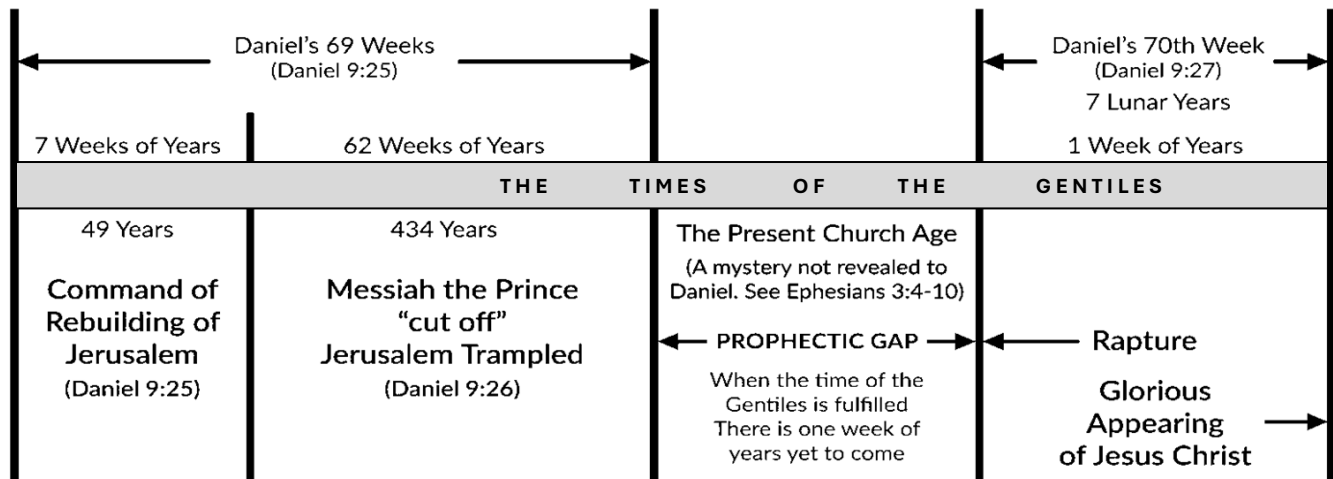


Series: ISRAEL'S IMPENDING INDIGNATION

## The Gap before the 70<sup>th</sup> week of Israel

In our previous study, we examined the 70 weeks of Daniel which are divided into three distinct periods: a 7-week period and then a 62-week period, equaling 483 years, then a 7-year period accounting for the 70 weeks of Daniel. The 70<sup>th</sup> week or 7 years remains yet unfulfilled. That one week is the tribulation period of seven years, following the Church Age. The Times of the Gentiles started in 445 B.C. and extended into the first century when Messiah came to Earth as Israel's Messiah, and ultimately the Savior of the world. We then run into a gap of time known as the Church Age. Finally, after the Rapture concludes the Church Age, the 70th week of Daniel will commence with the establishment of a 7-year covenant.



How do we know that there is a gap between the 69<sup>th</sup> week, at the end of which Messiah is “cut off,” and the 70th week at the end of which Messiah returns to rescue and redeem Israel? First, the Temple wasn’t destroyed until 37 years later, which proves an intended gap. Second, a new temple has not been constructed since the one from Jesus’s time was destroyed. Third, the Prince of the people who destroyed the second Temple has not confirmed a covenant with many for 7 years. Fourth, the Antichrist has not made a covenant with Israel and many for 7 years, nor committed the abomination of desolation in the new Temple nor declared himself as God in the middle of those 7 years. Fifth, the 6 “determined” purposes for Israel have not been fulfilled, especially the establishment of “everlasting righteousness” on earth through Messiah’s Kingdom. While a remnant of individual Jews will benefit, “thy people Israel” nationally and “thy holy city” Jerusalem has yet to experience the fulfillment of these 6 factors.

