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That's Why He's Called Antichrist!

The following article contains an excerpt from *A Commentary on the Book of Daniel* written by the Church Father Hippolytus (A.D. 170–236). Hippolytus was a third-generation spiritual descendant of the Apostle John, who wrote the Book of Revelation. Only two other Christian leaders—Polycarp and Irenæus—stood in the lineage between Hippolytus and John. Therefore, one should pay close attention to what he has to say about the Book of Revelation and the visions in the Book of Daniel, since Revelation seems to explain much that appears for the first time in Daniel.

As you read what Hippolytus has written, keep in mind that Satan had already successfully blended *The Apostolic Teaching* with concepts derived by philosophical

speculation during the time of the Gnostic controversy (A.D. 135–160). By the time Church leaders realized Gnostic teaching had created a crisis, even they could not always distinguish between true and false teaching. (See “Gnostic Beliefs and Early Church Teaching,” *The Voice of Elijah*, October 1991.) Moreover, after the Gnostic crisis, speculation became increasingly more common even among Church leaders. Consequently, false teaching had, by the time of Hippolytus, thoroughly contaminated *The Apostolic Teaching*.

One can be fairly certain that Hippolytus received most of the Truth of *The Apostolic Teaching* that he understood from the Apostle John through the agency of Polycarp and Irenæus. But by Hippolytus' day, speculative theology

was the norm for many Church leaders. Origen of Alexandria was already vigorously arguing that the *meaning* of the Scriptures could be attained through allegorical interpretation. (See future volumes in *The Mystery of Scripture*.) Yet, in spite of all that, much of the Truth remains in the writings of Hippolytus. That is a tribute to the man and his spiritual forebearers.

In the excerpt that follows, I have bolded those statements one should read carefully, and I have also made a few comments as I deemed necessary to point out salient facts or obvious errors. I have tried to keep those comments to a minimum. The accuracy of details in Hippolytus' work is uneven, however, so one shouldn't try to build on specific statements without first verifying their accuracy.

Taken as a whole, Hippolytus' understanding of Daniel's message speaks for itself. The commentary follows; so get out your Bible and turn to Daniel 7. However, you might want to read Daniel 7–12 and the “Questions & Answers” column in this issue before you begin studying his commentary. As you read, you might find the chart on pages 6–7 helpful as well.

Daniel 7

In speaking of a “lioness from the sea,” [Dan. 7:3–4] he meant the rising of the kingdom of Babylon, and that this was the “golden head of the image.”

[COMMENT: Here Hippolytus refers back to the vision given in Daniel 2. He views that vision as parallel to the one in Daniel 7. (Cf. Dan. 2:32.) He discusses the correspondence between the two images more fully below. See *That's Why He's Called Antichrist!* on Page 3

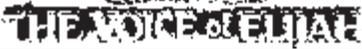
The Final Days

When the Trumpet Sounds

The *parabolic image* of rain is one of the most fundamental prophetic images to be found in all the Old Testament. The Prophets used it to mock the Canaanite worship of the storm-god Baal. The Canaanites believed Baal appeared in the clouds that brought the *Early* and the *Latter Rain* that watered the crops they planted in the soil of Palestine. However, they had a “mystery” theology in which Baal was not only the *rain* that watered the earth, he was also somehow the *grain* they planted in it.

Baal effected his own resurrection by “riding on the clouds” as the rain that watered the seed they had planted. That seed, through the agency of the water that fell as rain, would sprout when the deceased Baal began the process of his annual resurrection. When the grain was fully ripe, the farmers harvested seed grain and stored it in a safe place to harbor the living god, thus becoming part of the “secret” means by which Baal—the fresh water rain—survived his “death” in the salt water ocean. According to the Canaanites' theology, each time they ate unleavened bread made from the grain, they were partaking of the pure essence of the god.

See *When the Trumpet* on Page 21



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emphasis of the author.

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Consider this scenario: A leader of Israel brings that nation to the international forefront as a pre-eminent world power. He performs signs and wonders that are hailed by all as the supernatural work of

God. Before you know it, many believe him to be Jesus Christ. They begin saying Jesus has returned as He said He would and has been accepted by the Jews as their messiah. All Israel has been saved as Paul said they would be in the Book of Romans. Furthermore, the individual's behavior is exemplary. He is kind, benevolent, and apparently all-knowing. In short, he emulates the characteristics of Jesus Christ in every way. Suddenly, you are being pressured by other Christians to acknowledge this person as Jesus Christ and make a pilgrimage to Jerusalem to pay homage. What will you do? Your response is sure to have eternal implications. What if he isn't Jesus Christ? What if He is? How would you know for sure?

If the understanding of the Early Church Father Hippolytus is correct, that far-fetched scenario could soon come to pass. I don't know about you, but I personally want to make sure I understand the message of the Scriptures so that I can make an informed decision, one that will result in receiving God's reward—eternity in His presence.

Even if that were not to happen, what could be more important than a study of God's Word to prepare for other decisions we're certain to have to make in the days to come? I believe the things that I, like you, have learned from the articles in this newsletter and the first volume of *The Resurrection Theology Series—Not All Israel Is Israel*—have contributed to my goal of an accurate understanding of the Gospel message.

Reader's Input

We publish *The Voice of Elijah* four times a year. Our ministry in this endeavor is to prepare True Believers for the soon Return of Jesus Christ. To help us present the necessary information in the clearest possible way, we sent out a questionnaire with January's issue of *The Voice of Elijah*. We were looking for specific input to help us produce a more readable newsletter. We received several helpful suggestions. Here are some responses that come under the heading of "general encouragement":

"It takes me awhile to get through each newsletter. Usually I skim an article and go back and read and study more carefully those that interest me. There is depth to most of the articles which does not allow for easy reading, but I like the challenge of study and additional knowledge."

"You write it, I'll read it."

"Keep it up. Truth will set us free . . . We know you're on course of the Holy Ghost."

"I am eager to get more of The Teaching. I particularly like learning about the parabolic images."

"I think this is a very important publication—I go back from time to time to reread the articles. Thank you very much."

"Great publication! Keep boldly proclaiming the Gospel. Do not be discouraged by letters from those who are seeking a 'fast food' Gospel."

Some of you told us you had trouble with the layout. One reader put it like this:

"I don't like skipping around in the pages—but like the Lord said, 'seek and ye shall find.'"

So, beginning with this issue, we have tried to simplify the layout of the newsletter.

We fully intended to “lighten up” the content of this issue as well. As we said in the January issue, we thought the in-depth approach could be reserved for the books in The Resurrection Theology Series. However, as you’ll see in this issue, it’s not easy to treat some topics “lightly.”

Your Questions

We also received requests for articles on different aspects of *The Teaching*. You asked for just about everything, from more articles on holiness to an article on the feasts of Israel. Be patient. In time we will cover them all. This issue was originally supposed to include another article on holiness. Instead, it has one on the feasts of Israel. One reader asked a single question that provided the catalyst for the change in the subject matter of this issue:

“... do all of the actions of Antiochus Epiphanes in Daniel 11 foreshadow the exact actions of Antichrist’s future reign?”

Most of this issue is in response to the query from that one reader. Thanks, Allen.

Moving On

We value your continued input. This ministry exists to serve True Believers—those who seek to prepare themselves for the soon Return of Jesus Christ. If you whole-heartedly, and with honest heart, seek to know and understand the Old Testament Gospel of Jesus Christ, we are nothing more than your servants, seeking to provide the required food for all God’s Children—the House of God—in these Last Days, “at the proper time.” I trust you will agree this is, in these days, a unique source of sumptuous fare. Enjoy. But if you desire something specific, let us know. We’re here to serve. Special orders and *a la carte* are sometimes the most tasty. I believe this issue is a prime example.

We particularly want to hear from more of you who have read *Not All Israel Is Israel*. Tell us what you gained from reading the book. Share your questions and criticisms with us—especially your criticism concerning things not clearly stated. A revised edition is always possible. From responses we have received thus far we can tell some of you have already anticipated the subject matter covered in the next two volumes of the series. Again, be patient. Those two volumes will answer questions you may never have thought to ask. But by sending us the questions you do have, you will certainly help us answer those.

We are also requesting your greater involvement in this ministry. Through your generous contributions, we are able to reach many more Believers much more quickly. Consider whether others might also benefit from what you’ve learned by reading ***The Voice of Elijah*** and other publications from The Elijah Project. Have they broadened your understanding of the Scriptures? Would you like to see others benefit as you have? Please contribute as you feel God would have you.

For those who live in the Dallas/Ft. Worth area, our Sunday radio program on 1170 AM, KPBC, has changed from 10:15 A.M. to 1:30 P.M. Also, if you might be interested in attending a seminar in the future, let us know. We will keep you posted as to future times and places. Meanwhile, pray that God’s work might be accomplished quickly so that Jesus can return for His Own, and we can all go home.

Michael A. Long

That’s Why He’s Called Antichrist!

From Page 1

low.] And in speaking of its “eagle wings,” he meant that king Nebuchadnezzar was exalted, and that his glory was lifted up against God.

Then he says “its wings were plucked off,” i.e., that his glory was destroyed; for he was driven out of his kingdom. And the words, “A man’s heart was given it, and it was made to stand upon the feet of a man,” mean that he came to himself again, and recognised that he was but a man, and gave the glory to God.

Then after the lioness he sees a second beast, “like a bear” [Dan. 7:5] which signified the Persians. For after the Babylonians the Persians obtained the power. And in saying that “it had three ribs in its mouth,” he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold.

Then comes the third beast, “a leopard,” [Dan. 7:6] which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast “had four wings of a fowl, and four heads,” he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts.

Then he says,

“The fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass.”

[Daniel 7:7]

Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? “for,” says he, “its legs are of iron.” [Dan. 2:33]

After this, then, what remains, beloved, but the toes of the feet of the image, in which “part shall be of iron and part of clay mixed together?” [Dan. 2:41] By the toes of the feet he meant, mystically, the ten kings that rise out of that kingdom.

As Daniel says, “I considered the beast; and, lo, (there were) ten horns behind,

among which shall come up another little horn springing from them;” by which none other is meant than **the antichrist that is to rise; and he shall set up the kingdom of Judah.**

And in saying that “three horns” were “plucked up by the roots” by this one, he indicates the three kings of Egypt, Libya, and Ethiopia, whom this one will slay in the array of war. And **when he has conquered all, he will prove himself a terrible and savage tyrant and will cause tribulation and persecution to the saints, exalting himself against them.**

[COMMENT: Hippolytus understands the Antichrist will establish “the kingdom of Judah” before waging war to defeat Egypt, Libya, and Ethiopia. He will then seek to assassinate Believers (“saints”) the world over. Hippolytus has taken this information from Daniel 11:43–44. See his discussion on that passage below.]

And after him, it remains that “the stone” shall come from heaven which “smote the image” and shivered it, and subverted all the kingdoms, and gave the kingdom to the saints of the Most High. This “became a great mountain, and filled the whole earth.”

[COMMENT: Here Hippolytus begins his detailed comparison of the vision in Daniel 2 with the one in Daniel 7.]

As these things, then, are destined to come to pass, and as the toes of the image turn out to be democracies, and the ten horns of the beast are distributed among ten kings, let us look at what is before us more carefully, and scan it, as it were, with open eye.

The “golden head of the image” is identical with the “lioness,” by which the Babylonians were represented. “The golden shoulders and the arms of silver” are the same with the “bear,” by which the Persians and Medes are meant. “The belly and thighs of brass” are the “leopard,” by which the Greeks who ruled from Alexander onwards are intended.

The “legs of iron” are the “dreadful and terrible beast,” by which the Romans who hold the empire now are meant. The “toes of clay and iron” are the “ten horns” which are to be. The “one other little horn springing up in their midst” is the antichrist. The stone that “smites the image and breaks it in pieces,” and that filled the whole earth, is Christ, who comes from heaven and brings judgment on the world.

[COMMENT: What follows now is speculation as to *God’s Eternal Calendar of*

Events. (See “When the Trumpet Sounds,” in this issue.) It clearly is not part of what the Apostle John taught. Either an unknown author has inserted his own interpretation into this commentary, or Hippolytus slipped in a bit of speculation of his own. This is the type of speculative interpretation that infiltrated the Church through the Gnostics. It eventually became widespread and completely corrupted *The Apostolic Teaching.* (See “Gnostic Beliefs and Early Church Teaching,” *The Voice of Elijah*, October 1991.) I have bolded those items that have some *significance.* The rest is speculation, more or less.]

But that we may not leave our subject at this point undemonstrated, we are obliged to discuss the matter of the times, of which a man should not speak hastily, because they are a light to him. For as **the times are noted from the foundation of the world, and reckoned from Adam,** they set clearly before us the matter with which our inquiry deals.

For the first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and He suffered in the thirty-third year. And **6,000 years must needs be accomplished, in order that the Sabbath may come,** the rest, the holy day “on which God rested from all His works.”

For **the Sabbath is the type and emblem of the future kingdom of the saints,** when they “shall reign with Christ,” when He comes from heaven, as John says in his Apocalypse: for “a day with the Lord is as a thousand years.” [Ps. 90:4] Since, then, in SIX days God made all things, it follows that 6,000 years must be fulfilled. And they are not yet fulfilled, as John says: “five are fallen; one is,” that is, the sixth; “the other is not yet come.” [Rev. 17:10]

In mentioning the “other,” moreover, he specifies the seventh, in which there is rest. But someone may be ready to say, “How will you prove to me that the Saviour was born in the year 5500?” Learn that easily, O man; for **the things that took place of old in the wilderness, under Moses, in the case of the tabernacle, were constituted types and emblems of spiritual mysteries,** in order that, when the truth came in Christ in these last days, you might be able to perceive that these things were fulfilled.

For He says to him, “And thou shalt make the ark of imperishable wood, and shalt overlay it with pure gold within and without; and thou shalt make the length of it two cubits

and a half, and the breadth thereof one cubit and a half and a cubit and a half the height;” [Ex. 25:10] which measures, when summed up together, make five cubits and a half, so that the 5,500 years might be signified thereby.

At that time, then, the Saviour appeared and showed His own body to the world, (born) of the Virgin, who was the “ark overlaid with pure gold,” with the Word within and the Holy Spirit without; so that the truth is demonstrated, and the “ark” made manifest. From the birth of Christ, then, we must reckon the 500 years that remain to make up the 6,000 and thus the end shall be.

And that the Saviour appeared in the world, bearing the imperishable ark, His own body, at a time which was the fifth and half, John declares: “Now it was the sixth hour,” [Rev. 19:10] he says, intimating by that, one-half of the day. But a day with the Lord is 1000 years; and the half of that, therefore, is 500 years.

For it was not meet that He should appear earlier, for the burden of the law still endured, nor yet when the sixth day was fulfilled (for the baptism is changed), but on the fifth and half, in order that in the remaining half time the gospel might be preached to the whole world, and that when the sixth day was completed He might end the present life.

Since, then, the Persians held the mastery for 330 years, and after them the Greeks, who were yet more glorious, held it for 300 years, of necessity the fourth beast, as being strong and mightier than all that were before it, will reign 500 years.

[COMMENT: Here the allegorical interpolation ends and we find a succinct summary of the Truth Hippolytus understood clearly.]

When the times are fulfilled, and the ten horns spring from the beast in the last (times), then Antichrist will appear among them. When he makes war against the saints, and persecutes them, then may we expect the manifestation of the Lord from heaven.

