

# JESUS- Prophet, Priest, King



- In the Old Testament, three different kinds of people take center stage in the story of God's salvation of his people Israel: **prophet, priest, and king.**
- **In each of these offices we see hints of inherent incompleteness and prophetic foreshadowing of Christ.**
- **The Scriptures clearly indicates that Jesus not only occupies the threefold office of Prophet, Priest, and King, but that these roles of Israel's prophet, priest, and king are ultimately exceeded and fulfilled in Christ.**

- Scripture contrasts Christ with each of these roles, and in Hebrews, all three are pulled together in one place, where we can compare and contrast Jesus
- to Moses (the prototype prophet),
- to the Levitical sacrificial system (including Priesthood, Sacrifice, Law, and Covenant), and
- to Israel's kings, particularly David.
- A study of [Hebrews 1:1-3](#) reminds us that Jesus is the Prophet who revealed God finally and fully,
- the Priest who reconciled lost people to God by sacrificing himself, and
- the triumphant King who reigns over all that he has made.

- **Hebrews 1:1-3**
- **1** God, who at sundry times and in divers manners **spake in time past unto the fathers by the prophets,**
- **2** **Hath in these last days spoken unto us by his Son,** whom **he hath appointed heir of all things, by whom also he made the worlds;**
- **3** **Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:**

- **Prophet: In verse 1 the author contrasts Christ with prophets. “God spoke to our fathers by the prophets”, but now He has spoken to us by His Son.**
- We see a contrast in *time*; other prophets spoke “long ago” ***in the past***, but Jesus speaks now ***“in these last days”***.
- It is significant that Christ is not called a prophet here, as we might expect. Instead of the passage reading ***“but in these last days He has spoken to us by a greater prophet”***, instead we read that He has spoken by His Son.
- **This is very significant. Jesus is not just a better prophet, or even the *final* prophet. Jesus is the very *Son* of God, and thus His revelation of God is far superior than a mere prophet.**
- **We don’t get another messenger, we get the Son.**

- **Priest:** This is perhaps the easiest office to notice in this passage.
- We read in verse 3 “when he had by himself purged our sins” .....i.e by offering himself as the sacrifice for our sins he sat at God’s right hand, showing that His work was complete.
- As we know, **the rest of Hebrews unpacks the significance and superiority of Christ’s priesthood.**

- **King:** We see two connections here. In verse 2 Christ is *“appointed the heir of all things”*, and in verse 3, the author alludes to [Psalm 110:1](#) in saying that Christ *“sat down at the right hand of the Majesty on high”*. As the eternal Son, Christ is sovereign over all creation, but in the history of His human life as the man Jesus, He was given universal kingly authority in His ascension ([Dan 7:13-14](#)).
- So Christ truly is prophet, priest and king. The surprise is that He is the Son, not a mere prophet; He is the final sacrifice, the priest and the temple; and He is not just Israel’s greatest king, but the king of all creation!

- The reality of Jesus Christ supersede the already glorious characters and offices of the Old Testament in that the three offices of prophet, priest, and king are combined by, and culminate in Christ.
- Jesus is fully present as our prophet, he is fully present as our priest, and he is fully present as our king.
- He is our Prophet to teach us; our Priest to sacrifice for, intercede for, and bless us; and our King to rule and guide us.
- He is called “the faithful witness” (as Prophet); “the firstborn of the dead” (as Priest); and “the ruler of kings on earth” (as King) in [Revelation 1:5](#).
- Our response to the gospel is to heed the Word of our Great Prophet, receive the compassion of our Great Priest, and live faithfully for our Great King.



- Jesus as Priest extended mercy by dying on the cross for our sin.
- Jesus as King rose to life out of His powerful authority over death, sin, and the grave.
- He is our teacher, our intercessor, and our ruler.
- Christ has secured our freedom from sin because, in the shedding of His blood, He operated in the divinely ordained threefold office of Prophet, Priest, and King.
- Because Jesus is Prophet, we proclaim the promises in God's Word.
- Because Jesus is Priest, we personally minister to those who hurt and provide for their needs however we can.
- Because Jesus is King, we acknowledge the powerful authority Jesus has over life and their need to worship Him.
- When Jesus returns, we may share--
  1. In the blessings revealed by him as a Prophet,
  2. And obtained by him as a Priest,
  3. And the rewards he will bestow as a King.

- **Like a funnel, the offices of prophet, priest, and king merge and climax in the person of Christ.**
- The Epistle to the Hebrews makes this clear without disregarding these Old Testament offices, and without making the Old Testament types into meager spiritualized gloom, but rather shows how Christ surpasses them.
- Moses was the great prophet; **Christ is the Lord of the prophets.**
- Priests like Aaron offered up sacrifices on behalf of Israel each year; **Christ the great high priest offered up himself once and for all.** Kings of old had limited dominion and limited dynasties; **Christ's dominion is over all things and extends forever.**
- What this means is that **we have a sole prophet, Jesus Christ, who proclaims to us words of life unto our salvation, Christ's word of forgiveness—for us.**
- **We have a sole priest who reconciles us by his own body and blood, Christ's shed blood—on our behalf.**
- **We have a sole king who exercises complete and just authority over the universe and the church, Christ's authority—over us.**
- **We have the quintessential prophet, priest, and king who is for us, acts on our behalf, and is over us.**

# **Christ the Prophet**

- A prophet of God in the Old Testament was a messenger sent by God whose primary function was to serve as God's representative or ambassador by communicating God's word to his people.
- Prophets communicated to people the truths that God wanted them to know. They functioned as mediators proclaiming only what was revealed to them.
- As the mouthpiece of God to the people, true prophets never spoke on their own authority or shared their personal opinions, but rather delivered the message God himself gave them. In fact, the prophet often prefaced his words by saying, "Thus says the Lord."
- Several texts make this explicit.
- God promised Moses, "Now go; I will help you speak and will teach you what to say" ([Exod. 4:12](#)).
- The Lord said to Jeremiah, "I have put my words in your mouth" ([Jer 1:9](#)).
- God commissioned Ezekiel by saying, "You must speak my words to them" ([Ezek. 2:7](#)).
- And many of the OT prophetic books begin with the words, "The word of the LORD that came to . . ." ([Hos. 1:2](#); [Joel 1:1](#); [Micah 1:1](#); [Zeph. 1:1](#); cf. [Jonah 1:1](#)). Amos claimed, "This is what the LORD says" ([Amos 1:3](#)).

