Survey of God's Program with Israel

Daniel — The 4th Revelation: Seventy Weeks

A 8-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These eight lessons are Lessons 15–22 of the 38-lesson eighth part (Daniel) of the Survey of God's Program with Israel. They cover the 4th revelation given to Daniel — the time schedule for the 5th course of punishment in Daniel 9:24–27 — and open the 5th and final revelation in Daniel 10. Verse 24 gives the scope: seventy sevens, 490 years, for the remainder of the 5th course of punishment. They are determined to finish the transgression, to deal with Israel's sins and make reconciliation for iniquity, and to bring in everlasting righteousness — the kingdom itself. Verses 25–27 break the 490 years into seven weeks, sixty-two weeks and one week, aligned with what God Himself will be doing in Israel: the rebuilding of Jerusalem in the forty-nine years, then sixty-two weeks — the majority of them four hundred years of silence — with the Messiah near their end. From the Gospels and early Acts, the study shows that the Lord adds an extension of mercy and forbearance following the cross and before Daniel's last seven years — which have not started, because the dispensation of grace came in. The last week belongs to the 5th installment. The prince of verse 26 is the man of sin, not Titus the Roman, and verse 27 adds two new things: the covenant for one week and the overspreading of abominations. Lesson 22 begins the 5th revelation, which zeroes in on the 5th installment, the day of the Lord; Daniel 10:1 shows it concerns the appointed time for the great conflict.

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Lessons at a Glance

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L16	To Bring In Everlasting Righteousness — Daniel 9:24; Luke 1 and 19; Acts 2; Hebrews 1; Revelation 19
L17	To Anoint the Most Holy — Daniel 9:24–25; Exodus 15; Psalms 46, 47, 93 and 99; Ezra 1
L18	Four Hundred Years of Silence to Israel — Daniel 9:25–26; Hosea 5; Micah 4–5; Amos 8; Malachi 2:17–3:3
L19	That Extension of Mercy and Forbearance — Daniel 9:25–27; Matthew 12; Psalms 110 and 2; Luke 13; Acts 3 and 5

Lesson	Core Focus
L20	How Not to Look at Daniel 9:26 — Daniel 9:26b; Daniel 7 and 8; Luke 21; the format of presentation
L21	The Covenant and the Overspreading of Abominations — Daniel 9:26–27; Daniel 11:21–39
L22	The Appointed Time for the Great Conflict — Daniel 10:1–9; Revelation 1:10–18

Lesson Summaries

L15

Seventy Weeks Determined upon Thy People *Daniel 9:1–24; Leviticus 26:27–40; II Chronicles 36; Ezekiel 16*

The 4th Revelation: The Time Schedule

- The 4th revelation is the one most familiar: it gives the overall time schedule for the 5th course of punishment itself
- Time schedule issues were already given for the 1st installment, the seventy years; this revelation covers the 2nd, 3rd, 4th and 5th installments, with essential information on the 5th
- Everything builds up to the 5th installment, because that is when everything comes to a head; at the end of that time God establishes the kingdom and fulfills His plan and purpose with Israel

The Year Time Unit (Daniel 9:2, 24)

- Verse 24 gives no time unit, but one was already given in verse 2; the year unit used for the 1st installment carries through, so the seventy sevens are 490 years
- The whole time schedule of the 5th course is 560 years; what is usually called the time schedule of Daniel 9 covers only what follows the 1st installment's seventy years

"understand the matter, and consider the vision" (Daniel 9:20–23)

- Daniel knows another Gentile dominion is coming — he is living under it in verse 1; what he lacks is a time schedule
- No vision is given in this 4th revelation: Gabriel is not there in vision form but right there, and touches Daniel; God sent him before Daniel finished speaking
- "Consider the vision" tells Daniel to take the information he is given and consider it in connection with the vision

Daniel's Confession and Leviticus 26:40

- Leviticus 26:27–39 is the description of the 5th course; verse 40 describes the kind of response God wants from Israel under it
- Daniel knew Israel was under the 5th course and knew its worthiness; he does Leviticus 26:40 personally, as the only consistent thing for an Israelite suffering under it

Verses 24–27: Scope and Breakdown

- The revelation comes in two parts: verse 24 stands by itself and gives the

490-year time schedule for the remainder of the 5th course

- Verses 25–27 break it into seven weeks, sixty-two weeks and one week — forty-nine years, 434 years and seven years; God's concern in the breakdown is the action of the Messiah
- The revelation builds on the previous ones: the overspreading of abominations, the Messiah and the prince that shall come are not new information