Daniel 8

The prophet having thus instructed us with all exactness as to the certainty of the things that are to be, broke off from his present subject, and passed again to the kingdom of the Persians and Greeks, recounting to us another vision which took place, and was ful-

filled in its proper time; in order that, by establishing our belief in this, he might be able to present us to God as readier believers in the things that are to be.

Accordingly, what he had narrated in the first vision, he again recounts in detail for the edification of the faithful. For by the “ram pushing westward, and northward, and southward,” [Dan. 8:4] he means Darius, the king of the Persians, who overcame all the nations; “for,” says he, “these beasts shall not stand before him.”

And by the “he-goat that came from the west,” [Dan. 8:5] he means Alexander the Macedonian, the king of the Greeks; and in that he “came against that very ram, and was moved with choler, and smote him upon the face, and shivered him, and cast him upon the ground, and stamped upon him” [Dan. 8:7]. This expresses just what has happened.

For Alexander waged war against Darius, and overcame him, and made himself master of the whole sovereignty, after routing and destroying his camp. Then, after the exaltation of the he-goat, his horn—the great one, namely—was broken; and there arose four horns under it, toward the four winds of heaven.

For, when Alexander had made himself master of all the land of Persia, and had reduced its people into subjection, he thereupon died, after dividing his kingdom into four principalities, as has been shown above.

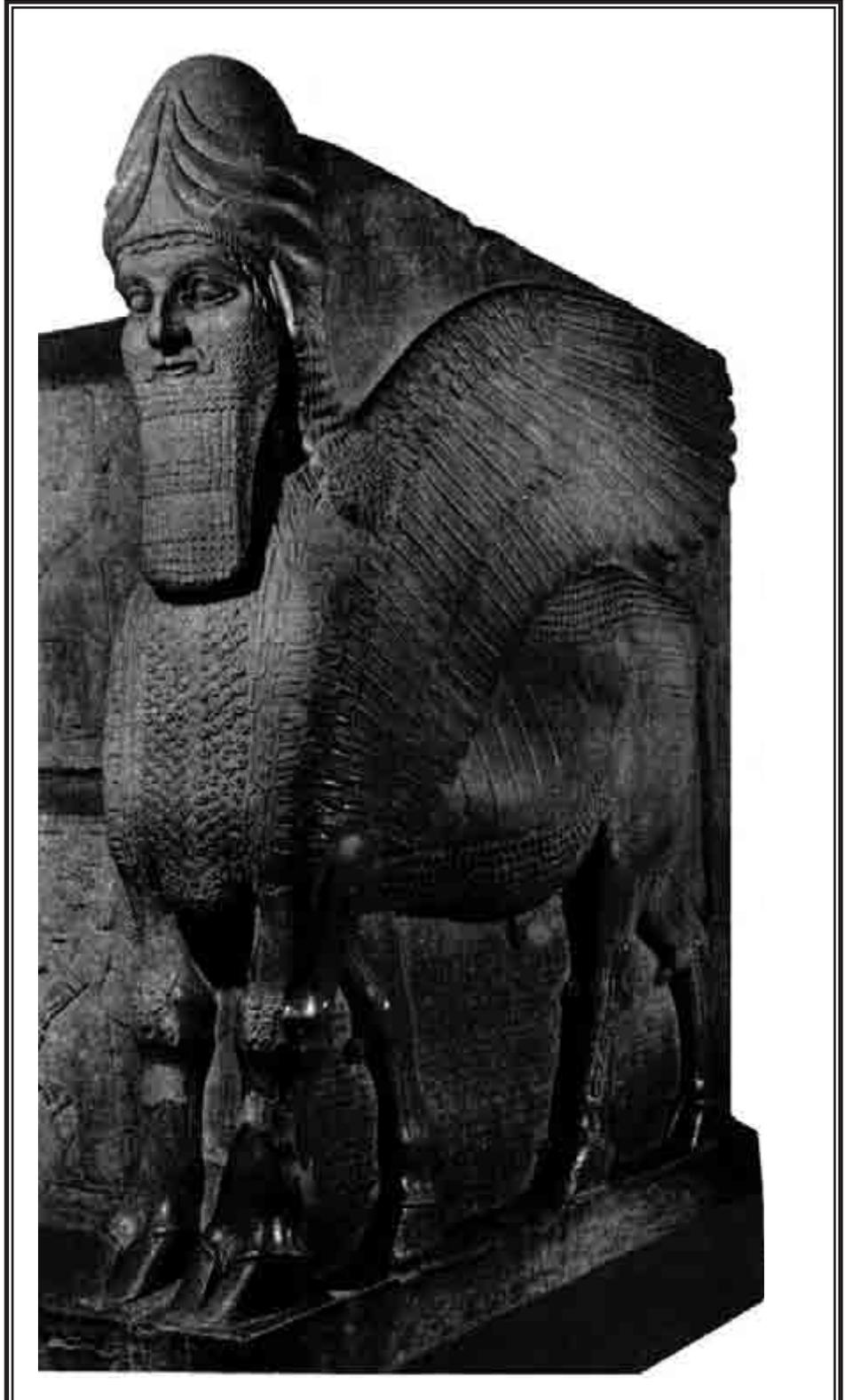
And from that time “one horn was exalted, and waxed great, even to the power of heaven; and by him the sacrifice,” he says, “was disturbed, and righteousness cast down to the ground.”

[Daniel 8:9–12]

[COMMENT: Notice Hippolytus has substituted “righteousness” for “truth.” The Early Church Fathers are apt to do this because they understood righteousness comes through belief in the Truth.]

For Antiochus arose, surnamed Epiphanes, who was of the line of Alexander. And after he had reigned in Syria, and brought under him all Egypt, he went up to Jerusalem, and entered the sanctuary, and seized all the treasures in the house of the Lord, and the golden candlestick, and the table, and the altar, and made a great slaughter in the land; even as it is written:

“And the sanctuary shall be trodden under foot, unto evening and unto morn-



The *parabolic imagery* of the Prophets, including the imagery found in the visions of Daniel, comes from a variety of sources. All of the *imagery*, in one way or another, points to the symbols of the ancient polytheistic religions of the nations surrounding Israel. The winged man-bull above is a curious example of how the ancients, in this case the Assyrians, used symbols to convey *meaning*. The wings indicate the creature is a supernatural being, capable of traversing great distances quickly. The hat with three horns curving up to the front from either side signify divine royalty. The bull body symbolizes the power of the supreme god of the pantheon. The long beard conveys the idea of divine wisdom. Massive stone reliefs like the one above have been discovered guarding the entrances to Assyrian palaces and temples. A part of their function was to remind the viewer that the divine inhabitant of the palace or temple was a wise, all-powerful being.

ing, a thousand and three hundred days.”

[Daniel 8:13–14]

[COMMENT: Note the discrepancy in the number in this quotation of the text of Daniel. Hippolytus may have been mentally dividing 2300 sacrifices by two sacrifices per day—the evening and morning sacrifices—and thus misquoted the text.]

For it happened that the sanctuary remained desolate during that period, three years and a half, that the thousand and three hundred days might be fulfilled; until Judas Maccabæus arose after the death of his father Matthias, and withstood him, and destroyed the encampment of Antiochus, and delivered the city, and recovered the sanctuary and restored it in strict accordance with the law.

Daniel 9

Since, then, the angel Gabriel also recounted these things to the prophet, as they have been understood by us, as they have also taken place, and as they have been all clearly described in the books of the Maccabees, let us see further what he says on the other

weeks. For when he read the book of Jeremiah the prophet, in which it was written that the sanctuary would be desolate seventy years, he made confession with fastings and supplications, and prayed that the people might return sooner from their captivity to the city Jerusalem. Thus, then, he speaks in his account:

“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was king over the realm of the Chaldeans, I Daniel understood in the books the number of the years, as the word of the LORD had come to Jeremiah the prophet, for the accomplishment of the desolation of Jerusalem in seventy years,”

[Daniel 9:1 ff.]

etc. After his confession and supplication, the angel says to him, “Thou art a man greatly beloved” for thou desirest to see things of which thou shalt be informed by me; and in their own time these things will be fulfilled; and he touched me, saying,

“Seventy weeks are determined upon thy people, and upon the holy city, to seal up sins and to blot out transgres-

sions, and to seal up vision and prophet, and to anoint the Most Holy; and thou shalt know and understand, that from the going forth of words for the answer, and for the building of Jerusalem, unto Christ the Prince, shall be seven weeks, and threescore and two weeks.”

[Daniel 9:24–25]

[COMMENT: Here Hippolytus launches into an explanation of the chronology involved in calculating Daniel’s Seventy Weeks of Years. His explanation should not be dismissed lightly. It may explain the division of the seventy weeks into three segments divided by indefinite gaps of time. The most prevalent reckoning today begins from the time of Nehemiah, around 445 B.C. However the time is reckoned, the death of Jesus Christ at the end of the sixty-two weeks is clear: “Messiah will be cut off . . .” (See *Not All Israel Is Israel*, pp. 199–200, note 16.)]

Having mentioned therefore seventy weeks, and having divided them into two parts, in order that what was spoken by him to the prophet might be better understood, he proceeds thus, “Unto Christ the Prince shall be seven weeks,” which make forty-nine

The Visions of Daniel and

	<u>Daniel 2</u>	<u>Daniel 7</u>	<u>Daniel 8</u>
KINGDOM/King:	Great Statue	Four Great Beasts	Ram & He-Goat
BABYLONIAN ←	Golden Head	Lion w/Eagle’s Wings	
PERSIAN ←	Silver Chest and Arms	Bear w/Ribs in Teeth	
Darius ←			Ram (Darius)
GREEK ←	Belly & Thighs of Bronze	Leopard w/Four Wings & Heads	
Alexander The Great ←			He-Goat (Alexander the Great)
Four Greek Kingdoms ←		(Four Wings & Heads)	Four Conspicuous Horns
Antiochus Epiphanes ←			Small Horn (Antiochus Epiphanes)
ROMAN ←	Legs of Iron	Fourth Beast w/Iron Teeth	
FINAL TEN NATIONS ←	Feet & Toes of Iron & Clay	Ten Horns of Fourth Beast	
Antichrist ←		Little Horn of Fourth Beast	

years. It was in the twenty-first year that Daniel saw these things in Babylon. Hence, the forty-nine years added to the twenty-one, make up the seventy years, of which the blessed Jeremiah spake:

“The sanctuary shall be desolate seventy years from the captivity that befell them under Nebuchadnezzar; and after these things the people will return, and sacrifice and offering will be presented, when Christ is their Prince.”
[Jeremiah 25:11 —paraphrase]

Now of what Christ does he speak, but of Jesus the son of Josedech, [Zech. 6:11] who returned at that time along with the people, and offered sacrifice according to the law, in the seventieth year, when the sanctuary was built? For all the kings and priests were styled Christs because they were anointed with the holy oil, which Moses of old prepared.

These, then, bore the name of the Lord in their own persons, showing aforetime the type, and presenting the image until the perfect King and Priest appeared from heaven, who alone did the will of the Father; as also it is written in Kings: “And I will raise me up a faithful priest, that shall do all things according to my heart.” [1 Sam. 2:35]

In order, then, to show the time when He is to come whom the blessed Daniel desired to see, he says, “And after seven weeks there are other threescore and two weeks,” which period embraces the space of 434 years.

For after the return of the people from Babylon under the leadership of Jesus the son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel, of the tribe of David, there were 434 years unto the coming of Christ, in order that the Priest of priests might be manifested in the world, and that He who taketh away the sins of the world might be evidently set forth, as John speaks concerning Him: “Behold the Lamb of God, that taketh away the sin of the world!” [Jn. 1:29]

And in like manner Gabriel says: “To blot out transgressions, and make reconciliation for sins.” But who has blotted out our transgressions? Paul the apostle teaches us, saying, “He is our peace who made both one;” [Eph. 2:14] and then, “Blotting out the handwriting of sins that was against us.” [Col. 2:14]

That transgressions, therefore, are blotted out, and that reconciliation is made for sins, is shown by this. But who are they who

have reconciliation made for their sins, but they who believe on His name, and propitiate His countenance by good works?

And that after the return of the people from Babylon there was a space of 434 years, until the time of the birth of Christ, may be easily understood. For, since the first covenant was given to the children of Israel after a period of 434 years, it follows that the second covenant also should be defined by the same space of time, in order that it might be expected by the people and easily recognised by the faithful.

[COMMENT: Note the discrepancy with Exodus 12:40 where 430 years are mentioned. Also, Hippolytus seems to understand the sixty-two weeks end with the birth of Christ. However, his statements concerning the New Covenant reveal he lacks crucial bits of *The Teaching*. God ratified the New Covenant with Jesus Christ at His baptism and with Believers at His death. Therefore, we must assume specific details of *The Teaching* regarding the Seventy Weeks had been corrupted by Hippolytus’ time.]

And for this reason Gabriel says: “And to anoint the Most Holy.” And the Most Holy is none else but the Son of God alone, who, when He came and manifested Himself, said

the Book of Revelation

Daniel 9

Seventy Weeks

Seven Weeks of Years

Sixty-Two Weeks of Years

Final Week of Years

Daniel 11–12

Historical Details

“Three more kings ...” (v. 2)

“A fourth ...” (v. 2)

“a mighty king ...” (v. 3)

“his kingdom ... parcelled out ...” (v. 4)

“a despicable person ...” (v. 21)

“king will do as he pleases ...” (v. 36)
“Those who have insight ...” (12:10)

Revelation 8–11

The Seventh Seal

“They have as king ...” (Rev. 9:11)
“My two witnesses ... twelve hundred sixty days...” (Rev. 11:3)

— *Unmentioned span of time* —

to them, "The Spirit of the Lord is upon me, because He has anointed me;" [Isa. 61:1; Lk. 4:18] and so forth.

Whosoever, therefore, believed on the heavenly Priest, were cleansed by that same Priest, and their sins were blotted out. And whosoever believed not on Him, despising Him as a man, had their sins sealed, as those which could not be taken away; whence the angel, foreseeing that not all should believe on Him, said, "To finish sins, and to seal up sins." For as many as continued to disbelieve Him, even to the end, had their sins not finished, but sealed to be kept for judgment. But as many as will believe on Him as One able to remit sins, have their sins blotted out.

Wherefore he says: "And to seal up vision and prophet." For when He came who is the fulfilling of the law and of the prophets (for the law and the prophets were till John), **it was necessary that the things spoken by them should be confirmed (sealed), in order that at the coming of the Lord all things loosed should be brought to light, and that things bound of old should now be loosed by Him,** as the Lord said Himself to the rulers of the people when they were indignant at the cure on the Sabbath-day:

"Ye hypocrites, doth not each one of you loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed on the Sabbath-day?"

[Luke 13:15, 16]

Whomsoever, therefore, Satan bound in chains, these did the Lord on His coming loose from the bonds of death, having bound our strong adversary and delivered humanity. As also Isaiah says: "Then will He say to those in chains, Go forth; and to them that are in darkness, Show yourselves." [Isa. 49:9]

And that the things spoken of old by the law and the prophets were all sealed, and that they were unknown to men, Isaiah declares when he says:

"And they will deliver the book that is sealed to one that is learned, and will say to him, Read this; and he will say, I cannot read it, for it is sealed."

