

# In the Name of God, The Most Exalted, the Most Glorious

## The Return of the Messiah

“...the Disciples came unto Him privately saying,  
Tell us when shall these things be? And what shall  
be the Sign of Thy coming at the end of the age?...”

Matthew 24:3

The answer to this question of the Disciples given by Jesus, may the peace and blessings of God be upon Him and those who love Him, leads the Disciples from their present time through their coming tribulations, unto the period known as the ‘Times of the Gentiles’ which begins with the ‘Abomination of Desolation’, and continues through the ‘Great Tribulation’ culminating in the ‘Return of the Son of Man in the Glory of the Father’.

To grasp the full significance of this ‘Revelation’ it is necessary to examine the events that led up to the first appearance of the Messiah and the issues that occurred during that period of time so that the order in which those events took place may be properly analyzed from the proper perspective. Alas, this can only be accomplished by ‘correctly dissecting the Word of Truth’<sup>1</sup> which, God willing, shall be accomplished herein.

This momentous prophecy was set in motion hundreds of years prior to the Sermon on the Mount of Olives through the Word of Moses عليه السلام. Concerning the condition of His Community, He foretold their rise and fall setting forth the criteria for the continual outpouring of divine bounty which would nourish and sustain them, and would one day revive them after a period of dissolution. The prophecy of Moses عليه السلام bears a striking resemblance to the Sermon on the Mount of Olives concerning the conditions and consequences set forth therein which came in the form of promises of bounty through obedience and warnings of dire punishments for disobedience. This prophecy of Moses عليه السلام is recorded in the Book of Leviticus chapter twenty-six.<sup>2</sup>

A cursory review of this chapter reveals certain conditions set forth for the Children of Israel. Following a warning against idolatry, which represents false belief and stubbornness, these promises include: receiving their rains in their proper season, receiving the produce of the land, and the abundance of the fruit of the trees. Continual provisions are promised from season to season and the security and peace of the land assured. Further, they are told that they would conquer a multitude with a small host and their numbers would increase, but most important of all is that the Covenant of the God Almighty would be established among them and His

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<sup>1</sup> 2 Tim 2:15

<sup>2</sup> Promises-Lev 26:3-13/Penalties-Lev 26:14-46

Presence, or His Shekinah<sup>3</sup>, would encompass them. He would be their God and they would be His People, all for obeying His decrees and following His Commandments.

Along with these prominent and noteworthy promises, these mighty announcements, came warnings of dire punishments against them should they refuse to hear and perform their duties as prescribed by the Law. These punishments consisted of the removal of the Lord's blessings and promises of peace and security which He covenanted with them, the inception of fear, and the infliction of illness which would hinder their vision and comprehension. This would be followed by their subjugation and exile, that is to say, their captivity and dissemination among the foreign nations of the world. This is a general announcement of the punishment that would result from their severance of the Covenant.

The Children of Israel have suffered through two principal subjugations and exiles, a minor exile lasting seventy years, and a major exile lasting several hundred years. Both of these exiles bear a striking resemblance to each other. The recorded history of each one follows the same pattern which was a result of the same transgression, that is, the rejection of the Word of God, glorified be His praise. The minor exile came about through the Word of Jeremiah<sup>4</sup> عليه السلام; however, respite was granted through the intercession of Daniel<sup>5</sup> عليه السلام. The second and major exile came upon them for the rejection of the Messiah and respite would only come through His glorious return.

The following parallels the relative relationship between the prophecy of Moses عليه السلام and the Sermon on the Mount of Olives by Jesus عليه السلام:

Moses:            “You shall make no idols or graven image, neither rear you up a sacred pillar, neither shall you set up an image of stone in your Land, to bow down unto it: for I am the LORD your God. You shall observe My Sabbaths and reverence My Sanctuary: I am the LORD.”  
Lev 26:1-2

Jesus:             “Take good heed that no man deceive you, for many shall come in My Name, saying, I am the Messiah, and deceive many.”  
Matt 24:4-5

Both Moses and Jesus عليهما السلام begin Their respective message with a warning of false beliefs and indulging in false assurances through incredulity. Moses' عليه السلام warning concerns false worship, whereas Jesus' عليه السلام warning concerns misleading people. Both are the dawning place of misconception and false beliefs, which inevitably leads to:

Moses:            “...Terror, consumption, burning fever, that shall consume the eyes, and cause sorrow of heart, and you shall sow your seed in vain, for your enemies shall eat it. And I will set My Face against you, and

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<sup>3</sup> Lev 26:11-12; Hebrew: משכן-literally a dwelling place (Mishkan-root שכן-to dwell). This word is used to represent the Presence of God; Cf. Jn 1:14; Ex 25:22; Lev 16:12

<sup>4</sup> Jer 2:1-24:10; 25:1-14

<sup>5</sup> Dan 9:3-19

you shall be slain before your enemies: they that hate you shall reign over you and you shall flee when none pursue you...”

Lev 26:16-17

Jesus: “...And you shall hear of wars and rumors of wars; see that you are not troubled, for all this must come to pass, but the end is not yet. For nation shall rise up against nation, and kingdom against kingdom...”

Matt 24:6-7

This second pronouncement by both transforms the misconceptions of the first stage into conflict and sorrow. Moses عليه السلام speaks of blindness, that is, spiritual blindness caused by conflicting dogmas and contradictory concepts which are the result of idolatry. This causes sorrow of heart and conflict amongst a united people. In vain the Word of the Almighty is planted and anger and tempers flare because of the vain disputes and disagreements.<sup>6</sup> This is the weakening of the Pillars of Religion and the cause of great sorrow amongst its adherents. Notice how Jesus عليه السلام warns His Disciples not to be troubled by these conflicts which inevitably must come to pass; rather, He encourages them to be patient, for the end is not yet. In fact, these are just the beginning of what is to come. Nevertheless, conflict and controversy are the steeds of this stage and these animosities among the people lead to:

Moses: “...And if you will not yet for all this hearken unto Me, then I will punish you seven times more for your sins. I will break the pride of your power; and I will make your heaven as iron and your earth as brass; and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits...”

