

To the Watchmen

*Information on our Father's calendar,
the Biblical timeline,
and End-Time prophecies.*



PART 4: END TIMES TIMELINE

TOPICS: Daniel's 70 Weeks | Aligning the 2300 Days, 1260 Days, 1290 Days, 1335 Days, 42 Months, and Time Times and Half a Time | Parable of the 10 Virgins | Song of Moses

By M. Dawson on November 26, 2024, which is the 24th day of the 9th month

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Shalom unto Jerusalem.

<https://www.fathersalphabet.com/>

<https://www.youtube.com/@originalhebrewseries>

Introduction

At the end of the Book of Daniel, we read these words:

“But you, Daniel, shut up these words and seal the book until the time of the end.” (Daniel 12:4)

As discussed in [Part 3 of this article series](#), I believe that the “time of the End” starts with the abomination of desolation which happens just a few years before the end of the age. Until that time comes, the above verse from Daniel appears to put a limit on our understanding of end-times prophecies. Nonetheless, it’s fun trying to align the events described in the Scriptures into a timeline that we can anticipate and look forward to. This Paper represents my best attempt, given the information and understanding that I currently have, to do just that.

I’m confident that Father will make it so that we’ll know what we need to know, when we need to know it. Until then, here’s what I have, for your consideration.

We’ll start with the 2300 days of Daniel, a vision which the angel Gabriel called (in Hebrew) “the vision of the evening and the morning.” Which evening and morning? Evening-morning #2300.

The 2300 days of Daniel

“The vision of the evening and the morning”

The prophet Daniel had a vision of a goat and a ram which is recorded in Daniel 8:1-14. In the vision, he saw a goat with a prominent horn coming from the west to destroy a two-horned ram. Once the ram was destroyed, the goat’s prominent horn broke and out came four horns. And from those four horns came a little horn.

The angel Gabriel interpreted this vision for Daniel, telling him that the goat was the King of Greece and the ram represented the kings of Media and Persia. The prominent horn, he said, was the *first* king of Greece. And the little horn which came up later was a king who would arise in the latter time of the Greek kings, “when the transgressors are come to the full.”

I agree with the common assumption that the prominent horn of the goat was Alexander the Great, the Greek king who conquered Persia in the 4th century BC, and that the little horn is a reference to the antichrist rising up in the last days of the Greek-inspired world order that we currently live in.

Gabriel tells us that the little horn (antichrist) will become great toward the south, east, and the pleasant land (Israel), and that he’ll even become great towards the host of heaven, and will cast some of them to the ground and trample them. Later in Daniel, we see that the antichrist’s power is not his own. So, I believe the reference to *casting down the host of heaven* is a reference to Satan - the power behind the antichrist – and the fallen angels who will be cast to earth at the end of days.

Their casting down to earth was prophesied by Isaiah, who wrote:

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are

gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”
(Isaiah 24)

Gabriel tells us what we can expect the antichrist to do. And, in looking at the original Hebrew words he uses, my interpretation is that **he will be the one to cause the daily sacrifices to start up again in Israel.**

The KJV translation of Daniel 8 says that by him (the antichrist), the daily sacrifice “*was taken away,*” but the Hebrew root word that Daniel uses is “rum” which actually means “*to lift up*” in Hebrew. It’s a word used throughout the Old Testament for the lifting up and offering of sacrifices.

Gabriel says that by the little horn king (antichrist), **the place of the Prince of the Host’s sanctuary will be cast down.** The sanctuary was meant to be a House of GOD our Father. And YASHUA and the Father are ONE. YASHUA is the Prince of the Host and the doings of the antichrist are to cast down the place of His House.

The KJV translation of Daniel 8:12 tells us that “*a host was given [the king] against the daily sacrifice.*” In Hebrew, the words for *against the daily sacrifice* are **al ha’tamid**. And the plain meaning of the word **al** is *over*, as in the second verse of Genesis which says GOD’S Spirit was *hovering over (al) the waters*. So, my reading of this verse is:

“a host was given [the king] over (not against) the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.” (Daniel 8:12)

This, I believe, is a description of the antichrist and his hosts being given authority over the sacrifices in Israel because of transgression. The resumption of sacrifices is an act of casting truth to the ground since it ignores the work which has already been accomplished by our LORD YASHUA’S sacrifice.

