

You're of no earthly value unless you're...

# Heavenly Minded

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Six Day War Collage by J R Dickey

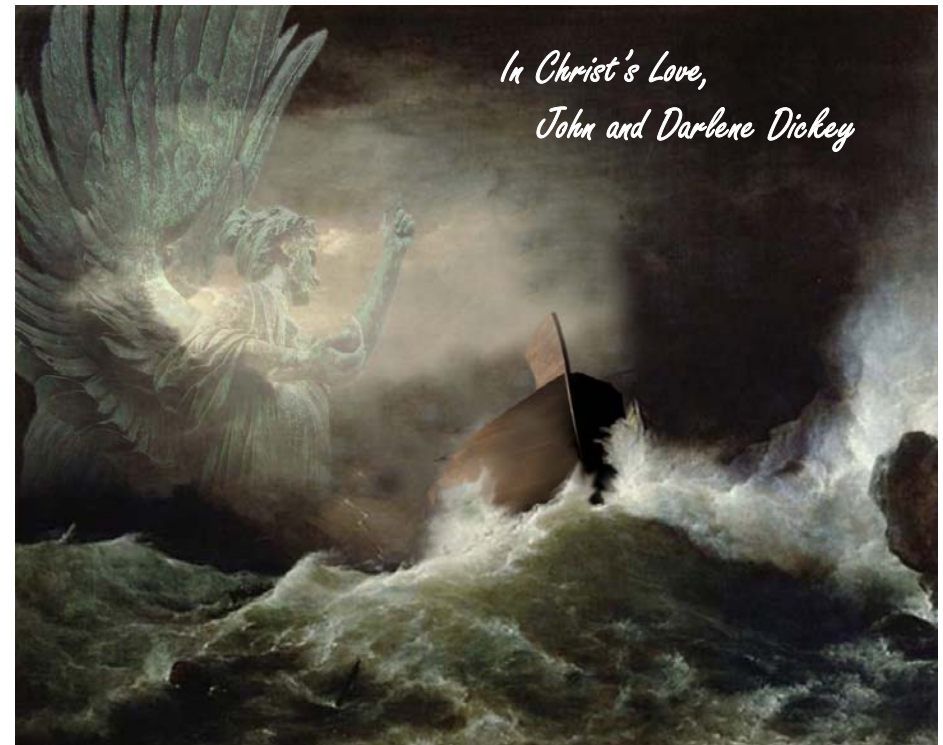
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**Outside the Camp    In the Line of Fire, Part 1    Seven Weeks**

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Dear Friends,

Yeah, with this issue you're probably going to put me into a whole new category of 'whackos', but I hope reading it will stir you up as much as researching and writing it has me. I'm more than willing to be a 'fool for Christ's sake'. In any event, world events seem to be all in a chorus shouting to those who will listen that we as believers cannot be idle. It is a sobering thing to me indeed, as I ponder it, that for some reason which only God knows, we're living in these prophetic days. More than ever, let us fight the good fight! Heavenly Minded has been read by at least 23,000 people in the last year all over the world from Russia to Iran to Europe to East Asia to North and Latin America. We truly appreciate your kind notes and especially your prayers.



*In Christ's Love,  
John and Darlene Dickey*

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## ***OUTSIDE THE CAMP***

For Moses, it was an absolute crisis. Undoubtedly, his heart was overwhelmed with the seriousness, the direness, of the situation. God's presence had departed from their midst. For more than 80 years, God had prepared him to lead this massive host of Israelis but nothing had prepared him for this.

Many of you will remember the story of Moses climbing the mountain to commune with the Almighty while below the people, under Aaron's timid and/or misguided leadership, built an idol of gold and parted wildly before it. Of course, when Moses saw it for himself, he was disgusted, ashamed and angry. He chastised the people – how could they do such a thing. God had delivered them from slavery, given them the wealth of the Egyptians and was leading them to a new prosperous land.