### A. During the gap between week 69 and week 70, Israel’s literal Kingdom is postponed

1. Israel began under a Mediatorial Kingdom from Moses to Samuel
2. Israel became a Monarchial Kingdom from Saul to Zedekiah
3. Israel’s theocratic kingdom in the first two phases mediatorial and monarchial ended as they were carried away to Babylon. The Times of the Gentiles through the four sequential kingdoms prophesied by Daniel began and rule until this day. They will dominate Israel until the moment when the stone cut out without hands is hurled from heaven (Daniel 2:45) to destroy that final form of the fourth kingdom and expands into a Global Kingdom of Heaven on earth.
4. Israel rejected a literal Messianic Kingdom under Jesus Matthew 12: 24
5. Currently we are in a dispensation of time called the Mystery form of the Kingdom, “the kingdom...is within you,” “If my kingdom were of this world...my disciples would fight.” Israel was scattered from 70 AD – 194

AD. Between Israel's Monarchial and Messianic Kingdom, Jerusalem/Israel is still trodden under the heel of the Gentile nations (Luke 21:24). In Matthew 13 Jesus gave 7 parables to describe what this Mystery form of the kingdom is "likened to."

6. The final Messianic kingdom is Millennial ie: lasting for 1000 years. (Rev. 24:4).

#### **B. Israel was at a pivotal moment - National Blessing or Judgment** Deut. 28:15,62-6; Matt. 23:37-39

1. Temporary loss of House of Davidic Dynasty - "your house is left unto you desolate" Matt. 23:38. The desolation could not be permanent - "house shall be established forever" 2 Sam.7:16
2. Loss of independent self-governing body – The Sanhedrin - "Moses' seat" Matt. 23:2
3. Loss of the stewardship of the Nation -"vineyard"- parable Hosea 3:4,5; Matt. 21:41-45
4. Destruction of the worship house – the Temple – "not one stone left standing" Matt. 24:2
5. Desolation of the land. - Deut. 29:22-28
6. International dispersion of the tribes of Israel.

#### **C. Reasons for Israel's postponed Kingdom**

1. **The Gospel would now expand to include Gentiles.** It was initially offered only to the "lost sheep of the house of Israel," and was forbidden to be preached to the Gentiles (Matt. 10:5,6). The Apostle James ruled in Peter's defense of the Gentiles being accepted in the church by grace through faith alone without the requirement of circumcision. He quoted the Old Testament prophecy of Amos 9:12 that the "heathen that are called by thy name" are Gentiles in God's plan of salvation. "all the Gentiles, upon whom my name (Jesus Messiah/Christ) is called, saith the Lord" (Acts 15:13-18).
2. **Mystery of Gentile inclusion in the Mystery form of the Kingdom** "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12,13

#### **D. Mystery Form of the Kingdom in the greater Kingdom context of scripture**

Just before Jesus ascended into Heaven, He made it clear that they were to stop looking for a literal kingdom in their lifetime. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20,21). The disciples' last question was about the Kingdom in their lifetime. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Act 1:6-8). Paul addressing this non literal interim mystery kingdom as a truth that was not revealed in the Old Testament but was revealed in the New Testament. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints," "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Ephesians 3:3-5,9 and Colossians 1:26-27). This mystery form of the kingdom covers the age between the two comings of the Messiah. "More specifically it begins with the rejection of the messiahship of Jesus in Matthew 12-13 and continues until the acceptance of the messiahship of Jesus by Israel" at the

