



WHAT THE CHURCHES
DON'T WANT YOU TO
HEAR!

FORTIFIED WITH MARK

PTB2-44: PARABLES

“All Things Come in Parables” (Mark 4:11)

Why is it that all things come in parables, and Dr. Jeffress, Dr. Jeremiah, and Scofield and DTS graduates do not understand! They are willing to advocate a religion wrapped around the Scofield words of “rapture”, millennium, and dispensationalism not even listed one time in the Bible. Not only do they not understand “the mystery of the kingdom of God”, but they popularly misled thousands that Jesus was wrong when He came preaching the kingdom of God and the Pharisees were right to look for a materialistic kingdom to restore Israel to world dominance.

Jesus in these words of Mark 4, “all things come in parables” establishes an important guideline for understanding the Bible. Perhaps, you never realized that parables go beyond the approximately 12 parables that we considered in *SOME MORE SOUNDS*, or even beyond the approximately 52 total parables from the four Gospels. Also perhaps you have never realized that the “come” in Mark 4:11 is a word carefully chosen by Jesus. Why did He not say, “all things are spoken in parables”? Or why did He not say, “all things are delivered in parables”? The reason is that Jesus is talking about a method that God uses to communicate to His Creation in the revelations of the Bible. In short, “come” is the equivalent of “are inspired”. The phrase is easily the equivalent of “all things are inspired in parables.” And what that means is also in the verse context of Mark 4:11.

“And He {Jesus} said to them (the 12 apostles) to you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables....”

Below is a little exegesis of this verse.

(1). Disciples {the 12 were unique disciples much like 500 more, but who later except for Judas became apostles} are allowed to understand all the hidden mysteries of God.

(2). These mysteries are also hidden to disciples until they are revealed by Jesus, the Prophets, or Apostles.

(3). This very process of spiritual understanding or not spiritual understanding is a process of parables.

(4). You see this as you realize that all outsiders to the kingdom of God hear all spiritual matters in parables, the “all things” of Jesus words.

Paul wrote much more on the subject after his revelations from the Ascended Jesus in Saudi Arabia, and later recorded the same in I Corinthians 2. First Paul recorded how disciples understand the Bible of spiritual things and then how the natural man {not born again, and the same as “outsider”} can not understand spiritual things.

(1). How disciples understand the Bible of spiritual things.

“Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.” (I Corinthians 2:12)

The contrast is between the spirit of this world, the spirit of the natural man, and the Spirit of God, shown with a capital letter for Holy Spirit. The difference between the natural man and the believer is that God can work internally on the human spirit that has been born again. It is His Spirit internally working on our spirit.

(2). The non-born again, natural man-outsider does not have this internal advantage

“But the natural man does not receive the things of the Spirit of God, because they are foolishness to him; nor can he know them, because they are spiritually discerned.” (I Corinthians 2:14)

It is like in the Ephesians introduction of learning Christ to the three answers of Jesus in John 14-16 of the three questions from three Apostles. The introduction of Ephesians to the “how” to Learn Christ is given in the words of Ephesians 4:20,21.

“But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus...” (Ephesians 4:20,21)

In short, the process of Learning Christ, the same as being a disciple, is (1) to hear Jesus and (2) to have been taught by Jesus and (3) as the truth is in Jesus. Jesus had explained that internal process of new birth and salvation to the apostles as John recorded it in John 14-16. The answer of the new birth or how to learn Christ is very practical as our approach needs to be today to prevent more tares in the kingdom. This Jesus-taught approach to the new birth required for spiritual understanding is far from the contemporary instant new birth concept that has accumulated so many tares in churches generating the Falling Away. Here is a summary of the three questions from the disciples and the three answers from Jesus. (1a). First Thomas asked Jesus where He was going and what was the “way”. (1b) Jesus answered that He was “the way, the truth, and the life”; and further that there was no way anyone could come to God the Father except through Him. God is just not approachable except through Jesus Christ! But how approachable God is, beyond human ability to know, see, and hear, if a person only comes through Jesus. Did you notice how Jesus referred to Himself as “the truth”, reminding you of Paul’s reference in how to learn Christ of “as the truth is in Jesus.” (2a) The second question is from Philip, echoing the age long question of “Show us God the Father.” (2b) The answer of Jesus is “He who has seen Me has seen the Father” (John 14:9). (3a) And the third question completes the specifics of how to learn Christ, what is