To Finish the Transgression and Make Reconciliation for Iniquity

- The seventy years matched the years the land had not enjoyed its sabbaths; now God tells Daniel the rest of the time schedule is seventy more sevens of years
- The seventy years have not finished the justice of God's response to Israel's transgression; Leviticus 26 speaks of enemies plural, and 490 years are determined to let the nations serve themselves of Israel
- Israel cannot make an end of sins herself; the kingdom of everlasting righteousness can come only when God's justice is satisfied — in Ezekiel 16, by the covenant God will make

L16

To Bring In Everlasting Righteousness *Daniel 9:24; Luke 1 and 19; Acts 2; Hebrews 1; Revelation 19*

The Times and the Seasons

- "The times and seasons" was a way of referring to things on the time schedule, used in Israel's program because God always dealt with Israel on a time schedule
- The time schedule has not been completed: the remainder of God's program with Israel is on it, and the last seven-year period is still yet to come
- The dispensation of grace came in at the line between the 4th and 5th installments — between the sixty-ninth and seventieth week

Seventy Sevens Determined

- The 1st installment had seventy years determined for it, and Daniel knows that is already over; he now gets 490 years to finish off everything set forth regarding the 5th course
- What is accomplished in the 490 years puts Israel in position to be given the kingdom

Everlasting Righteousness Is the Kingdom

- Everlasting righteousness is the kingdom itself; the kingdom passages always stress that it is everlastingly righteous, and righteousness is its hallmark
- The "new song" Psalms are the songs Israel will sing when the kingdom is established and the Lord reigns

God Brings In the Kingdom

- Even in Israel's program God is the one who brings in the kingdom — by military force, imposing it upon the world
- Israel does nothing that merits the kingdom; God makes an end of their sins and makes reconciliation for iniquity — they cannot do it themselves

The King Crowned in Heaven: Luke 1, Luke 19, Acts 2, Hebrews 1

- In Luke 1 Israel does not give the Lord the throne of His father David; God

the Father does, and the coronation takes place in His presence in heaven

- In Luke 19 the Lord is like the nobleman who goes into a far country — heaven, where His Father is — receives the kingdom, and comes back with it to set it up
- In Acts 7 they kill Stephen and, as the lesson puts it, send Him back to heaven saying, "We won't have this man reign over us."
- At Pentecost Peter says what David spoke of in Psalm 110:1 has been fulfilled: the Lord was crowned King of Israel at the Father's right hand, and sits there until His enemies are made His footstool
- Hebrews starts where Israel's program left off — the Father crowning His Son king at His right hand; the Son sits there waiting to put His power into effect

He Comes Back with the Kingdom; the Most Holy

- In Revelation 19 He comes back by military force with the kingdom and establishes it on the earth; He already has the title King of Kings and Lord of Lords — God the Father gave it to Him
- Sealing up the vision and prophecy reminds Daniel of things in his visions that were to come after the 1st installment; "the Most Holy" refers to the Lord Jesus Christ

L17

To Anoint the Most Holy *Daniel 9:24–25; Exodus 15; Psalms 46, 47, 93 and 99; Ezra 1*

"to anoint the most Holy" (Daniel 9:24)

- The last thing in verse 24 looks especially to the establishment of the kingdom
- The anointing begins when the Lord Jesus Christ ascended and sat down at the Father's right hand, where He was crowned King and received an anointing
- There is also the anointing Israel, in the person of the remnant and the resurrected saints, will give Him when they fulfill Psalm 118 — this, it appears, is wrapped up in the expression

Most High and Most Holy

- Most High and Most Holy go hand in hand; the term Most Holy stands in stark contrast to the plan of evil Satan established on the earth
- When the Most Holy is anointed, holiness becomes the kingdom and His holy will gets done on this earth

The Land as His Sanctuary (Exodus 15:17)

- Moses calls the land "the mountain of thine inheritance"; God has claimed it, will dwell in it, and also calls it His sanctuary
- God designed the land to be a holy place, with His holiness going out from the land of Israel over all the earth

The Kingdom Psalms (Psalms 46, 47, 93, 99)