“And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.” (Hebrews 10)

Gabriel says the antichrist’s “power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, **and shall destroy the mighty and the holy people.**” (Daniel 8:24)

****A Very Important Note: Please Do Not Skip This Part****

We need to pause here and talk about what Father means when he refers to **the holy people being destroyed** in the Scriptures about the end times, since a lack of understanding on this matter has led many of Father’s children to erroneously believe that they cannot survive what’s coming.

The entire nation of Israel is referred to as the *holy people*, since as a nation they were set apart by GOD for His purpose (Deuteronomy 7:6, Deuteronomy 14:2, and others). But not everyone who is from Israel – the holy people – is *righteous*.

The word for *holy* in Hebrew is *qodesh* ֿֿֿֿֿׁ, which by the original Hebrew letters is a picture of GOD’S light ֿׁ coming down ֿׁ in front ֿׁ of something. GOD shined His light on Israel in the days of Moses and HE set them apart as a holy people.

Righteousness is *tsadiq* צדיק which, by the letters, is a picture of *staying on the side* צד of GOD's light אור.

If you are of Israelite descent, then you are part of the holy people. But that doesn't automatically make you righteous. You have to do His will and stay on His side to be righteous. And it's the righteous ones – those who follow Him and His Anointed One YASHUA HA MASHIACH (JESUS CHRIST) – who will inherit the earth.

If you're part of the holy people and you're in Christ, shalom! You are righteous and your inheritance is coming. In the last days, HE will heal us and guide us and keep us safe and we'll see great miracles of His protection, as in the days of Moses. I don't have to try to convince you of this – HE will show you Himself soon enough. But, if all you are is part of the *holy people* Israel and you're against Christ, then you will be among those destroyed in the end times, just like HE caused his *holy temple* to be destroyed by the King of Babylon in the days of Jeremiah.

As it relates to us reading about end times events, when the Bible says that the antichrist *will destroy the mighty and the holy people*, it's not talking about Father's righteous children from any nation. In that verse, Gabriel is referring to the children of Israel who are not in YASHUA, who will be destroyed at the end of days through their own transgression.

If you only remember one thing from this Paper, remember this: GOD has and always will distinguish between the righteous and the unrighteous, even among his holy people Israel. And HE always has and always will protect the righteous while HE makes judgments on the unrighteous.

"But THE LORD is faithful. He will establish you and guard you against the evil one."
(2 Thessalonians 3:3)

Continuing our study, Gabriel says:

"And through his policy... he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes (YASHUA); but he shall be broken without hand." (Daniel 8:25)

This tells us that the antichrist will continue destroying, as GOD allows, until YASHUA comes and restores all things.

This prophecy comes with a timeframe, and here is where we get to the "2300 days."

Daniel says:

*"Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed.**"* (Daniel 8:13-14)

In this Paper, I'll be sharing a few literal translations that I put together for my own personal studies. Full translation tables are at the end of this Paper (in Appendix 2); they include word per word translations from Hebrew to English, with Strongs numbers and other information.

Here's a literal translation of Daniel's words about the 2300 days:

*"And I heard one holy speaking and he said one holy to that certain one who was speaking "How long is the vision of the continual and the transgression of desolation to give and the sanctuary and the host to be trampled?" And he said to me **until evening morning 2300**, and will **be made righteous** (the) sanctuary."*

I propose that the **2300 days of trampling the sanctuary begins when antichrist and his hosts start lifting up the daily sacrifices**, and that it continues through the time that Satan and his fallen angels are allowed to cast truth to the ground. The trampling continues through "evening morning 2300."