[Isaiah 29:11]

[COMMENT: Hippolytus has now begun explaining that the *meaning* of Scripture was sealed prior to the resurrection of Jesus and that

He "loosed" His Apostles by revealing it to them. (See "Jesus Talks About the Mystery," *The Voice of Elijah*, January 1991, and "Where Are Jesus' Disciples?" *The Voice of Elijah*, April 1991.) Hippolytus accurately understood that Isaiah's prophecy concerning the sealed book refers to the Scriptures. (See the book, *The Mystery of Scripture*.) He also understood the miracle of Jesus "loosing" the woman from an infirmity was a *parabolic pantomime* of how an accurate understanding of the Word of God "looses" the True Believer. However, we can easily see from what follows that his understanding of *The Teaching* falters here because he then, with faulty logic, applies the "loosing" to the sealed Scriptures rather than to Believers. That leads him to assume the vision of John recorded in Revelation 5:1 ff. had been fulfilled. Notice also that he believes the Church is the "key" that fulfills that vision. How that is he doesn't say. He seems to assume he is part of that process.]

It was meet and necessary that the things spoken of old by the prophets should be sealed to the unbelieving Pharisees, who thought that they understood the letter of the law, and be opened to the believing. The things, therefore, which of old were sealed, are now by the grace of God the Lord all open to the saints.

For He was Himself the perfect Seal, and the Church is the key: "He who openeth, and no man shutteth; and shutteth, and no man openeth," [Rev. 3:7] John says. And again, the same says:

"And I saw, on the right hand of Him that sat on the throne, a book written within and without, sealed with seven seals; and I saw an angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

[Revelation 5:1-2]

and so forth.

"And I beheld in the midst of the throne, and of the four beasts, a Lamb standing slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is

the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood."

[Revelation 5:6-9]

He took the book, therefore, and loosed it, in order that the things spoken concerning Him of old in secret, might now be proclaimed with boldness upon the house-tops. [Matt. 10:27]

[COMMENT: Note that Hippolytus is inconsistent in his use of terminology. The message of Scripture is "sealed" to the Pharisees and "open" to the saints. He did not understand that Scripture itself had not yet been "opened," but only an accurate understanding of its message had been given to the Apostles by revelation. Therefore, that understanding could be tainted by false teaching and, finally, lost altogether. (See "The Authority of Scripture," *The Voice of Elijah*, January 1991, and "The Protestant Confession: The Church Lost *The Teaching*," *The Voice of Elijah*, January 1992.) Hippolytus appears to have already fallen prey to the assumption common in our own time that, because Jesus had revealed the *meaning* of Scripture to His Apostles and, through their ministry, to the many Believers who understood at least some of that message, Scripture itself had been unsealed. Belief in that false teaching will be costly to those of our own time.]

For this reason, then, the angel says to Daniel, "Seal the words for the vision is until the end of the time." But to Christ it was not said "seal," but "loose" the things bound of old; in order that, by His grace, we might know the will of the Father, and believe upon Him whom He has sent for the salvation of men, Jesus our Lord.

He says, therefore, "They shall return, and the street shall be built, and the wall;" which in reality took place. For the people returned and built the city, and the temple, and the wall round about. Then he says:

"After threescore and two weeks the times will be fulfilled, and one week will make a covenant with many; and in the midst (half) of the week sacrifice and oblation will be removed, and in the temple will be the abomination of desolations."

(Daniel 9:27)

For when the threescore and two weeks are fulfilled, and Christ is come, and

the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elijah will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested, viz., Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations.

[COMMENT: Notice that Hippolytus considers the “abomination of desolation” to be Antichrist’s existence as a man in this realm. He is alluding to an incredible mystery of Scripture that is not easily explained. By his reference to the manifestation of the Antichrist “in the midst of” the week, he means the anointing of the Antichrist as king. Only after that event will Satan begin to manifest his true character, turning on the world with a vengeance.]

Daniel 10

These things being thus recounted, the prophet again describes another vision to us. For he had no other care save to be accurately instructed in all things that are to be, and to prove himself an instructor in such. He says then:

“In the third year of Cyrus king of Persia, a word was revealed unto Daniel, whose name was Belshazzar; and the word was true, and great power and understanding were given him in the vision. In those days, I Daniel was mourning three weeks of days. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three weeks of days were fulfilled.

[Daniel 10:1 ff.]

“On the fourth day of the first month I humbled myself,” says he, “one and twenty days,” praying to the living God, and asking of Him **the revelation of the mystery.**

[COMMENT: Compare this phrase with Paul’s statements in Romans 16:25 and Ephesians 3:3. See also *Not All Israel Is Israel*, p. 203 ff., and *The Mystery of Scripture*.]

And the Father in truth heard me, and sent His own Word, to show what should happen by Him. And that took place, indeed, by the great river. For it was meet that the Son should be manifested there, where also He was to remove sins.

“And I lifted up mine eyes,” he says, “and, behold, a man clothed in linen.” [Dan.

10:5] In the first vision he says, “Behold, the angel Gabriel (was) sent.” [Dan. 8:16] Here, however, it is not so; but he sees the Lord, not yet indeed as perfect man, but with the appearance and form of man, as he says: “And, behold, a man clothed in linen.”

For in being clothed in a various-coloured coat, he indicated mystically the variety of the graces of our calling. For the priestly coat was made up of different colours, as various nations waited for Christ’s coming, in order that we might be made up (as one body) of many colours. “And his loins were girded with the gold of Ophaz.” [Dan. 10:5]

Now the word “Ophaz,” which is a word transferred from Hebrew to Greek, denotes pure gold. With a pure girdle, therefore, he was girded round the loins. For the Word was to bear us all, binding us like a girdle round His body, in His own love. The complete body was His, but we are members in His body, united together, and sustained by the Word Himself.

“And his body was like Tharses.” [Dan. 10:6] Now “Tharses,” by interpretation, is “Ethiopians.” For that it would be difficult to recognize Him, the prophet had thus already announced beforehand, intimating that He would be manifested in the flesh in the world, but that many would find it difficult to recognize Him.

“And his face as lightning, and his eyes as lamps of fire;” [Dan. 10:6] for it was meet that the fiery and judicial power of the Word should be signified aforetime, in the exercise of which He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.

He added also these words: “And his arms and his feet like polished brass;” [Dan. 10:6] to denote the first calling of men, and the second calling like unto it, viz., of the Gentiles.

“For the last shall be as the first; for I will set thy rulers as at the beginning, and thy leaders as before. And His voice was as the voice of a great multitude.”
[Revelation 19:6]

For all we who believe on Him in these days utter things oracular, as speaking by His mouth the things appointed by Him. And after a little He says to him:

“Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia. But I will show thee that which is noted in the Scripture of

truth: and there is none that holdeth with me in these things but Michael your prince, and I left him there. For from the day that thou didst give thy countenance to be afflicted before the Lord thy God, thy prayer was heard, and I was sent to fight with the prince of Persia:” for a certain counsel was formed not to send the people away: “that therefore thy prayer might be speedily granted, I withstood him, and left Michael there.”
[Daniel 10:12 ff.]

And who was he that spake, but the angel who was given to the people, as he says in the law of Moses: “I will not go with you, because the people is stiff-necked; but my angel shall go before along with you?” [Ex. 33:2–5] This (angel) withstood Moses at the inn, when he was bringing the child uncircumcised into Egypt. For it was not allowed Moses, who was the elder (or legate) and mediator of the law, and who proclaimed the covenant of the fathers, to introduce a child uncircumcised, lest he should be deemed a false prophet and deceiver by the people. “And now,” says he, “will I show the truth to thee.” Could the Truth have shown anything else but the truth?

Daniel 11

He says therefore to him;

“Behold, there shall stand up three kings in Persia: and the fourth shall be far richer than they all; and when he has got possession of his riches, he shall stand up against all the realms of Greece. And a mighty king shall stand up, and shall rule with great dominion, and do according to his will; and when his kingdom stands, it shall be broken, and shall be divided toward the four winds of heaven.” [Daniel 11:2–4]

These things we have already discussed above, when we discoursed upon the four beasts [Dan. 7]. But since Scripture now again sets them forth explicitly, we must also discourse upon them a second time, that we may not leave Scripture unused and unexplained.

“There shall stand up yet three kings,” he says, “in Persia; and the fourth shall be far richer than they all.” This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled.

“And the fourth shall be far richer than they all.” Who is that but Darius, who reigned and made himself glorious, —who was rich, and assailed all the realms of Greece? Against him rose Alexander of Macedon, who destroyed his kingdom; and after he had reduced the Persians, his own kingdom was divided toward the four winds of heaven. For Alexander at his death divided his kingdom into four principalities.

“And a king shall stand up, and shall enter into the fortress of the king of Egypt.”
[Daniel 11:21–24]

For Antiochus became king of Syria. He held the sovereignty in the 107th year of the kingdom of the Greeks. And in those same times indeed he made war against Ptolemy king of Egypt, and conquered him, and won the power.

On returning from Egypt he went up to Jerusalem, in the 103d year, and carrying off with him all the treasures of the Lord’s house, he marched to Antioch. And after two years of days the king sent his raiser of taxes into the cities of Judea, **to compel the Jews to forsake the laws of their fathers, and submit to the decrees of the king.**

And he came, and tried to compel them, saying, “Come forth, and do the commandment of the king, and ye shall live.” But they said, “We will not come forth, neither will we do the king’s commandment; we will die in our innocency: and he slew of them a thousand souls.”

[COMMENT: 1 Macc. 2:33. These were the founders of the Jewish sect of the Essenes. The Pharisees split off from them because of this disaster.]

The things, therefore, which were spoken to the blessed Daniel are fulfilled: “And my servants shall be afflicted, and shall fall by famine, and by sword, and by captivity.” [Dan. 11:33] Daniel, however, adds: “And they shall be holpen with a little help.” For at that time Matthias arose, and Judas Maccabæus, and helped them, and delivered them from the hand of the Greeks.

That therefore was fulfilled which was spoken in the Scripture. He proceeds then thus:

“And the (king’s) daughter of the South shall come to the king of the North to make an agreement with him; and the arms of him that bringeth her shall not stand; and she, too, shall be smitten, and shall fall, and he that bringeth her.”
[Daniel 11:6]

For this was a certain Ptolemais, queen of Egypt. At that time indeed she went forth with her two sons, Ptolemy and Philometor, to make an agreement with Antiochus king of Syria; and when she came to Scythopolis, she was slain there. For he who brought her betrayed her. At that same time, the two brothers made war against each other, and Philometor was slain, and Ptolemy gained the power. War, then, was again made by Ptolemy against Antiochus, (and) Antiochus met him. For thus saith the Scripture:

“And the king of the South shall stand up against the king of the North, and her seed shall stand up against him.”
[Daniel 11:7]

And what seed but Ptolemy, who made war with Antiochus? And Antiochus having gone forth against him, and having failed to overcome him, had to flee, and returned to Antioch, and collected a larger host.

Ptolemy accordingly took his whole equipment, and carried it into Egypt. And the Scripture is fulfilled, as Daniel says: And he shall carry off into Egypt their gods, and their cast-works, and all their precious (vessels of) gold. [Dan. 11:8]

And after these things Antiochus went forth a second time to make war against him, and overcome Ptolemy. And after these events Antiochus commenced hostilities again against the children of Israel, and despatched one Nicanor with a large army to subdue the Jews, at the time when Judas, after the death of Matthias, ruled the people, and so forth, as is written in the Maccabees.

These events having taken place, the Scripture says again:

“And there shall stand up another king, and he shall prevail upon the earth; and the king of the South shall stand up, and he shall obtain his daughter to wife.”
[Daniel 11:17]

For it happened that there arose a certain Alexander son of Philip. He withstood Antiochus at that time, and made war upon him, and cut him off, and gained possession of the kingdom.

[COMMENT: For “Antiochus” in the text, read “Demetrius.”]

Then he sent to Ptolemy king of Egypt, saying, Give me thy daughter Cleopatra to wife. And he gave her to Alexander to wife. And thus the Scripture is fulfilled, when it says: “And he shall obtain his daughter to wife.” And it says further: “And he shall cor-

rupt her, and she shall not be his wife.” This also has been truly fulfilled.

For after Ptolemy had given him his daughter, he returned, and saw the mighty and glorious kingdom of Alexander. And coveting its possession, he spoke falsely to Alexander, as the Scripture says: “And the two kings shall speak lies at (one) table.” [Daniel 11:27] And, in sooth, Ptolemy be-took himself to Egypt, and collected a great army, and attacked the city at the time when Alexander had marched into Cilicia.

Ptolemy then invaded the country, and established garrisons throughout the cities; and on making himself master of Judea, set out for his daughter, and sent letters to Demetrius in the islands, saying, Come and meet me here, and I will give thee my daughter Cleopatra to wife, for Alexander has sought to kill me.

Demetrius came accordingly, and Ptolemy received him, and gave him her who had been destined for Alexander. Thus is fulfilled that which is written: “And he shall corrupt her, and she shall not be his wife.” Alexander was slain.

Then Ptolemy wore two crowns, that of Syria and that of Egypt, and died the third day after he had assumed them. Thus is fulfilled that which is written in Scripture: “And they shall not give him the glory of the kingdom.” For he died, and received not honor from all as king.

[COMMENT: Hippolytus accurately understood that the description of the Antichrist begins in Daniel 11:36.]

The prophet then, after thus recounting the things which have taken place already, and been fulfilled in their times, declares yet another mystery to us, while he points out the last times. For he says:

“And there shall rise up another shameless king; and he shall exalt himself above every god, and shall magnify himself, and shall speak marvellous things, and shall prosper till the indignation be accomplished;”
[Daniel 11:36 ff.]

and so forth.

“And these shall escape out of his hand, Edom, and Moab, and the chief (or principality) of the children of Ammon. And he shall stretch forth his hand upon the land; and the land of Egypt shall not escape. And he shall have power over the secret treasures of gold and silver, and over all the precious things of Egypt and

of the Libyans, and the Ethiopians in their strongholds.”

[Daniel 11:41–43]

Thus, then, does the prophet set forth these things concerning **the Antichrist, who shall be shameless, a war-maker, and despot, who, exalting himself above all kings and above every god, shall build the city of Jerusalem, and restore the sanctuary. Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ.**

He shall cut off the two witnesses and forerunners of Christ, who proclaim His glorious kingdom from heaven, as it is said:

“And I will give (power) unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”

[Revelation 11:3]

[COMMENT: Hippolytus has more to say concerning the ministry of the two witnesses, Elijah and Enoch, in his *Treatise on Christ and AntiChrist*.]

As also it was announced to Daniel: “And one week shall confirm a covenant with many; and in the midst of the week it shall be that the sacrifice and oblation shall be removed”—that the one week might be shown to be divided into two.

The two witnesses, then, shall preach three years and a half; and Antichrist shall make war upon the saints during the rest of the week, and desolate the world, that what is written may be fulfilled:

“And they shall make the abomination of desolation for a thousand two hundred and ninety days.”

[Daniel 12:11]

Daniel has spoken, therefore, of two abominations; the one of destruction, and the other of desolation. What is that of destruction, but that which Antiochus established there at the time? And what is that of desolation, but that which shall be universal when Antichrist comes?

“And there shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.”

