting righteousness.” (Matt. 3:15; Rom. 3:21-26; 10:4; 1 Cor. 1:30; 2 Cor. 5:21; Heb. 1:9; I Pet 2:24; I John 2:29).

<sup>5</sup> He “sealed up the vision and prophecy.” (Matt. 11:13; John 6:27; Acts 3:18).

<sup>6</sup> He was anointed as the “most Holy.” (Mark 1:24; 14:8; Luke 1:35; 4:34; 7:46; Acts 4:27; 10:38, Heb. 1:9).

Some say the “most Holy” can only refer to a future Jewish Temple and that the term is never used of a person (or persons). Wrong! It can (and was) used of ‘people’ (1 Chr. 23:13). Furthermore, Jesus declared Himself to be the “temple” under the New Covenant (John 2:19-21), so Jesus is the “most Holy!”

### Daniel 9:25<sub>a</sub>

“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).

“...from the going forth of the commandment.”

Four commandments were issued by Persian kings so which one is the one referred to in Daniel 9:25?

\*\*\*\*\*

<sup>1</sup> The decree of Cyrus in the first year of his reign in 536 BC. (2 Chr. 36:23; Isa. 44:28).

<sup>2</sup> The decree of Darius Hystaspis in the second year of his reign; continuing that of Cyrus in 519 BC. (Ezra 6:12-13).

<sup>3</sup> The decree of Artaxerxes Longimanus in the seventh year of his reign in 457 BC. (Ezra 7:1; 7:7; 7:12-17).

<sup>4</sup> The decree of Artaxerxes Longimanus in the twentieth year of his reign (his 2<sup>nd</sup> edict) in 445 B.C. (Neh. 2:1; 2:7-8).

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 we apply the same rule to Daniel 9:25-26?

Some assert that the noun 'prince' in "people of the prince" (Dan. 9:26) is not capitalized as it is in Daniel 9:25 (*KJV*). Therefore, they conclude that it must refer to a prince other than Messiah the Prince. I respect their efforts 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 the prophets! In spite of this fact, some later Bible translations refer Daniel 9:26-27 to a prince other than Messiah the Prince!

It is historical fact that Titus did wreak havoc on Jerusalem nearly forty years after Jesus' crucifixion.

However, it is Biblical fact that only a 3½ year period remained to be fulfilled after Messiah's death!

So how does traditional theology solve this problem? It treats 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 none other than 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. 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. Some examples are Gen. 6:11, 6:12, Deut. 4:16, 4:25, 31:29, Psalms 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!

Jesus evaluated Jerusalem's citizens (Mark 11:11-17). After assessing the apostate, moral and spiritual

bankrupt state of His own people (the Jews), Messiah 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).

Can we deny that the people (the Jews) of Messiah the Prince corrupted the city and the sanctuary?

Why stretch the timeline forty years outside of the perimeters of the Seventy Weeks when it isn't required? There is no scriptural authority to apply Daniel 9:26 to Titus and the Roman legions!

### Daniel 9:27<sub>a</sub>

"And he shall confirm the covenant with many..."

Who is the he of this passage? Theologians again toss the rules of grammar out the window and drag yet another personality into the context - 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).

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, Jesus Christ!

Even so skeptics note that the text reads, "And he shall (future tense) confirm the covenant." (Dan. 9:27). They say this is proof 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



The seventy weeks should be linked together to fill the period from the issuing of the decree to rebuild Jerusalem until the end of the seventy weeks.

Bible scholars agree that seven days in a prophetic time setting can refer to seven years.

"Fulfill 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 ( $7 \times 70 = 490$ ). The *NIV* 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 certainly confirms that Jerusalem was rebuilt during troublous times.

Notice the term "Messiah the Prince."

This refers to Jesus' earthly ministry when He presented himself as the Prince (Isa. 9:6; Acts 3:15; 5:31). A prince is a king in waiting. Jesus will not take His throne as king until He returns to planet earth.

"...And he hath on his vesture...a name written, King of Kings..." (Rev. 19:16).

In fact, when the Jews tried to make Jesus a king at his first coming, He refused the offer (John 6:15).

Now back to Daniel 9:25. The rule of grammar dictates that the seven weeks [49 years] and threescore and two weeks [434 years] be added together [483 years] or else it leaves the last clause without a governing preposition. The older Hebrew manuscripts enforce this view since they combine the two clauses.

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

Notice that Daniel 9:25 also reads "...unto the Messiah the Prince."

This does not refer to Messiah's birth or to His death since Messiah means anointed one. Thus, it can only apply to Messiah's anointing at His baptism!

Precisely 483 years [7 weeks of years = 49 years] plus [62 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  $3\frac{1}{2}$  year ministry) to preach the gospel." (Luke 4:18).