This "evening-morning" phrasing is in line with the creation account in Genesis which says, "and there was evening and there was morning, day one" and "there was evening and there was morning, the second day." It seems to me that one way our Father counts the days is as *evening-morning one, evening-morning two*, and so forth.

Since the sanctuary is made righteous after evening-morning 2300, and this can only happen when YASHUA returns to His House, we expect that YASHUA's return will be after the 2300 days.

Timeline Event

2300 Days (from the time the daily sacrifice is lifted up, until the end of the trampling of the host of heaven) -----

What Comes After

The Sanctuary is made righteous

The 42 months of Revelation

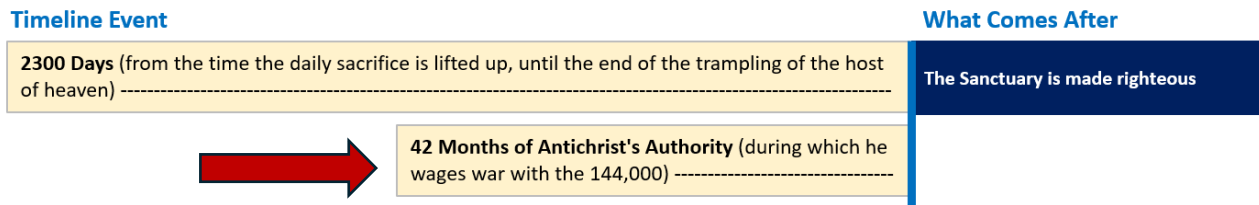
Antichrist has power for 42 months

Day 2300 marks the end of the antichrist's trampling, which says to me that any power he had is gone after that point in time. The Apostle John tells us that the timespan of the antichrist's power is 42 months. So, I would place the end of the 2300 days of trampling and the end of the 42 months of the antichrist's power and authority at the same time.

*"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **42 months**. ...And it was given unto him to make **war with the saints**, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:5-8)*

During the **42 months**, the antichrist is *permitted to wage war over the holy people* and to overcome them. Later in Revelation (and in this Paper), you'll see that the ones he's permitted to make war with are the 144,000. The 144,000 are *"they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."* (Revelation 14:4-5)

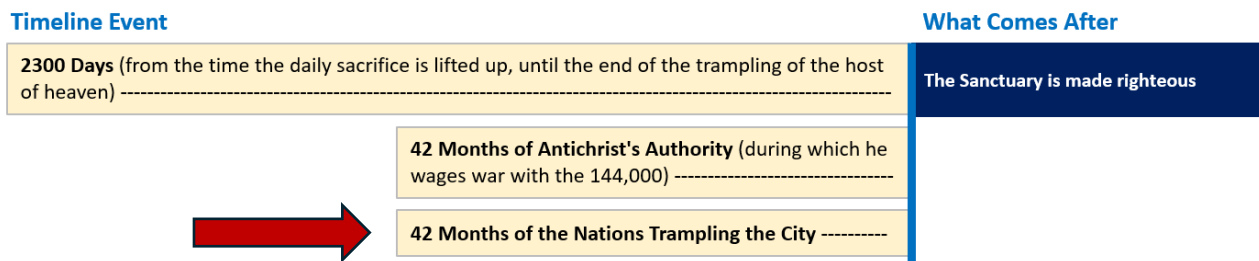
If you're worried or scared about being one of His 144,000 martyrs at this time, we believe that it's safe to say you won't be one. The Apostle wrote: "GOD is faithful, and HE will not let you be tempted beyond your ability" (1 Corinthians 10:13).



As you can see above, 2300 days is longer than 42 months. That's because real power and authority comes from GOD, and the power John is speaking of is when Father allows the antichrist and his false prophet to perform the devious signs and wonders we read about in the Book of Revelation. This would include bringing the abomination of desolation (an idol and image of the antichrist) to life.

The nations trample the holy city for 42 months

In another verse of Revelation, we read that the nations will "trample the holy city for 42 months (Revelation 11:2)." I would place *this* trampling alongside the trampling of the antichrist during the 2300 days, meaning the nations are part of the hosts that are given to the antichrist by reason of transgression.