But then the real catastrophe came - *Then the LORD said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people."*

This was the crisis. Moses and the people of Israel were in a place, a situation, much as we are today. *"This was a challenge to Moses and the nation as a whole. God told them they could have the Promised Land, but He would not remain with them in a close, personal way. If they were satisfied with that arrangement, it would prove they only loved God's blessings and*

*not God Himself. If they challenged God - pleading with Him for His presence, not only His blessings - it would show a genuine heart for God Himself. This was the first step towards revival in Israel."* (D. Guzik)

*"To be given every other blessing is of no value if God is not with you. What is the value of Canaan? What is the value of milk and honey? What is the value of having possessions, if God was not with them? They saw that the realization of the presence of God, having this fellowship and company, was infinitely more important than everything else."* (Lloyd-Jones)

Sitting in his tent, Moses knew what he had to do. He called for his helpers, including Joshua, and instructed them to pack up his tent. In all likelihood, it was unnerving for the people to watch. With all Israel looking on, he hiked away from their midst to a place way outside the camp – still visible, but quite far away. There, he set up his tent. *"This was not something that Moses organized or planned or strategized. He sought God, radically and spontaneously."* (D. Guzik)

Exodus 33 records this event - *Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp.*

*"When the Holy Spirit of God begins to deal with any one of us, there will be this separation. It will not be paraded, it will not be the Pharisees' 'I am holier than thou' attitude. No, once a man begins to be burdened for the glory of God and the state of the Church, he immediately feels the call to consecration, he 'goes out' as it were."* (Lloyd-Jones)

It was there, outside the camp, that God met with and spoke to Moses

“face to face”, that is, intimately, as a friend. The point was, and is, the camp with all its blessings, blessings of Egypt which God had bestowed were insufficient. The promise that God would guide them to the promised land was insufficient. Guaranteed angelic defense and miraculous obtaining of prosperity were insufficient. Stardom, celebrity among the chosen people was insufficient. *"For Moses, it wasn't enough to know that he and Israel would make it to the Promised Land. In his estimation, the Promised Land was nothing special without the special presence of the LORD."* (D. Guzik)

Many scriptures speak of doing certain things outside the camp. In the Law of God, we find verses such as:

*And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. (Exo 19:17) And...*

*But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering. (Exo 29:14)*

Along with about a dozen or so other instances where, if you think about it, the fundamental question is not necessarily about the actions associated with cleanliness or purification or atonement but rather – where is God's presence?

Perhaps, the most powerful example of this is from the writer of Hebrews who says, *For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. (Heb 13:11-14)*

True salvation requires each one of us to leave the camp of mere religion, to follow our Savior. Then, in

graciously obtaining it -- His life, His Spirit indwells us. Hallelujah! And He has promised, *Never will I leave you, never will I forsake you. (Heb 13:5)* So you can be assured that once you are genuinely saved, His presence will abide with you – He will never leave.

He has also promised to the true believers, *For where two or three are gathered together in my name, there am I in the midst of them. (Mat 18:20)* So for the sincere individual or ardent small group of believers, the presence of God is more readily realized and we, like Moses in the tabernacle of meeting, can speak directly with our Lord.

But the larger congregation, the church at large, has a dire problem and one that, like Moses, each person must face and decide what to do.

*"The camp" to those Hebrew believers whom [the writer] is addressing, of course meant apostate Judaism that had crucified their Messiah. But the term "camp" includes all those "religious" developments, by whatever name called, which, though professing to be Christian, are Judeo-pagan. You must choose between earthly "religion" and heavenly reality. You must know a heavenly Christ or not know Christ at all.*

*For if there is anyone despised or reproached on earth, it is one openly holding a hope of Heaven, yet having no connection with human "religion". Of course, all this makes him "different" from the world. Unless your only hope is not "religion," not being a "church member," not so-called Christian activity, but – the blood of Christ...your hope is a damning delusion, whatever your "priest," "pastor," or "spiritual adviser" may tell you.– William Newell*

**Is God outside our camp?**

Having obtained deliverance and great blessing, has the church today failed to appreciate His presence?

Once purely motivated movements have lost their bearing. Pulpits are

used to sell rather than save. 'Churches' are handled like businesses; some are even franchised! Ministers are going through motions within the 'confines of the camp'. Ministerial celebrity, being the idol of this age has alienated many and corrupted many. As a consequence, enormous numbers of believers are looking for the Lord, so to speak, in home churches and other small groups. They are looking for His presence outside the camp.