- **\*As witnesses to God, OT prophets called people to conversion, foretold the future, rebuked sin, proclaimed mercy to the crushed, and interpreted events of the past, present, and future.**
- **They also made known the holiness of God and the covenant obligations; they denounced injustice, idolatry, and empty ritualism; they also called God's covenant people, Israel, to repentance and faithfulness. The prophet pronounced the forgiveness and pardon of God ([Isa. 40:1–2](#)).**
- **In the period leading up to the exile and Judah's deportation to Babylon in the sixth century BC, the prophets often delivered messages denouncing rampant social injustice and the oppression of the poor. In the postexilic period, the prophets turn their attention more specifically to the promise of national renewal and the spiritual blessings that come with trusting God and obeying his will.**
- **Being a mouthpiece for the word of the Lord was often a dangerous calling. People frequently mocked, rejected, persecuted, and even killed God's prophets ([2 Chron. 36:16](#); [Jer. 11:21](#); [18:18](#); [20:2](#), [7–10](#)). Stephen, the first martyr of the new covenant, pointedly asked, "Was there ever a prophet your ancestors did not persecute?" ([Acts 7:52](#)).**

- **Jesus fits the description of a prophet, because as the final and sufficient Prophet, He has done all of the afore mentioned duties of a prophet for us when he came to do the will of the Father ([Luke 22:42](#)), to reveal the Father ([Matt. 11:27](#)), and to speak the things of the Father ([John 8:28](#); [12:49](#)).**  
**Not only was Jesus a prophet who proclaimed the Word of God to the people but he was, in fact, the Word of God incarnate.**
- **He is none other than the Word of God in the flesh ([John 1:1](#)), who came to the world because of sin ([Matt. 1:21](#)). He proclaimed our need to repent and believe on Him ([Mark 1:15](#)). And He proclaimed our pardon and forgiveness for sin ([Col. 1:14](#)). As Prophet, Jesus pronounced an end to all our sin.**
- **He called the world to turn from sin and return to the Father and was put to death for it.**

- As a prophet, Jesus stands in the office as Moses once did; however, as we see in [Hebrews 1:1](#), **Jesus is greater than all the other prophets in the Old Testament because in him God came and tabernacled in human flesh, while teaching and proclaiming on earth.**
- **Whereas Moses' message spoke of the prophet to come, Jesus as a prophet spoke of himself.**
- Without a doubt, Moses was a great prophet, but **in Christ we have the Lord of the prophets; in Christ we do not have a mere man, but God himself.**
- **Jesus speaks of the future (Mt 24:3-35), and speaks with an amazing authority unlike all others (Mt 7:29).**
- Indeed, our Lord's words are backed by the power of God, for **his mighty works serve to confirm the truth of his message** (Mt 21:11, 46; Lk 7:16, 24:19; Jn 3:2, 4:19, 7:40, 9:17). **Crowds identified him as "Jesus the prophet" (Matthew 21:11).**
- **In John 6:14 we are told that 'after the people saw the miraculous sign that Jesus did, they began to say, 'Surely this is the Prophet who is to come into the world.'"**
- **As the Prophet, Jesus is the only One who can reveal what God has been purposing in history "since the world began" and who can teach and make manifest the real meaning of the "scriptures of the prophets" (the Old Testament; see [Rom. 16:25-26](#)). As our Prophet and Teacher, he has fully revealed to us the secret counsel and will of God concerning our redemption"**
- **We can expect to make progress in the Christian life only as we heed His instruction and teaching.**

- **Aside from being the fulfillment of Old Testament prophecies, Jesus also gave prophecies.**
- **He gave prophecies about himself, including that he would be rejected, executed, and resurrected.**
- **He gave prophecies about his followers, including that they would be persecuted and that they would be successful in preaching the Gospel throughout the world.**
- **He also gave prophecies involving his homeland, including that Jerusalem would be destroyed, that the Temple would be demolished, and that the Jews would be forced into exile and scattered throughout the nations.**
- **And he gave prophecies about the future, including that his words would persevere and that he would return again in the future.**



- **Partial list of Prophecies given by Jesus Christ**
- **Jesus proclaimed that he is the Messiah** Matthew 5:17; John 4:25,26; Luke 24:44
- **Jesus prophesied that he would be betrayed** Matthew 26:20,21
- **Jesus prophesied that the Apostles would desert him** Matthew 26:31,32
- **Jesus prophesied that Peter would disown him** (Matthew 26:34,
- **Jesus prophesied that the Temple would be destroyed** Matthew 24:1,2
- **Jesus prophesied that the Jews would be exiled** Luke 21:24
- **Jesus explained why Jerusalem would be destroyed** Luke 19:41-44
- **Jesus forewarned that his followers would be persecuted** John 15:20
- **Jesus forewarned his followers about being put to death-** In John 16, Jesus forewarned his followers that **there would come a time when their persecutors would think that they were doing God's work by killing Jesus' followers:**
- **Jesus prophesied that he would be rejected** Luke 20:9-19,
- **Jesus prophesied about his death and prophesied that his death would have an impact:** John 12:20-26
- **Jesus prophesied that he would be resurrected in three days** John 2:18-22.
- **Jesus prophesied that the Gospel will be preached worldwide** (Matthew 24:14, )
- **Jesus said his words will never pass away** (Luke 21:33, NIV)

- **Let us now say a bit about some important FORETELLING prophecies that Jesus made, that concern and excite us.**
- One of the exciting promises/prophecies that Jesus gave to those who believe is reported in **John 14:1-3**. **Here, Jesus in the Upper Room just before His death promised He would leave and go prepare a place and then return to receive believers and to take them where he is.**
- **“Let not your heart be troubled: ye believe in God. believe also In me. In my Father's house are many mansions; If It were not so, I would have told you; for I go to prepare a place for YOU. And If I go and prepare a place for you, I will come again, and will receive you unto myself, that where I am, there ye may be also.**