Time, times, and half a time #1

"and they shall be given into his hand until a time, times, and a dividing of a time" (Daniel 7:25)

In Father's calendar, each year has 12 months, so 42 months equals 3.5 years. And another way of saying 3.5 years is *time, times, and half a time*. We know that a *time* can be a *year* since it's used this way elsewhere in the Book of Daniel. When Nebuchadnezzar went mad for seven years for example, the original text says "seven times" would pass over him.

Since 42 months and *time, times, and half a time* are the same amount of time, and – more importantly – since the 42 months of the antichrist's authority aligns with Daniel's description about the *time, times and half a time* that's coming, I would place those two periods of time as occurring simultaneously.

Here's Daniel's description of "time, times and half a time":

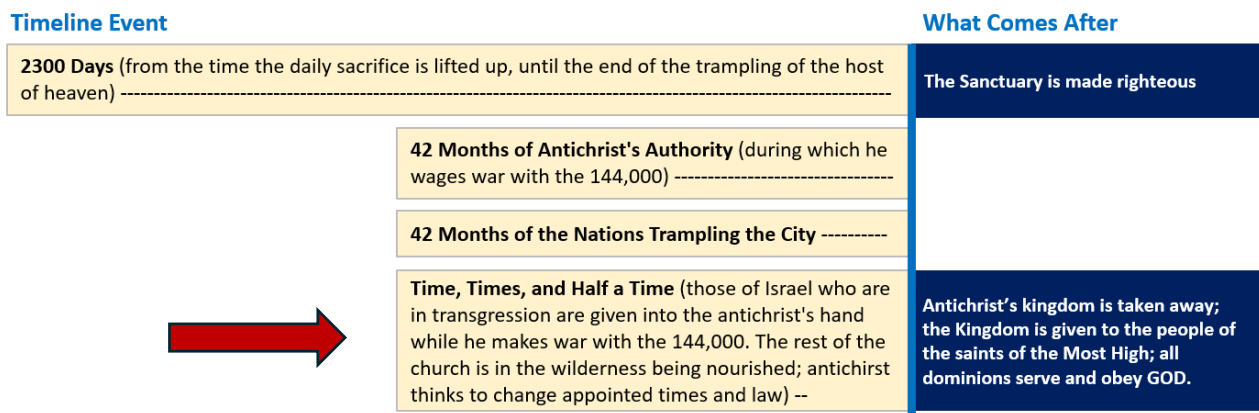
*"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: **and they shall be given into his hand until a time and times and the dividing of time.**" (Daniel 7:25)*

If you are in YASHUA, no one can take you out of His hand – HE told us so Himself (John 10:28). How then are we to be given into the hand of the antichrist? We're not! Only 144,000 blameless virgins of the tribes of Israel who are in YASHUA are designated to be martyrs for Him at the end, not the general body of believers. The root word for "saints" in that last verse is the Hebrew word "qodesh" which means *holy*, and as we discussed earlier, the holy people refers to all the children of Israel – righteous and unrighteous. As you'll see shortly, during the *time, times and half a time* when the transgressors of Israel are given into antichrist's hand and he makes war with the 144,000, the rest of us will be taken to the wilderness to be nourished and protected by GOD.

Daniel tells us what comes after the *time, times and half a time*, so we'll add these details to our picture below.

*"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. **And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.**" (Daniel 7)*

Here's what our picture looks like now:



Time, times, and half a time #2

"it shall be for a time, times, and a half and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Daniel 12:7)

The Book of Daniel's second reference to *time, times and half a time* comes after a detailed description of the actions of the kings of the north and kings of the south. Eventually during his description, the angel speaking to Daniel starts talking about the actions of the antichrist.