Lev 26:18-20

This warning consists of the dissolution of power and the transmutation of the rich elements of the heavens and the earth into iron and brass. Instead of the nourishing element of water and soft dry lands, the heavens and the earth are transformed into the strong and firm elements of iron and brass making it difficult to produce useful vegetation. These are the storehouses and treasuries of God that are the blessings and protections guaranteed through observation of His Commandments. The once strong and mighty Community of faithful adherents which was united under the Banner of the Almighty becomes divided and contemptible in His sight, and the land begins to be stripped of its blessings leaving the people impoverished and famished. This stage of the punishment concerns the land and its adornments, but there is yet another stage to this punishment; the warning continues:

Moses: “...And if you walk contrary to Me, and will not hearken unto Me, I

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<sup>6</sup> Cf. Gen 3:14-24; 4:1-15

will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, destroy your cattle, and make you few in number; and your roads shall be desolate...”

Lev 26:21-22

Jesus: “...And there shall be famines...”

Matt 24:6-7

There are two phases to this stage of the punishment mentioned by Moses عليه السلام: the wasting of the land, and the loss of livestock. With the wasting away of the land and livestock, the once glorious and mighty people will become impoverished, both physically and spiritually. The Community’s numbers will dwindle as a result of their inability to nourish themselves. Desolation is decreed for their roads and highways which are used for travel and trade, and they become severely constrained in their ability to distribute their necessities. Jesus عليه السلام announces there will be famines, which sums up the punishment described in one word. This constricted, impoverished, and famished society will become:

Moses: “...And if you will not be reformed by Me through these things, but walk contrary unto Me, then I will also walk contrary to you, and I will punish you yet seven times for your sins. I will bring a sword against you that shall avenge the quarrel of My Covenant: and when you are gathered together within your cities, I will send the pestilence among you and you shall be delivered into the hand of the enemy. When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver to you your bread again by weight and you shall eat, but not be satisfied...”

Lev 26:23-26

Jesus: “...And pestilences...”

Matt 24:7

After having been impoverished and famished as a result of their sectarianism, the outer nations which have always been awaiting the opportunity to strike out at God Almighty’s chosen people, shall break through and be used as a tool of vengeance against the Holy Community for breaking the Covenant of God.<sup>7</sup> Pestilence and humiliation follows, even as Jesus عليه السلام spoke. The baking of bread signifies the inability of the outer nations to satisfy their needs as they lack the spiritual prowess necessary to accomplish this task. The once united and strong nation will be overrun by infidels and forced to concede to the judgment of their enemies. They shall be left in want and never truly satisfied. The judgment of these nations also lacks the justice and

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<sup>7</sup> Cf. Hos 13:6-8; Jer 15:8, 21:1-10; Luke 21:22

sincerity which they received from the judgment in the Book of God Almighty. Yet following these harsh injunctions there remains yet more punishment:

Moses: “...And if you will not for all this hearken unto Me, but walk contrary unto Me, then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. You shall eat the flesh of your sons, and the flesh of your daughters shall you eat. And I will destroy your high places, cut down your images, and cast down your carcasses upon the carcasses of your idols, and My Soul shall abhor you. I will make your cities waste, bring your sanctuaries unto desolation, and I will not smell the savors of your sweet odors.

Lev 26:27-31

Jesus: “...And there will be earthquakes in many places. All these are the beginning of sorrows...”

Matt 24:7-8

The superstructures that once housed the treasures of God shall be brought down low and the land will become desolate. Jesus عليه السلام warns that after these things occur, the ‘Beginning of Sorrows’, many tribulations will come upon His followers. The desolation of the nation and land is followed closely by their captivity and exile:

Moses: “...And i will bring the land into desolation and your enemies which dwell therein will be astonished at it. I will scatter you among the heathen, and will draw out a sword after you; your land shall be desolate and your cities waste...”

Lev 26:32-33

Jesus: “...Then shall they deliver you up to be afflicted and shall kill you, and you shall be hated by all nations for My Name’s sake. Then shall many be offended and betray one another, and hate one another...”

Matt 24:9-10

The conclusion is the dissolution and dissemination of the Holy People into all nations. The nations will continue to despise them and persecute them, and chase them from place to place. Even their hatred of each other will increase. Jesus عليه السلام includes that they will even be hated for His Name’s sake. Jesus عليه السلام knew that this prophecy from Moses عليه السلام was about to take place, so He includes this warning of their own persecutions which they will suffer as a result of the dissolution of the Jewish Nation. The breaching of the Covenant and the breaking of the Law of God causes ‘the Name of God to be blasphemed among the nations,’<sup>8</sup> and the truly Holy People are condemned and persecuted among them even as they are exiled alongside them.

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<sup>8</sup> Rom 2:24; Cf. Eze 16:27, 36:22; Is 52:5;

These prophecies reveal the complete cycle of the Kingdom of God, from its humble origin unto its humbling end. Conclusions can now be made based upon the stages that occur during this dissolution and be categorized for analysis. First it was revealed that idolatry and the introduction of false beliefs led to conflict and sorrow from within. This was followed closely by impoverishment and famine, humiliation and pestilence, destruction of the Holy Places and desolation of the land, and finally, the subjugation of the people and exile.<sup>9</sup> From this pattern, which Jesus عليه السلام puts in a brilliantly clear manner and was followed very closely by both the minor and major exiles, insight is gained concerning the conditions and circumstances that shall occur in the end time just prior to the return of the Messiah.

One of the major misconceptions that has arisen amongst scholars, theologians, and eschatologists is that the 'Abomination of Desolation'<sup>10</sup> should occur after the 'Times of the Gentiles'<sup>11</sup>, or what is also termed the 'Kingdom Age'<sup>12</sup>, and during the 'Great Tribulation'<sup>13</sup>. From these prophecies it is clear that the 'Abomination of Desolation' occurs prior to the dissolution and dissemination of the Kingdom of God and continues through the 'Times of the Gentiles' until the return to the Holy Land as promised. It is the 'Abomination of Desolation' which began the process of dispersion of the Jewish people; meaning that the introduction of idolatry and false beliefs is what the 'Abomination of Desolation' refers to, and the result of the introduction of infidelities into the Faith is the desolation of the land and the exile of the people. Furthermore, the 'Abomination of Desolation' is not a singular event, but rather it occurs in each cycle of the Kingdom. This aspect of it though, is not yet clear.