- In John 11:25-26, when He and Martha were discussing the resurrection following the death of her brother Lazarus, Jesus said to Martha, “ I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”
- Jesus was telling Martha, that in the resurrection of believers at the last day, those that have died would rise to life. He then went on to say that the believers, who are still alive at the last day, would never die. This teaching reveals that at the last day all believers will be resurrected together.
- These teachings were later corroborated by Paul’s teaching in [1 Corinthians 15:51-52](#) and [1 Thessalonians 4:13-18](#) about the Rapture

- As prophet Jesus gave three major discourses or teachings in Matthew's Gospel. In the first two He is FORTHtelling, in the third He is FOREtelling.
  - These discourses are:
    - (1) Constitution of the Kingdom (Sermon on the Mount) -Matthew 5-7. Ethics of the Kingdom.**
    - (2) Continuation of the Kingdom ( Mystery Parable Discourse Matthew 13. Enunciation of the present state of the Kingdom**
    - (3) Conclusion of the Kingdom (Olivet Discourse) Matthew 24, 25. Eschatology (future) of the Kingdom.**
- They are called major discourses because of their extent, content, and intent.

- With respect to the Sermon on the Mount, we get to appreciate why Jesus was such an amazing prophet, for here we see forthtelling at its best!
- There is an obvious contrast between the OT prophets and Jesus, which is seen in the reaction of many who heard Him speak as recorded in **Matt. 7:28-29** **And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes"**
- **He taught with authority! Not as the scribes.**
- **AS BIBLE TEACHERS WE HAVE THE RESPONSIBILITY TO TEACH ACCURATELY & AUTHORITATIVELY AS JESUS DID**

- **It is of interest to understand who the scribes were, because Jesus' teaching is often compared with these men.**
- **To us a scribe sounds like a glorified secretary, someone who simply writes, but for the Jewish culture of that day, a skilled scribe was a highly trained expert in the Law of Moses.**
- **Trained in the art of writing, scribes had the task of duplicating the scrolls of God's Word that wore out. This work demanded diligent study of God's Law**
- **Because they spent so much time pouring over the scriptures, they got to know the Law very well, and became the teachers and the ones who were turned to when someone needed to know what God said about a matter.**
- **So the scribes were scholars, teacher & lawyers all rolled into one.**

- Scribes were important and influential, and one might say that they had three main duties: **to *preserve* the Word of God, to *teach* the Word of God, and to *administrate* the Word of God (in the sense of interpreting and applying it).**
- By the time of Jesus there were many scribes and they were respected as lawyers of the law of God among most of the Jews of that time. However, they had degenerated greatly from the ideal originally established by Ezra, so much so that they were active opponents of Jesus and His ministry and targets of His rebukes ([Matthew 7:29](#); Matthew 23).
- As messengers of the will of God, they took the place of the prophets, in the intertestamental period, in the sense that instead of receiving new revelations from God, they explained and applied the old revelations that had already come from God.

- The scribes certainly had a grasp of God's word, but Jesus' was superior, because all that previous prophets and the scribes taught had been given to them by God or another human teacher.
- **BUT JESUS WAS/IS GOD.**
- **JESUS WAS/IS THE WORD OF GOD.**
- **JESUS WAS/IS THE TRUTH.**
- **AS GOD, THE WORD OF GOD and THE TRUTH ITSELF, ALL THAT HE TAUGHT ORIGINATED FROM HIM.**



- **The gospel record certainly contrasts Jesus' teaching with that of the scribes in that He taught with authority!**
- Another contrast of great import is his frequent use of the phrase **"But I say unto you"** as used in contrast to the **"Ye have heard that it was said by them of old time...."**
- In the Sermon on the Mount (Matt. 5: 21-48), out of the 107 verses comprising this renowned sermon, 28 verses are dedicated to the, **"But I say unto you"** circumstance.
- The expression, **"But I say unto you"** occurs six times in the alluded to passage and is each time prompted by words to the effect, **"Ye have heard that it was said by them of old time..."** (cp. vs. 21, 22; 27, 28; 31, 32; 33, 34; 38, 39; 43, 44).

- The contrast Jesus offers when he uses, "But I say unto you" is the resident authority found in the, "**But I say unto you**" expression. **Jesus is showing that he was THE TRUTH, and its origin.**
- After all, it is true that whereas "**the law was given by Moses, but grace and truth came by Jesus Christ.**"
- The scribes and Pharisees had perverted the righteousness which God has always expected of His people (see Matthew 5: 20).
- Their representations as to the meaning of the Law as God intended were misleading the people and Jesus set about to correct them by giving the full and correct meaning of the law and the prophets.
- One may correctly conclude from considering all aspects of the sermon (Matthew chapters five, six, and seven) that Jesus was not the namby-pamby, soft spoken, "say nothing to offend" preacher that some envision, but **he spoke as one who knew and loved the truth and hated all error (Heb. 1: 7, 8). Hence the impression the sermon had on the people who originally heard it.**
- The "I" in the expression, "But I say unto you" is the Son of God, the one who later said, "All authority is given unto me in heaven and in earth" (Matt. 28: 18). The One whom even the demon world acknowledged as the Son of God (Matt. 8: 29).

- **Jesus often SEEMS to be** colliding with the Law of Moses and refuting the teaching of the law as found in the Hebrew scriptures. But let us remember that Jesus said that he had not come to "destroy" the law (Matt. 5: 17).
- "Destroy" is from the Greek kataluo, which means to collide or destroy by untying or picking it to pieces, or misinterpret it, or misapplying it.
- **There is a marked difference between Jesus "fulfilling" (Greek, pleroma) the Law and destroying it. Jesus was "the end" (Greek, telos) to the Law in that he was the substance of the shadows, presented in the law and his teaching provided all that the Law of Moses could not and was not designed to supply (cp. Rom. 10: 4, Matt. 5: 18, Heb. 7-10).**
- **Jesus lived under the Law and could teach it in its purity (Gal. 4: 4) because he was the Author. It had originated with Him.**
- If Jesus had contradicted the moral teaching of the Law, the Scribes and Pharisees would have immediately charged him with perverting the Law. **Rather than contradict the teaching of the Law, the Sermon on the Mount explained and applied this teaching as had never before been done.**
- While the Pharisees and many of the religious teachers of His day sought to find loopholes around the teaching, Jesus applied its teaching, emphasizing the full spirit of the law, of which he as God was the real Author .