- Psalm 46 has the kingdom in view especially for the tribulation saints; the remnant will sing it in that day
- Psalm 47:8: "God reigneth over the heathen: God sitteth upon the throne of his holiness"
- Israel acknowledges His holiness and the Gentiles are forced to acknowledge it; that is why Daniel 9 speaks of anointing the most holy, not just the most

high

The Breakdown of the 490 Years (Daniel 9:25–27)

- The time schedule is broken into three sections — seven weeks (49 years), 62 weeks (434 years) and one week (seven years) — aligned with what God Himself will be doing in Israel during the remaining four installments
- Seven weeks and 62 weeks make 69 sevens of a whole schedule of only 70; three verses describe the whole schedule, and two of them focus on the last installment

The 49 Years, Then God Goes Silent

- The commandment ends the 1st installment, not the 5th course; God uses Cyrus of the Medo-Persians to issue it, but God is the one actually issuing it
- For 49 years, in troublous times, God has the city rebuilt and His temple reestablished; Ezra, Nehemiah and Esther describe the period, and God raised up Haggai, Zechariah and Malachi
- Then God goes silent: for about 400 of the 434 years He says nothing to Israel — a famine of the hearing of the word of God; John the Baptist is the one who confronts Israel with their sins

L18

Four Hundred Years of Silence to Israel *Daniel 9:25–26; Hosea 5; Micah 4–5; Amos 8; Malachi 2:17–3:3*

Daniel: The Hub of the Wheel

- The book of Daniel doctrinally sits in the middle of the 5th course prophets; the other revelations are like spokes from the hub, each pointing to a particular place on the time schedule
- The prophets speak of the latter days and the last days with no units of time; Isaiah, Jeremiah and Ezekiel had no time schedule, but Daniel did

The Seven Weeks and the Sixty-two Weeks

- The 490 years get underway with the commandment to restore and rebuild Jerusalem, issued by Cyrus the Persian in the opening stages of the 2nd installment
- The first aspect lasts seven weeks, forty-nine years, in which the wall and the city are rebuilt
- A 434-year period follows, with the Messiah near the end of it; the time the Messiah is present in Israel is called here "the days of the Messiah"
- The blank page between Malachi and Matthew represents a great deal of time in which God said nothing to Israel

Where the Silence Fits

- The silence was not in Daniel's day, nor in the 49 years of Haggai, Zechariah and Malachi, nor in the 5th installment, when He speaks to them in His wrath
- That leaves one big block on the time schedule with nothing said about it; for 400 of the 560 years the big thing Israel experiences is God not saying a thing to her

Hosea 5 and Micah 5: Withdrawn, and Given Up

- Hosea 5:6, "he hath withdrawn himself from them": God's withdrawal is a big issue in the 5th course, repeated in its prophets
- Keith corrects himself: the silent stretch is still part of God's program with Israel, in which He fulfills the withdrawal and silence He pronounced

- From Malachi, the last prophet, He goes silent until John the Baptist's voice starts crying in the wilderness
- Micah 5:3, "Therefore will he give them up," is almost exactly what Hosea said about returning to His place

Amos 8: A Famine of Hearing

- In the other courses of punishment He passed by; in the 5th course He will not pass by anymore
- The famine "of hearing the words of the LORD" is experienced after they come back into the land; there is none in the days of the Messiah, with the forerunner, God Himself and twelve apostles speaking

Malachi and the Messenger (Malachi 3:1)

- Israel needed to learn the seventy years only let the land enjoy a Sabbath; they were back in the land, but still an unclean, defiled people
- John the Baptist is the messenger of Malachi 3:1, the next voice they hear after God stops speaking through Malachi; the purge of the nation is still to come

L19

That Extension of Mercy and Forbearance *Daniel 9:25–27; Matthew 12; Psalms 110 and 2; Luke 13; Acts 3 and 5*

Review: Three Sections and God's Silence

- Daniel 9:25–27 gives the breakdown of the whole 490 years in three major sections: seven weeks, sixty-two weeks and one week
- The first revelations focused on what the Gentiles do against Israel; on the time schedule the Lord focuses on what He will be doing with Israel
- Israel will not experience the silence in the last seven years, because signs and prophets will still be functioning then

The Mini Time Schedule the Lord Adds

- Daniel was not told that the Lord would add an extension of mercy and forbearance; it follows the cross and precedes the beginning of the 5th installment
- After the 483rd year the Lord adds a little time before the last seven years get underway; He explains it in the days of the Messiah

