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**The Ancient Secrets of Daniel &
The Revelation of Jesus Christ**

JOAN H. RICHARDSON

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Written by Joan H. Richardson

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Underscores in the Biblical texts are added for emphasis. Brackets are added outside the text for clarification or optional translations.

The Seventy Weeks in Daniel 9

²⁴ “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. ²⁵ Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.” (Dan. 9:24-27 ESV) [A prophetic week is 7 years.]

The Reconstruction

Gabriel foretold seventy weeks (in 9:24-27); each represents seven years, and they all concern the people and their holy city, Jerusalem. The seventieth week ends when the Son of David destroys His enemies in Armageddon. The purposes are to finish transgression; put an end to sin; make reconciliation for iniquity; bring in eternal righteousness, and anoint (lit.): *holy place of holy places*. These goals are completed by the Kingdom of David; its process, sanctification, leads to perfection. Vision and prophecy also cease when Yeshua reigns from Jerusalem. (Zec. 13:5)

Cyrus issued his edict in 538 BC, but Darius I discovered the order twenty years later, in 518, in the archives of Ecbatana.²⁴⁴ (Ez. 6:1-5) The first *anointed one* was Zerubbabel: the signet of God and portent of Messiah, appointed to govern Judea at the Jews' return. {7 x 7} In four hundred thirty-four years, Jerusalem was rebuilt in stressful times; both Assyrians and Greeks stood against her. The Seleucid king Antiochus IV came in its latter years to destroy the Jews and desecrate the temple. [The details of the Greek dynasties are in chapters 8 and 11.]

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Gabriel tells Daniel the vision is for the time of the end, i.e., the end of the age (in 8:17). Jerusalem's walls with her city's squares and moat, as well as the city itself and the temple, were finished four hundred eighty-three years after it began. {69 x 7}

The next significant event was the birth of Jesus Christ, the Anointed One; without a place to call His own, He was crucified in 30 AD. (Mat. 8:20) Afterward, Romans destroyed the city and its sanctuary in 70 AD. *The prince to come returns to rule: the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. (Dan. 9:26b-c)* Its man of sin is in Revelation 13 and 19; its prince is the god of this world, *making a strong covenant with many for one week. (9:27)*

The Hebrew Calendar

Israel's civil calendar has 29 or 30-day months. To make up for the lack in a 354-day lunar year, a month is added in spring every 3–4 years, Adar I. Those years, Passover is in Adar II.²⁴⁵

The rule applies to the biblical year with its twelve 30-day months. In Daniel three years and six months [half of the week] qualify as a time, times, and half a time, including a leap year: the extra month makes its days 1,290: *And from the time that the daily sacrifice is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days. (Dan. 12:11)* The dragon returns as a prince who makes a seven-year peace pact with Israel. In the midst of its years [not dividing its days, but its years], he sets up an abomination, an *image of the beast which was wounded by a sword, yet lived. (Rev. 13:14; cf. Dan 7:11)*

The Abomination

The passage above refers to the coming prince: the dragon returns to destroy Jerusalem, the temple, Judea, and the Jews. Its desolation lasts until 1,335 days when its survivors are blessed (in Dan 12:12). The destroyer returns because of the transgression when His people denigrate the Son of God while welcoming a fraud into the temple. For 1,290 days, the sacrifice is taken away (in Dan. 12:11); then on the wing of abominations, the desolator comes, and they must flee to the mountains in Judea; the beast *continues* forty-two months. (Rev.13:5) He overcomes the saints

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in the great tribulation. (Rev. 13:5; Mat. 24:15-22). Its days are cut short for the elect when Jesus comes on a cloud to catch us up to heaven. (Mat. 24:29-31) The seventieth week has a leap-year.

⁵ And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. ⁶ Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. ⁷ It was granted to him to make war with the saints and to overcome them.

And authority was given him over every tribe, tongue, and nation. ⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

(Rev. 13:5-8 NKJV) [/to act with power for forty-two months]

Divisions, Divisions!

Time, times, and half a time [in most trans.] is literally, *time, times, and a division of a time*. (Dan. 7:25c YLT) [Aram.: *p^elag*, split. In KJV and Geneva Bible of 1599, *the dividing of time* {1x} the AKJV {1x}; CWSOT {1x}: as watercourses {4x}, unequal division, not half.] *Time, times, and a division of a time* pass until the tribulation ends, and Yeshua appears with omens of His wrath. (Mat. 24:29-31 [p. 231-32]; cf. Rev 6:12-14). Its chosen saints are caught up together to Him in the air and are in heaven when the wrath pours out, and the beast of chapter 13 completes his term on earth.

The beast is given power to *continue* forty-two months and to overcome the saints (in 13:5-7; cf. Dan. 7:23-28), but the tribulation is shortened for the elect by the division of a time, or else no flesh could be saved. The beast rises in 13:1 but yields to the one with two horns like a lamb, the false religion's beast that unites the world; his image is the abomination. (13:14-15; cf. Dan 11:31) The beast overcomes the saints in fewer than his forty-two months. We'll be gone but he'll remain for Armageddon:

²⁵ And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (Dan. 7:25) [As per Dan. 7:24-25, he rises in Rev 13:1; cf. vv. 11-12]

³⁶ "And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall

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prosper till the indignation is accomplished; for what is decreed shall be done. (Dan. 11:36 ESV; cf. Rev. 16:13-14)

Gabriel came after Daniel's prayer in chapter 9 to help him understand his vision in 8:9-14. In saying, *the prince that shall come*, he referred to the one like Antiochus, who'd desecrate its sanctuary and desolate Jerusalem, but after Messiah was cut off, not before; that's the context. His prototype came when many Jews had turned from God to the Greeks in 167 BC, converting synagogues into gymnasiums; but *the people of the prince* [yet] *to come*, who destroyed the city and the temple, were Romans. He is the one Jesus referred to as *the abomination of desolation spoken of by Daniel the prophet* (in Mat. 24:15; cf. Mk. 13:14).