There is some debate as to *when* the angel in Daniel chapter 11 switches from talking about BC history to talking about the antichrist, but we can be assured he's referring to him by the time we get to the "abomination of desolation." Contrary to popular opinion, the abomination of desolation prophecy wasn't fulfilled in the 2nd century BC by Antiochus Epiphanes. We know this because YASHUA, speaking between

nearly 200 years after Antiochus, said that the abomination of desolation was something coming in the future, not something that happened in the past.

Here's Daniel's reference to the antichrist and the abomination (KJV):

"Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate." (Daniel 11:31)

Earlier when we discussed the 2300 days, we saw the daily sacrifices being *started up* by the antichrist. Here we see that he brings them *to an end*.

A literal translation of this same verse from the Hebrew is:

"And arms from him will stand up and pollute the sanctuary of strength and they will turn aside the continual and set up the abomination of desolation." (Daniel 11:31)

Daniel says after this that the antichrist will do according to his will, and he'll magnify himself above every god, and speak marvelous things against the GOD of gods, and shall prosper "till the indignation be accomplished."

In Hebrew, the words for *the indignation being accomplished* are *ad kalah zaam*. Literally this means *until is finished the wrath*. Earlier, when Gabriel told Daniel about the 2300 days, he described what he was about to reveal as the "latter time of the wrath (zaam)." This is important and we'll come back to this shortly.

Daniel continues in this chapter and identifies the "time of the end" as being when the king of the south comes to makes war with the king of the north (antichrist). Antichrist wins that war and enters into the land of Israel and overthrows many countries, but not Edom, Moab or Ammon.

Later, it says he goes to make war again, this time due to troubling tidings out of the east and the north, and at this point he comes to his end. (Note: this mention of *troubling tidings from the east* brings to mind the sixth vial of Revelation where the river Euphrates is dried to *prepare the way for the kings of the east*, making Daniel's reference to antichrist's final war a possible reference to the battle of Armageddon).

After the angel describes all these events to Daniel, Daniel sees a vision of two men speaking. And here is where we get the Book of Daniel's second reference to a *time, times, and half a time*:

*"And one said to the man clothed in linen, which was upon the waters of the river, **How long shall it be to the end of these wonders?** And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that **it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.**" (Daniel 12:6-7)*

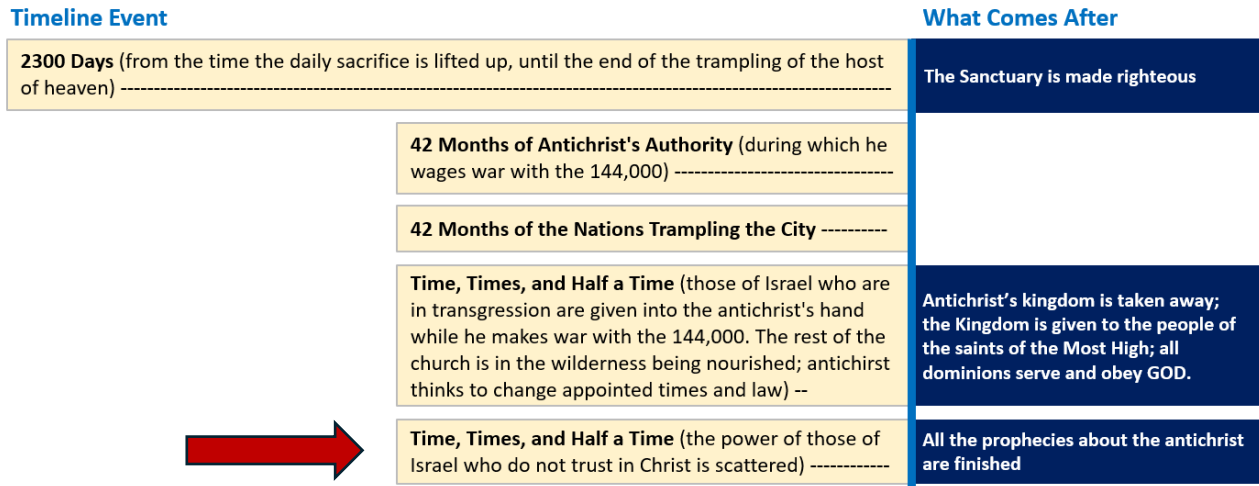
If you belong to YASHUA, HE is your power and HE will never fail us, so our power cannot be scattered. What we see in the angel's words is a fulfillment of a prophecy our Father gave long ago about the people of Israel in the Song of Moses. Father knew that despite Him delivering Israel, they would eventually turn on Him and abandon the "**Rock of His Salvation**" for another rock. Knowing this would happen, before Israel crossed over into the promised Land, HE had Moses teach them a song as a witness against them for the end of days. (Note: the full text of the Song of Moses, along with some commentary, is included in this Paper as Appendix 1).