Matthew 12: The Strong Man and Another Opportunity

- Matthew 12:22–30 is the Pharisees' negative response to the sign of the kingdom of casting out demons — the sign Zechariah 13 emphasized
- Casting out devils by the Spirit of God is a sign that "the kingdom of God is come unto you"; the Lord is entering the strong man's house to loosen the grip and provide deliverance
- He acknowledges the Pharisees are presently against Him, but also that they will receive another opportunity — an extension of mercy and forbearance and a testimony of the Holy Ghost

The Testimony of the Holy Ghost

- The testimony to Israel had been from God the Father, then in the days of the Messiah from God the Son; if they reject the testimony of the Holy Ghost, it will not be forgiven them
- That testimony will be imprinted on the nation without the judicial blindness and deafness of Isaiah 6

Psalm 110, Psalm 2 and the Fig Tree (Luke 13)

- Psalm 110:1 indicates that making the enemies a footstool might not take place right away; Psalm 2 indicates a time between the cross and the wrath — still Israel's program
- In the parable, for the three years of the days of Messiah He comes seeking fruit and finds none; the extension is an additional year added to the Lord's three-year ministry
- That is why the opening seven chapters of Acts put total emphasis on the Holy Ghost ministry

Acts 5 and Acts 3: Repentance Given to Israel

- Acts 5:31 — God exalted Him "for to give repentance to Israel": that is what is going on in the opening chapters of Acts
- Acts 3:26, "Unto you first," means before the destructive wrath comes; the opening chapters of Acts are an extension of mercy and forbearance before Daniel's last seven years click in
- Without this, the natural tendency is to think the seven years started after the cross — but they did not

L20

How Not to Look at Daniel 9:26 *Daniel 9:26b; Daniel 7 and 8; Luke 21; the format of presentation*

A Puzzle at the End of Verse 26

- The end of verse 26 often comes across as puzzling; what it refers to is a matter of controversy amongst Christians
- The one week, the final section of the time schedule, is not actually described until verse 27

Titus the Roman: Letting History Interpret the Bible

- Christians in general let history tell them how to interpret verse 26, and the normal view is that Titus the Roman fulfills it
- Titus is not taken here to be the one referred to; the first thing to understand is that he cannot be
- Let the Bible interpret history, not the other way around; as with Antiochus Epiphanes in Daniel 8, Titus is put in the category of a historical red herring in the policy of evil

Reason One: The Revelations Build upon One Another

- The little horn of Daniel 8 is the same as in Daniel 7, and the prince that shall come is the little horn of Daniel 7 and 8 — the man of sin
- The 3rd revelation already told of a prince who will come and destroy the temple; read as built on the first eight chapters, the biblical theology of Daniel tells you who the prince is

Reason Two: Titus Came in the Dispensation of Grace

- Titus destroyed the temple and Jerusalem in the dispensation of grace, but this is on Daniel's time schedule — which was stopped long before that
- Israel will be convinced the one posing as Messiah is their Messiah by being taught that Daniel 8 and 9 were already fulfilled in Antiochus Epiphanes and Titus; the remnant will tell them Daniel 9:26–27 has not yet been fulfilled
- Most grace folks recognize Titus cannot fulfill it, and many think the end of verse 26 is how Israel's program resumes; Keith honestly thinks they are

wrong, but does not criticize them

Luke 21: The Lord Sees It in the Seven Years

- In Luke 21 the Lord outlines the final installment, Daniel's time schedule, and the abomination of desolation set up at the midpoint
- The king who does this does it in the day of the Lord's wrath; the Lord sees it in the seven years, and the one who destroys the city sets up the abomination of desolation

The Format of Presentation

- The term used here: verse 24 gives the scope, and from verse 25 you go back for specific details; as in all the previous revelations, the main focus comes down to the last installment in verse 27
- So verse 26b is still talking about the last seven years: the prince is the man of sin, and at the midpoint his people will sack the city and destroy the temple

L21

The Covenant and the Overspreading of Abominations *Daniel 9:26–27; Daniel 11:21–39*