Jesus عليه السلام no doubt is repeating and re-revealing the same warnings issued by Moses عليه السلام to His Disciples and He is warning them that these punishments which were abated nearly four-hundred and fifty years earlier are about to return. Namely because they have rejected Him as the Messiah and the Jews are now fully corrupt and embracing false beliefs<sup>14</sup>. The conflicts and differences of opinions concerning the intricacies of the Jewish Faith had, in the time Jesus عليه السلام, already begun and the rest of the warnings will occur in a short time. Particularly when the Romans destroy the Temple in 70 AD and the entire city in 132 AD. From that time forward the land would remain desolate and in the hands of Gentiles which was

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<sup>9</sup> This theme is repeated in many places throughout the Bible. Most prominently in Jeremiah and Ezekiel. In almost every instance the pattern is: sword, famine, pestilence, and desolation/exile.

<sup>10</sup> Abomination of Desolation- Christian Eschatology points to a singular act of the Anti-Christ during the Great Tribulation in which he will make an abominable sacrifice on the altar of the rebuilt Temple (main ref. 2 Thess 2:3-4). The true application of this term has a much broader meaning (Cf. Ex 8:24; Prov 6:16; Rev 17:5) and refers to wickedness (Cf. Dan 7:25; 8:12-13; 9:26-27; 11:31-32; 12:11).

<sup>11</sup> Times of the Gentiles- Refers to the time when the Gentiles (non-Jews) would rule over the Jews and Jerusalem (Cf. Rev 11:2; Luke 21:24).

<sup>12</sup> Millennial Kingdom-Refers to the time that Satan is bound and Christ rules for 1,000 years (Rev 20:1-5); there are conflicting views concerning the Millennium, but generally refers to the time that 'Christ' would rule over the Gentiles (Is 42:6), so it is synonymous with the Times of the Gentiles.

<sup>13</sup> Great Tribulation- A supposed period of seven years based on a speculative interpretation of Dan 9:27; the Great Tribulation is actually the period of seven years that follows the Millennium when Satan is released (Cf. Rev 2:22; 7:14; 20:7-9; Matt 24:21). Hence, the Great Tribulation is the result of the Abomination of Desolation.

<sup>14</sup> Matt 23:1-39 This describes how the Jews have committed the Abomination of Desolation during Jesus' time.





another; beside his sin wherewith he made Judah to sin, in doing evil in the sight of the LORD...”

2 Kings 21:10-16

Jeremiah: “...And I will cause them to be removed into Kingdoms of the earth, because of Manasseh son of Hezekiah King of Judah, for that which he did in Jerusalem...”

Jer 15:4

The abominations perpetuated by King Manasseh and the blood which he shed in Jerusalem are the compromises made with the Covenant of God Almighty. These afflictions and dire punishments began to come upon the Nation of Judah which led ultimately to their desolation and exile among the Babylonians. This is attested by Daniel عليه السلام in His prayer for forgiveness He made as a Babylonian captive. He prays for the forgiveness of His people and the alleviation of the punishments they were suffering because of their violation of the Covenant in the Law (Torah) of Moses عليه السلام. In this prayer Daniel عليه السلام mentions the oath that God mentioned in Leviticus 26 and the desolation of the City and the Sanctuary:

Daniel: “...Yea, all Israel have transgressed Thy Law (Torah), even by departing, that they might not obey Thy voice; therefore, the curse is poured upon us, and the oath that is written in the Law (Torah) of Moses the servant of God, because we have sinned against him...As it is written in the Law (Torah) of Moses, all this evil (disaster) is come upon us...Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord’s sake...O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy Name...”

Dan 9:11, 13, 17, 19

This prayer was answered and respite was granted to the Children of Israel for a time, but the beginning of the troubles began through the abominations of King Manasseh as attested in the Holy Scripture. The date of this ‘abomination’ is the key to unlocking the mystery. Recalling the words of Jesus عليه السلام and bearing in mind the Jewish audience to whom He spoke, the consummation of their captivity and exile is about to occur, and the return of the desolation which began during the reign of King Manasseh will reach its climax and persist until the Day of Judgment, the great and awful Day of God, the Day when the exiles will return once and for all to the land of Judah. The period following Jesus عليه السلام initiates the age of sorrows for the Jewish people and inaugurates the ‘Times of the Gentiles’. The ‘Seven Times’ oath and prophecy from Leviticus began during the reign of King Manasseh and it is necessary to understand the history latent behind this abominable King.

King Manasseh began his reign in 698BC when he was just 12 years old and held power until his death in 643BC. He was the longest reigning King in Jewish history which spanned a colossal fifty five years. During his reign, a foreign King by the name of Esar-Haddon<sup>21</sup>, King of Assyria, entered the gates of Jerusalem and took King Manasseh captive to Babylon; this was the first foreign power to penetrate the city of Jerusalem since the time of King David عليه السلام. Ever since this time there have been Gentiles (non-Jews) inside the walls of the city of Jerusalem<sup>22</sup>. During this captivity King Manasseh offered sacrifices to the god of the Assyrians<sup>23</sup>. This was the greatest of abominations committed by this King and the marks the primary 'Abomination that makes desolate'<sup>24</sup>. He later repented of this act and was restored to Jerusalem<sup>25</sup>, however, the act had been committed and the people remained stained with apostasy ever after<sup>26</sup>. The date of this invasion, captivity, and abominable act of King Manasseh was 677 BC<sup>27</sup>. The Book of Isaiah records the failure of the Assyrian King Sennacherib to enter Jerusalem and the appointed successorship of his son, Esar-Haddon<sup>28</sup>, who is reported to have left foreigners within the city walls, "We seek your God as you do; and we do sacrifice unto Him since the days of Esar-Haddon King of Ashur, which brought us up hither"<sup>29</sup>. Esar-Haddon was King of Assyria from 681-668 BC and was successful in penetrating the walls of Jerusalem and taking King Manasseh captive in 677 BC. With the inception of foreigners into the city and the failure to keep out their idolatrous practices, the year 677 BC is established as the commencement of the curses promised in the Law (Torah) of Moses عليه السلام for the punishment of God Almighty for disobedience and idolatry. The successive stages of punishment came upon the Children of Israel after the death of King Manasseh. Not even King Josiah's reforms could avert the punishment<sup>30</sup>. The punishment reached its first consummation when King Nebuchadnezzar besieged the city of Jerusalem in 605 BC<sup>31</sup> and took many captives. Among the first wave of exiles was Daniel عليه السلام and several other important personages. In 586 BC the city was completely destroyed along with the Temple of the LORD and the totality of the Jewish nation led into exile. All this came upon them because of King Manasseh:

Kings: "Surely at the commandment of the LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD will not pardon."