really required in the new birth. Judas, not Iscariot, asked this question; and no doubt, the same Judas or Jude who wrote the book of Jude with his tremendous defence of the "faith once delivered to the saints". In short, I think he learned very well and personally this answer of Jesus the third question. "Lord, how is it that You will manifest Yourself to us, and not to the world." (John 14:22) That is a good question. How do we see Jesus like Paul specified as necessary in order to really learn Christ, since we know that Jesus ascended back to the right hand of God the Father? Is it that only those alive during Jesus short life of approximately 33 years are able to see Him? Or how can we be taught by the Ascended Christ? (3b) The answer of Jesus can open our eyes on how to learn Christ, how to really be born again, and how to pass from being an outsider to the kingdom of Christ to be a citizen of the kingdom of Christ. Here it is: "Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.'" (John 14:23)

You don't have to make the trip to heaven in order to see Jesus. You don't even have to have a special hearing device in order to hear God the Father and Jesus. All you have to do is to love God and Jesus, then He and the Father do the rest. They take up residence in your heart. Jesus uses the very comforting words, "we will come and make our home with you." Wow, you become a residence of the eternal God the Father and of His only begotten Son. That is the new birth. That is salvation. That is the only, real way to learn Christ and to be a disciple of Christ. That is the only way to start the process of a spiritual understanding of the Giant Parable called the Bible.

Daniel is Full of Parables

I would like to illustrate from Daniel how the Old Testament Prophets are also full of parables. What we often like to call double or triple meaning in the Prophets is really one parable with two or three applications. Take for example, the story of the king of the north versus the king of the south in the last few chapters of Daniel. There are no names given. And yet we can simply apply the same parable to three distinct periods of history, as God intended for us to do in the ASPI, one during the Greek Empire, one during the Roman Empire when General Titus destroyed Jerusalem and the Temple, and one near the end of the time as applied to the man of sin, the son of perdition. Remember that even the names of the Empires are not given as in the nature of parables. Recall how "a man" owned a vineyard and when going into a foreign country, let it out to tenant farmers. The owner and farmers have not names. No doubt, as God observes from heaven, the same event happens many times; and so true is the story and the pattern that God so often sees from heaven about His creatures, that why should He put names. God Himself is no respecter of persons anyway. He hardly stands in awe of a General Titus that later became a Caesar, nor of an Alexander the Great that conquerors the world and cries

for more territory to conquer even as His disposition of the Pharaoh of Egypt was simple for Him. It fulfilled His purpose of bringing the children of Israel back to the promised land for the birth of Jesus. It also fulfilled His purpose of using the Jews as custodians of the oracles of God in the Bible, and thus God as the Great Maker of history just did it. {So much of what goes on in this world is determined by the Great Maker of history in world history, in the acts of nature, in the works of the Bible and of the Spirit, yet we hardly stop to think about His control of human history.}

The same in the book of Joel where there are parables about a plague of locusts. We know such plagues did and do happen as a course of history. Well, there are at least three applications of this one parable of locusts in Joel: a actual seemingly natural plague of locusts which ravished the land and under the control of God in an effort to bring the people back to Him; the invasion of an army against the land once again under the control of God, an army that can be compared to locusts; and then at least a third in the Final Day of the Lord. {A day of the LORD in the Old Testament is a day of true justice and judgment which can refer to punishment by nature, by an invading army, or the wrapping up of events on earth with the disintegration of the sun, the moon, the stars, and the elements melting with fervent heat. Make no mistake, however, that the great final DAY of the LORD and Lord is easily distinguished from the others as there will always be some reference to the destruction of the sun, the moon, the stars, and of the consequences to the earth.}

The problem is that we have heard so much malarkey on eschatology and the book of Revelation based on Darby and Scofield, that we have become confused about what is actually in the Scripture and what is not. How easy it is to mix up the Scofield notes in the Bible with the actual Scripture! And since so few fundamentalist actually quote Scripture when they dogmatically tell you of the end times, it becomes hard to separate the wheat from the chaff.