[Daniel 11:41]

For these are they who ally themselves with him on account of their kinship, and first address him as king. Those of Edom are the

sons of Esau, who inhabit Mount Seir. And Moab and Ammon are they who are descended from his two daughters, as Isaiah also says:

“And they shall fly (extend themselves) in the ships of strangers, and they shall also plunder the sea; and those from the east, and from the west, and the north, shall give them honor: and the children of Ammon shall first obey them.”

[Isaiah 11:14]

He shall be proclaimed king by them, and shall be magnified by all, and shall prove himself an abomination of desolation to the world, and shall reign for a thousand two hundred and ninety days.

[COMMENT: Notice that Hippolytus accurately understands the worship of Satan incarnate in the flesh as the Antichrist to be the “abomination of desolation.” He explains elsewhere what he only alludes to here: that worship of God will all but cease when the Antichrist is recognized as the Messiah of Israel and crowned king in the middle of the final week. True Believers will do well to heed the words of Jesus recorded in Matthew 24:15–22 when they recognize the Antichrist has arrived. His assassins will come looking for those with insight because they alone can thwart his plan. As Matthew said: “Let the reader understand.” (Matt. 24:15)]

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;” for when the abomination cometh and makes war upon the saints, whosoever shall survive his days, and reach the forty-five days, while the other period of fifty days advances, to him the kingdom of heaven comes. Antichrist, indeed, enters even into part of the fifty days, but the saints shall inherit the kingdom along with Christ.

[COMMENT: Hippolytus is here referring to a sequence of events whose explanation is best left for some future time.]

Daniel 12

These things being thus narrated, Daniel proceeds:

“And behold, there stood two men, the one on this side of the bank of the river, and the other on that side; and they made answer to the man that stood upon the bank of the river, and said to him, How long shall it be to the end of these wonderful words which thou hast spoken? And I heard the man clothed in

linen, who was upon the water of the river; and he lifted up his right hand and his left hand into heaven, and sware by Him that liveth for ever, that it shall be for time, times, and an half; and they shall know all these things when the dispersion is accomplished.”

[Daniel 12:5–7]

Who, then, were the two men who stood on the bank of the river, but the law and the prophets? And who was he who stood upon the water, but He concerning whom they prophesied of old, who in the last times was to be borne witness to by the Father at the Jordan, and to be declared to the people boldly by John, “who wore the girdle of the scribe about his loins, and was clothed with a linen coat of various colours?”

These, therefore, interrogate Him knowing that to Him were given all government and power, in order to learn accurately of Him when He will bring the judgment on the world, and when the things spoken by Him will be fulfilled. And He, desiring by all means to convince them, lifted His right hand and His left hand to heaven, and sware by Him that liveth for ever.

Who is He that swore, and by whom sware He? Manifestly the Son by the Father, saying, The Father liveth for ever, but **in a time, and times, and an half, when the dispersion is accomplished, they shall know all these things.**

[COMMENT: By saying “they shall know all these things,” Hippolytus is referring to the “insight” into the mystery of the Old Testament Gospel granted True Believers immediately before and after the appearance of the Antichrist.]

By the stretching forth of His two hands He signified His passion; and by mentioning “a time, and times, and an half, when the dispersion is accomplished,” He indicated the three years and a half of Antichrist. For by “a time” He means a year, and by “times” two years, and by an “half time” half a year. These are the thousand two hundred and ninety days of which Daniel prophesied for the finishing of the passion, and the accomplishment of the dispersion when Antichrist comes. **In those days they shall know all these things.**

[COMMENT: Here Hippolytus again refers to the “insight” True Believers will have at the End of the Age. But here he specifically indicates “those who have insight” will have no doubt after the Antichrist begins his persecution of Believers in the middle of the week. He also appears to be alluding to Jeremiah

23:20 and 30:24. (See “The Forecast,” *The Voice of Elijah*, April 1991.) He has more to say concerning the granting of insight and the role of Elijah and Enoch in this regard in his *Treatise on Christ and AntiChrist*.]

And from the time of the removal of the continuous sacrifice there are also reckoned one thousand two hundred and ninety days. (Then) iniquity shall abound, as the Lord also says: “Because iniquity shall abound, the love of many shall wax cold.” And that divisions will arise when the falling away takes place, is without doubt, and when divisions arise, love is chilled. [Matt. 24:12]

[COMMENT: Here Hippolytus links the events of Daniel 12 with the statements of Jesus recorded in Matthew 24. True Believers should take heed. These events will take place in the last half of the final week.]

The words, “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days,” have also their value, as the Lord said: “But he that shall endure unto the end, the same shall be saved.” [Matt. 24:13]

The Apostle John

(died A.D. 94)

Polycarp

(A.D. 65–155)

Irenæus

(A.D. 120–202)

“I could describe the very place in which the blessed Polycarp sat and taught; his going out and coming in; the whole tenor of his life; his personal appearance; how he would speak of the conversations he had held with John and the others who had seen the Lord. How did he make mention of their words and of whatever he had heard from them respecting the Lord.”

(Ante-Nicene Fathers, Vol. 1, p. 31)

Hippolytus

(A.D. 170–236)

Theologians today tend to ignore the writings of the Early Church Fathers before the time of St. Augustine (ca. A.D. 400). That is especially true with regard to those before Origen (ca. A.D. 200), the prolific author and teacher who taught at the catechetical school in Alexandria, Egypt. Yet the extant works of the Church Fathers who lived before Origen, especially those of the three spiritual descendants of the Apostle John listed above, prove to be some of the most reliable corroborating witnesses to the Truth of *The Teaching*.

Wherefore let us by no means admit the falling away, lest iniquity abound, and the abomination of desolation—that is, the adversary—overtake us. And He said to him, “unto evening”—that is, unto the consummation— “and morning.” What is “morning?” The day of resurrection. For that is the beginning of another age, as the morning is the beginning of the day, and the thousand and four hundred days are the light of the world.

For on the appearing of the light in the world (as He says, “I am the light of the world”), **the sanctuary shall be purged, as he said, (of) the adversary. For it cannot by any means be purged but by his destruction.**

[COMMENT: Here Hippolytus is alluding to the purgation of Satan, the source of all sin, from the heavenly Holy of Holies—from the presence of God—on the final Day of Atonement. (See “When the Trumpet Sounds,” in this issue.)]

Summary

In the foregoing, Hippolytus makes three major contributions to our understanding of the final days. First, he tells us the Antichrist will seek to be recognized and worshipped as the Messiah of Israel. That agrees with what the Apostle Paul tells us in 2 Thessalonians 2:1–12 (See “Questions & Answers” in this issue).

Satan’s objective in becoming incarnate as the Antichrist also explains why he is called “antichrist.” Today we tend to think of the Antichrist as the one who is “against” Christ because the English prefix *anti-* means “against.” However, the Greek prefix *anti-* is a preposition that means “instead of,” or “in place of.” Therefore, the Antichrist is the one who comes *instead of or in place of* Jesus Christ.

Significantly, the term *antichrist* occurs in the New Testament only in the writings of the Apostle John. It appears that he may have coined the term and that he did so intending to thereby designate the primary objective of the Antichrist—to *replace* Jesus as the Christ. To attain that end, the Antichrist will arise from within or return to the nation of Israel, pretending to be the Messiah and pretending to seek the best for the Jews. Elsewhere, however, Hippolytus tells us the Antichrist cares nothing at all for the Jews. Ultimately, the Jews are the ones who will suffer the most because of their close association with him.

The second point you should note carefully is the link Hippolytus makes between the final week of Daniel’s Seventy Weeks and the events that take place after the opening of the Seventh Seal in Revelation 8. That bit of information was accurately maintained and transmitted to him from the Apostle John through the ministry of Polycarp and Irenæus.

The reader should also observe that the events of the Seventh Seal occur immediately after the sealing of a multitude of True Believers after the Sixth Seal has been opened in Revelation 7. Those events take place shortly before the beginning of the final week of Daniel’s Seventy Weeks. They correspond to some degree with Daniel’s mention of “those who have insight” as “those who lead the many to righteousness” in Daniel 12:3. All are yet to come in the near future. (See “One Train. One Track. Two Rails.” *The Voice of Elijah*, January 1992.)

Finally, Hippolytus’ understanding of the ten horns of the fourth beast in Daniel 7 and the ten toes of the great statue in Daniel 2 is instructive. Many Christians today understand those images to represent the union of ten countries in the European Common Market. They should instead be looking at the fact that the ten toes *came out of* the two feet. According to Hippolytus, Israel is a “little horn” among them. Therefore, the ten nations can hardly be the European Common Market.

Christian scholars have failed to understand that all the visions in Daniel involve Middle Eastern empires of which Israel has been a part. For the most part, from the time of the Babylonian Captivity until May 14, 1948, Israel was subject to or part of some other political entity. That began to change only after World War I, when the League of Nations broke the Ottoman Empire up into smaller Commonwealths and countries.

The two feet of the image in Daniel 2 represent the Ottoman Empire. Depending on how one views the overlapping of the land area of the ancient Roman Empire of Jesus’ day with the Ottoman Empire as it existed before World War I, there are now ten independent countries instead of that one empire. Israel is an eleventh, a “little horn” among them. Therefore, we have only to await the appearance of the Antichrist in Israel. However, there still remains the not-so-minor matter of four more seals that must be opened first. Then there will be 1,260 days followed by 1,290 days. Everything in its order. Let the reader understand. ■

Q & A nswers

The Voice of Elijah publishes articles based on the findings of *The Elijah Project*, a private research group headed by Larry D. Harper. In this column we seek answers to general-interest questions concerning the findings, purpose, and philosophy of this project.

Editor: We've had some interesting questions from readers. Would you mind answering a couple of them?

Elijah: If I can.

Editor: A reader in Pennsylvania asked how long we thought it would be before we were recognized as a "cult." How do you respond to that?

Elijah: According to a book on cults I saw in a Christian bookstore recently, that's already the case. The book said anyone who claims there is a hidden message in the Scriptures is, by definition, a cult. I guess that *means* your newsletter is a cult; or the books I write are a cult; or maybe the people scattered all over the country who read them are a cult. Never mind that for something to be a cult, there must be a group of people meeting somewhere that you can join. There isn't, and there won't be. It's too late for that. In light of the incredible self-indulgence that masquerades as Christianity today, applying the "cultic" label to what we are doing is near the height of ridiculous. If reading and learning from what one finds in this newsletter and the books I publish is cultic, I guess I must belong to the *Time* magazine cult, the *Newsweek* cult, the *U.S. News and World Report* cult, and the *Business Week* cult. I read them all just to stay informed.

Let's be realistic. For some activity to qualify as a cult, there has to be some personal interaction with a cult leader. That doesn't exist here, and it never will. All I ask is that people objectively consider what I write. If what they read makes sense to them, they had best believe it. The time is coming when confusion will reign supreme and what they



believe will be all they have to sustain them. [Editor: See "The Demons Also Believe (Poor Devils!)" and "Do You Believe the Gospel of Jesus Christ?" *The Voice of Elijah*, October 1991.]

If someone can't accept that what I write is true, it is, as they say, a free country. Let them believe what they will. I agree completely with orthodox Protestant theology. Those who examine carefully what I write will find that it provides insight into the biblical basis for that theology. It fills it up from within. Only in the area of eschatology—the beliefs concerning future things—do I differ from that of the majority in the Christian Church. Those beliefs are not normally considered essential doctrines. However, if what I write is true, they soon will be.

Those Church leaders who seek to discredit what I say—and there will be many—will do so not because it disagrees with orthodox Protestant theology regarding salvation by faith but because it refutes the basis for their eschatology. For example, the Dispensational view of future events is completely untenable if what I have written in *Not All Israel Is Israel* is true. That book undermines the authority of those who teach that theory. So they can be expected to react negatively. I'm sure some of them will use the "cultic" label to sway those who are susceptible to such scare tactics. That's good. Anyone whose experience with God is based on a concern for security in numbers rather than on an intellectual search for the Truth has no part in the Kingdom of God anyway. It's better for True Believers that those so disposed continue in their blindness.

I learned some time ago that some people will follow just about anyone. That is especially true if the preacher has a dynamic personality and makes people feel secure in their sin. So, after coming to understand why God called me, I consciously began developing a low-key attitude toward people. I could not preach today the way I used to. I believe that's best. God called me to *restore* the Truth of the Old Testament Gospel message. He did not call me to gather a bunch of people together and go off into the desert to wait for the Rapture.

I can only fulfill my calling by researching and writing. That leaves little time for me to interact with anybody on a personal basis. But I don't want anyone to follow me, anyway. Christians should carefully evaluate what I write and believe it only if they find it convincing. Any spiritual fraud can blend into a group of True Believers. But nobody can fake true belief. If someone understands what I write and they believe it, it's between them and God whether or not they live in accordance with their beliefs. If they read what I write and they can't believe it, that's also between them and God. And that's the way it should be. Every indi-

vidual will stand before God on Judgment Day and give account for his/her own behavior in this life. Since personal beliefs contribute directly to one's behavior, I'm just doing what I have been called to do. That is to rescue just a few from the horror of realizing they have believed a lie only after they stand before God in judgment.

Let me give you an example as to why I avoid becoming entangled with people who are looking for some dynamic personality to follow. A while back, a lady called The Elijah Project number that is listed in the back of the book *Not All Israel Is Israel*. She said a friend had told her about the newsletter and the book. But she also said she had no idea why she called, that maybe someone could tell her. Now I ask you, why would anyone call if they don't know why? The best I could deduce was she, like a lot of people in Christian circles, was hoping to find some exciting new End Time preacher who could leave a congregation spellbound. Maybe she was looking for some miraculous confirmation of her current beliefs. I don't know. She evidently wasn't looking for the Truth. I told her I had said what I had to say in *Not All Israel Is Israel*, and that it wasn't easy to explain it succinctly—which is understandable since it took me a year and a half to write the book—so she would have to read the book for herself. She was even told how she could obtain a copy. She didn't bother. I can only assume that what she heard over the phone wasn't exciting enough to interest her further.

Everywhere you look today there are people masquerading as True Believers. I simply don't have time to deal with an individual who may be nothing more than a Pretender when you already have dozens of readers inquiring as to when the next book will be available. Pretenders have no idea what the new birth actually is, so they could never identify with True Believers anyway. True Believers crave truth, not excitement. They want nothing more than to know and understand the Truth of God's word. And they find the pablum they receive from the current crop of pastors and teachers in the Church inadequate, to say the least. They also realize that what they see going on in the Church today has to be the result of lies and distortions instituted by Satan himself through his own agents. They just can't figure out which beliefs are the lies and which are the Truth.

That's why I'm here—to explain the Scriptures so that True Believers can see for themselves what God has done. I have already begun to do that in *Not All Israel Is Israel*. Those who house the Spirit of the *Living* God within them will recognize the Truth in what I have said there. That will be sufficient for them to begin to see the lies and liars for what they are. *The Mystery of Scripture* and future volumes in The Resurrection Theology Series will give them additional information to help them more easily recognize Pretenders. Before long, Malachi's statement concerning our time will be fulfilled. [Editor: Mal. 3:16–18, esp. v. 18]

In spite of all the lies that Satan has introduced into the Church, True Believers will come to know and understand the complete Truth of the Old Testament Gospel before the End. Consequently, they will be standing firm in that Truth

when the delusion fostered by the Antichrist is at its peak. But all those Pretenders who seek only excitement and entertainment will be quickly taken in by the Antichrist's awesome demonstration of power. Unfortunately, they will realize their mistake too late.