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<sup>21</sup> 2 Kings 19:37; 2 Chron 33:11

<sup>22</sup> Ezra 4:2

<sup>23</sup> 2 Chron 33:1-10 (esp. Verse 7)

<sup>24</sup> King Manasseh's abomination is the prototype of the 'Abomination of Desolation'.

<sup>25</sup> 2 Chron 33:12-16

<sup>26</sup> 2 Chron 33:17

<sup>27</sup> A Chronological Chart of the visions of Daniel and John, by William Miller (A Thief in the Night, page 27); Unger's Bible Dictionary lists the date at 678BC.

<sup>28</sup> Is 37; also Is ch. 7-10

<sup>29</sup> Ezra 4:2

<sup>30</sup> 2 Kings 23:26-27

<sup>31</sup> 2 Kings 24:1-25:21; 2 Chron 36:5-21

The punishment and captivity was relieved for a time in which the Jews were allowed to return and rebuild Jerusalem and the Sanctuary, but this period of relief came to an end as well, as prophesied by Daniel عليه السلام, and the captivity and exile were once again enforced upon the Jews through the Words of Jesus عليه السلام. His Words foreshadowed the greater exile which was about to take place, and the 'Times of the Gentiles' would begin and lead to the 'Great Tribulation' at the end of that period which would conclude with His 'Glorious Return'. The year 677 BC becomes very significant and the point which all these prophecies revolve, the date of the archetype for the 'Abomination of Desolation'<sup>32</sup>.

The prophecy of Moses عليه السلام states that the Children of Israel would be punished 'Seven Times' for their sins and disobedience. The term 'Seven Times' in Hebrew is simply שבע -Sheba' and refers to a complete cycle of time which is either represented by days or years. The Jewish week consists of seven days in which six days of work is performed and the seventh day is a day of rest, or a Sabbath<sup>33</sup> which always reflects ceasing something upon its completion. The same ordinance is also given for the land, though in years:

“...Six years you shall sow your seed, and six years you shall prune your vineyard, and gather the fruit thereof; but in the seventh year shall be a Sabbath for the LORD: you shall neither sow your field, nor prune your vineyard...”

Lev 25:3-4

This prophecy from Moses عليه السلام concerns the land and the sabbaths that were neglected, therefore, the 'Seven Times' refers to years and not days. The land must receive its rest for 'Seven Times' or 'Seven Years' for the Sabbaths that were neglected. The exile of the Jews is also referred to as 'Jacob's Trouble' which refers to the time Jacob عليه السلام labored for Rachel which lasted 'Seven Years'<sup>34</sup>. The 'Trouble' is analogous because He labored for Rachel but was tricked into marrying Leah her sister instead. He then again labored for an additional seven years of labor for Rachel's hand in marriage. Nevertheless, this 'Seven Times' refers to seven years and according to prophetic time calculations<sup>35</sup> seven years in written prophecy is equal to 2520 days, each day representing one year. So the punishment for the Jews, which began in 677 BC, and the rest needed for the land, would span a period of 2520 years. This prophecy is also related in Hebrew which applies to solar years<sup>36</sup>. Consequently, throughout the period of time of 'Jacob's Trouble', which is the exile of the Jews, the land would remain

<sup>32</sup> The Abomination of Desolation marks the point beyond which there is no return, no reform, and no respite that can avert the ultimate punishment and exile for the Kingdom of God. For the Kingdom of Judah, this was their point of no return.

<sup>33</sup> Ex 31:13-16; Hebrew: שבת (Shabbat)-rest, cessation, or completion. Strong's #7673

<sup>34</sup> Jer 30:7; Gen 29:15-30

<sup>35</sup> See appendix 1, axioms 1 and 2

<sup>36</sup> See Appendix 1, axiom 3

desolate, and at the conclusion of this period the Messiah would appear and the Jews would return to their homeland. All this began to occur in 1844 AD.

## 2520 SOLAR YEARS

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677BC

Jacob's Trouble/Jewish Exile

1844AD

Abomination of King Manasseh

Return of the Jews to the Holy Land

On March 21st, 1844 AD (1st of Nisan) the Ottoman Empire signed the Edict of Toleration<sup>37</sup> granting autonomy to the Jews and effectively allowing them to return and settle in the Holy Land. Thus the strict exile and exclusion of the Jews to Jerusalem and the Holy Land was brought to an end in 1844 AD as prophesied. Prior to this Edict the Jews had no rights within the Syrian Province or in the district of Jerusalem, and all Jews were constricted. Since the signing of this Edict the population of Jews in Jerusalem has steadily increased<sup>38</sup>.

### Another 'Seven Times' Prophecy

Another 'Seven Times' prophecy is given in the Book of Daniel. The same oath is made to King Nebuchadnezzar in similar form and span of time. The prophecy is related through a dream the King had about a tree that was chopped down by a 'Host of Heaven' described as a 'Watcher' and a 'Holy One'. The stump of the tree is covered with 'iron and brass'<sup>39</sup> following the same allusions made from the first prophecy. The stump then remains among the 'beasts of the earth' and given a 'heart of a beast' alluding to the desolation of the Kingdom of Babylon, that is, until 'Seven Times' passes over:

“...A tree in the midst of the earth, and the height thereof was great...and behold, a Watcher and a Holy One came down from heaven; He cried aloud and said thus, Hew down this tree and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches; nevertheless, leave the stump of its roots in the earth with a band of iron and brass in the tender grass of the field; let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the earth; let its heart be changed from men's, and let a

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<sup>37</sup> Thief in the Night; William Sears, page 20

<sup>38</sup> Jerusalem: One City, Three Faiths; by Karen Armstrong

Pre 1844- less than 5,000; all conscripted

1850- 6,000                      1890- 25,000

1860- 8,000                      1900- 35,000

1870- 11,000                      1910- 45,000

1880- 17,000                      1920- 34,400

<sup>39</sup> Cf. Lev 26:19; Dan. 2:32-35, 39-43

beast's heart be given unto it, until 'seven times' passes over it..."

Dan 4:10, 13-16

Daniel عليه السلام interprets the dream:

"The tree you saw...It is you, O King, that has grown and become strong: for your greatness is grown and reaches unto heaven, and your dominion to the ends of the earth. As the King saw a Watcher and a Holy One coming down from heaven saying, Hew down the tree and destroy it, yet leave the stump of the roots in the the earth with a band of iron and brass in the tender grass of the field; let it be wet with the dew of heaven, and let its portion be with the beasts in the grass, until 'seven times' passes over it..."