Daniel among the Prophets best illustrates both God's foreknowledge of and control over the history of the world. When you read and study the book of Daniel, you begin to appreciate more fully the statement of Pastor James at the Great Jerusalem Conference. "Known unto God are all His works from the beginning." This tells us that God both has plans for this world, and universe, which He has ordained to happen from the beginning of time until the end of time; and further that He makes sure those plans will happen. The plans involve nations, kings, kingdoms, the angels of nations, pharaohs, governments, and all kinds of social and political organizations where men think they are exercising the real control. What you will also find in Daniel is that the events here on earth, and in particular between nations, is very closely related to the spiritual warfare that goes on at a much higher level between good and bad angels of nations, between Christ and Satan, and between God and the

dominant opposition to His will. {"Thy kingdom come, thy will be done on earth" will not come quickly or easily until the very end of time.}

The three cycles of Daniel {three that we can identify, remembering that a parable can have unlimited applications} are much like the repetitive cycles of the book of Revelation and the repetitive cycles of Matthew 24 from Jesus on which they are based. What you will find in Daniel, Revelation, and Matthew 24 is much like the scan of a radar trace where from a distance the preliminary scan only picks up the peaks, then on a second and closer scan more detail is filled in, and then finally with a closeness much detail is filled in.

The First Great Sweep in Daniel starts in Daniel 7:9 and ends in 7:13, not many verses so this is like a distant sweep that hits only the peaks. The first sweep starts where it should with God, "the Ancient of Days" seated on the great white throne above the clouds where a thousand times thousands ministered to Him and ten thousand times ten thousands stood before Him. The vision we should get here as Daniel did is of real power. Oh, by the way, the court to decide on the fate of nations and kings was in session at that point to make a ruling. Daniel wondered what all that power around the throne would do as they listened to the pompous words from the "horn". What Daniel saw was the beast slain with his body destroyed and given to the burning flame. Recall that the vision of Daniel in a dream, during the first year of the reign of the Belshazzar, king of Babylon, was of four beasts: and the last of the four more terrible than the others with 10 horns, and then a little horn coming out from among them. It is this little horn, the man of sin and perdition of the final days who speaks the pompous words. {You see once again the nature of parables in Daniel where the four beasts are the successive kings of four conquering kingdoms—Babylon, Persia, Greece, and Rome, and that the ten horns are 10 Caesars of the most powerful of the beastly kings.} Here we can allow secular history to help us in the interpretation since the details of each of the four kingdoms help us to identify them from what really happened in secular history. Never forget, however, that these four beasts except for a detailed description remain in Daniel as unnamed parables like the owner with the vineyard.

In the first sweep of Daniel 7:9-13, we know the little pompous horn to be man of sin and perdition of II Thessalonians because: (1) God and the great judgment court are seated for final judgment; (2) The books are opened, mentioned also in Revelation as the books of final judgment; (3) the thousands and millions are surrounded around the throne of God for execution of the will of God; (4) the pompous words from the little horn remind us of how the final anti-Christ in the form of the man of sin will stand in the temple claiming to be God, which we learn from the last sweep of the five sweeps or cycles; (5) the description of the immediate slaying of the pompous little horn as its body is given to "the burning flame" which is obviously the equivalent

of Satan, the beast, and the man of sin, the little horn, being cast into the lake of fire and brimstone of the book of Revelation.

With this for background, we can see how rapid and short is the sweep of the first cycle of Daniel 7:9-13, in only four verses going from the Court of God in session through four beasts, and then another beast and a little horn, and then in one long verse, the verse 13, we have the establishment of Christ's Eternal kingdom.

Daniel 7:9a. The Subject of the first sweep as "THRONES WERE PUT IN PLACE."
Daniel 7:9b-10a. The Ancient of Days take the throne of judgment seat, a God of white garments, hair of wool, a throne of fiery flame, and the wheels of mobility were a burning fire, and a fiery stream runs out from the throne to the universe. {It is easy to see final judgment in all this since we know from the Apostle Peter that the elements of the universe will melt with a fervent heat.}

Daniel 7:10b. Court was in session and seated for the final work, a court of ministers of a thousand thousand and a multitude to do His will of ten thousand times ten thousand.