- Rather than challenging what the Law actually taught, Jesus is refuting what they said the Law taught (see the expression, "...ye have heard it was said by them of old time...", not, "...you have read" or, "it is written," Matt. 5: 21, 27, 31 33, 38, 43, cp. Matt. 4: 4, 7, 10).
- Jesus, then, is referring to, challenging, and refuting their oral traditions, which perverted the true spirit of the Law. What Jesus was doing in his sermon is clearly seen in this example: "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.
- **But I say unto you, Love your enemies...**" (Matt. 5: 43, 44). The Law never taught hatred for others, but it appears some of the Jewish teachers had from such verses as Leviticus 19: 18 made such a faulty inference; thus, seriously distorting the teaching of the Law of Moses.

- For the sake of time, we can not give more examples of the authority that Jesus exhibited in His foretelling, but perhaps these thoughts might cause us to think on these matters as we study the Gospels.....and the Bible, and seek out and mark and note the examples we find.
- **[OK one more example. Isaiah 61 and Luke 4].**
- Let us now in the remaining time look at **Christ the foretelling prophet in the OLIVET DISCOURSE, because JESUS IS THE KEY TO PROPHECY.**
- **After all, ALL PROPHECY POINTS TO HIM!**
- **We want to stress today that the Olivet discourse by itself establishes Jesus as the prophet that Moses foretold in Deuteronomy 18, and to be God- because no one else could have done what Jesus did in this sermon.**
- **In the Olivet discourse Jesus puts several great prophecies of the end time, which are predicted separately and in a disconnected way all through the Old Testament, into their chronological order.**
- **He is therefore worthy to be listened to exclusively as recommended in Hebrews 1:1-3.**

- In the Olivet discourse the Lord connects the prophecy of Daniel 9 already given, with the prophecies of 2Thessaloians 2, and Revelation 13:14-15, not yet given, and without repeating any of the revelation either past or future combined these prophecies into a consonant whole.
- This indicates that he was God and knew the plan for the purposes of God's program.
- That indicates that Jesus was indeed God. The alpha and the omega. He knew the beginning and the end.....and the in between.
- Here Jesus related the prophetic timeline set out in Daniel with the time line of his coming(s) as taught by Paul and in Revelation.
- The Olivet discourse is the bridge that unites Daniel and Revelation.
- The Olivet discourse demonstrates the perfect harmony of these great prophecies of the end time as well as the inerrancy and inspiration of the scriptures

- In the Olivet discourse, the Lord set before the four brothers present, the order of the times concerning the Jews.
- First he reiterated predictions given in Daniel 9 about the destruction of Jerusalem that occurred in AD 70.
- He then looked on across the centuries and reiterated the perils that lie between his first coming and his glorious appearing at the end of the tribulation (also given in Daniel 9), thus describing the very age in which we live.
- Then He looks past the present day to give the sign of the close of the age (15) -the abomination of desolation, (given in Daniel 9:\*), which ushers in, or is a precursor to "the end of the age".
- He then sets the events of that time in searing and vivid detail, before giving the sign of his glorious appearing at the second phase of his coming to usher in His reign in the Millennial Kingdom.

- In the Olivet discourse Jesus gives many predictions which speak of God's future program for Israel. Some of these have already come to pass and others are happening now.
- The Olivet discourse refers inter alia, to
- 1- the future seven-year tribulation period during which God will complete His chastisement and purification of Israel and judge the whole world ([Daniel 9:24-27](#); [Revelation 6-19](#)).
- 2- the appearance of Christ at the end of the tribulation, which we call the second phase of the second coming of Christ.
- Other passages to consider when studying the Olivet Discourse are [Daniel 9:24-27](#) and [Revelation 6:1 – 19:21](#), which refer to the future seven-year period called the [tribulation](#).
- God's program for Israel concludes with the tribulation, which is ushered in by the abomination of desolation.
- God's program for the Church concludes with the [rapture](#), which is not the focus of the Olivet Discourse. The rapture of the Church is found in [John 14:1-4](#); [1 Corinthians 15:51-52](#); and [1 Thessalonians 4:13-18](#).



- **When the disciples questioned Jesus** about the signs of His return, in the Olivet discourse, Jesus quoted Daniel 9:24-27 and pointed to what Daniel called the ‘abomination of desolation’.
- ***Matt 24:15-16 “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel — let the reader understand — then let those who are in Judea flee to the mountains.***

- **Let us relate Daniel's 70 Weeks in the prophecy of Daniel 9:24-27 to the Olivet discourse.**
- Daniel had been reading the prophecies of Jeremiah when he saw that Israel would be in exile for 70 years, and the end of that time was drawing near .
- Daniel realized that at the end of that time it was important for the Israelites to seek God and confess their sinful ways in order for God to restore them to the land of Israel.
- So Daniel prayed on behalf of his nation, and God responded with the prophecy of Daniel 9:24-27

- **Daniel 9:24 points out that** God had assigned a period of 70 X 7 (or 490 years) to deal specifically with Daniel's people Israel and their holy city, Jerusalem
- **Gabriel outlines 6 things that will have been fulfilled by the end of the 490 years.**
- **Finish the transgression – In context, the specific act of rebellion is the rejection of the Messiahship of Jesus.**
- **Put an end of sins -** The sins of daily life will be put to an end. **It will also mean the end of the effects of sin upon this earth. The curse that came in with Adam and Eve's fall will come to an end.**
- **Atonement for wickedness – This is the means by which the first two purposes are accomplished. This was achieved at the cross when Jesus made atonement for sin but the national fulfilment of this for Israel is still to come.**