Dan 4:20, 22-23

The King, who is the 'King of Kings'<sup>40</sup>, shall be driven away and made to dwell as the beasts of the earth dwell until 'Seven Times' passes over him and he understands that the God of Heaven rules over the dominion of Mankind:

"...This is the interpretation, O King, ...That they shall drive you from men, and your dwelling shall be with the beasts of the earth, and they will make you to eat grass as oxen; they shall wet you with the dew of heaven and 'seven times' shall pass over you, until you know that the Most High rules the Kingdom of Men, and gives it to whomsoever He wills..."

Dan 4:24-25

After the 'Seven Times' passes over, the Kingdom is returned to him:

"...And as they were commanded to leave the stump of the tree roots, your Kingdom shall be assured unto you, after you have understood that the heavens do rule..."

Dan 4:26

All this came upon King Nebuchadnezzar twelve months after his dream, the 'Seven Times' being mentioned again a fourth time as in Leviticus:

"...All this came upon King Nebuchadnezzar. At the end of twelve months he walked into the palace of the Kingdom of Babylon, the

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<sup>40</sup> Dan 2:37

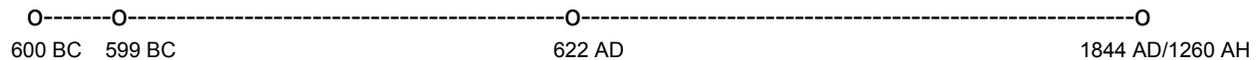
King spoke (boastfully)...While the word was in the King's mouth, there fell a voice from heaven: O King Nebuchadnezzar, to you it has been spoken, your Kingdom is departed from you! They shall drive you from men and your dwelling shall be with the beasts of the earth. They will make you to eat grass as oxen, and 'seven times' will pass over you, until you understand that the Most High rules in the Kingdom of Men and gives it to whomsoever He wills..."

Dan 4:28-32

The relationship between the two prophecies is obvious, the two Kingdoms ending in desolation for an extended period of sevens. The 'Seven Times' as years again makes the most sense, as losing a Kingdom for a period of seven days amounts to nothing. In prophetic time the 'Seven Times' refers to 2520 years<sup>41</sup>, this prophecy being revealed in Aramaic infers 2520 lunar years. The consummation of this prophecy, however, brings about the return of King Nebuchadnezzar and the Kingdom of Babylon. The commencement of this time period is calculated by computing the time of Daniel's interpretation plus the twelve months (one year)<sup>42</sup> that followed.

Daniel عليه السلام was taken to Babylon with the first wave of exiles in 605 BC, the first year of Nebuchadnezzar's reign<sup>43</sup>. Daniel عليه السلام remained in training for service to the King for three years<sup>44</sup>, until approximately 602 BC. Within two years of being in service to the King<sup>45</sup>, the King began to have dreams, somewhere around 600 BC. Twelve months later is 599 BC:

## 2520 Lunar Years



Both 'Seven Times' prophecies converge on the same year, though one Solar, the other Lunar, thus adjoining the two calendars at a future point in time<sup>46</sup>. This prophecy in Daniel is given as an example and instruction to understanding the prophecy from Moses عليه السلام and the interpretation provided is analogous with the other. The 'Abomination of Desolation' committed by King Nebuchadnezzar is in thinking his Kingdom exists without the help of God. Thus Daniel عليه السلام reveals an interpretation of the most abominable act that creeps its way into society.

Further prophecies in the Book of Daniel point again to the year 1844 AD:

"...I heard one Saint speaking, and another Saint said unto the

<sup>41</sup> See Appendix 1 Axiom 3

<sup>42</sup> Another indicator of years inferred by the prophecy

<sup>43</sup> Dan 1:1-6

<sup>44</sup> Dan 1:5

<sup>45</sup> Dan 2:1-Daniel had not been presented to the King until after His 3 years of training (Dan 1:5), this second year refers to the second year of Daniel's service.

<sup>46</sup> See Appendix 2

One that spoke, How long is the vision of the continual offering and the Transgression of Desolation, to give both the Sanctuary and the Host to be trodden under foot? And He said unto me, until two-thousand-three hundred evenings and mornings; then shall the Sanctuary be cleansed.”

Dan 8:13-14

This refers to the ‘Times of the Gentiles’ in which the Sanctuary and the Host are in the possession and control of non-Jews, where they remain in exile and Jerusalem desolated. This vision, the vision of the Ram and He-Goat, occurs at the ‘Time of the End’<sup>47</sup> and could not be understood by anyone, including Daniel Himself عليه السلام<sup>48</sup> who was astonished at the vision. However, Daniel remained steadfast and set His face towards Jerusalem to commune with the Lord. At the outset of His prayer He considered the time difference of 2300 evenings and mornings compared to the 70 years spoken of by Jeremiah عليه السلام<sup>49</sup>. He besought the Lord to grant respite to His people for the transgressions committed against the Law of Moses عليه السلام. This respite is granted, and Gabriel عليه السلام was sent to inform Daniel عليه السلام that from the beginning of His prayer He has been heard and that He had been sent to offer Him the ‘Skill’ to ‘Understand’ the vision<sup>50</sup>. The message pertains to the Messiah and to ‘Finish the transgression, to seal sinfulness, atone for perversity, bring about everlasting righteousness, to seal revelation and prophecy, and to anoint the Holy of holies.’

The skill to understand is provided:

“Therefore, know and understand: from the issuing of the word to return and rebuild Jerusalem until the Anointed Prince (there shall be) seven sevens and sixty-two sevens. It shall return and the streets and walls shall be rebuilt, even during stressful times.”