Daniel 7:10c. Judgment starts as the books of judgment of Revelation are opened.
Daniel 7:11. Pompous words from the man of sin with an immediate slaying and casting of the horn and Satan into the lake of fire and brimstone

Daniel 7:12. The rest of the beasts last longer than the little horn, and then their dominions are also taken away. God does and will reign supreme is the message here.
Daniel 7:13-14. The Son of Man appears before the Ancient of Days and is given by God an everlasting kingdom.

(1). This is obviously the Second Coming of Christ as He is coming with "the clouds of heaven".

(2). This is obviously Christ since He is "given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him."

(3). This is obviously Christ and the Second Coming of Christ since "His dominion is an everlasting dominion" {Daniel 7:14}.

(4). This is obviously the kingdom of Christ established by Jesus on earth during His first coming and now made complete, which "shall not pass away" like the other kingdoms of Babylon, Persia, Greece, and Rome to be mentioned {of course, not by name} in the last four cycles.

(5). Christ's kingdom is "THE ONE WHICH SHALL NOT BE DESTROYED".

Oh yes, we know the 10 Caesar's of Rome will try to destroy that kingdom; we know the man of sin and Satan during the final half time will try to destroy it; but God has ordained that the kingdom of Christ is indestructible.

But you see how we go only the peaks in our first sweep. God on His throne in judgment, jumping to an emphasis on the judgment on the little horn and his beast

with a brief mention of the short lives of the rest of the beasts, then many words on the final kingdom of Christ which can not be destroyed. We look for more details in the second sweep, even more in third—some the same and some different; and even more in the fourth; and finally in the fifth it is clear that we are definitely address the Falling Away, the man of sin, with the abomination of desolation that Jesus quotes from Daniel. And I believe that with this parabolic method in mind of Daniel and the rest of the Bible, especially the teachings of Jesus, I think we can proceed more quickly through the next four cycles or sweeps. Even as the first cycle or sweep is the actual vision that Daniel saw as recorded in Daniel 7:9-13, the second cycle is the interpretation of that vision in Daniel 7:15-27 for 13 verses, over three times the number of words as in the first cycle and, of course, with much more detail. The third cycle starts with a second vision, one about a Ram and a Goat, that came to Daniel during the third year of the reign of King Belshazzar; and it runs from 8:1 through 8:27, this time over twice the description as in the third cycle. While at the end of the second cycle about the first vision Daniel {first of Daniel's own personal visions of the future} was so affected that, though silent, his countenance changed, at the end of the third cycle in his second vision Daniel fainted and was sick for days {Daniel 8:27}.

The fourth sweep runs from Daniel 9:1-27, starting with a period of fasting and prayer by Daniel during the first year of the reign of King Darius. {Darius was the Persian-Medes King that took over the kingdom from Babylon.} Much of this chapter 9 is a record of the prayer of Daniel, of confession and intercession for his people. Like the disciples of Jesus wanted to know, as recorded in Matthew 24, what would be the signs of His Second Coming, Daniel prayed to know exactly what would happen to his people. And you will see this theme of "what will happen to my people" repeated in the last cycles, especially in the fifth where Daniel is told to rest and then arise to his inheritance at the Resurrection. {the last words of Daniel, Daniel 12:13}

You guessed it the fifth and last cycle has so many more details in the sweep that it takes several chapters to cover, starting with Daniel 10:1 and ending with Daniel 12:13. So many more of the valleys and detail topography will be filled in during this last and lengthy cycle as compared to the peaks of the first cycle. The fifth cycle was a vision of the Glorious Man which happened, once again while Daniel was in prayer and fasting for the fate of his people, and during the third year of the reign of king Cyrus of Persia. {Daniel 10:1-9}

A Preliminary Outline of Daniel 7-12 in order to pick up the peaks, sub-peaks, and even some of the details.

Thrones are Put in Place in the First Sweep, Daniel 7:9-14.
God in place for Judgment and the Books opened.

The pompous words of the Man of Sin judged with his sponsor the beast, and the execution of justice in the flaming fire.

The other beasts given a short dominion.

The Second Coming of Christ and His everlasting kingdom that has been given dominion over all kingdoms.

The Four Great Beasts versus the Saints of God and their kingdom, Daniel 7:15-27.