Editor: That's harsh language. The statements also come across as somewhat arrogant.

Elijah: If God hasn't called me, it is arrogant. If He has, then maybe it isn't. Maybe it's just the Truth. Your readers will have to decide. I can live with that. However, I have no choice. I didn't seek God's calling. And we'll all see in time to come whether or not God actually called me, won't we? If the Church did, in fact, lose *The Apostolic Teaching* as I have repeatedly contended [Editor: See "Jesus Talks About the Mystery," *The Voice of Elijah*, January 1991; "Where Are Jesus' Disciples?" *The Voice of Elijah*, April 1991; and "The Protestant Confession: The Church Lost *The Teaching*," *The Voice of Elijah*, January 1992], I can guarantee you Satan will employ any and all means possible to resist the restoration of that *Teaching*. Satan has been using the "cult" issue to instill in lay Christians a distrust of any new teaching. He plans to capitalize on that distrust now. On the other hand, God intends to use it to separate the "wheat" from the "tares."

The proponents of dead orthodoxy are the most vocal advocates of distrusting new teaching because distrust makes the layperson hold all the more tightly to mainstream theology. That's good. Unfortunately, that distrust carries over into areas of theology that are not generally considered essential to salvation. For example, there is no one orthodox theology concerning the End Times. Furthermore, Christians forget that some beliefs, like the pervasive Dispensational theory, didn't even exist a century and a half ago. They also don't realize Dispensationalism is a *theory*, just like the *theory* of evolution is a *theory*. What if Dispensationalism is a lie that Satan has managed to spread throughout the Church? What if he intends to use that lie to his advantage in these Last Days? Those are not issues to be dismissed lightly.

Unfortunately, Satan has been able to instill in Christians an almost paranoid distrust of anything different. That distrust will serve him well. But just so your readers won't consider my eschatology to be some new teaching, I'll let the Early Church Father Hippolytus state it for me. He wrote some seventeen hundred years before Darby came up with his *theory* of dispensations. [Editor: See "That's Why He's Called Antichrist!" in this issue.] That's hardly new teaching.

In another regard, the proponents of Protestant Scholasticism can be expected to rail against any and all who disagree with their belief that right doctrine alone—as they define it—is sufficient. I certainly disagree with that belief. It demeans the supreme importance of the new-birth experience in the life of the True Believer. [Editor: See "One Train. One Track. Two Rails." *The Voice of Elijah*, January

1992.] I have nothing against Christians warning about "cultic" activity. Caution with regard to anyone who seeks to exert control over others is justified. Jim Jones certainly proved the danger of following any individual into some commune. However, I'm not here to start a cult. I'm simply here to inform.

In my case, a better label would be "heretic," if they can prove my doctrine contradicts the Councils of the Church. But since I agree with every tenet of historic Christian theology, it will be hard to make that label stick. If the Truth be known, I am more stringently orthodox than the vast majority of those who stand behind Protestant pulpits on Sunday morning because I understand the tremendous spiritual battles that raged between the forces of light and darkness at the time of the Protestant Reformation. I also deeply appreciate the ultimate sacrifice made by the thousands who gave their lives willingly to regain for us the basic Truth of salvation by faith. Believe me, Satan did not let the Reformers *restore* that Truth easily.

Editor: On to another question. We had a reader in Wichita, Kansas, who inquired as to whether the actions of Antiochus Epiphanes in Daniel 11 foreshadow the actions of the Antichrist. The reader also would like to see something on the feasts of Israel and how the final three will be fulfilled by Christ.

Elijah: Those questions intrigue me because of their relevance. They go to the heart of the research I'm currently doing for *The Mystery of Scripture*.

Editor: That brings up a question I have. When do you expect that book to be available?

Elijah: I had hoped it would be finished a year ago. But I can't honestly publish something until I'm satisfied I've done the best I can to understand most of the details. Sometimes that means endlessly slogging through irrelevant books and articles looking for something pertinent. I've been doing a lot of that lately in researching that book, but I'm still hoping to have it all done by this fall. Back to the reader's question The actions of Antiochus Epiphanes predicted in Daniel 11 don't foreshadow the specific activities of the Antichrist at all. They detail specific events of that time. To understand why that is, however, you have to understand why the events leading up to and including the reign of Antiochus are even mentioned by Daniel.

Editor: So why are they?

Elijah: Because the actions of Antiochus Epiphanes in 167 B.C. resulted in Israel's loss of what remained at that time of an accurate understanding of *the mystery* of the Gospel of Jesus Christ that lies hidden in the Hebrew Scriptures.

Editor: How so?

Elijah: As best as I can ascertain, Antiochus Epiphanes was an incarnation of Satan. Satan's specific objective at that time was to corrupt God's Truth, and he succeeded. The Book of Daniel tells us that. It predicts the activity of Antiochus by saying, He "will fling truth to the ground" [Editor: Dan. 8:12] and "He will cause deceit to succeed by his influence" [Editor: Dan. 8:25].

Through Antiochus, Satan instituted a program designed to methodically destroy every scroll of "law" that could be found in Israel. His orders also included instructions that his soldiers should execute anyone found in possession of such a scroll. [Editor: 1 Maccabees 2:56-58.] The campaign began by destroying the scrolls in the Temple, and it continued for several months thereafter with monthly house-to-house searches. Consequently, thousands of scrolls were destroyed and thousands of people who tried to preserve scrolls were executed.

Satan's campaign against Israel's knowledge of the Truth was devastating. The scrolls destroyed at that time must have included priestly commentaries on specific biblical books—"Peshar" commentaries like those discovered among the Dead Sea Scrolls. Some of those scrolls would have contained an accurate explanation of the Old Testament *mystery*. Moreover, most of those who gave their lives trying to preserve scrolls would have been educated scribes and priests—those who understood the Truth, those to whom the writing on the scrolls *meant* something.

After that conflagration, the Jews retained nothing but a vague recollection of the message of the Old Testament Gospel of Jesus Christ. The two basic Truths they retained were the belief in resurrection and the expectation of a coming Messiah. Beyond that, they had little understanding of the Old Testament Gospel message. That was because nearly all of their written sources had been destroyed, and the priests who understood the Old Testament message had been killed.

Look at the text of Daniel. Daniel 9:24 tells you that one of the reasons seventy weeks were decreed for Israel was "*to seal up vision and prophecy*." That sealing of the prophetic message was aided greatly—the sealing process was in some sense completed by Jesus Christ—when Antiochus succeeded in destroying virtually every scroll the Jewish priesthood possessed. That's why Daniel 11 switches from Satan incarnate as Antiochus Epiphanes to Satan incarnate as the Antichrist in verse 36. The message of the Hebrew Scriptures was sealed in the time of Antiochus. The last of its seven seals will be removed in the time of the Antichrist. [Editor: See "Did Jesus Leave a Will?" *The Voice of Elijah*, July 1991.] The last three verses in Daniel 11 that relate to the time of Antiochus refer to the Jewish Essenes because they were the last of the Jews before the time of Jesus Christ who understood the biblical message. Listen to the messenger's words to Daniel:

And those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder, for many days. Now when

they fall they will be granted a little help, and many will join with them in hypocrisy. And some of those who have insight will fall, in order to refine, purge, and make them pure, until the end time; because it is still to come at the appointed time.
(Daniel 11:33–35)

Antiochus' corruption of Jewish beliefs is attested by the fact that the three main Jewish sects of Jesus' time—the Pharisees, the Sadducees, and the Essenes—all arose at the same time. They appear in the historical sources right after Antiochus destroyed the priestly scrolls and executed the priests. Furthermore, all three sects sought to be recognized as holding the one true interpretation of the Hebrew Scriptures. But the only Jews designated by Daniel as "those who have insight" were the Essenes. Much of our knowledge about them comes from the recently discovered Dead Sea Scrolls.

Satan did indeed, through Antiochus, "cause deceit to succeed by his influence." [Editor: Dan. 8:25] After he destroyed the Truth of the Jewish religion, the Pharisees built a new tradition on the basis of the scant information they could remember from before the destruction. They sought to validate their tradition by claiming they had *received* an "oral Torah" from the Prophets. (The Essenes have an interesting story to tell us about that one!) [Editor: See the book, *The Mystery of Scripture*.] The Pharisees eventually swayed the Jewish population at large to accept their teaching.

Jesus dismissed the Pharisees' illegitimate claims to doctrinal legitimacy by saying, "The scribes and Pharisees *have seated themselves* in the chair of Moses." [Editor: Matt. 23:2] In saying that, Jesus acknowledged there was in fact a symbolic "chair of Moses" that the Levitical priests of Israel had occupied for centuries in their role as the true Teachers of Israel. But He also knew full well the Pharisees had "seated themselves" in Moses' chair illegally. They were usurpers who had come to power in the vacuum that followed Satan's destruction of the priestly scrolls.

Most Christians believe Jewish tradition derives at least in part from ancient Israel. But then, most Christians aren't aware the Pharisees completed what Antiochus started. The Pharisees cultivated the bad "seed"—the lies—that Satan "sowed" among the Jews after he destroyed God's Truth. Under their cultivation, that seed flourished. The teaching of the Pharisees has evolved into the Judaism of today—what is called "normative Judaism." Consequently, Jews today believe they have an *oral Torah* (a traditional teaching) that their Sages *received* from the Prophets. They also believe that *oral Teaching* was passed down *orally* generation after generation from the time of the Babylonian Exile until it was finally written down around A.D. 200. Furthermore, they believe their *oral Teaching* is more authoritative than the Hebrew Scriptures. All of those beliefs are fabrications. The Pharisees were usurpers. They *received* nothing from the Prophets. The Essenes make it clear the Pharisees made up their teaching as they went along. But they not only replaced the priests as the Teachers of Israel, they also agreed with the civil rul-

ers of Israel when those rulers denied the high priesthood to the legitimate sons of Zadok. That denial was in direct opposition to what God had ordained in Scripture. [Editor: Num. 25:10–13; Ez. 44:15.] Small wonder then that Jesus had nothing but disdain for them.

The other major Jewish sect of Jesus' time, the Sadducees, rejected the Pharisees' claim of an *oral Torah* as preposterous. They said flatly, "There was never any *oral Torah*." That wasn't entirely true. Although the Pharisees' claim was in large part a fabrication, Moses had given the priests of Israel an understanding of the Truth hidden in the Hebrew Scriptures just prior to Israel's entry into the Promised Land. [Editor: See the book, *The Mystery of Scripture*.] The Prophets Haggai and Zechariah *restored The Teaching* to the priests right after the Jews returned from the Babylonian Captivity. The priests, in turn, were instructed to teach the people. Therefore, the Sadducean claim that there had never been an *oral Torah* was as false as the Pharisees' claims that they had *received* it from the Prophets. (Actually, the story is a bit more involved. I will explain it all in the book, *The Mystery of Scripture*.) However, the original founders of the Sadducean sect in Antiochus Epiphanes' time had no interest in preserving the true interpretation of the Old Testament. They were perfectly willing to follow Greek customs and religion. But because they went so far as to deny even the resurrection, the vast majority of the Jews paid little attention to them. They knew better. Resurrection had been the central tenet of Israel's theology from the time of Moses.

Since, for the most part, the Sadducees had to go along whenever the Pharisees formulated some new tradition, they weren't much of a threat to the Pharisees' hold on power. The same cannot be said with regard to the Essenes, however. The Essenes knew there was much more to the message of the Hebrew Scriptures than what the Pharisees understood, and they weren't willing to go along with any of the Pharisees' new traditions under the fiction of an *oral Torah*. Consequently, the Essenes rejected the temple in Jerusalem and established their own separate observance of the Old Testament festivals. Some of the literature written by the Essenes was discovered, beginning in 1947, in caves along the Dead Sea as part of the well-known Dead Sea Scrolls. The literature tells us the Essenes, like the Sadducees, flatly rejected the Pharisees' claim concerning knowledge of an authoritative *oral Torah*. It also discloses the Essenes began with a much greater understanding of the Truth than the Pharisees. That was probably because the sect was founded by a legitimate high-priestly candidate—a son of Zadok—who did, in fact, understand much of the Old Testament Gospel message. That's why Daniel calls the Essenes "those who have insight."

The accuracy of much of the Essenes' understanding of the Old Testament Gospel is obvious. Some scholars even claim the scrolls written by the Essenes are actually Christian documents. Why would any scholar say that when everyone else agrees the documents were written between fifty and one hundred fifty years before the birth of Jesus

Christ? They do so simply because the Essenes' understanding of the Truth hidden in the Hebrew Scriptures was in some respects almost the same as that which Jesus revealed to the Apostles. [Editor: See "Jesus Talks About the Mystery," *The Voice of Elijah*, January 1991.] Most Christians don't know that, even though it is mentioned in nearly every book written about the Dead Sea Scrolls. They should. It's important.

Most of the Dead Sea Scrolls have not yet been published, although they could have been thirty years ago. That tells me Satan probably plans to use the information in them to discredit fundamental Christian beliefs. He will probably argue that those scrolls now remaining unpublished contain primitive Christian beliefs that eventually developed into what we find in the New Testament. Therefore, either they were not written by Jews who lived before the birth of Christ or, if they were, Christianity existed in seminal form among the Jews before Christ was even born. There are books on the subject coming out right now. I've seen ads for *The Dead Sea Scrolls Deception*, by M. Baigent and R. Leigh. They argue along the first lines I mentioned. My point is, it's important to know that the Essenes had beliefs strikingly similar to Christian beliefs long before the birth of Jesus Christ. The rest of the Dead Sea Scrolls will probably reveal beliefs even closer to Christian beliefs than those now known. That's hardly surprising. An understanding of the Gospel of Jesus Christ that now lies hidden in the Hebrew Scriptures was held by the Israelite priesthood for centuries. That's because Moses explained it to the priests of Israel in the wilderness. Haggai and Zechariah explained it to them again when the Jews returned from the Exile.

What has been completely overlooked is the fact that the Jews lost most of their understanding of the Truth during the reign of Antiochus. The Pharisees then created a new *oral tradition*—a new religion. It is basically the same tradition the Jews hold even today. Yet the Essenes were the last Jews before Jesus Christ to have insight into the Old Testament Gospel of Jesus Christ just as Daniel says. Daniel also says that "many" in "the End Time" will have that same "insight." It will be so again after Elijah "restores all things" as Jesus said he would. [Editor: Matt. 17:10; See "That's Why He's Called Antichrist!" in this issue.]

The Essenes did not have a completely accurate understanding of the Gospel of Jesus Christ that lies hidden in the Hebrew Scriptures. But it was close. They understood the Old Testament doctrine of salvation by faith nearly two hundred years before Jesus Christ died and was resurrected! They understood the *meaning* and *significance* of the Hebrew idiom "cut off from" and that only the true Remnant of Israel would ratify the New Covenant with God. As I have explained in *Not All Israel Is Israel*, a knowledge of the true *meaning* and *significance* of that one idiom discloses that the Remnant of Israel mentioned in the Prophets is Jesus Christ.