Of course, not all are of a pure heart in this – there is much haughtiness, self-righteousness and some plain ole' self-centeredness in it. But many are truly, like Moses, wanting more than the blessings and promises. They want to know the Lord and His divine presence. They want to experience His glory. *"Have you ever read of Jonathan Edwards describing his experience of it in a forest while he was there keeling in prayer for about an hour? Have you read of David Brainerd, the great apostle to the American Indians, experiencing the glory of God, and literally sweating, though it was cold, and though it was freezing round and about him? What was causing the sweating? Oh, it was the glory, the character and the transcendence of the glory. And to give you a man who is much nearer to ourselves, D. L. Moody, a very strong man physically, a very sturdy man. And yet when God gave him a glimpse of his glory, he had to ask him to desist and to hold back his hand, because he felt it was killing him. He is not the only one who has felt that."* (Lloyd-Jones)

In a sense, these people want to abide in the 'tabernacle' like Joshua did, even when Moses had left. They simply are not going to ride the band wagon of popular Laodicean Christianity. They want the real deal, not the rote and dead. How about you?

Is the Lord in your camp? Is He really? How do you know? By the blessings and promises alone? With Moses, God guaranteed to get them to the promised land – He had not departed altogether. But for the man of God, that was still crisis time. So Moses went outside the camp to meet with God and thus did each sincere worshipper.

For many, perhaps a great many today, Jesus is outside our churchianity. In fact, it is a characteristic of the Last Days church. In the book of Revelation, He says to this group, *Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.* (Rev 3:20) *"The idea of Jesus at the door applies to the sinner and to the saint just the same. Jesus wants to come in to us, and dine with us, in the sense of having a deep, intimate relationship. Sadly, Jesus stands on the outside, knocking to get in. If the church at Philadelphia was 'The Church of the Open Door,' then the church at Laodicea is 'The Church of the Shut Out Jesus.'"* (D. Guzik)

Can I challenge each of us to do as Moses? Why? Because as the writer of Hebrews concluded above, *Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come.* It is clear in the Bible that the distinction of this continuing city – New Jerusalem – the heavenly city, is the abiding presence of God. Do you want that in your church? Like Jesus, like Moses, like Paul, like St. Francis, like Luther, Wesley, Smith and every deeply dedicated disciple, you may have to go outside the camp.

I'm packing up.

## *In the Line of Fire*

Bullets were flying everywhere. Carl and I were on the ground, backs against the wall while shots were being fired all around us in every direction. We were definitely in the line of fire.

About six months earlier, we had been back in the States. After living overseas for six and a half years Darlene and I were guests of my parents for a few weeks, trying to hear from the Lord about our next move. To be honest, we weren't as eager as in earlier years to be 'road warriors' of a sort for Christ. As self supported missionaries, we were virtually penniless most of the time and though we always had enough, we were tired.

About a year earlier, our first boy, Lance had died from meningitis and septicemia while we were in Greece. Being too poor to pay the doctors and hospital, we went to the US embassy for advice. They, in turn, told the hospital to use the body for a training autopsy and then give us the child. Later, at the graveyard, the gentle man who helped us bury him peeked into the cardboard box and told me not to look at the remains – the rest is a blur.

So, we weren't really ready for 'another adventure'. But, when you love and trust the Lord, you can't just walk away. We prayed and prayed for guidance. Then, there was a phone call. A couple with

whom we'd grown close while in Europe had also had some trouble – Judy had experienced an ectopic pregnancy and nearly died. Thankfully, she had recovered and now, Carl and her wanted to go to Mexico to start a school for poor children. They knew I spoke some Spanish and asked if we were interested in joining them.

Well, we again sought the Lord and surprisingly got a 'green light' confirmation for this trip. So, with our little Chevy Vega loaded up, towing a trailer behind, we picked up our friends in Tennessee and headed south. Oh, did I mention that Darlene was about seven months pregnant?

Our destination was Acapulco – not the strip of luxury hotels and fancy restaurants but the town. At the time, like most of the vacation spots on the coast, Acapulco had its fair share of shanties and folks just barely getting by. Our hope was to minister to these dear people the love of Christ.

All the way down, I kept asking what to expect to pay for a small place to live. Each time, people would say, "Oh, about \$100 to \$150." Since we together had around \$400 to \$500 dollars, we thought we could get by for a couple of months and just see what the Lord wanted to do.

Pulling into the outskirts of town with our brakes burned out (try towing a loaded trailer 3000 miles and then down a steep mountain grade behind a Vega!) we could hardly wait to start looking for a place to stay. Little did we know that a real surprise lay in store.

From one end of town to the other we searched and finally found a small cabana that we thought would work. The owner was happy to rent it and wrote up by hand the agreement. As he scribbled out the rent, I read, "\$150" and thought, 'Well, that's what we thought...'. But then, he followed with "diariamente" and I gasped. "Wait a minute!" I stopped him. "That says daily."