- **Bring in everlasting righteousness** – This is the age of righteousness that characterises the Messianic Kingdom – the reign of Jesus on this earth. This will be set up at the end of the 490 year period and will last for 1000 years as shown in Revelation 20. It will be a glorious time when the knowledge of the Lord will abound on the earth as the waters cover the sea.
- **Seal up vision and prophecy** – The word seal up means to ‘cause a cessation’ or ‘to bring completely to fulfilment’. **The Hebrew prophets saw as far forward as the Messianic kingdom. They didn’t prophecy of events in the New Heaven and New Earth. When Jesus’ kingdom is setup at the end of the 490 years, their prophecy will have been fulfilled. The Old Testament prophecies of the coming glorious day will have come to fruition and their visions and prophecy will finally cease in the sense that it will now be all fulfilled.**
- **Anoint the most holy** – From the Hebrew this should read ‘anoint a most holy place’. Daniel had been thinking of Jerusalem and the rebuilding of the temple which lay in ruins. The Messianic Kingdom will have a temple build by the Lord Himself ([Zech 6:12-15](#))

- ***Daniel 9:25 “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.***
- **We see here a remarkable statement – an exact time for when the Messiah (the Anointed one) will come!**
- The 70 sevens of the previous statement has now been divided into 7 sevens, 62 sevens and 1 remaining seven.
- The first 7 sevens involved the time period where the city of Jerusalem was rebuilt. **The 7 sevens and the 62 sevens combined constitute the time period until the Messiah comes.**
- **We are told explicitly that from the decree given by king Artaxerxes in Nehemiah 2 in 444 B.C. to restore and rebuild Jerusalem until the Messiah will be 7 + 62 sevens, or  $69 \times 7 = 483$  years.**
- **These 483 prophetic years concluded on Nisan 10, 33 A.D.**

- The end point of this 483 year period is the very day that Jesus rode the donkey into Jerusalem (in fulfilment of [Zech 9:9](#)) and allowed the people to worship Him as the kings of the Jews – the Messiah!
- And yet knowing their heart and what would transpire in just four short days, Jesus said to them on that day:
- “If you, even you, **had only known on this day** what would bring you peace—but **now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side.**
- **They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.”** ([Luke 19:41-44](#))
- **This is essentially the same information Jesus gave in the answer to the first question asked by the disciples in the Olivet discourse**

- [Daniel 9:26](#) gives us three specific events that have been decreed to occur between the end of the 69<sup>th</sup> 'seven' (483 years) and the start of the final 'seven'.
- First the Messiah ... the one that Israel had waited centuries for would come and be executed according to the clear prediction of the 53<sup>rd</sup> chapter of Isaiah which is emphatic not only concerning the death of Jesus but also the reasons for it.
- The Bible also says that He 'will have nothing'. The Hebrew can also mean 'but not for Himself' i.e **the Messiah would die... but He wouldn't die for Himself. He would die for others.**
- **The second event decreed is the destruction of Jerusalem, which occurred 40 years after Jesus was crucified. Remember, this occurs after the end of the 69<sup>th</sup> week but before the start of the 70<sup>th</sup> week.**
- The text says that the people of the coming ruler will destroy the city and the sanctuary. Note that it is the people not the ruler who do this.
- We know from history that it was the Roman army that destroyed Jerusalem in 70 AD after a 4 year long siege on the city.
- Note that Jesus corroborated this prediction in the Olivet discourse.

- **The third and final decree given by Gabriel for the gap between the 69<sup>th</sup> 'seven' and before the start of the 70<sup>th</sup> 'seven' is that Jerusalem would experience ongoing war and desolation that would continue right to the time of the end.**
- **History has verified that to be true for Jerusalem**
- From the time that Babylonians destroyed it in 586 BC it has been held by Greeks, the Romans, the Moslems, the Crusaders... and the conflict goes on today.
- Since Israel is back in the land there have been significant wars already since they became a nation again such as the war of Independence in 1948-49, the 6-day war of 1967 and the Yom Kippur war of 1973. And the ongoing terrorism, suicide bombers and world pressure upon Israel continue
- **Jesus corroborated this in the Olivet discourse also.**



- Next we see from [Daniel 9:27](#) that the 'ruler who shall come', is the one who in contemporary Christian circles is generally called the antichrist.
- This ruler (mentioned in verse 26) will proceed out of the area that was formally the Roman Empire and "will confirm a covenant with many for one 'seven.'
- In the context of Daniel's prophecy 'the many' are from the nation of Israel.
- **Daniel's 70<sup>th</sup> week begins then when a coming ruler will make a covenant with the nation of Israel for 7 years. Not all will go along with this covenant but 'the many' will accept it. This coming ruler must then be in a position of high power at this time to be able to establish and guarantee this peace agreement.**
- **However,** in the middle of the seven years (or after 3 ½ years) the coming ruler (antichrist) will break this agreement and put a stop to the Jewish sacrifice and offerings, and on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."
- **By the 'abomination of desolation' is meant that *the coming prince will desecrate* the holy place of the temple with a horrific idolatry."**
- Specifically, the abomination refers to an image or idol that is setup in the temple to take the place of God. At the mid point of the 7 years the antichrist will setup such an abomination and desolate the coming Jewish temple.

- This coming ruler, this man of sin, will no longer allow any worship of any God or person apart from himself!
- He will literally put himself in a rebuilt Jewish temple and declare himself to be God.
- He will start off politically and then acquire military power but even this won't satisfy him.
- His overall desire is that of Satan his master who desired to place himself above God's throne and to be worshipped as God. ...as taught in [Isaiah 14:12-15](#))

