

In this paper I present a comparison of Matthew 24, Mark 13 and Luke 21 for the purpose of establishing Luke 21's relationship to Matthew 24 and Mark 13 and its relationship to the Second Advent. When comparing these chapters it's easy to see many phrases which these three chapters have in common, but also notice at one point Luke brings in material not covered in Matthew or Mark. At this point in the discussion Matthew and Mark speak of the great tribulation but the parallel section in Luke speaks of the Roman invasion of Judea shortly before 70 AD, which results in the destruction of Jerusalem. Rather than connect the fall of Jerusalem with the great tribulation it has been reasoned that Luke 21 must be the record of a different conversation, one in which Jesus does not address the great tribulation. I believe the similarities between these chapters are good evidence that all three accounts are a record of the same conversation. My intention is to give support to establish that these three accounts Matthew 24, Mark 13 and Luke 21 are a record of the same conversation. I also give thought to what it might mean.

Along with this paper I have included a three column page, both front and back, where I have placed portions of these chapters side by side for the purpose of highlighting likenesses and differences between them. I have divided this page into 43 numbered sections which are groups of verses. At times I make reference to the section numbers rather than the individual verses in the groups.

A good example of similarities between these chapters are found in sections 1 to 11, the verses in the Matthew and Mark accounts are generally accepted as describing events which lead to the second advent, and the parallel section in Luke 21, which is identical in wording to the Matthew and Mark accounts, is believed by many to be a different conversation one in which Jesus speaks of events which precede a description of the fall of Jerusalem at 70 AD. In other words; identical wording is used in Matthew, Mark and Luke and yet the Luke account is believed to describe unrelated events that take place about 2000 years later.

In another example, sections 36 to 43, we find verses in Matthew, Mark and Luke that are once again nearly identical, here Jesus tells his disciples that the events which he has just outlined can in some respects be compared to a fig tree in the spring. When you see a fig tree shoot forth buds you know summer is near "so also" when you see the events Jesus has just described begin to happen you know his return is near. In Luke's account we again see the illustration of the fig tree; when you see all these things begin to happen you know the kingdom of God is near. The problem with the Luke account, it includes the Roman invasion of Judea as one of the signs that indicates the kingdom of God is near. Section 1 - 11 and 36 - 43 show the beginning and end of a discussion in three different gospels that use much the same words and in pretty much the same order, I believe there must be a good explanation for these similarities.

When comparing these chapters it may be helpful to know that Luke was a gentile, and was addressing a gentile audience, Luke unlike Matthew and Mark, was probably written in Greek. At the beginning of his gospel Luke addressed his letter to a person with a Greek name. This may explain some differences between Luke and the other gospels, but I believe there is another more important influence which helps us better understand the relationship between these chapters.

The three column page which comes with this paper compares only one chapter from each of the three gospels, if we do a survey of all the chapters in these gospels we find the parallels in wording run throughout the gospels. This is because, as is well known, Matthew and Luke are based upon the gospel of Mark. Matthew and Luke have independently used Mark as a major source when compiling their gospels. This is easy to see when making a comparison between these gospels. A great portion of Matthew matches Mark, and a great portion of Luke matches Mark, but when comparing the matches between Matthew and Luke with each other we find many fewer matches. Matthew has more in common with Mark, Luke has more in common with Mark and they both have less in common with each other. There are books which map this out, it's simply a matter of statistics as to which was written first. The book "Q, the Earliest Gospel" by John S. Kloppenborg is one book that covers this. I do not agree with all the points Mr. Kloppenborg makes, but on this point I believe the evidence is clear. From this we learn that Mark was the first gospels. We can also see that both Matthew and Luke have a good bit of information unique to their own gospels. For example, in Mark there is no account of Jesus' birth or his resurrection, but in Matthew and Luke we find lengthy and at times different accounts of these events.