He looked at me as if to say, "Of course, you bozo."

I said, "We can't pay that!" after which he promptly escorted us out. Consequently, we looked at several more places and found out that indeed the rent was \$100 - \$150, but it was all per diem, all over town. Boy, were we disappointed and I was eating more humble pie than I had in a long time.

We spent now even more precious money on a motel room for the night and went to the Lord in prayer, thinking maybe we'd really missed the boat. Our answer was simply to witness on the street which we did for a day and a half. By the end of the second day, our finances were precariously low. We were out on the peninsula where, at the time, most of the nicer vacation homes were located. Carl and I had been sharing with a dear man named Jorge and he prayed with us to receive the Lord. We encouraged him to start reading his Bible and find a good church. He wanted help with that, and though we desperately want to do so, we told him that we had to leave the next

day as we were nearly broke; in fact, just buying gas for the trip was a stretch (kinda like now, huh!?).

He smiled big and said, "No problem! See that pair of cabanas? You can stay there as long as you like – no charge." You see, to our surprise, Jorge was the property manager for several dozen such residences, and so it worked out wonderfully. Of course, we praised the Lord for His provision.

That night, we thought we'd celebrate with a little spaghetti; so, we went to town and stopped at one of the two Italian restaurants, ordering some pasta. As we slurped down the last noodles, the waiter, Fulvio, came by and asked how the food was. We put our index fingers to our cheeks and said, "Multa buono!" He stepped back and exclaimed, "You're from the old country?!"

We laughed and answered that we had indeed lived in Italy recently. Carl and Judy were both pretty good with Italian. He ran and got the owner, a grey haired gentleman who came and sat with us bringing with him waiters with more food and, with a wave of the hand, some violin players. For at least a couple of hours, we enjoyed sharing with him about the "old country" and dining like kings.

At the end, he begged us to come back the next night to meet a friend of his and, with a little gleam in his eye said, "my treat". Being the 'culturally sensitive' (and always hungry) folks we were, we heartily agreed.

The next evening, they rolled out the red carpet and blew our minds with a seven course meal and our own personal violinist. The manager and waiters hovered over us like mother hens, just looking to make sure everything was perfect. After, we were done, the manager introduced us to his old friend, a white haired Siciliano who called himself Pipo.

Pipo sat and talked with us for an hour or so and asked us to join him at his home the following week for more conversation. Upon arriving there, we could hardly believe it – the estate had its own rail car that transported visitors down a cliff to where the mansion was built into the side of the peninsula overlooking the bay. It also had its own pool.

Pipo was so happy to share about Italy and seemed quite open to know more about the Lord. As a consequence, our relationship with him blossomed and I'd estimate that over then next several months we met with him two to three times a week. Each time, he'd generously host us somewhere and clearly became more and more open to the Lord's Spirit.

Meanwhile, the ministry to the people of Acapulco bore great fruit. From the folks in the market place to the cliffs of La Quebrada, many people got saved and their children just loved learning English, taking guitar lessons and getting Bible stories. And Darlene had a baby boy – Michael!

One night, after months of ministering to Pipo, we were invited

to the Princess Hotel for dinner. Afterwards, he asked Carl and I to step outside and speak privately. It was a beautiful evening and there outside the hotel, Pipo told us that he'd given his heart back to the Lord. He said that he couldn't tell us what he did for a living but that it was wrong and he was ashamed of it. He said that he was leaving to go back to the old country and wanted to thank us for being his friends and sharing God's love with him.

Being the clueless guys we were, we had no real idea of his enterprises. It was clear that he was a powerful man and quite wealthy, but we were very, very naïve. The next day, Carl and I went into town on errands and when we arrived, we saw people running everywhere. One guy who we recognized from Pipo's house saw us as he rushed around a corner and waved emphatically for us to get out of our car. We jumped out and with bullets whizzing by, ran to where this fellow was now hiding behind a sheltered wall.

"What's going on??" I asked him.

"Man, you guys are here at the wrong time! You need to get out of here as fast as you can!" he replied.

"Why? What's happening? Why all the fighting?"

"You don't understand," he answered. "Pipo has left!"

We looked at each other kind of matter of factly and responded, "Sure. We know. He told us last night he was leaving. But..."