Dan 9:25

The coming of the Messiah, the Anointed Prince<sup>51</sup>, is foretold to occur after sixty-nine sevens, that is, sixty-nine weeks, after the decree to rebuild the city of Jerusalem including the streets and the walls. There are four Edicts concerning the return, restoration, and the rebuilding of Jerusalem by three different Persian Kings: the decree of Cyrus in 539 BC; the decree of Darius in 519/518 BC; and two decrees by Artaxerxes I, one to Ezra in 457 BC, and one to Nehemiah in 444 BC. All the visions of Daniel عليه السلام, from chapters seven through twelve, all

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<sup>47</sup> Dan 8:17-19

<sup>48</sup> Dan 8:27; cf. Dan. 9:20-23

<sup>49</sup> Dan 9:2

<sup>50</sup> Dan 9:3-23 (vv. 11, 13; Law of Moses)

<sup>51</sup> Hebrew: משיח נגיד- Mashiach Nagid, lit. Anointed Prince. Nagid (Prince) is also used in 9:26 (People of the Nagid) and in Dan 11:22 (Prince of the Covenant). It is doubtful that it would be used disparagingly or with a negative connotation. All three instances are linked in some way and used favorably. Hence, the people of the Nagid are not the people of the anti-Christ as often depicted, but rather the people of God.

depend upon the 'skill' and 'understanding' provided by Gabriel عليه السلام. Which of these decrees is being referred to? The Edicts are as follows:

Edict I, Cyrus 539 BC (2 Chron 36:22; Ezra 1:1-4):

Cyrus was the King of Persia from 559-529 BC and he conquered Babylon in 539 BC. This date is confirmed by historians as October 12, 539 BC and he himself is reported to have entered Babylon on October 29, 539 BC<sup>52</sup> and decreed the rebuilding of the Temple in Jerusalem. The decree issued by Cyrus was given to Zerubbabel<sup>53</sup> which allowed the exiled Jews to return and rebuild the Temple. This decree, however, did not include rebuilding the city of Jerusalem, its walls or streets. It gave no authority to rebuild the city or return temporal authority of the territory to the Jews. The Jews began to arrive and begin rebuilding the Temple around 536 BC<sup>54</sup>, thus bringing an end to the seventy year exile foretold by Jeremiah عليه السلام and prophecies made by Isaiah عليه السلام as well<sup>55</sup>. This decree does not fulfill the condition set forth by Gabriel عليه السلام to understand the vision; it simply ended their exile and allowed for the rebuilding of the Temple which was completed in the sixth year of Darius I reign, March 12, 515 BC<sup>56</sup>.

Edict II, Darius I 519/520 BC (Ezra 6:1, 6-12)

Darius I was the King of Persia from 521-485 BC. Cambyses, son of Cyrus reigned from 529-521 BC between Cyrus and Darius I. The decree of Darius I re-established the decree originally issued by Cyrus and allowed the Jews to continue the stalled work which was halted by their adversaries, those people that were left behind in Jerusalem by Esar-Haddon<sup>57</sup>. This decree only reaffirms the decree of Cyrus and still falls short of fulfilling the conditions set forth by Gabriel عليه السلام.

Edict III, Artaxerxes I 457 BC (Ezra 7:11-26)

Artaxerxes I was the King of Persia from 464-424 BC. Ahasuerus (Xerxes) was the King from 485-464 BC and reigned between Darius I and Artaxerxes I. In 457 BC, the seventh year of his reign<sup>58</sup>, on the first of Nisan<sup>59</sup> Artaxerxes I sent Ezra عليه السلام to Jerusalem to restore the civil and Divine Authority to the Jews in Jerusalem where the Temple had been rebuilt enabling the Jews to have control over the territory and rebuild the city and the walls<sup>60</sup>. This decree firmly established the restoration of Jerusalem as the center of God Almighty's Kingdom and returns the temporal authority to the Priesthood of the Jews. The conditions of Gabriel's عليه السلام message are realized with this decree and the streets and walls were rebuilt<sup>61</sup>. With the arrival of Ezra عليه

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<sup>52</sup> King James Study Bible, copyright 1988 Liberty Univ.; Intro to Daniel (Nelson)

<sup>53</sup> Ezra 2:1-2; 3:1-13

<sup>54</sup> September 25, 536 BC Temple ceremonies resumed at the Temple, though the work had just begun (see n.53; footnote Ezra 3:1-2)

<sup>55</sup> Is. 44:21-45:7

<sup>56</sup> Ezra 6:13-15 (see n.53; footnote 6:12-22)

<sup>57</sup> Ezra 4:1-24

<sup>58</sup> Ezra 7:7-9

<sup>59</sup> March 21, 457 BC

<sup>60</sup> Ezra 7:23-26

<sup>61</sup> Ezra 9:9

السلام in Jerusalem, the Torah was once again sanctioned and the Texts of the Scriptures restored<sup>62</sup>. Ezra and His Scribes revised and edited the Holy Scriptures and arranged the canon of the TaNaCH as it is today; only a few Books of the Minor Prophets were later added to this canon<sup>63</sup>.

Edict IV, Artaxerxes I 444 BC (Neh. 2:1-8)

This decree is amendment to the first decree of Artaxerxes I and allows Nehemiah to journey to Jerusalem and complete the work of rebuilding the city and the walls<sup>64</sup> which had already begun. It is obvious from the context of the decree that the work was well underway and Nehemiah longed to join in and help to assure its completion<sup>65</sup>. This decree appears to have been given in order to console Nehemiah who was much grieved and very much beloved by Artaxerxes I. Artaxerxes I allowed Nehemiah to join his brethren in rebuilding the city and the walls and it established the final phase of the first decree completing the conditions set by Gabriel عليه السلام. Through the two decrees given by Artaxerxes I the city was rebuilt and restored as the focal point of God's Kingdom.

The first decree issued by Artaxerxes I is the focus of gaining 'skill' and 'understanding' for the prophecies in the Book of Daniel عليه السلام. The First of Nisan, 3304 Anno Mundi=the Twenty-First of March, 457 BC:

Gabriel: "Seventy-sevens shall be abrogated, on behalf of your people and on behalf of your holy city, to finish the transgression, to seal sinfulness, to atone for perversity, to bring about everlasting righteousness, to seal revelation and prophecy, and to anoint the Holy of holies..."

Dan 9:24

The 'Seventy Sevens', referring to seventy weeks<sup>66</sup>, are crucial in understanding Daniel's visions and is the focal point of determining the time of the appearance of the Messiah; in fact for both the first and second appearances. Seventy weeks are being eliminated or 'cut off'<sup>67</sup> from the 2300 evenings and mornings decreed as the time of desolation. This is what remains of the 2520 years previously determined as the length of time of the 'Transgression of Desolation', wherein the "Sanctuary (lit. Holiness)<sup>68</sup> and the host are trodden underfoot". At the conclusion of this time period the subsequent illustrations from this Verse would take place, that is, 'to finish the transgression...anoint the Holy of holies' etc., and then the 'Holiness would be justified'<sup>69</sup> referring to the purification of the true Faith of God, the same result of King

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<sup>62</sup> 2 Esdras 14:19-26, 37-48

<sup>63</sup> TaNaCH- Torah- Law; Nabi- Prophets; CHetab-Writings; these Books were the accepted canon of Scripture dating from the second Temple period; see 2 Esdras 14:45 (24 Books)

<sup>64</sup> Neh. 2:8

<sup>65</sup> Neh. 2:8, 11-20

<sup>66</sup> See Appendix 1, Axioms 1,2, and 3

<sup>67</sup> Hebrew: חתך- Chathak, lit. 'cut off' translated here as abrogated.