second coming of Jesus (Zechariah 12:10; Jer. 31:31-34). "The parables of Matthew 13:1-53 (Mark 4:1-34; Luke 8:4-18) describe the outworking of the Mystery kingdom in the present age." Arnold Fruchtenbaum clarifies "The Mystery Kingdom must be kept distinct from the other facets (of the kingdom). 1. The Mystery Kingdom is not the same as the Eternal or Universal Kingdom which is God's Sovereign control of all. Unlike the eternal Kingdom, the Mystery kingdom is limited in time between the first and second coming or more specifically, from the Jewish rejection of the Messiah until the Jewish acceptance of the Messiah. 2. It is not the same as the Theocratic kingdom which is previously listed under letter C of this outline. The Mystery Kingdom it is not limited to one nation, the nation of Israel, but involves both Jews and Gentiles. 3. It is not the same as the Spiritual Kingdom, which includes all people of all time who have been redeemed by faith. The Mystery Kingdom includes both believers and unbelievers as these parables will reveal. 4. It is not the same as the Messianic Kingdom because the Messianic Kingdom was not a mystery; it was the subject of much revelation in the pages of the Old Testament. The Messianic Kingdom will be ruled by the Messiah himself on earth in Israel, on the Throne of David in Jerusalem for 1000 years. Furthermore, the Messiah is not currently ruling this kingdom physically and visibly on earth. It was postponed until the remaining remnant of Israel recognizes Jesus as Lord Messiah (Zechariah 12:10;13:8,9)

**Matthew 23:39** For I say unto you, **Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.**

Luke 19:41,42 If thou hadst known, even thou, at least in this thy day, **the things which belong unto thy peace!** but now they are hid from thine eyes.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zec 13:8,9 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: **they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.**

The Mystery Kingdom is not the same as the Church, however the Church is included within the scope of the Mystery Kingdom. The Mystery Kingdom is more extensive than the Church itself. Perhaps the best single word to define the Mystery kingdom is 'Christendom.' Since the time span of the Mystery Kingdom is from the rejection of the King until the acceptance of the King in the closing days of the Great Tribulation, obviously the Mystery Kingdom includes the Church age from Acts two until the Rapture. It includes the time period between Matthew 13 and Acts two. It also includes the Tribulation. The purpose of the parables of Matthew chapter 13 was to expound the mysteries of this interim Kingdom period during the postponement of Israel's Messianic Kingdom." <sup>i</sup> Although the Mystery Kingdom is a continuation of the spiritual kingdom it is not the replacement of Israel's Messianic kingdom as the majority of gentile Christian theology has interpreted it. As the parables of Matthew 13 show, Satan has attempted to thwart the expansion of the spiritual kingdom by opposing it through corrupting the Gospel of the death burial and resurrection and by corrupting the institutionalized church thereby morphing it into a false religious system that became both anti-Zionist and anti-Semitic."<sup>ii</sup>

### **A New Broader Paradigm**

The leaders of that wicked generation rejected the King and forfeited His kingdom. Jesus promised to take it away from them and give it to a future nation of Jews in Israel's future who would recognize Him and receive Him and be redeemed by Him (Matthew 21:43). God's eternal Kingdom was still sovereignly on track. God's spiritual kingdom including Abraham by faith would expand until all the families of the earth would be blessed through his descendant Jesus. It would take a few years for the Apostles and the early church to understand the old paradigm had been postponed. Even

40 days after Jesus' resurrection they were asking if He would restore the Kingdom to Israel at this time. Not until Acts 15 were they beginning to grasp how this new paradigm worked, that Jew and Gentile comprised "one new man" in Christ, in His body the Church. Jesus had told them that the timing of Israel's Kingdom was in the Father's hands. In the meantime, they were promised to be empowered by His Spirit to take the Gospel of His death, burial, and resurrection global.

Now with Israel's Messianic Kingdom context, we can understand the question of the disciples that prompted Jesus' Olivet Discourse. They had just walked through the vast 37-acre complex which was nearing the final phases of four decades of reconstruction by King Herod (26:61). They were awestruck at the marvelous buildings in which they presumptuously craved office space in His Kingdom. They came "to show Him the buildings of the Temple" (Matthew 24:1) "some spake of the temple, how it was adorned with goodly stones and gifts" (Luke 21:5). His answer shocked them. "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." But His previous statements gave a forewarning.

"Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord" (Matthew 23:35- 39).

This built upon what He had said just before His Triumphant entry into Jerusalem on Palm Sunday.