Since Messiah's anointing occurred precisely at the end of the 69<sup>th</sup> week [ $7 \times 7 = 49 + 62 \times 7 = 434$ ] to total [483 years], then only one week [7 years] remained to be fulfilled from the time that Jesus was anointed as Messiah the Prince at His baptism!

Daniel 9:25 shows that Messiah Jesus was anointed (baptized) exactly sixty-nine weeks [ $7 \times 69 = 483$  years] after the command to restore Jerusalem!

Now the question arises – precisely how long after the 483 years was Messiah cut off (crucified)?

Many say that He was "cut off" at the end of the 69<sup>th</sup> week but Daniel 9:26 reads after (not at)! The next verse tells us precisely how long after the 69<sup>th</sup> week.

Messiah was "cut off" one-half week of years [ $3\frac{1}{2}$  years] in the midst (middle – Dan. 9:27) of the 'seventieth week' [ $69 \times 7 = 483 + 3\frac{1}{2} = 486\frac{1}{2}$ ].

Therefore Messiah's crucifixion completed  $486\frac{1}{2}$  years [ $69\frac{1}{2}$  weeks of the 70 weeks] of Daniel's 490-year prophecy! That leaves only  $3\frac{1}{2}$  years [not 7] to be fulfilled after the crucifixion of Christ!

### Daniel 9:26<sub>b</sub>

"...and the people of the prince that shall come shall destroy the city and the sanctuary..."

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 - period!

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 (Titus) nearly forty years later!

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

Messiah's crucifixion ("shall Messiah be cut off") 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 specific 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 the <u>covenant and mercy</u> to them that love him... <i>Daniel 9:4</i>	***** ...the Lord thy God shall keep unto thee the <u>covenant and the mercy</u> which he sware unto thy fathers (Abraham, Isaac, & Jacob). <i>Deuteronomy 7:12</i>
---	---

Why is it that many theologians ignore what Daniel (9:4) was praying about and apply the same covenant (Dan. 9:27) to some superficial 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 ministers fail to make the connection between the 'covenant' of Daniel 9:4 and the '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 his forefathers and then God answer Daniel's prayer by referring to some assumed peace treaty that Daniel, or God, knew nothing about?

The Hebrew word for confirm (Dan. 9:27) is *gabar*. It means 'to put to more strength.' (# 1396 Strong's).

How does one put some supposed seven year peace treaty to more strength unless we extend it to eight years, twenty years, or as many years as we choose?

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?

The verb "confirm" shows conclusively that the covenant pertains to an earlier covenant that was already in force.

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 Daniel's

forefathers, but that He was going to send the Messiah to strengthen it!

Did Messiah Jesus confirm the covenant? Yes!

"And this I say, that the covenant that was confirmed before of God in Christ..." (Gal. 3:17).

Some contend that Christ wrought a new covenant (Heb. 12:24) whereas the word "confirm" means "to put to 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).

Daniel 9:27a

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

Did Messiah confirm the covenant with many? Yes! Jesus said:

"This is my blood of the new covenant, which is shed for many?" (Mark 14:24 - NKJV).

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.

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 (Jesus) shall confirm the covenant with many for one week: and in the midst of the week [the final 7-year period of Daniel's 70<sup>th</sup> Week] he (Jesus) shall cause the sacrifice and the oblation to cease..."

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).

Did Messiah Jesus put a halt to the Old Testament animal sacrifice rituals? Yes!

"By so much more Jesus has become a surety of a better covenant...who does not need daily...to offer up sacrifices...for this He did once for all when He offered up Himself." (Heb. 7:22; 7:27 - NKJV).

"But this man (Jesus) after he had offered one sacrifice (Himself) for sins forever, sat down on the right hand of God." (Heb. 10:12).



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 of John, and perfectly fulfilled the law (Num. 4:47). Jesus' ministry lasted 3½ years just as predicted! (Dan. 9:26-27).

Messiah did confirm the covenant for ½ week [3½ years] and He was cut off precisely in the middle of the Seventieth Week!

### Daniel 9:27a

"And he shall confirm the covenant with many *for* one week..." (Dan. 9:27).

Notice that the "covenant" would be confirmed *for* one week [7 years]. The preposition '*for*' (Dan. 9:27) is omitted in the Hebrew manuscripts (see *Young's Literal Translation* of the Bible).

The non-scriptural addition of *for* gives the impression that a covenant lasting for seven years will be ratified by antichrist, Israel, other nations or whoever, near the end of this present age. Let's read the text and omit, as does the Hebrew, the word *for*.

"And he (Messiah) confirmed the covenant with many one week."