<sup>68</sup> Hebrew: קדש- Qodesh, lit. "holiness" or sacredness; cf. מקדש- Miqdash, lit. 'Sanctuary'.

<sup>69</sup> Dan 8:14 literally, King James: 'Sanctuary cleansed'

Nebuchadnezzar's dream. At that time the Holy of holies would be anointed and the Manifestation of God would appear. The removal of 'Seventy Weeks', literally 490 days, leaves 1810 evenings and mornings of desolation which must return upon the city and the people, but not until after the appearance of the Anointed Prince. Daniel's عليه السلام prayer is heard and mercy and forgiveness were granted for a period of 490 years. The Jews returned and rebuilt the Temple and the city and had respite which is promised until the Anointed Prince comes sometime during the middle of the seventieth week, that is, until He appears and is 'cut off':

Gabriel: "...Therefore, know and understand: from the issuing of the word to return and rebuild Jerusalem until the Anointed Prince (there shall be) seven sevens and sixty-two sevens. It shall return and the streets and walls shall be rebuilt, even during stressful times."

Dan 9:25

The decree to rebuild Jerusalem, as determined, was given by the Persian King Artaxerxes I on March 21st, 457 BC (1st of Nisan, 3304 Anno Mundi). The Jews did return to the Holy Land and rebuilt the city along with the streets and the walls. The 'Seven Sevens', or literally 49 years, was completed upon the completion of Jerusalem in 408 BC which was the final year of Nehemiah as the Governor<sup>70</sup>. After the 'Sixty-two Sevens', or literally 434 years, the Messiah (Anointed Prince) would appear. This covers the time from the completion of the city to the commencement of the ministry of Jesus عليه السلام in 28 AD, the 15th year of Tiberius Caesar's reign<sup>71</sup>.

Gabriel: "...Then, after the sixty-two sevens the Anointed shall be cut off and have nothing. The People of the Prince that is yet to come shall ruin the city and the holiness, and their end shall be with a flood, and until the end of conflict there shall occur the decreed desolations..."

Dan 9:26

After the sixty-two sevens the Messiah is foretold to be 'Cut Off' and 'Have Nothing', meaning He will possess nothing<sup>72</sup>. The Messiah was obviously foreshadowed to be rejected, ignored, and destroyed. At the time of the crucifixion all of those who followed Jesus عليه السلام denied their relationship to Him and fled to safety, that is, until the resurrection<sup>73</sup>. He literally possessed nothing.

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<sup>70</sup> Elephantine Papyri (discovered 1903 AD); see n.50; intro to Nehemiah, pg. 776

<sup>71</sup> Lk 3:1; 21-22

<sup>72</sup> Hebrew: כרת - Karet, lit. cut off, cut down (like a tree), cut up (like a sacrifice); see 'carat' in relation to gems, diamonds, and other precious stones  
אין לו - Ain loo, lit. nothing for/to him, have nothing (like a thief caught that can't pay restitution); cf. Ex. 22:2-3; translated here as 'possess nothing'.

<sup>73</sup> Mk 14:50; cf. Matt 26:31; Mk 14:27

The subsequent phrase in this Verse refers to the 'People of the Prince that is yet to come'<sup>74</sup> that will 'ruin the city and the holiness'<sup>75</sup>. This refers to the Gentiles who will come and lay waste to the city and disperse once again the Jewish people. Who are these 'People'? It appears that there is a time that will pass after the Messiah is removed when another Prince will arise and His people will come and destroy the city and the holiness. This is covered in more detail in subsequent chapters in the Book of Daniel عليه السلام. Some say the Romans are these people, but it is more likely a reference to the Arabs. When the Romans destroyed the Temple and ransacked Jerusalem they were not following orders from a 'Prince' nor did they have any kind covenant agreement with a 'Prince'. They also did not destroy the Temple on purpose, but it was carried out by rogues who did so with no authority. The Romans usually preserved their subject's culture and religious traditions, even during times of insurrection<sup>76</sup>.

The rise of the Gentile nations was foretold by Jesus عليه السلام in many places<sup>77</sup>, because of the hardness of their hearts and their obstinate refusal to heed His words. After He was removed from them, the Jews quickly retreated into the footnotes of history. The decreed desolations returned and were enhanced several times throughout the subsequent centuries, especially after the Arabs conquered the surrounding area. When the Muslims conquered Jerusalem in 638 AD they were led by the second Righteous Successor to Muhammad, blessings and peace be upon Him, whose name was 'Umar'<sup>78</sup>. As 'Umar entered Jerusalem he made a pact with the Christian Patriarch Sophronius to exile the remaining Jews from the city and prohibit them from worshipping in Palestine<sup>79</sup>. Umar also requested to be shown the Temple Mount, which at the time was being used as a trash dump by the Byzantine Christians. He ordered it to be cleared off to make room for a House of Worship<sup>80</sup>. Sophronius stated at that time that the 'Abomination of Desolation' had taken place<sup>81</sup>. However, it is more noteworthy that Mu'awiyah, the fifth and first illegitimate Successor to Muhammad, blessings and peace be upon Him, declared himself Khalifah from the Temple Mount in 660 AD<sup>82</sup>. As an usurper this act destroyed forever the Covenant of Muhammad, blessings and peace be upon Him, and caused an irreversible breach between the followers of the Qur'an. This is foreshadowed as the 'Rise of the Beast' and in relation to dates, occurs 666 years after the birth of Jesus عليه السلام.<sup>83</sup>

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<sup>74</sup> The participle in this Verse (הבוא - to come) has an ה- ha attached to it (הבוא) which as a demonstrative pronoun (ie. that) indicates and qualifies the proper noun in this phrase, the Prince, as the subject that is 'yet to come'.

<sup>75</sup> See n. 69; 'holiness' refers to the Faith of God and not the Sanctuary. It is the sanctity and sacredness of the Covenant of God and not the actual Sanctuary itself.