The 5th Course and the Time Schedule as Hub

- The 5th course of punishment, outlined in Leviticus 26, is the one with the most detail associated with it
- The Davidic Covenant contracts for Adonai Jehovah to be the five things Israel needs: her Redeemer, Deliverer, Avenger, King, and Blesser; each of the five sections of the Psalms looks at one aspect of that mandate
- Daniel is like the hub of the wheel, with the information of the 5th course prophets like spokes sitting upon the time schedule in the middle
- 490 years are needed to accomplish what remains in the 2nd, 3rd, 4th and 5th installments; for about four hundred years of it God goes silent

The 5th Installment and the Coming Prince

- The 5th installment is the worst of the whole thing, often called the great tribulation and the time of Jacob's trouble; the Lord Jesus Christ comes back at the end and provides the deliverance
- The prince that shall come was already mentioned in the 2nd and 3rd revelations as the head of the ten-nation confederacy
- Daniel can deduce only one week is left; time, times and half a time is the last half of the seven years, when Israel suffers the great persecution from the coming prince

Two New Things in Verse 27

- The new things are the covenant for one week and the overspreading of abominations; not revealed before was how long the prince operates and how he deceives the nation
- When the covenant is signed, the last section of the time schedule clicks in for its seven-year duration; Israel enters it with other nations, thinking it to their advantage

The League and the God of Forces (Daniel 11:21–39)

- In Daniel 11:21 the prince comes on the scene; the league of verse 23 is the covenant — an agreement involving more than just Israel
- The knowledgeable remnant will see the covenant as the first sign of his deceitful work and watch their leaders betray the nation over to him

- The God of forces of verse 38 is identified here as the false prophet, through whom Satan operates and who controls the man of sin

The Overspreading of Abominations

- He will not only take the daily sacrifice away but put something in its place — the commencement of the overspreading of abominations
- He obtained the confederacy headship and had the covenant signed with flatteries; the whole policy of evil operates with flatteries
- It begins when he sits in the temple and says he is God, and ends when he divides the land for gain; his goal, Psalm 83, is to cease Israel from being a nation on the earth
- Everything regarding his craftiness surrounds the holy covenant; everything Israel suffers falls under the overspreading of abominations

L22

The Appointed Time for the Great Conflict *Daniel 10:1–9; Revelation 1:10–18*

The 5th and Final Revelation (Daniel 10–12)

- Chapter 10 is an integral part of the 5th revelation, which does not end until chapter 12, verse 4, and is the lengthiest of the five
- Everything in Daniel 10–12 zeroes in on the 5th installment, the day of the Lord, the last seven years on the time schedule
- The 4th revelation was only four verses, but importance-wise it gave the whole time schedule for the five installments of the 5th course
- Like all the previous revelations, it is built upon those before it; it shows more of the covenant, the flatteries of the coming prince, and the abomination that makes desolate

"the time appointed *was* long" (Daniel 10:1)

- This is not a textual issue: the Hebrew word was used of appointed time in a military context
- The King James translators emphasized the appointed time concept, almost as if the warfare were not there; other translators emphasized the great conflict
- The 4th revelation ended by describing the appointed time for the great conflict; this final revelation concerns it — when the kings of the confederacy go forth to battle
- Verse 1, confirmed by Gabriel in verses 12–15, shows it concerns the latter times; people will try to make Daniel 11:5–20 fit Antiochus Epiphanes

Daniel Mourning Three Full Weeks

- Fasting was part of the contrition process under the law; Daniel was praying for understanding of the new things he had learned — the covenant and the overspreading of abominations
- Mourning three full weeks, he sees the great conflict as what Jeremiah described as the time of Jacob's trouble

Gabriel in His Battle Array

- The vision is taken here as Gabriel presenting himself in battle array, ready to defend Israel in the great conflict, when he and Michael stand up for Israel
- "Great vision" means it was terrifying and dreadful in its impact; Daniel was terror-stricken

Revelation 1: The Lord's Appearance and the Keys

- The appearance in Daniel 10 and Revelation 1 is not exactly the same; the similarity exists because the Lord's angels are attired just like Him
- Gabriel's golden girdle is about his loins, the Lord's about the breast; Gabriel's countenance is like lightning, the Lord's like the sun shining in his strength
- "The Lord's day" is simply the day of the Lord: John is taken by the Spirit into the 5th installment
- He holds the very keys that gave Satan his power over Israel; to avenge and deliver Israel involves destroying Satan, his confederacy of nations and his dominion on the earth

Key Doctrinal Distinctions

Israel's Time Schedule vs. the Dispensation of Grace

The dispensation of grace came in at the line between the 4th and 5th installments, between the sixty-ninth and seventieth week; that is why the last seven years have not yet taken place. From I Thessalonians 5, as the lesson puts it, "you and I in this dispensation of grace have nothing to do with Israel's time schedules," and therefore nothing to do with the day of the Lord. Nothing in Daniel 9:24 is about the dispensation of grace, because it was part of a mystery revelation committed to the Apostle Paul; the class looks at things from Daniel's perspective.