We can now understand why we have so many matching phrases between the accounts, it's because Matthew and Luke included most of the material found in Mark's account, and in some cases they leave Mark's wording intact. Luke states in the first few verses of his gospel that he made some changes to the order of events. What this means in our study is that Luke 21 contains material found in Mark 13 as does Matthew 24. Knowing this we can make a simple conclusion; Luke 21 could not be a record of a different conversation, most of Matthew 24 and Luke 21 are taken from the same source, it is the same conversation which they have taken from Mark. We might then ask; why does Luke have a description of the Roman invasion of Judea, information not found in either Matthew or Mark? The answer is that Luke has added information to his account for the same reason Matthew and Luke have added accounts of Jesus' birth and resurrection, information not found in Mark. Each writer collected information in the time since the gospel of Mark was written; they added this information to Mark's account when compiling their own gospels. Each writer was

trying to give the most up-to-date information as to what took place during Jesus' birth, ministry, death and resurrection. We can now make another conclusion, when Matthew and Mark speak of the great tribulation we can also see the parallel section in Luke speaks of the fall of Jerusalem, (sections 11, 12) from this we can understand that Luke believed that the great tribulation spoken of in Mark 13 is referring to the fall of Jerusalem. Luke believed that the fall of Jerusalem was the great tribulation he copied parts of Mark 13 into what we know as Luke 21 and added detail as to what he believed Jesus was describing. Also notice that wording in sections 29 to 35 which come after Luke's discussion of the Roman invasion and then comes back in sync with the other two gospels. What we find is that Luke has simply inserted his view of the great tribulation which takes place before the discussion of the Second Advent. If you pull Luke's comments on the Roman invasion from the chapter, it becomes much like the other two gospels.

Matthew used the same material from Mark as did Luke, but why didn't Matthew include the information which Luke added when putting together his account? There is good reason, it is commonly believed that Luke was written much later than either Mark or Matthew and many believe Luke was written after 70 AD. Luke is adding information that could not have been known to either Mark or Matthew. If you look at Mark 13 and Matthew 24 you can imagine Jesus' disciples wondering just how these events would unfold. They probably had different ideas as to how not one stone in the temple will be left upon another. When Luke wrote he could say quite plainly Jerusalem was compassed by an army and the Jews were led captive into many nations, he saw it happen. Luke 21:20 *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations.* In Luke's mind, I believe he was following the course of events which he believed Jesus laid out, but Luke added information which he had available to him. If we recall each of the three chapters, Matthew 24, Mark 13 and Luke 21 each begins with much the same wording, where Jesus tells his disciples that the temple would be laid waste, Luke's account fits in well with Matthew 24 and Mark 13 when you keep this in mind, Luke's account is a continuation of the discussion of the fall of the temple.

The issue here is that Luke connects Jesus' discussion of the great tribulation with the fall of Jerusalem, this should not be surprising, when the disciples asked Jesus; when shall these things be, they make the same connection Luke made. The first part of their question "when shall these things be", refers to the statement Jesus had just made "not one stone in the temple will be left upon another", they include in their question; "your return and the end of the world". This question connects Jesus' return, the end of the world with the fall of the temple, which is the same connection Luke makes in chapter 21. They believed the fall of the temple was connected with Jesus' return.

In the Matthew and Mark accounts I believe we can see that Jesus did not ignore any aspect of the disciple's question. After Jesus told the disciples of a tribulation that would leave not one stone standing in the temple they wanted to know when this tribulation would be, also they wanted to know when his return would be, and when the end of the world would be. Jesus responded; when you see the abomination placed in the temple you will know the tribulation which brings the desolation of the temple is near. This is the first part of their question. Jesus then tells them when he will return; immediately after this tribulation. The temple that has not one stone left standing is the same temple into which the abomination is placed, this is the reason for its desolation. Jesus tells us where he gets this information; as spoken of by Daniel. This is found in Daniel 11:31 *And arms shall stand on his part, and they shall pollute the sanctuary of strength (the Temple), and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.* This passage is important because here we find that the Luke account, and the question which the disciples asked Jesus are not the only passages which connect the great tribulation and the fall of the temple in Jerusalem. Daniel 11:31 to 12:3 connects all the important parts of our question, the temple, the abomination placed in the temple and the great tribulation.