The four great beasts are the four Kings. {Remember that this is the interpretation of the previous vision, so here even like Jesus identifies the actors in the parable of the seed and the sower, so one of those standing near during the vision explains to Daniel that the four great beasts are four Kings.}

What Daniel asked to understand the most about: the fourth awesome beast and the 10 horns, and especially the little horn that came up whose appearance was greater than the others and who spoke pompous words. {You see consistently, we have in the five cycles information about the man of sin and perdition of II Thessalonians.}

This little pompous horn was making war against the saints of the kingdom, and he was "prevailing against them". {You know this is the final great Falling Away of II Thessalonians during which Satan is released as the Holy Spirit is withdrawn from the earth.}

The Ancient of Days comes, judges in favor of the saints, a theme repeated from the first cycle, and the time comes that the saints wholly possess the kingdom, as the kingdoms of this world become the kingdom of Jesus and God.

Okay, an explanation about the fourth beast, the 10 horns, and the little horn.

(1). The fourth beast is a fourth kingdom—different, devouring, and trampling all other kingdoms on the earth {Daniel 7:23}.

(2). The ten horns are ten kings (actually Caesars as we see from later history in the Bible and in secular history).

(3). "Another shall rise after them", different from the first ones who will speak pompous words against the Most High, shall persecute the saints, who will try to "change times and law"; and the saints will be given into his hand for "a time, times, and half a time". {Daniel 7:24b-25}

The court of God is seated and takes away his dominion, destroying it forever.

The greatness of all the kingdoms on the earth shall be given over to the kingdom of the saints, the kingdom of the Most High who has an everlasting kingdom. He will have dominion over the saints, and they will serve and obey Him {this is a partial answer to Daniel's repeated prayer and question, what is going to happen to my people?}

{Note that while you get some detail on the major peaks from the first cycle, in this second sweep you primarily get details on the four beasts, the 10 horns, and even more on the little horn. This little horn is undeniably the final man of sin of the Falling Away who under the supervision of Satan will try to change all history and all

law, although it can like any parable also include more men before the final man of sin.}

III. The Second Vision of the Third Sweep, "the Time of the End" {Daniel 8:17} the Ram with two horns interpreted by Gabriel as kings of Media and Persia, and "the male goat is the kingdom of Greece." (Daniel 8:21} 1. The Actual Vision in Daniel 8:1-14.

(1). The ram with two high horns, the second one higher than the first that came up, pushed north, south and west conquering until a male goat with a very large horn from the West attached the ram, breaking the horns of the ram.

(2). The male goat grew large and strong, the large horn broke off and four notable horns came in its place from the four winds.

(3). Out of one of the four notable horns came a little horn which great exceeding great and spread toward the south, east, and toward the Glorious Land. {Little have doubt that this is the Promised land of Palestine, whatever name it was called throughout history.}

(4). "And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground and trampled them." (Daniel 8:10) {Obviously we have a reference to the war in heaven against Satan as Satan and his angels, the fallen stars, are cast out of heaven, and already we begin to see what we will see more and more of in Daniel where the spiritual warfare above becomes one with the spiritual warfare here on earth.}

(5). "He even exalted himself as high as the Prince of the host; {the reference here is of the man of sin exalting himself to the Prince of the power of the air and this earth, since the host would refer back in the last verse to the host that is cast down out of heaven}... and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down."

(6). An army is given, obviously by Satan, to this horn; and with this army, he opposes the daily sacrifices, cast truth down to the ground, and while he did all this, he prospered. {God let it happen!}

(7). How Long between the taking away of the daily sacrifices and the "abomination of desolation", destruction of the Temple and Jerusalem? The answer comes, "for two thousand three hundred days".

2. The Interpretation by Gabriel in Daniel 8:15-26.

(1). The vision refers to the "time of the end", what shall happen in the later time of "the indignation". It shall be at a definite time that God has appointed with echoes again of "known unto God are all His works from the beginning" of James and the book of Acts, help from the ASPI if you would.

(2). The ram with two horns are the kings of Media and Persia, the male goat is the kingdom of Greece, and the large horn between his eyes is the first king of Greece.

(3). Four kingdoms shall arise out of Greece, but not with that power.