In other words, the 'covenant' was to be confirmed to the Jews for one week [the 70<sup>th</sup> week of 7 years]. Then the prophecy of the Seventy Weeks (not the everlasting covenant confirmed by Christ) would be fulfilled and completed!

### Daniel 9:27b

"...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: "Behold, your house is left unto you desolate." (Matt. 23:38).

Jesus fulfilled the first-half of the seventieth week to complete 486½ years of Daniel's 490 year prophecy by confirming the covenant to the Jewish people for 3½ years!

"But he (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24).

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

DANIEL'S 70 WEEKS PROPHECY

## Was the final ½ week fulfilled?

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.

This view says that the gospel was preached (the "covenant" confirmed) to the Jewish people by Jesus' disciples for 3½ years (?) after the crucifixion and resurrection of Messiah.

When most of the Jews angrily rejected Jesus' covenant offering at the stoning of Stephen (Acts 7:51-60), the gospel was then preached primarily to the Gentiles.

"Then Paul and Barnabas waxed bold and said, 'It was necessary that the word of God should be spoken to you first; but since you reject it...we turn to the Gentiles.'" (Acts 13:46).

Those who embody this view feel that all 490 years of Daniel's 'Seventy Weeks' have been fulfilled. This has some merit since there is no gap (or gaps) in the 490 year prophecy!

## Future Great Tribulation

Whether a Christian today is pre-trib, post-trib, or pre-wrath is not the issue in this writing. For instance, if a person is of the pre-trib view it simply means that the rapture should occur (in their view) before the 3½ year Great Tribulation begins. If a person is post-trib, then the rapture should occur (in their view) after the 3½ year Great Tribulation. If a person is pre-wrath, then the rapture of the saints should occur somewhere (in their view) around the end of the Great Tribulation and the start of the 1,000 year reign of Christ.

Regardless, my goal is simply to show that only 3½ years of Great Tribulation remain to be fulfilled prior to the return of Christ.

I personally disavow a preterist view of Bible prophecy. Preterism is a belief that some or all of the Bible's prophecies have already happened. It holds that the book of Revelation constitutes a prophecy of events that were fulfilled in the first century.

However, I believe that the bulk of the book of Revelation is yet to be fulfilled regardless of which view of Daniel's Seventy Weeks one prefers. If the last half of Daniel's seventieth week remains to be fulfilled then it matches the 42 months of Revelation 13:5.

If the Seventy Weeks has been fulfilled, then Revelation 13:5 still predicts a 42-month Great Tribulation and the arrival of the future antichrist!

Even so, come Lord Jesus!

**Prophecy Newsletter - For a gift of: \$22 per year (10 issues)  
\$ 35 for 2 years (20 issues) - Just circle newsletter (here) for a subscription**

***Make checks payable to:***

**NEW LIFE ASSEMBLY \* PO BOX 455 \* RUTHERFORD COLLEGE, NC 28671**

### CD Offers

- 1 Lake of Fire (*The Bible gives its precise location*)
- 2 The 70<sup>th</sup> Week (*3 ½ years of Tribulation – not 7*)
- 3 Chemtrails (*What are the white plumes in our skies?*)
- 4 In the Beginning (Were there two creations? – Was Adam the 1<sup>st</sup> Man?)
- 5 Dan shall be a serpent! (Will the Antichrist come from the tribe of Dan?)
- 6 The Spirits in Prison (Who are the spirits in prison?)
- 7 The Tower of Babel (What forbidden key did man discover at Babel?)
- 8 ♪When We All Get To Heaven?♪ (When do the Saints go to heaven?)
- 9 Hell – Gehenna – Lake of Fire - (What is the difference between the three?)
- 10 “Dust Shalt Thou Eat” (Is there a plan underway by the Cainites to destroy the seed of Adam?)
- 11 Mixing the Seed of Adam (The globalists’ goal is to destroy the seed of Adam as in Noah’s day – see how)
- 12 The Beasts of the Earth (Are genetic, hybrid monsters being created on earth right now?)
- 13 The Georgia Guidestones (What do they tell about the future of mankind & depopulation?)
- 14 Alien Invasion (How does the UFO enigma fit into Bible prophecy?)
- 15 America in Ezekiel 38? (Is America the subject of Ezekiel 38?)
- 16 He Shall Cause Craft To Prosper (“Secret Societies” & Antichrist Kingdom)
- 17 The New Jerusalem (Will we inherit mansions & walk on streets of gold?)
- 18 Alien Antichrist? (Will antichrist come from a 4<sup>th</sup> dimension?)
- 19 It Began in Eden (What was the sin? Who was the serpent?)
- 20 Was Adam the 1<sup>st</sup> Man on Earth? (Did the various races of mankind all descend from Adam?)
- 21 12 Tribes of Israel Today (Where are the tribes of Israel, other than Judah, located today?)
- 22 Daniel’s Clay Kingdom (From where will the 10 kings arise? Is America involved?)
- 23 Communist Manifesto (17 point plan for America’s future was drawn up in the 1800’s)
- 24 Questioning Tradition (What day did Jesus die & how long was He in the grave?)
- 25 The Globalist Plan For America (The plan for America was laid out long ago – How far along is it?)
- 26 I Was Hungry & You Fed Me (To whom was Jesus speaking in this oft debated passage?)
- 27 Your Gold & Silver is Cankered? (When will gold and silver collapse? The Bible gives the answer).
- 28 The Wrath of God (Tribulation – How Long – Not 7 Years? Wrath of God Begins When?)
- 29 The Christian Holocaust (The persecution of the Saints, around the globe and in America, has begun)
- 30 What Time Is It? (The Bible records a “time clock” for God’s dealings with man and it will soon run out)
- 31 The Final Jubilee? When? (When is the next Sabbatical and Jubilee (50<sup>th</sup>) Year?)
- 32 Ancient Prophecy For Today Unearthed (Why was this ancient artifact discovered recently?)
- 33 The earth shall reel to and fro (Earthquakes, famines, freak weather – Is man triggering them?)
- 34 The Right to Bear Arms (Did God give Christians the right to bear arms?)
- 35 The Establishment (Who and what is the Establishment or Deep State in today’s news?)
- 36 Man’s Attempt to Raise the Dead (Will man soon be able to raise the dead?)
- 37 A Thousand Years of Peace (The most critical age in the history of mankind – What is its purpose?)
- 38 The Great Tribulation – When? (See order blank on the back page for details)
- 39 Mark of the Beast (Did the ‘mark of the beast’ begin in Eden?)
- 40 The 2020’s – What May Transpire? (The most crucial year in America’s History)
- 41 **Do All Lives Matter?** (This is a printed booklet – Not a CD - \$12.00)