"And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness" (The Song of Moses, Deuteronomy 31:21)

Part of the Song is this (literal translation):

*“For HE will judge His people and on His servants HE will have compassion **when HE sees that is gone their power**” (Deuteronomy 32:26)*

The time, times and half a time completes the scattering of the **power of those of Israel who don't trust in Christ, the Rock of His Salvation**. And, since the man in Daniel's vision said *all these things (about the antichrist) shall be finished* with this period of time, we place it alongside the 42 months of the antichrist's authority.



1290 days of Daniel

It's written that Daniel did not understand the words that he had just heard (and that we just read) about *time, times and half a time*.

So, he asked,

*“O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. **And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days.**” (Daniel 12:8-11)*


A literal reading of that last part is:

“And from the time is turned aside the continual and is set up the abomination of desolation is 1290 days.” (Daniel 12:11)

Two important takeaways here are:

1. **The 1290 days starts with the turning aside of the daily sacrifice, and**
2. There are **no more days** after the 1290. This brings to mind the seventh angel of Revelation who says there should be **time (chronos) no longer** after the sixth trumpet (Revelation 10:6).

Here's where I would place the 1290 days:

Timeline Event	What Comes After
2300 Days (from the time the daily sacrifice is lifted up, until the end of the trampling of the host of heaven) -----	The Sanctuary is made righteous
42 Months of Antichrist's Authority (during which he wages war with the 144,000) -----	
42 Months of the Nations Trampling the City -----	
Time, Times, and Half a Time (those of Israel who are in transgression are given into the antichrist's hand while he makes war with the 144,000. The rest of the church is in the wilderness being nourished; antichrist thinks to change appointed times and law) --	Antichrist's kingdom is taken away; the Kingdom is given to the people of the saints of the Most High; all dominions serve and obey GOD.
Time, Times, and Half a Time (the power of those of Israel who do not trust in Christ is scattered) -----	All the prophecies about the antichrist are finished
 1290 days from the time the daily sacrifice is turned aside and the abomination of desolation is set up -----	No more days

1335 days of Daniel

Blessed is he who waits and comes to these days!

Right after the mention of the 1290 days, we read a few words which are a great mystery.

The angel told Daniel:

*"Blessed is he that waiteth, and cometh to the **1335 days**. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."* (Daniel 12:12-13)

A literal translation of these verses is:

*"Blessed is he who waits and reaches the **1335 days**. But you - go to the end, and you will rest and you will stand for your inheritance for the end of the days."* (Daniel 12:12-13)

We can tell from these words that the 1335 days are *prior to the resurrection of the dead* since Daniel rises afterward. And since there are no days after the 1290 per the prior verse, I would place these 1335 days as starting before the 1290.

But, before we add these 1335 days to our picture, what are they and why are we blessed if we reach them?

Here's my understanding of the matter and a theory on what the days may represent:

The prophecy says blessed is **he who waits** and comes to these days.

We are the ones who are waiting for you O LORD!

In Zephaniah 3, speaking of the end of days, Father says:

"Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for My determination is to

gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation..." (Zephaniah 3:8)

This "indignation" is His zaam - His wrath which we just read about earlier. It's through the time of His zaam (wrath) that the antichrist is allowed to prosper (Daniel 11:36). So, that verse in Zephaniah is speaking of **waiting on Him through the end times**.