<sup>76</sup> Jerusalem: One City, Three Faiths, by Karen Armstrong; The Jewish War, Josephus Bk 6, ch. 4; see also City of Stone, Benvenisti, pg. 13

<sup>77</sup> Matt 21:12-22:14; 23:1-39 (esp. 37-39); Mk 11:11-12:12; Lk 19:41-20:18; Jn 2:13-23

<sup>78</sup> There were four legitimate Successors, al-Khalifahar-Rashidun, to Muhammad: 1. Abu Bakr 2. 'Umar 3. Uthman 4. 'Ali ibn Abu Talib

<sup>79</sup> The Baha'i Proofs, by Mirza Abu'l-Fadl, pg. 232

<sup>80</sup> Jerusalem: One City, Three Faiths, by Karen Armstrong, pg. 229-230

<sup>81</sup> Battles that Changed History, by Geoffery Regan, pg. 41 (ISBN 1-84222-383-8); cf. Dan 11:31

<sup>82</sup> Fight for Jerusalem, by Dore Gold, pg. 101

<sup>83</sup> Mu'awiyah usurped the rights of the murdered Khalif Ali and instituted a dynastic regime instead of by consensus which was the method prior to his usurpation. He suffered a head injury in the dual attack on him and Ali by the Kharajites, but he was healed and took over the position of the murdered Ali. ref. Rev. 13:1-10 (3); Dan 7:7 (vv. 4-6). Jesus was born approx. 5 BC, there is no year 00, so you must add one

Gabriel

“...Howbeit, a strong covenant for many shall be made for one seven, and in the midst of the seven he will consummate the sacrifice and offering, and abominations of desolation shall abound, and until its completion and decreed term, it shall continue to be desolate.”

Dan 9:27

There is considerable debate about the meaning of this Verse, usually because of the misunderstanding that the weeks are nonsequential. This is an absurd assertion and there is no indication this last seven is nonsequential.

The first part of this Verse relates to the forging of a Covenant that is made for one seven, the final seven years of the 490 year period which began in 457 BC. During the midst of this seven year period the Forger of the Covenant, that is the Anointed Prince (the Messiah), would consummate the ‘Sacrifice and Offering’. The word used for ‘Consummate’ in Hebrew shares the same root with ‘Sabbath’ and is associated in Biblical usage with resting or bringing completion to something such as a task or a period of time<sup>84</sup>. The concept of ‘sacrifice and offering’ is brought to completion through the ‘cutting off’ of the Messiah. Though the term means to cease, it carries with it the sense of completion. Through the sacrifice made, that is, His elemental body being crucified<sup>85</sup> He transformed the imperfect Levitical Covenant into a more perfect Covenant focused on the individual and their relationship with God Almighty. The barrier that existed between the creature and the Creator, as well as the conflict between the Israelites and the Gentiles because of the ordinances of the Law, were eliminated, thus ‘consummating’ the ‘sacrifice and offering’<sup>86</sup>. This does not imply that He abolished the sacrifice and offering, or that He brought an end to them as indicated in Chapter Eleven<sup>87</sup>. Rather than something being removed or abolished, He brought about the perfection of them. In doing so however, He left those that remained behind in a state of disillusion where the abominations would abound and persist. Henceforth, the desolations would return and continue to spread until the completed term and remain until the appointed time, at which point the Sanctuary would be cleansed. This occurs at the end of the original vision of the 2300 evenings and mornings of which 70 weeks were removed, leaving 1810 evenings and mornings of the desolation of the Sanctuary and the threshing of the holy people. This ‘skill’ to ‘understand’ the vision shows that the respite that is being offered to Daniel عليه السلام would come to an end and the desolation that was decreed through the Law of Moses عليه السلام because of King Manasseh will return after the

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year to be consistent with the overlapping dating method of BC/AD, which makes the year 600 AD 666 years after the birth of Jesus.

<sup>84</sup> Hebrew: יִשְׁבֵּית - lit. he will rest, cease, or complete; see n. 34

<sup>85</sup> See Qur’an 4:157- Although the elemental body of Jesus was crucified and destroyed (Dan 9:26), yet His reality and existence remain eternal and without cessation. This ‘Body’ is under divine protection from oppression and persecution.

<sup>86</sup> Eph 2:11-22; Heb 7:11-10:39

<sup>87</sup> Dan 11:31; 12:11; here the Hebrew word סִיר - (lit. to take away, abolish, remove) differs from Dan 9:27. See Brown-Driver-Briggs Hebrew lexicon pg. 694: #8269 #2-leave undone (Josh 11:15)







(idolatry) to prosper in his hand; and he shall through his heart magnify himself, and by peace destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand...”

Dan. 8:20-25

“...Understand, O son of Man, for at the time of the end shall be the vision...”

Dan. 8:17

The vision of the Ram occurs “...at the time of the end.” The end of the 2300 evenings and mornings that was shown to Daniel عليه السلام, which coincides with the end of the ‘Times of the Gentiles’. The skill to understand the vision that came from chapter nine indicated that the period would close in 1844 AD/1260 AH. The Ottoman Empire ruled the Middle East including the Land of Palestine at this time. They also ruled over the lands of Greece which is identified as the rough goat in the vision. The Ottoman Empire is the fourth dynastic kingdom to arise from the usurpation of the Khalifate of Mu’awiyah. In succession after Mu’awiyah usurped the Khalifate were four main dynasties through which the Khalifate followed: Umayyad, ‘Abbasid, Fatimid, and Ottoman<sup>98</sup>. It is clear from this prophecy that a vile and reprehensible tyrant will appear at the close of the ‘Times of the Gentiles’ (1844 AD/1260 AH) and cause a ‘Great Tribulation’ such as never has been before or will be again against the Holy People. The Holy People will come from Persia.

Jesus “...For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor shall ever be. And except these days be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened...”

Matt 24:21-22

Following closely after the period of ‘Great Tribulation’ is the Glorious Return of the ‘Son of Man in the Glory of the Father’, but not without a repeated warning of being deceived by charlatans:

Jesus “...Then if any man shall say unto you, Lo here is the Messiah, or there; believe it not. For there shall arise false Messiahs, and false Prophets, and shall show great signs and wonders; inasmuch that, if possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold, he is in the secret chambers; believe it not...”

Matt 24:23-26

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<sup>98</sup> See History of Islam by Karen Armstrong/ Muhammad and the Course of Islam, pg. 226



عليه السلام, but rather because Jesus عليه السلام recognized the Spirit of Elijah عليه السلام in John عليه السلام and made it so by His decree distinguishing all by those who accepted it from those who would not.

### The Return of the Son of Man

Jesus