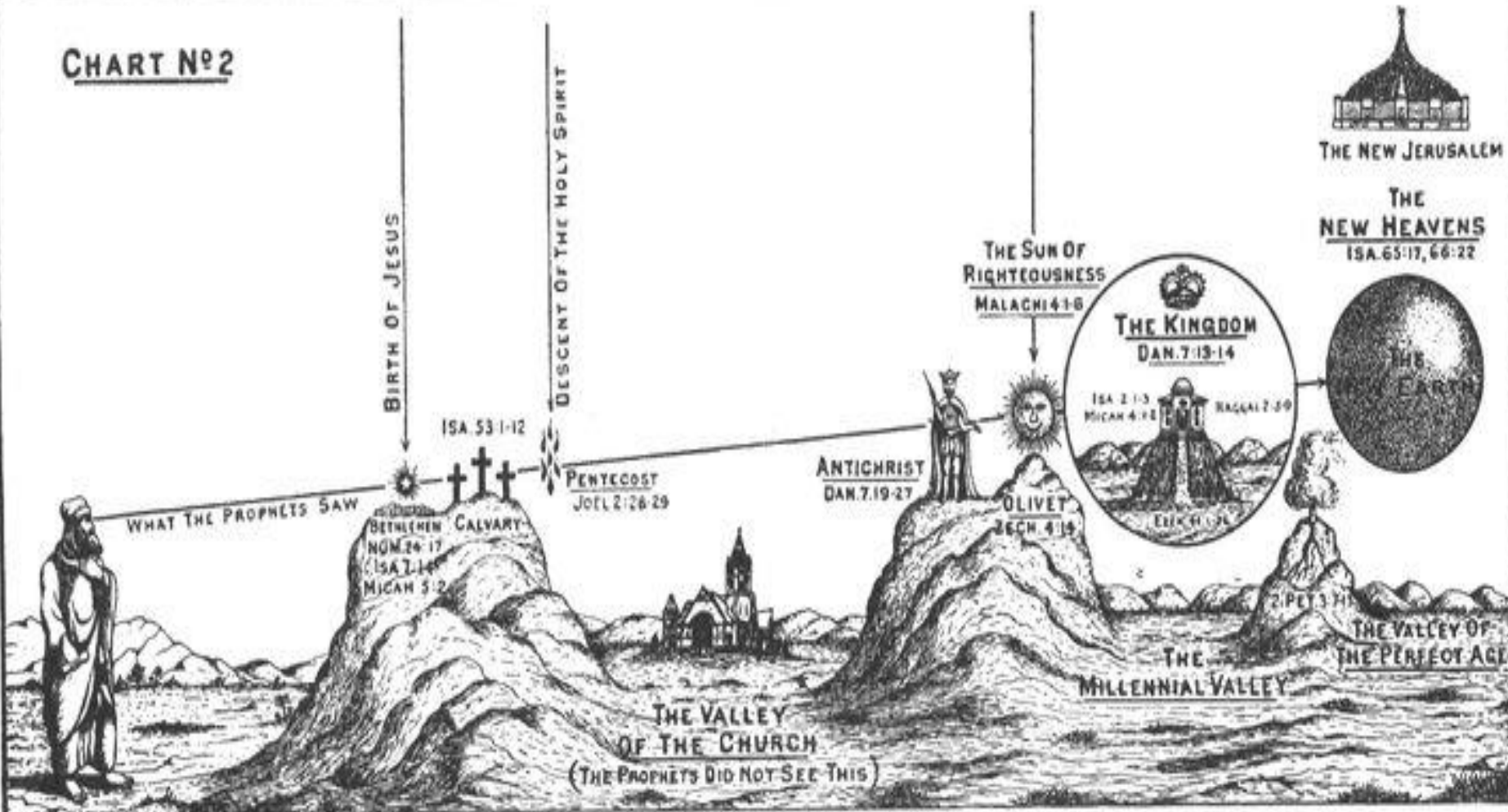
- Jesus spoke specifically of this event in the Olivet discourse warning all in Judah to flee for their lives at this point. ([Matt 24:15-22](#))

This event is also recorded in more detail by the Apostle Paul in [2 Thes 2:3-4](#) who wrote exactly what will happen at this time: *“Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.”* ([2 Thes 2:3-4](#))

- This image is mentioned in [Revelation 13:14-15](#)  
*“Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. (15) He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.”*

- **The desolation lasts until the coming ruler is destroyed** – This period of wrath will only last for a limited period of time. We know from Daniel that this ruler will have power only for the final 7 years – of which the last 3 ½ years is the period of intense persecution for the Jewish nation and all those that worship the true God.
- This period of time in which the antichrist is given power is confirmed in other scriptures such as [Rev 11:2-3](#), [12:6](#), [13:5](#), [Dan 7:25](#), [12:11](#).
- In all cases the scripture is clear that there are two 3 ½ years periods that comprise the final 7 years – Daniel's 70<sup>th</sup> week. But thank God that the antichrist's time is limited and this one who will cause such desolation *'the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendour of his coming.'*