With a pitiful look on his face, as if to say, 'man you guys are really

dumb, he said, “Yeah, but now there’s this huge play for power going on – a war. See, Pipo was the number two mafia man in Central America. He was responsible for moving all the drugs to America and now that he’s gone... well, you can see. It’s war.”

Needless to say, we were amazed at what God had done without our even knowing it!

You can’t walk by faith and expect to have a proverbial ‘leave it to beaver’ life. Oh, nothing against June and Ward and the boys. Many, if not most of you already know this and will agree – the person who sincerely trusts the Lord and truly attempts to walk by faith in Him will often times find this ‘walk’ an unexpected one filled with amazement at what God does. And the glory for any good goes to Him, doesn’t it. We’re sometimes just clueless children.

And sometimes, this walk is seemingly filled with grief and disappointment. God doesn’t do the miracles we want or expect. He does things His way and though His way is always right and ultimately good, when it’s not our way, we can stumble in faith. But God is faithful. Whether He chooses to wow us with the miraculous or deepen us with the tempestuous, He draws us onward and ultimately upward to His perfect presence.

When Jesus sent out His disciples to the surrounding towns and villages to preach the gospel, it was a faith-walk of sorts for them. No provisions in the backpacks, no second pair of sandals. But they came back beaming. They were so amazed that Jesus had to admonish them, *“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”*

Nevertheless, this obedient faith and its fruit wonderfully pleased Jesus. The very next verses say, *“In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.” And, “Then He turned to His disciples and said privately, “Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.””* (Luke 10)

What they saw was the power of God at work. What they heard were the words of truth. What they experienced was the presence of Christ. So will anyone who in obedience to His Spirit steps out into the line of fire by faith.

## Seven Weeks

Newton was a smart guy to be sure; maybe the smartest ever. Many of you already know that he invented the whole branch of mathematics known as calculus. He was certainly smarter than Einstein who didn’t even have faith in God. Some 350 years ago or so, Sir Isaac, after spending many years pondering the prophecies of Daniel, was convinced that the scriptures of Daniel 9:25 – 27 dealt with both the first and second coming of Christ. Let’s take another look at them and see...

Verse 25 is our main point of focus. It reads,

*Know therefore and understand,  
That from the going forth of the  
command*

*To restore and build Jerusalem  
Until Messiah the Prince,  
There shall be seven weeks and  
sixty-two weeks;*

*The street shall be built again, and  
the wall,  
Even in troublesome times.*

The first thing we notice is that there are five sets of pairs. They are:

- Know and understand
- Restore and build
- Messiah and Prince
- Seven weeks and sixty-two weeks
- Street and wall

We will also find that in looking at the word for “command”, it has two meanings.

Now, although it may be a bit ‘scholarly’ we need to examine the meanings in the original language of each of these words. You can look in Strong’s to confirm them:

- Know is pronounced ‘yada’ and means to perceive or to know by intimacy or experience
- Understand is pronounced ‘sakal’ and means to be prudent or wise but also means to lay CROSSwise or to CROSS ones hands

- Restore is pronounced ‘shuwb’ and means to turn back, bring back, or restore
- Build is pronounced ‘banah’ and means to build or rebuild
- Messiah is pronounced ‘mashiyach’ and means anointed
- Prince is pronounced ‘nagiyd’ and means leader or ruler
- Seven and sixty-two need no interpretation; however, weeks is simply a period of sevens and are consistently understood to mean periods of seven years.
- Street is pronounced ‘rechob’ and can mean street but literally means a broad or open place and is derived from the word meaning to grow wide or large.
- Wall is pronounced ‘charuwts’ and can mean wall but literally means sharp or sharp pointed
- Command or commandment means both the spoken directive and a putting to flight

Now, Sir Robert Anderson and a number of others including Dr. Hoehner of Dallas Theological Seminary have shown in quite a bit of detail that if you take the total of  $7 + 62 = 69$  weeks or seven year periods and use a prophetic year of 360 days, that starting from the commandment of Artaxerxes Longinus to Nehemiah on March 5, 444 BC to rebuild Jerusalem up to the day Christ rode into Jerusalem hailed as king you do indeed have an exact fulfillment to the day. I discussed this in “This, Your Day” which you can download at [heavenlyminded.com](http://heavenlyminded.com).

Luke records concerning this event that as Jesus rode into the city on the back of the colt (an act of a new king) the people cried out, *“Blessed is the King who comes in the name of the LORD!” Peace in heaven and glory in the highest!”* and you’ll recall that *some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your*

disciples.”