The Essenes accurately understood even more intricate details concerning the Truth hidden in the Hebrew Scriptures. They could only have gotten that understand-

ing from priests who had maintained the Truth of *The Teaching of Moses* after the Jews returned from the Exile in Babylon. But perhaps most importantly, as I mentioned before, the Essenes understood they were specifically mentioned in Daniel's prophecy concerning Antiochus Epiphanes. Read the passage again:

And those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder, for many days. Now when they fall they will be granted a little help, and many will join with them in hypocrisy. And some of those who have insight will fall, in order to refine, purge, and make them pure, until the end time; because it is still to come at the appointed time.

(Daniel 11:33–35)

Because the Essenes knew Daniel spoke so specifically about them, they appropriated the designation "The Many" from this passage and applied it to themselves. They also took the word translated "hypocrisy" in the passage and applied it to the Pharisees, calling them "hypocrites" as Jesus did. [Editor: Matt. 23:1 ff.] "The Many" as a title for the Essenes occurs repeatedly in the Dead Sea Scrolls. The Essenes claimed it with pride. Since the same designation occurs in Daniel 12:3, 4, and 10, they thought the final chapter of Daniel referred to them as well. They were wrong. Daniel 12 refers to the insight that will be regained by "the Many" in our own time, "the End Time," shortly before the final incarnation of Satan.

The Essenes did not understand the *significance* of the statement "many will join with them in hypocrisy." Yet the hypocrites who joined the Essenes were deadly to the little bit of Truth they had been able to retain. The Truth they had was quickly distorted by an individual who claimed to be the "Teacher of Righteousness" prophesied by the Prophets Joel, Hosea, Isaiah, and Micah. [Editor: See also "The Forecast," *The Voice of Elijah*, April 1991, and "The Forecast," *The Voice of Elijah*, January 1992, as well as Isaiah 30:20; Hosea 6:3, 10:12; Joel 2:23; and Micah 4:2.] This Pretender did not claim to be the Messiah of Israel; he instead portrayed himself as just a forerunner of the Messiah. But because the Essenes believed him, he was able to convince them they were the true Remnant of Israel with whom God had made the New Covenant. That was a lie planted by Satan. Through it, he managed to finally "fling truth to the ground." He then, through the Pharisees, "caused deceit to succeed by his influence" just as Daniel says. [Editor: Dan. 8:12, 25.]

Eventually the Essenes came to believe that most of the Old Testament prophecies concerning Jesus Christ had already been fulfilled. When that happened, the function of the seventy weeks to allow time "to seal up vision and prophecy" had, for the most part, been accomplished. There remained only the death and resurrection of Jesus Christ to complete the process. Those events sealed up the message of the Hebrew Scriptures forever as far as the Pharisees and their spiritual descendants are concerned.

Editor: So you're saying the reason why Daniel 10 and 11—especially the specific historical details of Daniel 11—are included in Scripture is to point to the Jews' loss of insight into the Old Testament message during the reign of Antiochus Epiphanes?

Elijah: That's about it. However, not just those two chapters point to that event. It's the central focus of the eighth chapter as well. But the primary purpose of the last four chapters of Daniel is to disclose that "the many" of the "End Time" will have the same "insight" the Jews had before Satan's incarnation in Antiochus.

Editor: What about the last few verses of Chapter 11? That passage is almost universally applied to the Antichrist.

Elijah: It does describe the activities of the Antichrist. In these Last Days, Satan intends to reap the seed he sowed at the time of Antiochus Epiphanes. The messianic expectations of the Pharisaic religion of Judaism will introduce the Antichrist to the world. As the passage indicates, the Antichrist will be a homosexual Jew, showing no regard "for the desire of women." [Editor: Dan. 11:37.] The Jews will believe him to be the Messiah. Consequently, they will anoint him king over Israel. Not only will the Jews accept the Antichrist as the Messiah, deluded Christians around the world will believe him to be Jesus Christ Himself, the legitimate Messiah of Israel, who has returned in glory as they expect. Those Christians who believe "all Israel will be saved" are especially susceptible to Satan's planned delusion. They will be convinced "all Israel" has been saved just as they have been taught. The realization that the delusion could begin almost any day is chilling in light of the messianic expectations of the ultra-Orthodox Jews in Israel. *Time* magazine had an article on the movement among the Hasidic Habadniks to proclaim their leader the Rabbi Menachem Mendel Schneerson the long-awaited Messiah of the Jews. [Editor: March 23, 1992 issue.] ABC News had treated the same topic a week or so earlier.

The possibility that the Jews will soon declare someone to be the Messiah remains extremely real. Just the talk of it is building the foundation for Satan's ultimate appearance. But Satan isn't going to appear as an ordinary man. He will demonstrate absolutely phenomenal capabilities. The New Testament miracles of Jesus will seem tame by comparison. How do you think Christians who believe "all Israel will be saved" would react to an individual who claims to be Jesus Christ and shows himself in every way to be Jesus Christ? You can see how, because of that one belief, many will be persuaded to accept a delusion as the Truth. When Satan, through miracles, signs, and wonders, convinces the Jews he is the Messiah, Christians the world over will believe Jesus Christ has returned and the Jews have been saved! I am by no means the first to say the Antichrist is a Jew whom the Jews crown king over Israel. The Early Church Father

Hippolytus said it eighteen hundred years ago. [Editor: See "That's Why He's Called Antichrist!" in this issue.] His statements agree with the Old Testament Gospel of Jesus Christ. Consequently, it seems obvious he did not figure out that message himself. He gained his understanding through a series of individuals who accurately *handed down* the Apostles' *Teaching* to others. Those individuals understood the Truth.

Hippolytus was a disciple of Irenæus, who was a disciple of Polycarp, who was a disciple of the Apostle John, who saw visions on the Isle of Patmos and recorded them in the Book of Revelation. Therefore, Hippolytus was a disciple only twice removed from John himself. He was born less than a century after John died. That alone should lend him more credibility than the founder of the usual view of the Antichrist. That man formulated his doctrine just over a century ago. This chain of four men—John, Polycarp, Irenæus, and Hippolytus—is the best example I can find in the Early Church of those who tried to fulfill the Church's mission of discipling—that is, transmitting *The Apostolic Teaching* from one leader to the next in an unbroken chain of *oral tradition*. [Editor: See "Where Are Jesus' Disciples?" *The Voice of Elijah*, April 1991.] The writings of Hippolytus disclose he must have *received* his understanding of the events of the final days from Irenæus, who *received* it from Polycarp, who *received* it from the Apostle John, who saw it all in visions. Hippolytus also discloses in a few stray passages that he understood many of the things I intend to set down in the next three volumes of *The Resurrection Theology Series*. He got his understanding of those concepts the same way.

It's fascinating. Hippolytus was apparently aware of much more Truth concerning the Old Testament Gospel and the events of the End Time than what he wrote down. He was, in fact, hesitant to write about some things. He says so himself on occasion.

Editor: Why would he have been hesitant to write about the Truth?

Elijah: I can only speculate. The answer has to lie in the fact that the human mind is the battlefield on which Satan wages spiritual battles for control of this realm. Those battles are won or lost in the minds of men. Satan's objective has always been stamping out an accurate understanding of the Truth about God. Short of that, he seeks to corrupt and discredit it. Look at it logically: We are controlled by what we think. That's why Satan is the author of all lies; he controls us through deception. That, in turn, is why Jesus said, "You shall know the truth and the truth shall make you free." [Editor: John 8:32.] The more versions of "the truth" there are, the more difficult it is to discern "The Absolute Truth."

A half-truth is a whole lie. Hence, Satan controls even True Believers through half-truths. His favorite lie to the Believer is the pervasive belief that there is no one true *meaning* of the Scriptures. His next favorite has to be the

false belief that the true *meaning* of the Scriptures can be attained through theological speculation. Satan also enjoys hearing people deriding anyone who firmly believes he exists, especially those who talk about him frankly as I am now. Whom could he more easily control than those who don't even believe he exists?

Since the time of Moses, Satan's primary focus has been the corruption of the true *meaning* of the Scriptures. His success in that endeavor is crucial to him. The more accurate an understanding one has of the message hidden in Scripture, the more dangerous they become to his plans. Not only can they overcome in their own life, they can also convince others, who in turn can convince others, etc., thus multiplying the Truth about God that exists in this realm. But the Truth that resides in the mind of an individual is particularly vulnerable to Satan's activity because people can be influenced by others to change their mind—for a variety of reasons. Normally that is accomplished by those closest to them. That's why Jesus said a person's enemies are those of his own family. [Editor: Matt. 10:34–39] They are his enemies *spiritually*, not *physically*.

Written material is different than *oral tradition*. Some books can last for centuries, as the Dead Sea Scrolls have shown. Consequently, anything in written form that contains an accurate explanation of the Gospel message hidden in the Scriptures becomes a vital target. Satan knows he must either destroy it or thoroughly discredit it. The more effective of the two tactics is to discredit the Truth, because once discredited, it becomes more difficult to reestablish. For example, Satan used the Gnostic controversy to discredit the Truth the Early Church had. There are more references to the Old Testament Gospel message in the Gnostic literature than you can find in all the Early Church Fathers combined. However, that Truth is mingled with some of the most patently false teaching you can find. It's easy to see that Satan used the false teaching of the Gnostics to discredit the Truth they appropriated from the Early Church. Since the two can be found side by side in the same document, truth is equated with error. It's a classic tactic.

Having said all this, I assume that, in the wisdom of God, the Early Church Fathers wrote down only as much of the Truth as was necessary for them to make the point they wanted to make. I don't know that for sure, because it's possible that some of them wrote down a much more detailed explanation of the Truth and Satan was able to destroy it.

Editor: If what you say is true, you must expect negative reaction to this newsletter and the books you write.

Elijah: There will be some who will take what I teach and twist or distort it for their own ends, not understanding what is at stake. But, for the most part, I expect to be ignored. Satan will probably use that tactic for as long as possible. The worst thing he could possibly do right now would be to provide free publicity, especially in light of the

statements I'm making concerning his intention to masquerade as Jesus Christ. Taking that course will work against him in the long run, however, because it will allow True Believers time to examine the logic of what I have written—and will write—about the Old Testament Gospel of Jesus Christ before an organized effort is made to discredit you, me, what I've written, and everything else related to the Truth.

Editor: Why is that?

Elijah: Not many people talk about the Christian "walk" in terms of spiritual warfare any more, but that's exactly what it is. The war between the forces of evil and the forces of good has been waged for centuries in the mind of the individual. The mind plays host to a constant battle between truth and lies—light and darkness. Those who understand and firmly believe the essentials of God's Truth will always live a life committed to God. Always. Satan understands that. He also understands the only "way" he can ever win his war against the Truth of God's plan of salvation through Jesus Christ is to stamp out the last shred of that Truth. That's why he has chosen to misrepresent Christ's Return. What better way to accomplish his objective than to convince everyone Jesus Christ has already returned? That would be the ultimate deception. If everyone could be convinced of that, there would be no more Truth concerning God in this realm. Satan would have accomplished his objective. But that simply will not happen. "The Many" of Daniel 12 will do whatever is necessary to maintain "insight" right up to the End. Jesus told us to ignore those who say, "Christ is here, or Christ is there" [Editor: Matt. 24:26] because True Believers will have no doubt at all when Jesus finally returns.

Satan has always been limited by the fact that he knows generally *what* God intends to do, but he has never known *when*. That's why Jesus said nobody will ever know the exact *time* of His Return. [Editor: Matt. 24:24–26.] If anyone could figure that out, Satan would have already done so. He would then be able to use that information in an all-out attempt to prevent God from accomplishing His work among True Believers in these Last Days. [Editor: Matt. 24:43.] Satan has understood for several years now that God has begun working to prepare His People for the Return of Jesus Christ. So he knows he has to make his move now or lose his last and best opportunity. But he still doesn't know *when* God intends the Return of Jesus Christ. He only knows it will be soon. That lack of information will be his downfall. I assume he will move too quickly.

The reference to the Essenes in Daniel 11 contains the same terminology as the reference to True Believers in our own time in Daniel 12 because their time parallels our own. God incited Satan to become incarnate in the time of Antiochus, just as He is inciting him to become incarnate in our own time. At that time, Satan sought to destroy the last shred of an accurate understanding of the Truth, just as he plans to now by pretending to be Jesus Christ. Satan

thought that, if he corrupted the Jewish understanding of the Old Testament Gospel concerning the coming Messiah, he could make the virgin birth of Jesus Christ meaningless. He thinks he can do the same with regard to the Return of Jesus Christ.

The focal point of the last five chapters of the Book of Daniel is Chapter 12. Even the passage in Daniel 11:36–45 regarding the activities of the Antichrist is subordinate to the message of that final chapter. All five of those chapters were written for us, the True Believers in Christ who live in “the End Time.” Chapter 12 merely makes the point that an accurate understanding of the Truth of God’s Word will once again become known to “The Many.” They will, in turn, foil Satan’s plan by holding fast to the Truth they understand, thus preventing him from eradicating the Truth of the Gospel from the Earth. Therefore, the response to the question of Jesus, “When the Son of Man comes, will He find faith on the earth?” [Editor: Luke 18:8] is an emphatic “Yes!” Satan will fail in his attempt at corrupting the Truth of God’s Word because “those who have insight” will stand fast against his religious tyranny.

Although the Antichrist will demonstrate absolutely awesome power in an all-out attempt to persuade everyone he is indeed Jesus Christ, Jesus Christ will “still find faith when He comes.” “The Many” who “have insight” will still be waiting for Him. But woe to all who have believed Satan’s charade when he finally realizes he has failed to accomplish a total delusion. As Hippolytus said, he will turn on them and “desolate the world.” [Editor: See “That’s Why He’s Called Antichrist!” in this issue.]

Editor: Do you really expect people to believe all this? It sounds far-fetched, to say the least.

Elijah: The Pretenders? No, I don’t expect them to believe a word of it. They won’t even stop to consider the possibility that it *might* be true simply because down deep they don’t really believe Jesus Christ will return. The Apostle Paul said they wouldn’t believe the Truth nearly two thousand years ago. Listen to what he said:

Now we request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for {it will not come} unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he may be revealed. For the mystery of lawlessness is already at work; only he who now restrains {will do so} until he is taken out of the way. And then that lawless one will be revealed whom the Lord will slay with

the breath of His mouth and bring to an end by the appearance of His coming; {that is,} the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.
(2 Thessalonians 2:1–12)

That one passage tells you exactly what is going to happen. When the Antichrist takes his seat in the rebuilt temple in Jerusalem and claims to be God incarnate—Jesus Christ—the Pretenders will be the first in line to bend their knee in worshipping before him. That’s logical. They have never offered God anything but outward actions anyway. God is going to allow Satan to conduct his masquerade; and those who choose not to believe the Truth will find comfort in a lie. But before that ultimate lie begins to take shape, those who care to will have plenty of opportunity to read and hear the Truth of what I am saying. There were seven seals. Four remain. Those who are seeking the Truth will find it before the End.

Even then, I wouldn’t expect very many to believe. But Daniel says they will. There will be “many.” So how many is “many?” I have no idea. And I’m not here to take roll call. As I said in *Not All Israel Is Israel*, only God can number Israel. The Book of Revelation mentions 144,000, but I assume that number is symbolic. It doesn’t matter all that much. Those to whom the reality of the Living God is more than just tradition and clichés will believe because they honestly expect Jesus Christ to return. They will recognize the Truth because of *The Teaching* just as Jesus said. Before the End, excitement and anticipation will build within them because they will have absolutely no doubt that God is doing a totally incredible thing right before their eyes. It will be exactly what Paul warned the scoffers of his own generation to avoid at all cost:

BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.
(Acts 13:41)

Ironic, isn’t it? The Pretenders won’t believe it even when someone explains it to them plainly.