¹³ And you will be hated by everyone because of My name, but it is the one who has endured to the end who will be saved.

¹⁴ "Now when you see the ABOMINATION OF DESOLATION standing where it should not be—let the reader understand—then those who are in Judea must flee to the mountains. ¹⁵ Whoever is on the housetop must not go down, nor go in to get anything out of his house. (Mk. 13:13-15 NASB; cf. Mat. 24:15-16) – Jesus' prophecy

The false messiah deceives the Jews, pledging peace in the Middle East (in Dan 9:27). Three-and-a-half years, including a leap year, precede his war against the saints when he breaks the agreement and *continues: power was given to him to continue forty-two months* (in Rev.13:5b YLT). *It was given to him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations.* (Rev. 13:7) At that time, the man of lawlessness is known, seated in the temple, demanding his own worship as God, and inciting the tribulation. All who are caught in the present apostasy are believing the enemy's deceptions:

³ Don't let anyone deceive you in any way. For that day will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of destruction.

⁴ He opposes and exalts himself above every so-called god or object of worship, so that he sits in God's sanctuary, publicizing that he himself is God.

(2 Thes. 2:3-4 HCSB)

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The objectives of the seventy weeks are fulfilled during the Kingdom when the Father puts all things under Yeshua's feet. First the last week culminates with the ruin of the desolator who demands his own worship in the temple.

The false messiah covenants with the Jews and sits with a living image in the temple for its desecration. This happens half-way into the seventieth week; he breaks the deal, and his peace plan ends with desolation on account of the transgression:

²⁷ And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator." (Dan 9:27 ESV)

The interlinear agrees (ZGE); other literal renderings have, *till the consummation, and that which is determined is poured out on the desolate one.*' (Dan. 9:27b YLT; cf. KJV) This ends the desolation with irony: *The consummation* is at the end of the age whether *that which is poured out* is on the Israel of God or on the desolator. At the end of her judgment, the Spirit is poured out on Jerusalem when, after her desolation, she calls for Yeshua, and destruction is poured out on the one who desolates.

The seventy weeks continually move toward the Kingdom of David. The first seven weeks reveal Zerubbabel, a forerunner of the Messiah; then in sixty-two weeks, the temple and the city of Jerusalem were rebuilt. Jesus was born in Bethlehem. (Mic. 5:2) He was cut off but rose again, taking the keys of hell and death. (Rev. 1:18) After the tribulation (in Mat. 24:29-31; Gr.: *thlipsis*), He comes on a cloud at the right hand of Power to take out His elect before God pours out His wrath. (Rev. 16; Gr.: *thumos*) The end of the indignation ends the seventieth week when Yeshua returns to reign in Jerusalem for a thousand years. (Rev. 19)

Immediately after the tribulation, as He said, He comes on a cloud beside the Father, and Israel sees the Son of God whom she'd pierced with her own words. She mourns till she cries out for the Savior she'd denigrated for centuries, but God's tender mercies hear all who call on His name; thus, all Israel is saved.

¹⁰ "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy so that, when they look on me, on him whom they

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have pierced, they shall mourn for him as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. (Zec.12:10 ESV)

After the Thousand Years

As the thousand years end, the nature of humankind is exposed apart from the presence of the serpent when, during that time, he and his devils are absent; yet a worldwide protest begins against the King of Israel. For a brief moment on a timeline, law and order, peace on earth, and good will are rudely interrupted.

The trumpets begin, and wrath falls on an unrighteous world once again. The devil is let out of the pit after the first four trumpets warn the insurrectionists to repent. At the fifth trumpet, a fallen angel has **the key** that unlocks the bottomless pit, and locusts without number come out of its smoke. Then the world is overwhelmed by demons, tormenting everyone without the seal of God. The saints of God observe these events but are unharmed when God sends His wrath on the world and its blasphemers.

At that time, prophecy and vision return when God raises a standard against the rebels: two prophets speak as the oracles of God. After 1,260 days, the destroyer kills them, and there's so much rejoicing on earth that they refuse to bury the bodies. The greatest victory of the two prophets is not in powerful works, but in their resurrection and ascension to God in heaven.

Suddenly, a great earthquake fells a tenth of the city; seven thousand die, and the last trump is sounded. Standing at the Great White Throne, every believer and every sinner receive what is due them, and every one of us is judged by our works, whether they are good or evil.

All who live by the Word of God witness the opening of heaven's temple where the ark of His testament appears beyond the veil, the holiest place of all, and New Jerusalem comes down out of heaven from God to a new earth (in 11:19; chap. 21).

¹⁹ Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail. (Rev. 11:19 NKJV)