But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

Now as He drew near, He saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

The common understanding of this event, that is, the fulfillment of Daniel 9:25 is in Jesus’ first coming, but to be more accurate, it is the partial fulfillment of Daniel 9:25. Let me explain.

Recall our pairs above? Since the conclusion of the 69 weeks of the prophecy is said specifically to come after the 62 weeks – the second period of time -- (see v26) let’s line up the second words of each pair and see if they pertain as a group to this partial fulfillment:

- Understand: In rejecting Jesus, the Jewish leaders were certainly “wise in their own eyes” weren’t they? But more important is the allusion in this word to the cross. There was definitely a cross associated with this fulfillment.
- Build: Indeed, during this period of time, Jerusalem was rebuilt. You may remember that king Nebuchadnezzar of Babylon had leveled it and left it in ruins. It was Artaxerxes, ruler of the Medio-Persian empire who gave the command to rebuild the physical city of Jerusalem. This command

was the trigger that began the time period of the 69 weeks.

- Prince: This is particularly important for in this part of the prophecy’s fulfillment Jesus came to His people and was acknowledged, albeit briefly, as King. The Pharisees were incensed about that. In fact, it was this title that was placed upon His cross – King of the Jews. The people in general did not acknowledge Him as Messiah though there was some speculation.
- Sixty-two weeks: These are singled out (as opposed to the 69) only for the purpose of pointing to the fact that there is a separate mysterious seven week period as well. Now, in some 37 years of study, I’ve never run across even a mildly good substantiation of what the seven weeks represent. However, I think I now may have an answer.
- Wall: Of course we also know that during this period, the wall of Jerusalem was rebuilt by Nehemiah (a near-term fulfillment) but of additional significance is the alternate meaning of “wall” which is something sharp pointed. Did Jesus meet with any sharp pointed things? Yes, we all recall the nails of His crucifixion and the spear which pierced His side so we have a far-term fulfillment also.

As is clear, the second words of the pairs in the prophecy of Daniel 9:25 do describe accurately the events and timing of the point at which the Jewish people understood Jesus to be their leader. It was their desire and declaration. The consequences are also alluded to and then reasserted in verse 26 which says, *And after the sixty-two weeks Messiah shall be cut off, but not for Himself*; It is as if to say, “You guys missed it. You thought

you were dealing with your King, but He is more than that. You cut off your Messiah.” Indeed, they did miss it. They were as “blind leading the blind”. Paul wrote,

*God has given them a spirit of stupor,*

*Eyes that they should not see  
And ears that they should not hear,  
To this very day.* (See Rom 11:8, Deut 29:4, and Isa 29:10)

But to keep our hearts in the right place, Paul also exhorted us in Romans 11, *For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved...* As we can see, the second words had their fulfillment, but that leaves the first words in the pairs:

- Know: This is the ‘know’ that is consistently associated with salvation as in knowing the Lord. Its counterpart in the Greek is ‘ginosko’. It is the intimate, experiential knowledge of the Lord that is born out of faith. (see Luk 8:10, Luk 19:42, John 8:32, John 10:27, John 10:38, John 14:7,9, 2 Cor 8:9) Is there a time coming when the Jewish people or a holy remnant of them will ‘know’ the Lord in this way? Of course, we know there will be such a day.
- Restore: This pertains to Jerusalem. It is not the same as rebuilding. It speaks of the city’s restoration, that is, its ‘bringing back’ or ‘returning’ to the nation.
- Messiah: Jesus will be known as Messiah by the Jewish people, the anointed, the sinless Lamb of God Who has provided atonement for them.
- Seven weeks: This, to be consistent with the first fulfillment,

must represent 49 years of 360 days each or 17,640 days.

- Street: Recall, this word means a broad place and comes from the word meaning to grow large. Did you know that the city of Jerusalem in 1996 was 48 times the size of the city in 1850? (jmcc.org) In fact, its population in 1922 was about 62,200 and grew to about 680,500 by 2002. This is after many centuries of obscurity. But we must also consider the growth of spiritual Jerusalem if you would – the inhabitants of New Jerusalem when “all Israel” is saved.

Also, we must consider that word “command” again and recall that its alternate meaning is to “put to flight”. Consider this – was there a time in which we witnessed a ‘putting to flight’ in connection with Jerusalem? Some of you students of history would say, “Yes! June 7, 1967!” Indeed, that was the day during the ‘67 war in which the Arab armies were put to flight and Jerusalem, being taken, was restored to the Jewish nation after nearly two millennia.