Section 14 on the three column sheet confirms which generation will see the abomination placed in the temple. Section 12 describes the great tribulation, then in section 14 all three accounts in nearly identical wording describe Jesus telling the disciples they should flee Judea, why Judea; because the temple was in Judea. Some say that Matthew and Mark are using Judea in a symbolic sense and that Luke is using Judea in a literal sense. This is taking a path which requires you wrest the text to make it fit. First you have to say; the disciples misunderstood and connected the fall of Jerusalem with the second advent, then you have to explain why Jesus didn't correct their confused question or conclude that Jesus ignored their misunderstanding, then you have to explain why all three accounts in the same words, say to flee Judea, and finally you have to explain why the Luke account connects the great tribulation with the fall of Jerusalem. And lastly we must not forget that Luke and Matthew were taken from Mark, they are all accounts of the same conversation they must all be speaking of the same Judea. Too many twists and turns have to be made in order to avoid the simple truth that Jesus is connecting the fall of Jerusalem, which Luke describes, with Jesus' return. The disciples make a connection between the fall of the temple and his return, because Jesus taught them that one immediately precedes the other "immediately after the tribulation of those days".

Do we have evidence outside these three chapters that show Jesus taught his return would be to the generation to which he originally preached? The answer is yes, in Matthew 10:23 Jesus said; you will barley have gone over the cities of Israel before the son of man be come, and in Matthew 26:64 Jesus speaking to the Sanhedrin says they would see him coming in the clouds of heaven, Jesus used these same words in Matthew 24:30 when describing his return to the disciples; coming in the clouds of heaven.

John the Baptist taught that the leaders of Israel would live to see Jesus's return in Matthew 3:7-12 *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? . . . And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire . . . he that cometh after . . . Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.* This is another passage which speaks of the great tribulation, John applies this tribulation to the current generation. This passage expresses the same thoughts as we find in the parable of the wheat and the tares which describes Jesus' return; Matthew 13:30; *gather the wheat into my barn*, John the Baptist says; Matthew 3:12 *gather his wheat into the garner.*

Mark 8:38-9:1 Jesus says; *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.* In the first verse Jesus says those of this generation, who are ashamed of me, of them will he be ashamed when he returns. The reason Jesus could say this is that he understands that he would return before this generation dies. Jesus in the next verse restates his point, he says, there are some standing here who will not taste death before they see the kingdom of God come with power. Some believe that when Jesus says this, he is referring to those disciples who will in six days see Jesus transfigured and talking with Moses and Elijah. If this were true we might wonder why Jesus would say "some standing here would not taste of death", if the event Jesus referred to was only six days later? There is no reason to believe that they would not all be alive in the next six days, but if Jesus referred to an event he believed would take place about 40 years later, we might expect some to die in the intervening years and some to still be alive. We might also wonder why Jesus would speak about the transfiguration to the crowd when he asked his disciple to not speak of it until after his resurrection.

The parable of the talents also supports the idea that Jesus would return before his generation would pass. Matthew 25:14-19 *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one to every man according to his several abilities, and straightway took his journey. . . After a long time the lord of those servants cometh, and reckoned with them.* In this parable Jesus is pictured as the nobleman who hands out talents and then departs, when he returns he finds those to whom he gave the talents still alive and rewards them accordingly.