Editor: After all this, I don’t suppose you want to comment on the Feasts of Israel?

Elijah: I’ll put it in an article. ■

When the Trumpet

From Page 1

The Parables of Jesus

From this you can begin to see how Jesus used the images of Canaanite mythology as He found them in the Prophets to speak of Himself as the “Word of God.” His most obvious use of the imagery is in the parable concerning the sower who went out to sow seed (Matt. 13:3 ff.). In that parable He is contrasting Himself—the *Living* Word of God that germinates and grows within the Believer to effect the resurrection—with the Canaanite god Baal.

Another obvious example is His words to His disciples at the Last Supper. He offered them the unleavened bread of the Passover meal saying, “Take, eat; this is My body” (Matt. 26:26). Obviously He didn’t *mean* His Body in a literal sense. He was mocking Canaanite beliefs. But even knowing the source of the images Jesus used in His parables, you cannot fully appreciate the sarcasm with which Jesus’ parables were spoken without understanding that Greek forms of Baal worship were still widespread even in Jesus’ time.

“The pentecontad calendar was a superstitious tribute to the supreme gods of the resurrection.”

The Greeks and Romans had long since made Baal worship the basis for the worship of several of their own gods. I dare say most, if not all, the Greek and Roman mystery cults derived their “mystery” concept from what they found in the priestly rituals of the Canaanites’ worship of Baal. It is clear the Greeks’ cult of Adonis and Aphrodite merely changed the dieties’ names from Canaanite Baal and Anat, retaining even the same sanctuaries and religious practices.

All of the mystery cults were popular forms of worship at the time of Christ. Therefore, many of Jesus’ parables were bitter invective directed at the religiosity of humanity in general, not just at the hypocritical pomposity of the Jewish scribes and Pharisees.

Pentecontad Calendar?

To understand the mystery of the Gospel of Jesus Christ hidden in the Old Testament, one must also understand that the Canaanite worship of Baal developed from an earlier Amorite religion. In that religion, the god of the resurrection was not one god; he was seven. These seven gods supposedly made their homes on the seven mountains beyond the “Bitter River,” the river that separated this realm from the realm of the dead.

One had to traverse these seven mountains as they passed through the realm of the dead on their journey from this realm to the realm of the gods. Only one person had ever done so on his own: Utanapishtim, the survivor of the great flood. He alone among humans had attained immortality through his own efforts. All others depended on the benevolence of the seven gods of the resurrection as they journeyed through the “valley of the shadow of death” in their mountainous domain.

As the Amorite religion developed over time, these seven gods became identified as seven gods in one, “The Divine Seven.” But if seven gods were helpful to men in their quest for eternal life, the primitives thought, how much better seven sevens would be! That would comprise the perfect number of gods.

So “The Divine Seven” over the centuries became “The Seven Sevens.” Instead of “The Divine Forty-Nine,” however, they became “The Divine Fifty,” forty-nine gods plus the godhead. Finally, those fifty gods, the Akkadian Anunnaki, were subsumed again into just one god, the god who brought the rain, Enlil, the god of the storm. To the Akkadians in Babylonia and Assyria, that god later became identified as Marduk. The Amorites knew him as Hadad. For the Canaanites to their west, he was Baal.

It appears that, in the centuries prior to our earliest written records, “The Divine Seven” and, later, “The Divine Fifty” were worshipped as the supreme god(s) of agriculture in the Fertile Crescent. During that time, the farmers of that Middle Eastern region developed a calendar of sacred festivals—which has been called the “pentecontad” calendar by scholars—based on the basic scheme of counting days by sevens and fifties.

The pentecontad calendar was a superstitious tribute to the supreme gods of the resurrection. The farmers thought these gods bestowed on them the benefit of the rain and

the “secret” of germination embodied in the seed on which their life depended.

The sole purpose of this sacred calendar was to calculate which days of the year should be observed in honor of the god(s). Counting began each year on the first day of harvest in the spring. On that day, New Year’s Day, the farmers brought the first sheaf of grain harvested to the sanctuary as tribute to The Divine Seven.

“The Canaanite worship of Baal developed from an earlier Amorite religion.”

Originally the pentecontad calendar counted the days of the year using the number seven alone. The festival year began on the first day of the first seven and the priests began counting the days in the year, seven after seven. You can see how nearly accurate such a calendar was. Fifty-two sevens make 364 days a year, leaving only one extra day to round out the calendar to a solar year of 365 days.

I am not aware of any evidence that indicates this early calendar made accommodation for leap year every four years. Most likely these primitive people considered the days that occurred between the last seven and the beginning of the next harvest to be outside the sacred calendar. The first day of harvest began the New Year. Counting the sevens of the new year began again on that day.

“The last day of each seven in the ancient pentecontad calendar was a sacred day—a Sabbath.”

The last day of each seven in the ancient pentecontad calendar was a sacred day—a Sabbath—that the farmers observed in honor of “The Divine Seven” before they began work on the first day of the next seven. When “The Divine Fifty” replaced “The Divine Seven” as the supreme gods of agriculture, the farmers began to observe sacred festivals every fifty days throughout the year also.

“God instituted this agriculture-related cycle of ritual observances for Israel as a mocking parabolic pantomime of the rituals conducted by the ancient polytheistic peoples living around ancient Israel.”

After the sacred day of the seventh seven, the farmers observed the fiftieth day as a separate sacred day before beginning to count the next seven. This innovative scheme of counting by fifties as well as by sevens was evidently instituted by some priest who observed that seven fifties totalled 350 days. That must have seemed to him to be the perfect sacred number because it was so close to matching the actual length of a solar year.

Again, the extra days at the end of the year were most likely considered to be outside the sacred calendar. That was so because the purpose of the calendar was not to count years, it was to calculate the observance of sacred days within each year. That is why it began counting days from the first day of harvest.

Israel’s Sacred Calendar

When God revealed *The Teaching* to Moses on Mt. Sinai, He appropriated the pentacontad calendar of the Canaanites. But He made it part of the mocking *parabolic pantomime* Israel was to conduct as the true Son of God. (See the book, *Not All Israel Is Israel*.) That Son of God brings the “Rain” (*The Teaching*) that waters the divine “Seed” (*The Teaching*) that He planted among the nations of the Earth. (See *Not All Israel Is Israel* and “The Passover Parable,” *The Voice of Elijah*, July 1991.)

“In the symbolism of the Egyptian ritual, the first sheaf represented Osiris, the Egyptian god of the resurrection.”

God made some important modifications to the Canaanite pentacontad calendar, however. The cultic calendar of Israel began in the spring of the year, just like the ancient pentacontad calendar. But it began counting two sevens before the first day of harvest.

The first seven of Israel’s agricultural year was dedicated to the consecration of the

sanctuary for the new year (Ex. 29:36–37; 40:2–11). The second seven of the year was dedicated to the consecration of the priesthood (Ex. 29:29–35; 40:12–15; Lev. 9:1–24). On the seventh day of this second seven—the Sabbath—Israel was commanded to observe the Passover (Ex. 12:6).

These first two sevens of Israel’s year consumed fourteen of the fifteen days the 350-day (50 x 7) pentacontad calendar needed to round out a 365-day solar year. These two sevens clearly were considered to be outside the pentacontad calendar of “fifties” used by the Israelite priests to calculate the sacred days associated with agriculture. That is clear because the beginning of the first “fifty” began “on the day after the Sabbath” on which they observed the Passover (Lev. 23:11).

The fact that the new year began two weeks before the priests started counting by fifties contributed to the dispute that arose between the Pharisees and the Essenes. (See “Questions & Answers” in this issue.) After Antiochus Epiphanes destroyed the priestly scrolls and killed many of the educated priests in 167 B.C., neither sect could figure out how to accurately calculate the sacred days.

Since the Pharisees had control over the sacred calendar, they opted to calculate the festivals using the lunar months of the Babylonian calendar that was being used by the Greeks at that time. However, the Essenes insisted the calendar had to be based on a 364-day solar year—a year of fifty-two sevens. They even published apocalyptic literature (*The Book of Jubilees* and *First Enoch*) arguing for their point of view.

From the evidence of the Old Testament, the Essenes’ calendar appears to have more accurately represented what God intended than the calendar of the Pharisees. But the Essenes contrived an artificial scheme in which the new year always began on Wednesday and the festivals always fell on the same day of the week each year. Such a calendar cannot work as they envisioned.

It is clear from the Essene writings that their scheme was no more accurate than that of the Pharisees. Consequently, the most we can gain from the controversy is that Israel lost an accurate understanding of how God’s

version of the pentacontad calendar was supposed to operate. That may have happened long before the time of Antiochus.

The day after the Passover—the sacred Sabbath that concluded the second seven—was the first day of the seven-day Feast of Unleavened Bread. On this sacred day the priests offered the first sheaf of the barley harvest, thus indicating the harvest had begun. They also began counting the sevens of the agricultural year.

After counting seven sevens from the day after Passover, the priests then conducted the rituals of the Feast of Sevens (Feast of Weeks) on the sacred day after the seventh

“God used the priestly ritual of the offering of the first sheaf of barley as a mocking symbol of the resurrection of Jesus Christ on the first day of the week after the Passover.”

Sabbath. On this, the fiftieth day, the Day of Pentecost, the priests offered the firstfruits of the wheat harvest (Ex. 34:22).

God instituted this agriculture-related cycle of ritual observances for Israel as a mocking *parabolic pantomime* of the rituals conducted by the ancient polytheistic peoples living around ancient Israel. For example, Israel’s offering of the first sheaf of barley was almost identical to that conducted every spring by the Egyptian priests of Osiris. Although I am not aware of it being attested in written sources, a similar ritual probably occurred in the Canaanite worship of Baal.

In the symbolism of the Egyptian ritual, the first sheaf represented Osiris, the Egyptian god of the resurrection who, like Baal, had proven his entry into the resurrection by the production of the ripened grain. You can see from this how God used the priestly ritual of the offering of the first sheaf of barley as a mocking symbol of the resurrection of Jesus

“When the Pharisees unlawfully replaced the priests as the Teachers of Israel, they also came to control the priestly calendar of these sacred festival dates.”

Christ on the first day of the week after the Passover in the year in which He died. In the same manner, God bestowed His Holy Spirit on those Believers who were the firstfruits of the wheat harvest on the Day of Pentecost, the Old Testament Feast of Sevens.

The *parabolic imagery* embodied in the cultic rituals of Israel is complex. Therefore, a thorough discussion of the details of the imagery of just these first two cycles of sacred observances must await the publication of some future volume in The Resurrection Theology Series.

God’s Eternal Calendar

Through enactment of the rituals observed on the sacred days at the tabernacle, the ancient priests of Israel were supposed to teach the Israelites the Old Testament Gospel of Jesus Christ. By establishing the cultic rituals, God sought to ensure that the priests would pass that *Teaching* along *orally* just as they had *received* it, first from Moses in the wilderness and then from the Prophets Haggai and Zechariah after the Exile.

Prior to the Babylonian Exile, the priests did little more than use the cultic rituals to participate in the very polytheistic religions the rituals were intended to mock. After Israel returned from Exile, however, the priests ac-

and ritual observances God had prescribed. That remains true with regard to Jewish religion to this day.

In ancient times, the cultic calendar of sacred dates was the jealously guarded domain of the priests. When the Pharisees unlawfully replaced the priests as the Teachers of Israel, they also came to control the priestly calendar of these sacred festival dates. (See “Questions & Answers” in this issue.)

The Essenes, the sect of the Jews founded by the legitimate priesthood of Israel, vehemently protested that the Pharisees did not know how to calculate these dates accurately. Consequently, the Essenes claimed the Pharisees were causing Israel to violate not just the sacred calendar of Israel, but also *God’s Eternal Calendar of Events*. That’s an interesting argument, and it certainly deserves consideration.

The first indication in the Scriptures that Moses knew God has an eternal calendar can be found in his account of the Creation of the heavens and the Earth. The text indicates God created the sun and the moon on the fourth day “to separate the day from the night” and to “be for signs, and for seasons, and for days and years” (Gen. 1:14).

For each of the first three days of Creation he says, “And there was evening and there was morning, a . . . day” (Gen. 1:5, 8,

7:11) and **after 150 days**, the ark rested on the mountains of Ararat on the **seventeenth day of the seventh month** (Gen. 8:3–4). Five months are 150 days; so a month must be thirty days.

Obviously, this calendar is based also on the number twelve. The year has 360 days: twelve months of thirty days each. However, the calendar looks to be the same as the solar calendar used by the Egyptians. That calendar had months of exactly thirty days. But the calendar referred to here must be *God’s Eternal Calendar of Events*, because it makes no sense to use the Egyptian calendar to determine the time of year the Flood occurred.

“In ancient times, the cultic calendar of sacred dates was the jealously guarded domain of the priests.”

Consider it logically. The Egyptian calendar had twelve months of thirty days with five extra sacred days added at the end of the year so that there were 365 days each year. These five additional days were considered to be outside the year. Consequently, because the Egyptians made no provision for adding an extra day every four years for leap year, they had a wandering New Year’s Day that occurred one day earlier every four years.

After wandering through the year over a span of 1460 years, New Year’s Day would eventually come back to the same day of the year. That’s hardly the type of calendar one would use to explain what time of year the Flood began. The month numbers given would be meaningless simply because New Year’s Day according to the Egyptian calendar could have fallen on any day of that particular year.

It appears, therefore, that the purpose of the dates given in the Flood account is not to tell us when the Flood occurred within the year, but to point out that the divine disaster occurred in the final year of a Jubilee as calculated by *God’s Eternal Calendar of Events* just as the Essenes claimed. (See the apocalyptic *Book of Jubilees* 7:1.) That’s *significant* because Daniel 12:11 uses the same calendar to fix the final divine disaster in the final week of years before the Jubilee—at the end of the reign of Antichrist:

“The Essenes claimed the Pharisees were causing Israel to violate not just the sacred calendar of Israel, but also God’s Eternal Calendar of Events.”

tually did, for a time, use those rituals as they were intended—to preserve *The Teaching* concerning the death and resurrection of the coming Messiah of Israel.