Finally, the prophecy says that these events will transpire during troublous times and this is true for both fulfillments. During the 69 weeks of the first fulfillment Israel was ruled or occupied by Persia, Greece, Syria, Egypt, and Rome with multiple conflicts between foreign powers taking place on her soil. Antiochus Epiphanes, the foreshadow and type of the Antichrist desecrated the temple during this time as well. During the seven weeks, there have been several wars as well between Israel and her neighbors not to mention never-ending terrorism.

Now, before we tie this together, we need to consider the symbolic nature of the Jewish feasts. Many commentators and prophetic interpreters have suggested that the Jewish feasts set forth in Lev 23 represent past, present

and future fulfillments of events such as the death and resurrection of Christ, the coming upon or outpouring of the Holy Spirit at Pentecost, etc. I heartedly agree; however, I think they really missed the boat regarding the Day of Atonement. You see, most say it represents the second coming of Christ and that's just sloppy. The Day of Atonement has to do with ATONEMENT.

Yes, the atoning work of Christ came to the world and was embraced first by the mostly gentile church beginning at the conclusion of His first coming, but the salvation of "all Israel" is what the feast of atonement is representing and this cannot be at His second coming. It must precede it.

David Guzik writes, "And, when all Israel will be saved, they will be saved through embracing Jesus Christ as Messiah - as unlikely as this seems. They are not saved with some peculiar "Jewish" salvation. The Bible indicates this is a necessary condition for the return of Jesus Christ (Matthew 23:39, Zechariah 12:10-11). Jesus will not return again until God turns the focus of His saving mercies on Israel again, and Israel responds to God through Jesus Christ."

You see, when the church is raptured, as I believe it will be, before the Tribulation. The world will need a witness. Check it out – from Adam to Abel to Seth to Noah to Shem to Abraham to Isaac to Jacob to Israel to the Church (and many names I left out), God has always been faithful to provide a witness for the truth to the world. Indeed, I suggest that this is the focus of the decree or determination made upon the Jews in Dan 9:24 where he records, *Seventy weeks are determined upon thy people...* During the first 69 weeks, the Jewish people were God's witness to the world and so they will be again during the 70<sup>th</sup> week, that is, the tribulation. In fact,

pertaining to this, we read in the book of Revelation chapter seven that 144,000 Jewish people (12,000 from each of 12 tribes) will be sealed or anointed by the Spirit of God. This event is immediately followed by the scene of an innumerable group of saved people who are said to have come out of the tribulation. (Remember the word for "street" points to growing large?) It would appear that this anointed group will be evangelizing like crazy!

So then, to be consistent with the first partial fulfillment of Dan 9:25 we must have a starting date. The command was the key – right? The command of Artaxerxes triggered the first part and ended when Jesus was acknowledged by the people as their King. In like manner, the 'command' or 'putting to flight' must trigger the final fulfillment. It will proceed for seven weeks or 17,640 days.

If we then use June 7, 1967 as our start date and proceed forward 17640 days, we arrive at (lo and behold) Sept 23, 2015, the Day of Atonement. If you're like me, you find this much, much more than coincidental. Consequently, I'll suggest that this may be the time that the fulfillment of Dan 9:25 is complete and that Romans 11:25 begins. And let me add one more thing...