In the following scriptures, all taken from Matthew, we see evidence of an energetic effort by Jesus to save Israel by using signs and wonders. Mt 8:16... *and healed all that were sick.* Mt 9:35 *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness...* Mt 10:1-8... *he gave them (the twelve) power against unclean spirits, to cast them out, and to heal all manner of sickness...* Mt 12:15... *great multitudes followed him, and he healed them all;* Mt 12:22-24 *Then was brought unto him one possessed with a devil... he healed him,... all the people were amazed,...* Mt 14:14 *And Jesus went forth, and saw a great multitude,... he healed their sick.* Mt 15:30 *And great multitudes came unto him,... and he healed them.* Mt 19:1,2... *great multitudes followed him; and he healed them there.* Mt 21:14,15 *And the blind and the lame came to him in the temple; and he healed them. . .* It's not surprising that Peter says; save yourselves from this corrupt generation, Act 2:40. This generation had seen so many signs and wonders, such as had never been seen. I believe the following passages show why Jesus had such concern for that generation. Mt 23:15 *Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell (Gehenna) than yourselves.* Mt 23:33, *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (Gehenna)?* Mt 11:23 *"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (Gehenna)..."*

Jesus said he tried to gather Israel as a hen gathers her chicks under her wings but they would not. It grieved Jesus so that he wept over Jerusalem. We might think of Jesus' thoughts regarding his work to save Israel as like a train going downhill on a straight track, he had determined to save as many as he could. He drove the money changers from the temple, he labored so hard on one occasion it says he was beside himself, Mark 3:21. Notice the emotional discussion which took place in Matthew 23 which all relates to the punishment which would befall that generation, then in Matthew 24 without warning it is commonly believed Jesus' shifts the discussion from concern for the approaching judgment to a concern for a tribulation that would not take place for another 2000

years. This seems out of character with the frame of mind Jesus had at that time, why would he tell his disciples to go only to the lost sheep of the house of Israel? Jesus said; *Sufficient unto the day is the evil thereof*, Matthew 6:34.

We can see the concern Jesus had for that generation expressed in Matthew 24:26; *behold I have told you before*, and in Mark 13:23 he says; *But take ye heed: Behold I have foretold you all things*. He seems to be saying; this message is for you, you should take warning. In section 40 (Matthew 24:40, Mark 13:32 and Luke 21:30) we have Jesus in identical words saying; this generation will not pass before all these things will be fulfilled, and Luke includes in these things the fall of Jerusalem. I believe the evidence is clear, there was a great human tragedy approaching which weighed greatly upon Jesus, which straightened his thoughts and work to the business at hand.

We have another confirmation from Paul as to the timing of the Second Advent. Paul had a different upbringing and perspective from the other apostles, he traveled in different circles than believers in Judea, he was trained in the scriptures, and he was not afraid to confront the other apostles on points in which he differed. If Paul was wrong on the timing of Jesus' return we might wonder how this error was introduced into his thinking. He stated his revelation came directly from the Lord and not from man and yet he supports the view that Jesus would return in his lifetime, in such a short time he said, those who were married should behave as if they were not married. We find similar statements by the other apostle in the following passages.

1. "the coming of the Lord draweth nigh" James 5:7,8
2. "the judge standeth before the door" James 5:9
3. "the end of all things is at hand" 1 Pet 4:7
4. "the time is come that judgment must begin at the house of God" 1 Pet 4:17
5. "For yet a little while, and he that shall come will come, and will not tarry" Hebrews 10:37
6. "exhorting one another: and so much the more, as ye see the day approaching" Hebrews 10:25
7. "Now it is high time to awake . . . for now is our salvation nearer than when we believed . . . the day is at hand" Rom 13:11,12
8. "brethren the time is short . . . both they that have wives be as though they had none" 1 Corinthians 7:29
9. "we which are alive and remain till the coming of the Lord" 1 Thessalonians 4:17
10. "we shall not all sleep" 1 Corinthians 15:51
11. "The Lord is at hand" Philippians' 4:5
12. "now are there many antichrists; whereby we know that it is the last time" 1 John 2:18

From the evidence we have considered I believe we can know that the leaders of the early church understood that Jesus was teaching that his return would take place shortly after the fall of the temple. In the next section we consider how the book of Daniel supports the view that the great tribulation brings a close to the Mosaic age and opens the gospel age.