\$ 10 each or  
any 2 for \$ 18  
or any 3 for \$22



Circle the CD's that you desire

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21  
22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41



Make your checks payable to: **New Life Assembly** per the bank's request.

\*\*

\*\*\*\*\*

**CD's for a gift of \$10 ea. - any 2 for \$18 or 3 for \$22**

### An important word from Colin & Juanita

In October, 2024, I published a newsletter titled "Jesus Christ or Antichrist?" I realize that it was attacking tradition but I only want to know what the word of God says and not necessarily follow the leader unless it is scriptural. It stirred up a storm that I was not expecting! Although I know there are those out there that likely disagreed (although I haven't heard from that segment yet), I got a response from some folks wanting to know how I came up with that particular view. Some have promised to spread it far and wide since they have contact with prophecy teachers and ministries much larger than mine.

The part that I wrote concerning the Roman general Titus and the "people of the prince" is something I have taught for many years even though I do not know of any minister anywhere that teaches this particular view. I came up with this view I feel with the help of the Holy Spirit by studying God's word along with my Hebrew study helps. I have taught this particular view since the early 1980's to my small congregation and I even published it in my End Time Newsletter over twenty years ago but evidently I did not make it clear enough and it did not have the effect at that time that it did this time. Maybe it is time for it to be revealed!

If my view of the 6,000 years for man this side of the Millennium is correct, there is likely not enough time for a seven year tribulation but time will tell.

Since I began writing a newsletter in June, 1979 I have sought to teach scripture strictly from the inspired Word of God by comparing scripture with scripture. That reasoning has led me to many non-traditional conclusions through the years as you know. I have never claimed to have all the answers and as I study more and more the less I think I know. I have changed views numerous times as I learn more and am not ashamed of doing so. Crow doesn't taste that bad once you get a taste for it. If I study (2 Tim. 2:15) and never change and opinion then I must have learned it all when I was born again.

Another reason that I am sending out a similar message (but with some additions and corrections) on Daniel's 70 Weeks is because I made several errors in the last newsletter that I wanted to correct. Thankfully a long time friend of this ministry pointed out several errors to me (and I am very thankful) although he was in no way critical of my view but seemed to accept it. I would like to blame my errors on my wife (just kidding) but she has been having some heart problems recently (just came out of the hospital), and I must have had my mind elsewhere. Please pray for my wife of almost sixty years (come November 28, 2024 if God permits). She is scheduled to go to Baptist Hospital in Winston Salem next week (Wake Forest Hospital) for tests to see what they can do about her heart condition. The doctor has said that it may be open-heart surgery but he is not sure. She had a heart-valve put in a few years ago and a pacemaker put in later. Yet, she is walking about (but getting very tired) and helped me to send out this newsletter and she still runs the office chores. She needs your prayers.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City \_\_\_\_\_ State & Zip: \_\_\_\_\_