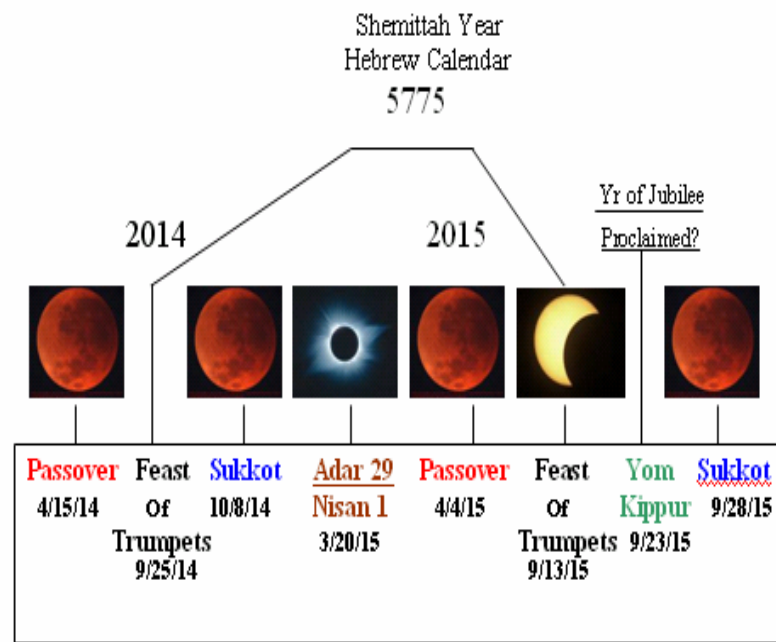
The book of Joel prophesies, *The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.* (Joel 2:31) It is generally understood that this great and terrible day of the Lord refers not to a single day but to a period of time – seven years, in fact. It is also referred to as the time of "Jacob's trouble" (Jer 30:7). This passage is also found in Acts 2:20 just before the Holy Spirit 'came upon' the believers at the beginning of the 'Church Age' and it again is given immediately preceding the 'coming

upon' of the 144,000 in Revelation. Thus, if we're on the right track, we should witness a blood red moon from Jerusalem just before Sept 23, 2015, Yom Kippur, the Day of Atonement.

Now, seven back-to-back, blood-red moons have fallen on the first day of Passover and Sukkot, with the eighth time coming in 2014 and 2015.

The eighth occurrence of back-to-back, blood-red moons will be in 2014–2015. Mark prepared the chart that shows the years 2014 to 2015 and illustrates that indeed we will see a blood red moon on Passover just before Yom Kippur that year.

(See [www.watch.org](http://www.watch.org) for more detail.) So, as you can see, this scriptural



Mark Blitz of El Shaddai Ministries in Puyallup, Washington found that we have had blood-red moons on the first day of Passover and the first day of Sukkot on back-to-back years seven times since 1 A.D. Three of these occurrences were connected to 1492 (the Spanish Inquisition), 1948 (statehood for Israel and the War of Independence), and 1967 (the Six-Day War) — some of the most significant days in Jewish history.

In all eight examples, the eclipses have fallen or will fall on the first day of Passover and Sukkot.

understanding may give us insight to the **salvation of the Jews**. This does not tell us the time of the second coming of Christ or of the rapture of the Church. Whether or not it is correct, time will tell. I'm no prophet, only a student of the Bible.

*Christians know that Jesus has provided our atonement: "...for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 2:23-24). God presented Him as a sacrifice of atonement, through faith in His blood. Jesus' death surpasses and replaces the atonement*

ritual of the Jewish Temple. The book of Hebrews explains the ceremonies of the Day of Atonement as a pattern of the atoning work of Christ. Jesus is our high priest, and His blood shed on Calvary is seen as symbolized in the blood of bulls and goats. As the high priest of the Old Testament entered the Holy of Holies with the blood of his sacrificial victim, so Jesus entered heaven itself to appear before the Father on behalf of His people (Heb. 9:11-12).

The Old Testament tabernacle was designed, in part, to teach Israel that sin hindered access to the presence of God. Only the high priest, and he only once a year, could enter the Holy of Holies, and then not without taking blood offered to atone for sins (Heb. 9:7). Hebrews notes that the levitical offerings could effect only the purification of the flesh. They ceremonially cleansed the sinner, but they could not bring about inward cleansing, the prerequisite for fellowship with God. Just as the high priest had to be sinless to enter the Holy of Holies and live, so Yeshua had to be sinless to live after He entered the grave.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Heb. 9:11-14).

The high priest had to offer sin offerings each year for his own sins and the sins of the people. This annual repetition of the sacrifices served as a reminder that perfect atonement had not yet been provided. Jesus, however, through His own blood effected eternal redemption for His people.

The moment Jesus died, the veil of the temple was torn in two, from top to bottom (Matt. 27:50-51). The earth quaked beneath men's feet. This event is important because it established Jesus as being the new High Priest and Lamb of God. No longer must there be an annual sacrifice for sin on our behalf; instead, He has made payment for us once and for all. Jesus, through a new and living way has entered heaven itself, the true Holy of Holies, where He ever lives to make intercession for His people. The believer need not stand afar off, as did the Israelite of old, but may now through Christ approach the very Throne of Grace! Yes, it is now possible for each of us to have direct access to God through the blood of Yeshua HaMashiah (Jesus Christ)! – Biblicalholidays.com