The Great Tribulation in the Book of Daniel

In Matthew 24:21 Jesus describes a tribulation using words taken from Daniel 12:1. This tribulation is sometimes referred to as the great tribulation which ends immediately before Jesus returns, Matthew 24:29. A passage which precedes Matthew 24:21, verse 15, is also taken from the same prophecy in Daniel 11:32. Here Jesus speaks of the abomination of desolation which when set in the temple becomes a sign to immediately flee Judea in order to avoid the tribulation. Jesus relates these two passages in the order they appear in Daniel.

*Matthew 24:15 When ye therefore shall see the abomination of desolation stand in the holy place,
Daniel 11:31 . . . they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the
abomination that maketh desolate . . .*

*Matthew 24:21 . . . then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be
. . .
Daniel 12:1 . . . for there shall be a time of trouble, such as never was since there was a nation even to that same time . . .*

These two passages in Daniel are taken from an uninterrupted monolog given by an angel who describes events which lead to the Messiah's return and the deliverance of the elect. This monolog runs from Daniel chapters 11:1 to 12:3, and is followed with additional questions and answers in verses 12:5-12. A point which interested me is that the tribulation of Daniel 11 and 12 focuses on a persecution which causes a separation between those who keep the holy covenant from those who forsake it, Daniel 11:31. I

wondered if the tribulation in Matthew 24:21 was related to Jesus' return seeing that the tribulation ended just before the Second Advent, Immediately after the tribulation of those days, Matthew 24:29.

Notice that after Daniel 12:1,2 speaks of the return and those who come forth to everlasting life, it says; *then will the wise shine forth as the firmament and lead many to righteousness*. Jesus refers to this shining forth in Matthew 13, which takes place after the wheat is gathered in the parable of the Wheat and the Tares; *Then shall the righteous shine forth as the sun in the kingdom of their Father*. Here in three passages, Matthew 13, Matthew 24:15 and 24:21, Jesus draws wording from the same prophecy in Daniel and each relates to the Second Advent.

1. Matthew 24:15 the abomination spoken of by Daniel which stands in the holy place => Daniel 11:30-35 and Daniel 12:11
2. Matthew 24:21 the time of trouble such as never was => Daniel 12:1
3. Matthew 13:43 the righteous shine forth => Daniel 12:2

With this third reference we can make a connection between the gathering of the wheat in the parable of the Wheat and the Tares, (Matthew 13:30) with the gathering of the elect in Matthew 24:31, we can then connect these passages with the deliverance of everyone found written in the book in Daniel 12:3. We know this is the same deliverance as spoken of in Matthew 13 and 24 because it is connected with the great tribulation in (Daniel 12:1,2). Also notice, in the parable of the Wheat and the Tares Jesus used the phrase "the end of the world" to describe the time of Jesus' return, Matthew 13:39. Jesus' disciples picked up the phrase "end of the world" from the discussion in Matthew 13 and used it when formulating their question in Matthew 24; *when shall these things be? and what shall be the sign of thy coming, and of the end of the world?* I believe we are safe in saying, the disciples were able to see the connection between the parable of the wheat and the tares and Jesus' return. This gives us two connections between the parable of Wheat and the Tares and Matthew 24; that would be Matthew 13:30 and Matthew 24:31.

1. Matthew 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
2. Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
3. Daniel 12:1-3 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.
4. Matthew 13: 39,40 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

With these connection we can now draw the passages in Daniel 11 and 12, Matthew 13 and Matthew 24 closer together when we recall the two singled out groups in Daniel 11:30, those who forsake the holy covenant who come forth to shame Daniel 12:1-2 and those delivered, who come forth to everlasting life, these two groups I believe are the wheat and the tares referred to in Matthew 13:30. I believe we can understand that Jesus had Daniel 11:30-35 and Daniel 12:1-3 in mind when putting together the parable of the Wheat and the Tares. At this point for me it becomes easy to answer the question I asked earlier. I believe we can now see a connection between the great tribulation and Jesus' return. The great tribulation which ends immediately before Jesus' return causes the separation of the wheat, and the tares, when many are drawn to worship the abomination after it's placed in the temple, this tribulation ends with the tares being cast into a symbolic furnace of fire and shortly after Jesus gathers the wheat.