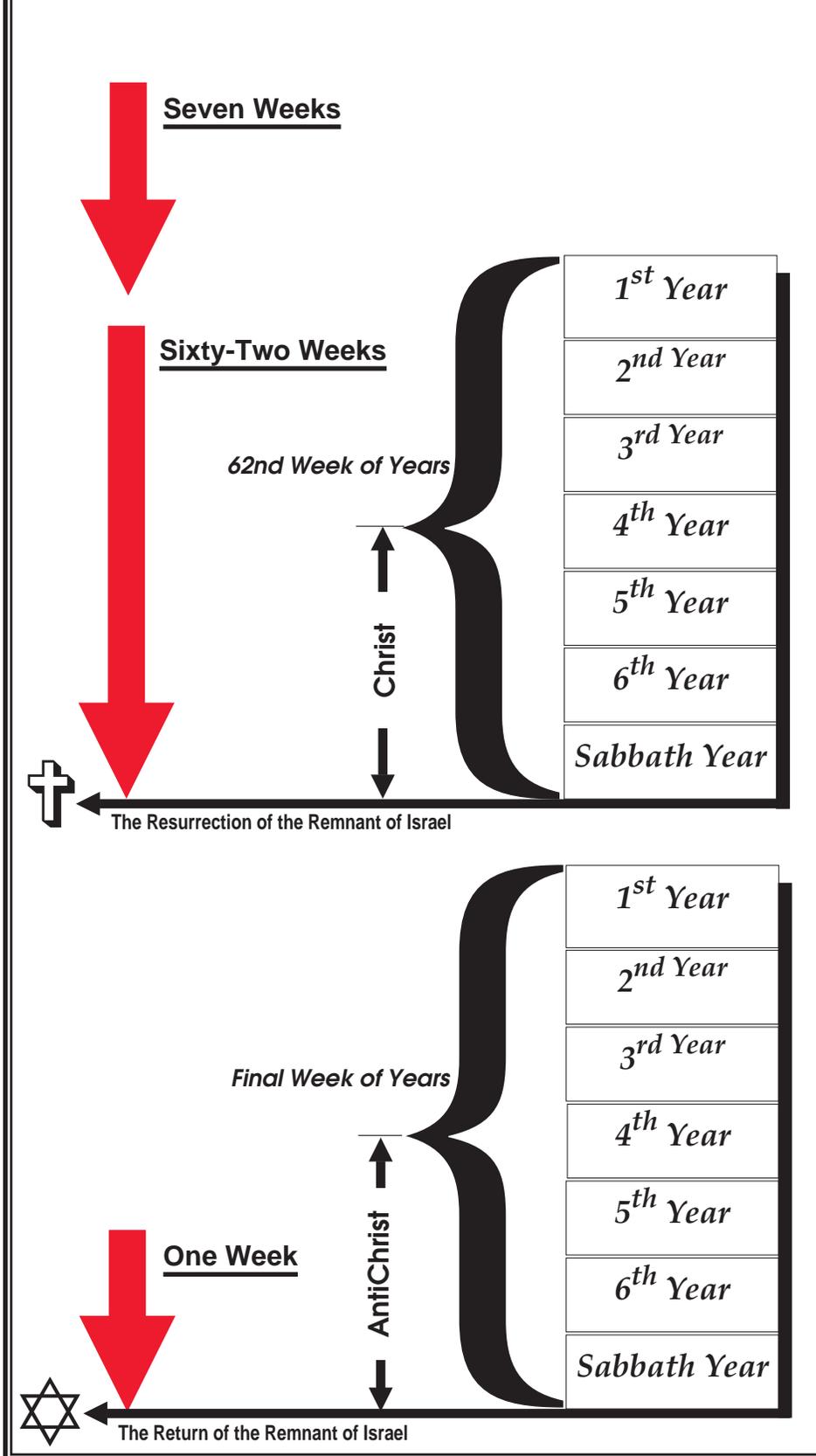
Israel lost *The Teaching* in the time of Antiochus Epiphanes. (See “Questions & Answers” in this issue.) This Greek ruler eliminated *The Teaching* through the interruption of the symbolic rituals conducted at the Temple, the execution of priests who understood the *significance* of those rituals, and the destruction of the priestly scrolls that could have explained their *significance* to others. Thereafter, the Jews understood little of the true *meaning* of the sacred days

13). That tells us that, even without the benefit of sun and moon to mark the days, God’s sacred calendar had already begun to track the course of this Creation from “the beginning.”

In the account of Creation Moses also tells us that God had already established His calendar on the seven day system of counting necessary to mock the Amorites’ religion. But what about the length of the month according to God’s sacred calendar? What would that be? The answer can be found in the biblical account of the Flood.

The text says the Flood began on the **seventeenth day of the second month** (Gen.

Daniel's Seventy Weeks of Years and God's Eternal Calendar of Sacred Events



*“And from the time that the regular sacrifice is abolished, and the abomination of desolation is set up, {there will be} 1,290 days.”
(Daniel 12:11)*

The 1,290 days in this verse represent forty-three months of thirty days each. That is just over three and one-half years according to God’s sacred calendar. The period of time referred to is the last half of the final seven of Daniel’s Seventy Sevens. (See illustration.) That is clear because it mentions the same cessation of the “regular sacrifice” and the “abomination of desolation” that are predicted for the final seven of the seventy sevens (weeks) given in Daniel 9:27:

*“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy {place}. So you are to know and discern {that} from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince {there will be} seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end {will come} with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations {will come} one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”
(Daniel 9:24–27)*

This passage provides additional insight into what we found in the Creation account. In *God’s Eternal Calendar of Events*, sacred years are also calculated by sevens. We should expect that information to prove useful elsewhere in Scripture, as indeed it does.

Daniel refers to the last three and one-half years of the seventieth seven in Daniel 12:11 because he would have us understand that the events described between Daniel 9:27 and Daniel 12:11 all occur within

“The date for the eternal observance of Passover and the Feast of Weeks was calculated in accordance with God’s Sacred Calendar of Events, and they were observed by the People of God during the seventh (Sabbath) year of a sacred seven as Daniel indicates.”

the Seventy Sevens. More specifically, the text of Daniel 11:1–35 describes the historical events that led up to the loss of insight into the message of the Hebrew Scriptures at the time of Antiochus Epiphanes (See “Questions & Answers,” in this issue).

The text of Daniel 11:36–12:10 then describes the reign of the Antichrist during the last three and one-half years of the final seven years. Just prior to that time, “The Many” will regain “insight” into the Truth hidden in the Hebrew Scriptures. That will take place during the “time of distress” that immediately precedes “the End Time” (Dan. 12:1). But what about the mention of the 1,335 days in Daniel 12:12? Be patient. God will confirm His Word. All in good time.

Israel’s sacred calendar had three separate cycles of cultic festivals. The first was Passover on the second Sabbath of the year. Its *parabolic imagery* relates to the sacrifice of Jesus Christ as the Passover Lamb whose blood protects the “House” of Israel when they escape bondage in “Egypt.” It derives its *parabolic imagery* from the Egyptian myth of Osiris. (See “The Passover Parable,” *The Voice of Elijah*, July 1991.)

The second cycle of Israel’s festivals was based on a mockery of the agricultural pentacontad calendar of the Canaanites. It began with the Feast of Unleavened Bread on the day after Passover and concluded with the Feast of Weeks on the Day of Pentecost. It derived its *parabolic imagery* from the Canaanite myth of Baal. That imagery portrays Jesus Christ, the Word of God, as the “Rain” that waters the divine “Seed” that contains the “secret” of eternal life.

The appointed time for the solemn observance of these first two cycles of cultic rituals has already passed. The date for the eternal observance of Passover and the Feast of Weeks was calculated in accordance with *God’s Sacred Calendar of Events*, and they were observed by the People of God during the seventh (Sabbath) year of a sacred seven as Daniel indicates. However, there is yet a final cycle of sacred events to be observed by the People of God. They too will be observed in the seventh (Sabbath) year of the last sacred seven as Daniel indicates. Their obser-

vance will begin with the trumpet blowing of *Teruah* as a reminder on the first day of the seventh month, which is also a sacred Sabbath (Lev. 23:24).

The cycle continues on the tenth day of that month with the trumpet blowing of *Teruah* on the Day of Atonement, which is also the first day of the Year of Jubilee (Lev. 25:9–10). It concludes with the observance of the Feast of Tabernacles/Booths from the fifteenth to the twenty-second of that seventh month. The first and last days of this feast are also Sabbaths.

There are three crucial bits of information necessary to an accurate understanding of how the fulfillment of these final sacred observances represent events of our own time:

“Anyone who claims knowledge of exactly when this last cycle of sacred events will begin has strayed far into error.”

First, one must understand that the *Teruah* was a distinct sound blown on one of two types of ram’s horns, either a *Shophar* or a *Jobal*. It was a distinctively recognizable sound (Num. 10:7), perhaps some type of warble. Consequently, the sound of the *Teruah* could be imitated by the human voice, as the Israelites did on occasion (1 Sam. 4:5). More importantly, the *Teruah* was a specific military signal, either a call to arms, the command to set out in battle formation, or the signal to attack (Num. 10:3–6; Amos 1:14; 2:2). Interestingly, it was the sound that brought down the walls of Jericho (Josh. 6:5, 20).

Secondly, the fulfillment of these final sacred days cannot be calculated according to the seven-day units of Israel’s sacred pentacontad calendar of days alone. Their calculation involves the seven-year units of *God’s Eternal Calendar of Events*. That means the information necessary to calculate

their observance is not in the human domain. God alone knows and understands how sacred events should be reckoned according to that eternal calendar. Therefore, anyone who claims knowledge of exactly when this last cycle of sacred events will begin has strayed far into error.

In *God’s Eternal Calendar of Events*, every seventh year is a Sabbath (Lev. 25:4). After seven sevens of years, forty-nine years, there is an additional sacred year, the fiftieth, the Year of Jubilee, which begins on the Day of Atonement in the forty-ninth year (Lev. 25:8–12).

On the Day of Atonement in the forty-ninth year of the final sacred seven weeks of years as calculated by *God’s Sacred Calendar of Events*, Jesus Christ will return to purge the heavenly sanctuary of sin. In so doing, He will remove the abomination of desolation (let the reader understand) by waging Holy War to destroy Satan and all others who have held fast to their sin. The last of the seven *Teruahs* sounded on that great day will announce the beginning of the eternal Jubilee.

That is why Zephaniah paints such a bleak picture of the destruction wrought on that day. Notice that he mentions the *Teruah* that will be blown to signal the attack (“A day of trumpet and *Teruah*”):

*Near is the great day of the LORD,
Near and coming very quickly;
Listen, the day of the LORD!
In it the warrior cries out bitterly.
A day of wrath is that day,
A day of trouble and distress,
A day of destruction and desolation,
A day of darkness and gloom,
A day of clouds and thick darkness,
A day of trumpet and battle cry,
Against the fortified cities
And the high corner towers.
And I will bring distress on men,
So that they will walk like the blind,
Because they have sinned against the
LORD;
And their blood will be poured out like
dust,
And their flesh like dung.*

“On the Day of Atonement in the forty-ninth year of the final sacred seven weeks of years as calculated by God’s Sacred Calendar of Events, Jesus Christ will return to purge the heavenly sanctuary of sin.”

*Neither their silver nor their gold
Will be able to deliver them
On the day of the LORD’S wrath;
And all the earth will be devoured
In the fire of His jealousy,
For He will make a complete end,
Indeed a terrifying one,
Of all the inhabitants of the earth.
(Zephaniah 1:14–18)*

You can read more about the events of that great day in Revelation 8:1–10:11. The seven angels found sounding trumpets there are those who blow the seven *Teruahs* that signal the seven assaults of the divine army. That will happen only after the seventh seal has been removed from the Hebrew Scriptures. (See “Did Jesus Leave a Will?” *The Voice of Elijah*, July 1991.) At that time, those who have gained “insight” into the Old Testament Gospel of Jesus Christ during the time of the sixth seal (Rev. 6:12–7:17) will have prepared themselves to join the heavenly host in the air because:

*“the mystery of God is finished, as He preached to His servants the prophets.”
(Revelation 10:7b)*

Ten days before the final assault, a single *Teruah* will sound as a signal to the People of God that an assembly of all Israel is required so that all Israel may join in the final assault of the Holy War against the forces of evil. Only the High Priest Jesus Christ can sound that alarm. Only He can assemble His People, the People of Israel, the true Israel of God. (See the book, *Not All Israel Is Israel*.) That is why the Apostle Paul says:

*For the Lord Himself will descend from heaven with a shout, with the voice of {the} archangel, and with the trumpet of God; and the dead in Christ shall rise first.
(1 Thessalonians 4:16)*

After the removal of Satan, the abomination of desolation, during the final assault, the People of God will celebrate the sacred Feast of Tabernacles/Booths. That occurs after the Return of Jesus Christ. Zechariah relates the sequence of events surrounding those Last Days. He first describes the battle:

*Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, {and} all the holy ones with Him! And it will come about in that day that there will be no light; the luminaries will dwindle. For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light. And it will come about in that day that living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And the LORD will be king over all the earth; in that day the LORD will be {the only} one, and His name {the only} one.
(Zechariah 14:3–9)*

“On the first of the seventh month in the final sacred Seventh year, there will be the sounding of a divine Teruah as a reminder that the final Day of Atonement is approaching.”

Zechariah then concludes his work by describing the perpetual observance of the Feast of Booths:

*Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. And if the family of Egypt does not go up or enter, then no {rain will fall} on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths. This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths. In that day there will {be inscribed} on the bells of the horses, “HOLY TO THE LORD.” And the cooking pots in the LORD’s house will be like the bowls before the altar. And every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the LORD of hosts in that day.
(Zechariah 14:16–21)*

This has been but a superficial treatment of the subject. But it is a warning to those who have ears to hear. On the first day of the seventh month in the final sacred Seventh year, there will be the sounding of a divine *Teruah* as a reminder that the final Day of Atonement is approaching and that all Israel must assemble for war. Only Jesus Christ, the High Priest of the Living God, can sound that alarm.

But only those who are members of true Israel (see *Not All Israel Is Israel*) will assemble on that day. They alone will heed that *call to arms* and join Israel’s great army shortly before He returns in wrath on the Day of Atonement. They will, as Paul said, “be caught up together with them in the clouds to meet the Lord in the air” (1 Thess. 4:17). Are you confident you will be able to recognize the distinctive sound of that first *Teruah*?

*Therefore let him who thinks he stands take heed lest he fall.
(1 Corinthians 10:12)*

Wisdom is vindicated by her own. ■

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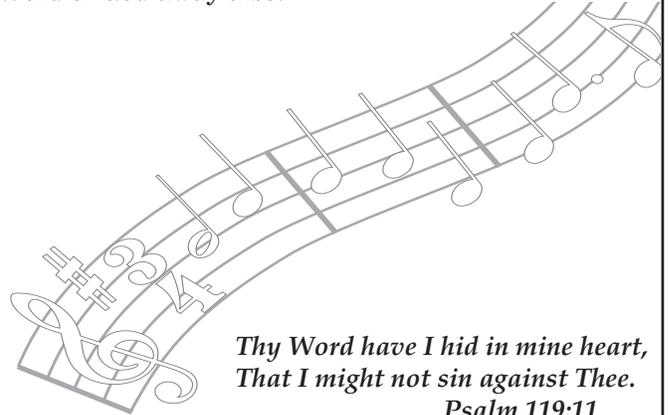
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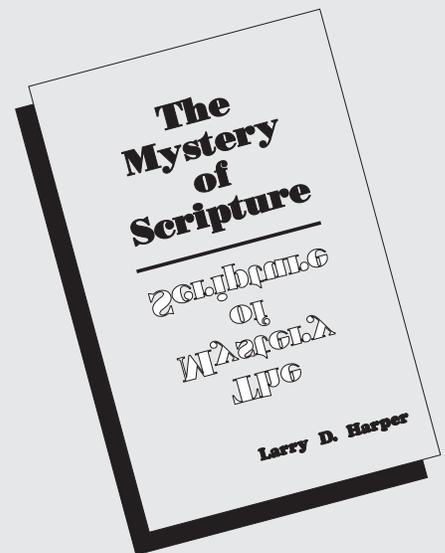
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