"when He came near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44)

The Apostles who were still oblivious to the possibility of His crucifixion, were beginning to understand that this literal Kingdom was not ready to happen yet. He had rescinded the offer of the literal kingdom to "this generation" and promised it would be given to "another nation" of Israel in the end times (Matthew 21:23) who were repentant and in faith would proclaim Him Messiah and LORD. It was taboo to say anything against the Temple inside of the Temple. It was even more daring to suggest that the Temple would be destroyed. Therefore, they waited until they crossed the Kidron Valley and ascended the Mount of Olives before daring to ask. They were in shock that everything they had expected to culminate with His entry into Jerusalem was not going to happen. Like us, they were thinking only about how it affected them and were oblivious to Jesus' frame of mind. He had just been rejected and His death was being plotted as He spoke.

#### **What in the end of the world could He be talking about?**

1. The desolation of "house...kingdom...and throne" could never be permanent (2 Samuel 7:12-17).  
"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim" "Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days." (Hosea 3:4,5)
2. Loss of independent self-governing body would be temporary. – The Sanhedrin - "Moses' seat" Matthew 23:2 Loss of the stewardship of the nation, ie:"vineyard"- parable (Matthew 21:41-45).

Jesus taught that the Kingdom would not be established until He returned and that the future leaders of Israel would recognize and receive Him as the King Messiah, just as the multitudes did on Palm Sunday. Chapter 24 answers their questions regarding the things that are going to happen before His return to earth as Messiah King to establish Israel's promised Kingdom. (24:3)

**Definitions “the end of the world?”** ((Greek αἰών aiōn -properly an *age*), end of the age

**End of what age?** the “times of the Gentiles” dominating Israel (Luke 22:24).

“Jerusalem will be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” The Times of the Gentiles started with Israel's Babylonian Captivity in 586 BC and lasts until Jesus returns. **Times of the Gentiles** is detailed in Prophecy of Daniel about four consecutive Gentile world powers.

**“Thy Coming,”** refers to the **Second Coming or 2<sup>nd</sup> Advent** of the Messiah of Israel coming literally to the earth, Jerusalem, and His feet touching down on the Mt. of Olives to be enthroned as King and rule the earth for 1000 years. This in no way fits the description of the Rapture of the Church, where saints are caught up in the air to meet the Lord in the clouds, as detailed in 1 Thessalonians 4:13-17. This will become evident as we expound (24:36-41).

**The disciples only understood that Jesus would personally come for them** (John 14:23). The concept of the rapture as detailed in 1 Thessalonians 4:13-17 had not been written about yet.

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.” this does not describe Jesus coming in power to defeat Israel's enemies and set up an eternal Kingdom.

They would have known scriptures such as Daniel and (Zechariah14:4) “his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south.” The angels words at His ascension was that He would come in the clouds as they saw Him go up. Until then they were to share the Gospel of the Death Burial and Resurrection of Jesus and that through faith in His name their sins were remitted and they would receive the gift of eternal life. There would be another generation of Jewish witnesses identified in Revelation that would continue the message of a literal kingdom as John and He preached in the beginning of His ministry “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:14).

**The big question of the apostles at His ascension and still being asked today is, when will the kingdom be restored to Israel and when will this age of the Times of the Gentiles end?** Jesus described the events of the first half of the Tribulation and then said “The end is not yet.” He then described the Great Tribulation or last half of the Tribulation which He will personally end. (Matthew 24:14-21). We have yet to see the final form of the 4<sup>th</sup> empire in ten kings and then a “little horn” king who will by conquest and covenant establish a treaty with Israel and many nations. Our next study will cover the events of the 70th week/Tribulation as prophesied in Daniel chapter 11.

---

<sup>i</sup> Israelology, The Missing Link in Systematic Theology, Arnold Fruchtenbaum, 1989, Ariel Ministries, P 588-590

<sup>ii</sup> Rediscovering Jesus in the Jewish Gospels, Study 26, 1-19-24, Ken Overby, Jewish Awareness Ministries, The Unpardonable Sin, Matt. 12:22-42