The burning of the tares is a part of the desolation which comes as a result of the abomination being placed in the temple. The memory of this desolation, which is the conclusion of the great tribulation, is spoken of in Isaiah 66:24 *And they shall go forth, and look upon the carcasses of the men that have transgressed against me . . . they (the tares) shall be an abhorring unto all flesh.* I believe the entire chapter of Isaiah 66 speaks of the great tribulation and the gathering of the wheat which follows. The birth of the man child is the deliverance of the elect who are the wheat, and the sign which is lifted up before all nations (Isaiah 66:19) is the sign of the son of man (Mt 24:30). The tares are described as "*your brethren*" those who persecuted you, who receive retribution in the temple, Isa 66:5, 6. Those who "shine forth" are those who are sent forth to the nations, 19, 20 . . . *I will send those that escape of them unto the nations, that have not heard my fame, neither have seen my glory; and they shall declare my glory (shine forth)*

among the Gentiles. In a small way I believe the disciples gathered in the upper room at Pentecost give an example as to what it means to shine forth. Once they received the Holy Spirit the apostles shined forth as they spread the gospel throughout Israel.

Daniel Chapter 9

In this chapter Daniel is praying for Jerusalem which has laid waste during the Babylonian captivity, at the end of the chapter in verses 24 through 27 an angel gives Daniel understanding into a series of events which completes Jerusalem's punishment as well as brings in everlasting righteousness. The angel tells Daniel; *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.* The items listed in this verse will be accomplished by the conclusion of 70 weeks of years or 490 years. At what point you begin the 490 years is debated, but because this prophecy is related to the command to build Jerusalem after Israel's return from captivity, the end of the 490 years falls within the generation to which Jesus preached. This then raises the question; how can everything spoken of in verse 24 take place within the 490 years, especially if it ends within the first advent generation. Here we find another passage which points us to a Second Advent fulfilment which takes place within the generation to which Jesus preached, but this passage gives us more detail than any we've seen so far. This passage describes the great tribulation, the fall of the temple, the conclusion of Jerusalem's punishment and the anointing of the most holy. What may seem strange is the anointing of the most holy, what could this be speaking of? How could Jerusalem punishment the destruction of the temple, which this prophecy refers to, relate to the anointing of the most holy?

The first three items in Daniel 9:24 fit well the generation that experienced 70 AD; to finish the transgression, make an end of sins, and make reconciliation for iniquity. Jesus' statements in Matthew 23; that upon this generation will come reconciliation for all the rights blood shed upon the earth, this the generation which expenses the completion of Jerusalem's punishment. This I believe is the great tribulation and the burning of the tares. After Matthew 23 in chapter 24, Jesus describes the tribulation which leaves not one stone in the temple upon another.

The difficulty many have with Daniel 9:24 is it not only makes reference to Israel's return from captivity but as part of recoiling for her sins it describes the destruction of Jerusalem. A common way of dealing with these verses is called *the gap theory*. This proposes that the last seven years or 70th week of this prophecy is separated from the first 69 weeks, which is believed to take place in our day, making a 2000 year gap between the 69th and 70th weeks. Even though the Daniel passage makes no reference to such a gap it is believed by many to be the only way to resolve the problem. By doing so you can move the 70th week anywhere in the future you like, which makes the 490 years irrelevant, it would now be 490 years plus 2000 years. In the next two verses of Daniel 9:25 and 26 we find statements which place this prophesy with in Jesus' generation; *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: (69 weeks) the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and 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.* This prince is most assuredly the Roman army.