(4). In the latter time of the Grecian kingdom, another king shall arise of fierce features, sinister schemes, wielding the power of Satan, destroying, prospering, and thriving, destroying the mighty and the people of God {8:23-24—here you almost have a parable within a parable as this latter Grecian king is a prototype of the last man of sin. His characteristics of Satan sponsorship, the abounding of sin and transgression, and of himself as a man of sin carry all the way through a Grecian, a Roman, and then a final days son of perdition.}

(5). A long verse is given over to a detailed description of what this preliminary, parable like man of sin will do: (a) with cunning cause deceit to prosper as he rules; (b) exalt himself like a god in his own heart; (c) destroy many that prosper; (d) rise against the Prince of princes, obviously Christ, and we have another antichrist; and (e) he and his kingdom are broken by God without human help like war and politics.

(6). Seal up the vision because it has references to "many days in the future" {Daniel 8:26b}

3. The fainting and sickness for days of Daniel, 8:27.

{Once again you see a lot of focus on the atypical man of sin, or anti-Christ, which will be a final fulfillment with the last man of sin. Again it is like a parable, without names, that is a general type of story that applies to at least three kings—one of Greece, another of Rome, and then the last at the final days.}

IV. The fourth cycle or sweep as Daniel starts his quest for understanding and prayer again for "what will happen to my people" with Jeremiah's 70 years of Jerusalem desolation, and Gabriel comes with an answer to his prayers.

The history of Daniel's people, a history of disobedience and rebellion, from the wilderness to the destruction of Jerusalem, Daniel 9:1-19.

The intercessory prayer of Daniel, Daniel 9:1-20: "Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God...." (Daniel 9:20)

Gabriel started his trip from heaven to earth when at the start of Daniel's prayer, God commanded him to move swiftly. Gabriel came to give Daniel "skill to understand", something that we must have in the ASPI and in parable, often called in the Bible and by Jesus as "eyes to see, ears to hear, and a heart to understand". Gabriel told Daniel that he was greatly beloved.

God has determined that the period of time will be 70 weeks for Daniel's people and the holy city of Jerusalem as that amount of time is required by God in order to: (a) to let the transgression run its course; (b) to make an end to the sins; (c) to make reconciliation to God for their iniquity; (d) to bring in an everlasting righteousness, which we know clearly know from Daniel and all the Prophets and the New Testament to be the plan of salvation brought to earth in fulness by Jesus Christ in His life and death; (e) to seal up vision and prophesy, in the life and teachings of Jesus and the Apostles the seal is put on all Old Testament visions and prophesy as we come to understand what was forecast; and (f) to anoint the MOST HOLY.

From the Restoration {the return from exile and rebuilding of Jerusalem and the temple} until the time the Messiah comes will be 7 weeks and 62 weeks, for a total of 69 weeks which leaves us one short of the 70 weeks.

(1). The end of the 69 weeks is identified clearly as the Messiah being killed, not for his own sins, but for the people.

(2). Then the city and the sanctuary will again be destroyed by the people of the prince to come, which we now know to be Titus and the Roman Empire.

(3). A short description of the desolations and the war that ends Jerusalem and the Temple.

The one week after the 69 to complete the 70 weeks, Daniel 9:27.

(1). For this one week, the last of the 40 years, and a one week or really one year after the crucifixion of Christ, God allows the covenant of the New Testament to be confirmed with "many for one week", and we know that approximately 100,000 Jews were saved during this one year after the crucifixion of Christ, many on the first day of Pentecost after the Ascension.

(2). In the middle of that year after the Crucifixion of Christ, God brings an end to "sacrifice and offering".

{In other words an end to Temple worship.}

(3). On the wing of these abominations of desolation caused by no more temple sacrifice and offering shall be "one who makes desolate". Satan and men of sin will thrive on the wings of the desolation.

(4). The end of the abomination that makes desolate is the "consummation", and God has determined a precise time; and the consummation is poured out on the desolate, obviously a judgment on the desolate.

{Daniel got what he was asking for, what would happen to his people. We see that they will not fair so well even though the Temple and Jerusalem will be rebuilt. From the restoration to the Messiah comes will be 69 weeks; and there will be a temporary respite from the abomination of desolation for the Jews of one year, until here we see no hope for them at all as the abomination of desolation is consummated at the end of time and in judgment. Of course, we suspect from Paul and Romans that something must happen among the Jews after the fulness of the Gentiles is complete. We must allow, however, that this happening of Paul could simply be the eternal reward with the Gentile multitude of every Jew who believed right up to the last week of Daniel.}