**CHART No 2**



**THE OLD TESTAMENT VALLEY**  
 THE VIEW-POINT OF THE PROPHETS

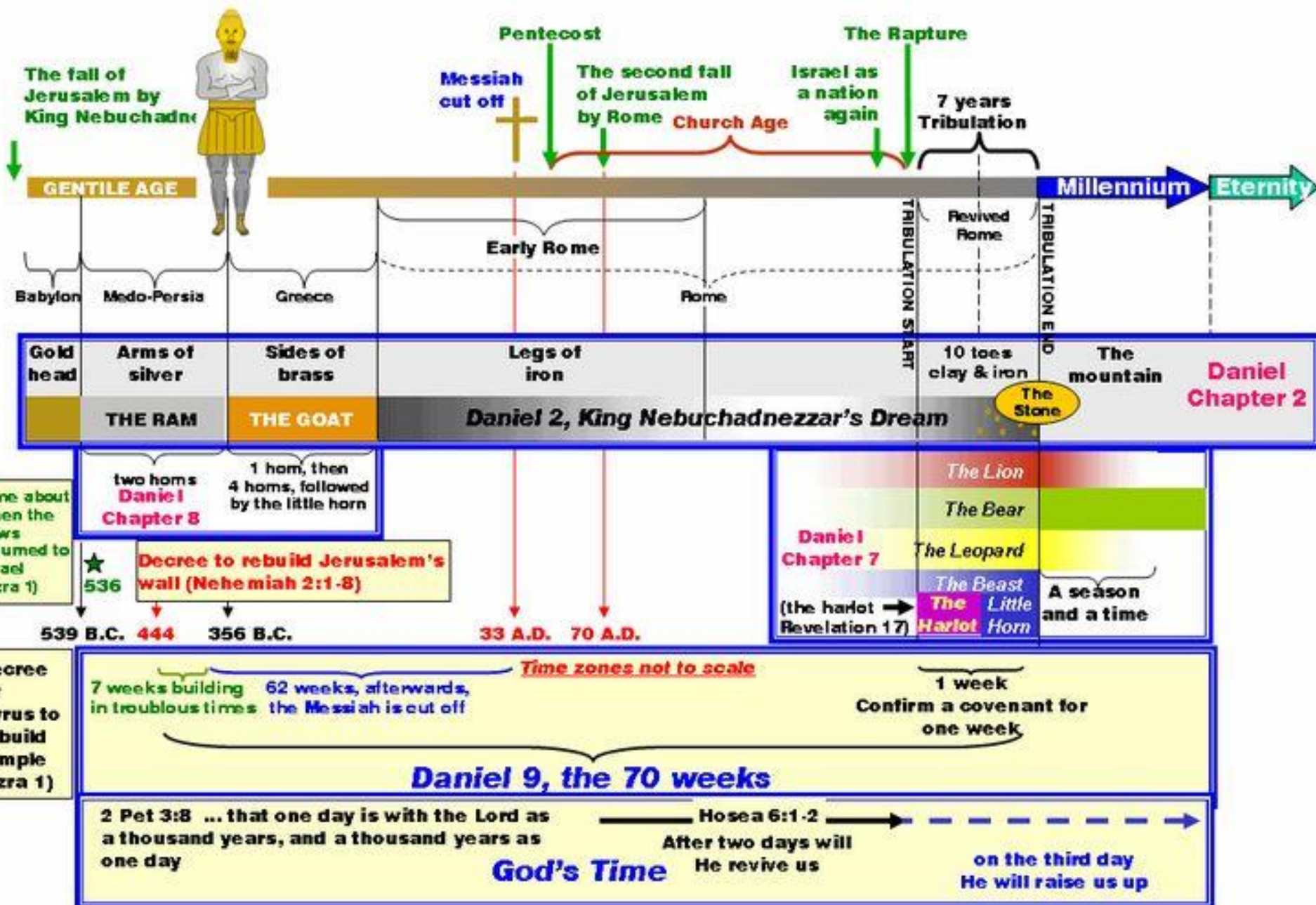
**OUR VIEW-POINT**  
 WE SEE THE "MOUNTAIN PEAKS" AND "VALLEYS" FROM THE SIDE  
 AND SO CAN SEPARATE THE FIRST AND SECOND COMING PROPHECIES

**THE "MOUNTAIN PEAKS" OF PROPHECY**

DESIGNED AND DRAWN BY  
 CLARENCE LARKIN  
 FOXCHASE, PHILA. PA.  
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# Timeline of Daniel Chapter 9, God's Time



• **END HERE**



- What is the Olivet Discourse?
- The Olivet Discourse is the name given to the orderly and extended teaching given to the two pairs of brothers by Jesus Christ on the Mount of Olives.
- This discourse is recorded in [Matthew 24:1 – 25:46](#). Parallel passages are found in [Mark 13:1-37](#) and [Luke 21:5-36](#).

- **Basically, the four brothers came with three questions which related to their perplexity concerning Jesus' prediction in chapter 23 that the Romans would destroy the temple.**
- **The Olivet Discourse is the answer Jesus gave to these three questions of the disciples:**
  - (1) "Tell us when shall these things be?"**
  - (2) "And what shall be the sign of thy coming,"**
  - (3) "And of the end of the age?" or , " What will be the sign of the close of the age?" - Matthew 24:3.**

The answer to the first question which is only recorded by Luke in [Luke 21:8-23](#) was that it would be when they saw Jerusalem surrounded by armies.
- **Mathew only records the answers to two concerning the sign of the end of the age, and the sign of His coming.**

- **The sign of the close of the age which is the subject of their second question is given first in verse 15. It is the desolating sacrilage standing in the holy place.**

**The sign of his coming is given in verse 30--- then will appear the sign of the son of man in heaven.**

- **N.B. The disciples asked for a sign, concerning the close of the age- not the end of the world, as in the King James Version. The world will go on for a long time after the events of the Olivet Discourse are fulfilled, but the age will end with these events.**

•

- The reason why they thought that the end of the age lay immediately ahead was due to The fact that 1] . They had heard Jesus teaching the parables of the kingdom (Matthew 13) and had heard him speak of a close of the age **when he would send his angels throughout the earth to gather men to judgment.**  
2] due to their acquaintance with the Old Testament predictions of Messiah's rule and reign over the earth  
3] their knowledge of Daniel's remarkable prophecy (Daniel 9) that there would be a period of 490 years (seventy weeks of years, or 490 years), from the rebuilding of Jerusalem after the Babylonian captivity until the time of Messiah the, Prince. From that prophecy they may well have known that the 490 years were almost completely expired, and it was little wonder that they expected the close of the age to be very near indeed.

What they could not see and could not be expected to see was that there would occur a wide valley of time between the hour in which they asked their question and the close of the age in the far distant future.

- We must not blame them for this, for it is difficult to distinguish the two comings of Jesus in the Old Testament prophecies. Peter wrote that the prophets foresaw "the sufferings of Christ" ( which occur at his first coming to earth) and the subsequent glory ( which will occur only at his second coming to earth) " But to them it seemed" as if they were one great event. What looked to them to be one great mountain range of fulfillment was actually two widely separated ranges with a great valley of time- the church age- in between.

**In attempting to understand the Olivet discourse we must also understand that the Lord answered their questions in the reverse order to which they asked them**

- **1. Presentation of questions by disciples to Jesus on top of the Mount of Olives (vv. 1-3).**
- **2. Panorama of this age (vv. 4-14).** (also describe the natural events of the first 3 ½ years of the Tribulation).
- **3. Persecution preceding the Great Tribulation (vv. 8-13).**
- **4 Prophecy of the Great Tribulation (vv. 15-20).** Verses 15-22 relate the beginning of the Great Tribulation, the second 3 ½ years, signaled by Antichrist's breaking the peace treaty brokered at the beginning of the period.
- **5 The great tribulation (vv 21-28)** Verses 23-44 reveal God's wrath during the final half.
- **6. Proclamation of the Second Coming of Christ (vv. 29-31).**
- **7. Parable of the fig tree (vv. 32-35).** Verses 32-44 give three ways Tribulation saints will know His Second Coming is nigh.
- **8. Program for God's people (vv. 36-51).**
- It appears that Jesus' answer specifically refers to the end of the age, just prior to His return, but we're not given a time reference for many of these events.