These statements speak of the rebuilding of Jerusalem after the Jews return from Babylonian, and are placed in the context of the cutting off of the Messiah and the destruction of Jerusalem. These two verses establish that the destruction of Jerusalem at 70 AD is included in making reconciliation for Jerusalem's iniquity. At this point many would say the two thousand year gap begins, causing the *bringing in of everlasting righteousness, the seal up the vision and prophecy, and the anoint the most Holy* to be moved to our day. Dealing with this passage in this way I believe is similar to how passages in Luke 21 have been dealt with. That is to find an alternate way of understanding this passage rather than accepting the obvious. This line of thinking is carried further by some who say the reference to the temple does not apply to 70 AD, they believe that the temple spoken of in Daniel 9:26 is one that will be built in our day and then destroyed shortly thereafter. A problem with this interpretation is that the city and temple spoken of in Daniel 9:26 is the temple which was commanded to be built by the Jews upon their return from the Babylonian captivity, also this would not fit Jesus' statement to the leaders of Israel, that upon this generation would come all the righteous blood shed upon the earth. It does not make sense to say Israel's reconciliation for iniquity took place at 70 AD and is repeated again in our day upon a generation that did not witness the great signs and wonders presented by Jesus and the apostles. But if we apply these passages to the first advent generation we need to understand how the last three items in Daniel 9:24 can be applied to that generation, we also need to understand how a tribulation which took place at 70 AD could have brought into jeopardy all mankind so much so that it might be called; the end of the world, that if not cut short no flesh would survive.

I believe Matthew 23 gives us a clue that something momentous must have happened at 70 AD. Here Jesus says to the leaders of Israel; upon this generation would come punishment for all the righteousness blood shed upon the earth; these statements come before Jesus' statements about not one stone in the temple being left upon another. This passage I believe describes the great tribulation. When we combine these passages with the statements Jesus made about the cities that rejected his message, which use the word Gehenna, it sounds like a tribulation like no other. I believe the great tribulation is not being presented as a world war; it is a judgment from God that has been held back sense the day when Cain killed Abel, at which time two brothers present their offerings to God, one is rejected the other is accepted. It is the seed of the serpent who out of jealousy kills or persecutes the seed of the woman, Paul says of this in Romans 16:20 *And the God of peace shall bruise Satan under your feet shortly*. This I believe is the great tribulation and would happen shortly, in their day.

Consider how Luke describes this tribulation; Luke 21:22 *For these be the days of vengeance, that all things which are written may be fulfilled*. What are the "all things" which Luke is speaking of? John the Baptist says to the Pharisees and Sadducees, O generation of vipers, who hath warned you to flee from the wrath to come . . . when the Messiah burns up the chaff with unquenchable fire and gathers the wheat into the garner. In Isaiah 4:3, 4 we read of this tribulation; *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning*.

Paul described this tribulation as the time when the bondwoman and her son are cast out, this would follow Sarah's wish that Ishmael not inherit with her son Isaac. The saints would sleep and not begin to inherit until the seed of the bond woman was cast out. Galatians 4:29, 30; *But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now*. Paul tells us this persecution is happening in his day and will soon come to an end; *Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman*. The elect, which is the man-child of Isaiah 66, is brought forth at the time when the son of the bond woman is cast off, those written among the living in Jerusalem.

This "casting off" is spoken of in Genesis 21:14, here Abraham rises early in the morning to send Hagar and her son to wonder in the wilderness. In the next chapter Genesis 22:21 we see Abraham again rising early, but this time for the purpose of taking Isaac to the mountains of Moriah as an offering to God. The offering of the Isaac class takes place after the Ishmael class is sent away. I believe these chapters show the scapegoat being sent to the wilderness on the Day of Atonement, these are also pictured as the tares in the parable of the wheat and the tares, and the Lord's goat also referred to as the wheat, would be the Isaac class, who are taken to Moriah to be offered to God. Jesus's proclamation over Jerusalem in Matthew 23, I believe is the equivalent of the high priest's confession of Israel's sins over the head of the scapegoat; Matthew 23:37, 38 *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*. The Great Tribulation is the point of separation between them. The Bullock which is offered first on the Day of Atonement would be Jesus. (This Paper is not completed.)