Who Brings In the Kingdom

Even in Israel's program Israel does not bring in the kingdom; God does. The idea that Christians or the Church bring it in is out of line dispensationally, and God is not trying to bring in the kingdom in this dispensation of grace.

The Extension of Mercy Is Still Israel's Program

The opening chapters of Acts are not a dispensation of Gentile grace: God is giving repentance to Israel, and the time between the cross and the wrath is still Israel's program. The seven years were set to start at Acts 7, when Stephen sees the Son of Man standing; they have not, because the dispensation of grace came right in there.

The Bible Interprets History, Not History the Bible

Antiochus Epiphanes and Titus the Roman are historical red herrings in the policy of evil; Titus destroyed Jerusalem in the dispensation of grace, after the time schedule had stopped. Many Christians today do not understand Israel's program and fall for the same historical red herrings that are in Daniel.

The Blank Page Between Malachi and Matthew

The blank page represents the silence of God to Israel, but it is not the right division between Old and New Testament: the Old Testament does not end until Christ dies on the cross, so Matthew, Mark, Luke and John are still Old Testament ground.

Delivered from the Wrath to Come

In this dispensation of grace "we're delivered from that wrath to come," and God will not resume His program with Israel until after we are taken out; these things are pertinent for our education in God's program with Israel. The seven churches of Revelation 2 and 3 are not in this dispensation of grace.

Key Scripture References

Exodus 15:17	"the mountain of thine inheritance" — the land as God's sanctuary
Leviticus 26:27–40	The 5th course of punishment; verse 40 the response God wants from Israel
II Chronicles 36	The arrival of the 5th course; seventy years for the land's sabbaths
Psalms 46 and 47	Kingdom psalms: "God sitteth upon the throne of his holiness"
Psalm 83	The coming prince's goal: to cease Israel from being a nation
Psalms 93 and 99	The LORD reigneth; His holiness acknowledged among the nations
Psalm 110:1	Crowned at the Father's right hand; the footstool might not come right away
Jeremiah 30–31	The great trouble Israel would suffer — the time of Jacob's trouble
Ezekiel 16:59–63	The covenant that satisfies God's justice; pacification first
Daniel 9:1–23	Daniel's confession; "understand the matter, and consider the vision"
Daniel 9:24	The scope: 490 years for the remainder of the 5th course
Daniel 9:25	Seven weeks of rebuilding Jerusalem, then sixty-two weeks to the Messiah
Daniel 9:26b	Still the last seven years: the prince is the man of sin, not Titus
Daniel 9:27	The covenant for one week and the overspreading of abominations
Daniel 10:1	"the time appointed *was* long" — the appointed time for the great conflict
Daniel 10:4–9	Gabriel in his battle array
Daniel 11:21–39	The league, the God of forces, and the overspreading of abominations
Hosea 5:6, 15	"he hath withdrawn himself from them"; returning to His place
Amos 8:11–12	A famine of hearing the words of the LORD
Micah 5:3	"Therefore will he give them up"

Malachi 3:1	John the Baptist is the messenger
Matthew 12:22–32	The strong man; another opportunity and the testimony of the Holy Ghost
Luke 1:30–33	God the Father gives Him the throne of His father David
Luke 13:6–9	The fig tree: an additional year added to the three-year ministry
Luke 19:11–27	The nobleman receives the kingdom in a far country
Luke 21:20–24	The Lord sees Daniel 9:26 taking place in the seven years
Acts 3:22–26; 5:29–32	Repentance given to Israel before the destructive wrath
I Thessalonians 5	We in the dispensation of grace have nothing to do with Israel's time schedules
Revelation 1:10–18	The Lord's day is the day of the Lord; He holds the keys
Revelation 19:11–16	He comes back by military force with the kingdom