- **When reading the Olivet Discourse, it helps a lot to look for the word “WHEN” .....and note what happens “THEN”**
- Example
- **When** ye therefore shall see **the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place**, (whoso readeth, let him understand:)
- **16****Then** let them which be in Judaea flee into the mountains:
- **17**Let him which is on the housetop not come down to take any thing out of his house:
- **18**Neither let him which is in the field return back to take his clothes.
- **19**And woe unto them that are with child, and to them that give suck in those days!
- **20**But pray ye that your flight be not in the winter, neither on the sabbath day:
- **21**For **then** shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- **This passage clearly applies to Jews towards the close of the age.**
- **Jesus is giving credence to Daniel’s prophecy and indicating that the abomination of desolation will be a very significant turning point in the future history of the Jews and the end of the age.**

- **When reading the Olivet Discourse, it is important to appreciate that Jesus was speaking to Jews, and that this discourse is in reference to Israel and not the Church.**
- **It is important in interpreting the Olivet discourse to understand that the disciples were not thinking in terms of the church- the church had not yet been energised by the Holy Spirit so technically it had not yet begun.**
- **When we read the Olivet Discourse we must not try to read into it the events of the last 1900 years or so or try to insert the church into this section because Jesus is definitely not speaking about the church age.**

- **Jesus was only answering the questions of the disciples who were thinking in terms of the establishing of the Kingdom of Heaven on earth- the millennium- which Jesus had alluded to them from Matthew 16 till then.**
- **The Olivet Discourse is a panoramic view of the time of the end to which Daniel referred and which the disciples would later inquire about prior to the ascension in Acts 1:6 when they asked "Wilt thou at this time restore again the kingdom to Israel ? "**



- This remarkable passage of Scripture sheds much light on things to come, but faulty interpretation has caused it to be the source of confusion and doctrinal error. The core mistake is a failure to observe the clear Biblical distinction between Israel and the Church.
- In very broad terms, God worked through Israel as His Channel of Redemption in the Old Testament, but the nation rejected and crucified their Messiah-King.
- Then, on the day of Pentecost, God founded the Church and will continue to use her until He comes for His saints in the air at the rapture.
- **At that point He will once again work through Israel for seven years of Tribulation until the Second Coming**, when He comes with His saints to the earth to establish His Millennial Kingdom for 1,000 years.
- **The “coming” in this discourse is not the one before the Tribulation (the Rapture of the Church) but rather His return at the end (the Battle of Armageddon).**
- **Jesus gave several signs of this coming in the Olivet discourse that corroborate with Daniel’s prophecy of CHAPTER 9**
- **It is important to remember that there are no signs preceding the rapture of the church.**

- We need to appreciate too that these men were uniquely representative men in that they were representatives of both Israel and the church, because they represented a transition of these two institutions. **At the time he spoke, to them they were Jewish believers, men of Israel, all of them. They represented the nation and God's dealings with that remarkable people.**
- **Thus this message includes truth for the church in its relationship to the present age (vv 4-14), and also truth for Israel in its time of trouble at the end of the age**
- **These disciples are representatives of both groups and the Lord speaks to them as such**

- It is noteworthy that they used a very interesting word for coming. It is the Greek word, "parousia." This word appears four times in this passage, in verses 3, 27, 37, and 39.
- It is not the usual word for coming. It means more than the mere arrival of a person; it also implies his continuing presence after he arrives.
- This is important, because the understanding of this discourse depends upon the meaning of this word. The English word "coming" appears other times in the message, but it is not the same Greek word and has a different meaning.
- Even after the resurrection these disciples were still asking Jesus questions that reflected a political concept of his coming.
- In Acts 1:6 they asked, "Lord, will you at this time restore the kingdom to Israel?" They were obviously still thinking of a political rule over the nations of earth. He did not deny that this eventually will occur, but simply reminded them that the times and seasons are the Father's prerogative to determine.
- Thus when they ask him on the Mount of Olives, "What will be the sign of your coming?" It is not a question about his coming again but of his presence in the nation as king - an event that will occur eventually after the tribulation

**In the Lord's answer, however, he seems to treat it as a legitimate inquiry concerning his second advent and in so doing gives us a panoramic view of the events that will occur when he is away. In addition he connects the prophecy of Daniel already given, with the prophecy of Revelation, not yet given, without repeating any of the revelation either past or future thus indicating that he was God and knew the plan for the purposes of God's program. ."**

- The answers to the last two questions about the sign of the end of the age, and the sign of His coming are recorded in Matthew because they have to do with the "kingdom" and its setting up.

When the disciples asked their second question, "What will be the sign of your coming?", **they did not mean as we frequently take it, what is the sign that will be the time of your coming, i.e the Rapture. We tend to associate signs with schedules ,but the disciples knew better than that. What they meant was, " What is the event that will reveal the meaning of your coming? This is the purpose of signs in Scripture.**

The real significance of Jesus' initial alarming statements that occasioned these questions, was that Jesus was here giving his credentials as a prophet according to the requirement of Deuteronomy 18: 18 -22 which stipulated that whenever a prophet essayed to foretell the future it was necessary that he give a sign by which his prophecy could be tested.

- Many Bible scholars agree that this test was a foreview of the coming of Jesus Christ. He was that prophet, raised up by God among the people of Israel, who would be like Moses and would speak words that the nation should hear.

- Also, we accept the importance of Christ's death and resurrection, against which they were in revolt. Therefore, they could not understand all that he said to them. He had been puzzling them for months and they were now quite out of harmony with him. He had told them plainly of his coming death and resurrection, but they refused to give heed. Since they would not allow themselves to face the terrible specter of his death, they could not have any clear idea of what he meant when he said he was coming again.

Thus, **when they asked him about his coming they did not have in mind a second advent. They did not picture a descent from heaven to earth, nor anything at all of what we mean when we speak of Christ's second coming.**

- **They had in mind a political revolution and the crowning of Jesus as King and his subsequent presence among the nation as its acknowledged King and Messiah.**