Another reference to waiting on THE LORD is found in Isaiah:

"O LORD, have we waited for Thee;
the desire of our soul is to Thy Name,
and to the remembrance of Thee." (Isaiah 26:8, KJV)

Father's children, hear me on this:

In Hebrew, "and to the remembrance of Thee" is a single word. It's "ulezikrekha" and it's spelled Vav (v) Lamed (l) Zayin (z) Kaf (k) Resh (r) Kaf (k).

The Vav at the beginning of the word means "and";

The Lamed means "for"; and

The Kaf at the end of the word means "your."

That leaves us with the root word "zakar" (z-k-r) in the middle.

"And for your **zakar** is the desire of our soul."

Zakar is a word which can also be translated as **manchild**. It's the very same word used in Isaiah's famous prophecy:

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child (zakar). Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah 66:7-8)

YASHUA is the manchild of GOD who was brought forth to create an entire **generation of children** of the Most High.

"And for Your Manchild is the desire of our soul!"

We are the ones waiting for HIM!

And we wait until the day His wrath is poured out as Zephaniah says. Knowing that throughout the time of His wrath, we'll be protected the same way Israel was protected through all the plagues in Egypt.

[For more "waiting on THE LORD" Scriptures that point to YASHUA, see Gen. 49:18, Isaiah 25:9, and Ps. 130:5.]

Later in Isaiah 26 where it talks about His Zakar, we read this assurance of our being protected and hidden in the End:

*"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, **until the indignation (zaam) be overpast.**"* (Isaiah 26:20)

Before the final zaam (wrath) is poured out in vials as described in Revelation, there are 1335 days. And if you come to these days and you've been waiting for Him, you'll be blessed.

Why?

From Zephaniah 3:

“Therefore wait ye upon me, saith the LORD”

“For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”

“Behold, at that time I will undo all that afflict thee... and **I will gather** her that was driven out”

“I will gather them that are sorrowful for the solemn assembly (*literally: for the moed*)”

“At that time **will I bring you again**, even in the time that **I gather you**: for I will make you a name and a praise among all people of the earth, **when I turn back your captivity** before your eyes, saith THE LORD.”


I believe **the 1335 days may be speaking of the timing of the Second Exodus** (aka the Greater Exodus), when Father begins to gather His scattered sheep from around the world and to prepare them to go home to His Land and remove the abominations therein (Ezekiel 11:18).

In those days, we will live to see signs and miracles greater than those HE performed for His people in the Exodus from Egypt. Blessed and happy are we who have been waiting for Him when those days arrive!

It's important to note here is that the verse says we're blessed if we *“come to the 1335 days,”* not if we come to the *“1335th day.”* What Father is telling us here is – contrary to whatever you may have heard about end times – we're not doomed if we have to live through the end, we're *blessed* to come to the *entire* set of days.

Timeline Event

What Comes After

<p>2300 Days (from the time the daily sacrifice is lifted up, until the end of the trampling of the host of heaven) -----</p>	<p>The Sanctuary is made righteous</p>
<p>42 Months of Antichrist's Authority (during which he wages war with the 144,000) -----</p>	
<p>42 Months of the Nations Trampling the City -----</p>	
<p>Time, Times, and Half a Time (those of Israel who are in transgression are given into the antichrist's hand while he makes war with the 144,000. The rest of the church is in the wilderness being nourished; antichrist thinks to change appointed times and law) --</p>	<p>Antichrist's kingdom is taken away; the Kingdom is given to the people of the saints of the Most High; all dominions serve and obey GOD.</p>
<p>Time, Times, and Half a Time (the power of those of Israel who do not trust in Christ is scattered) -----</p>	<p>All the prophecies about the antichrist are finished</p>
<p>1290 days from the time the daily sacrifice is turned aside and the abomination of desolation is set up -----</p>	<p>No more days</p>
<p> 1335 days (blessed is he who waits and comes to these days) -----</p>	<p>Resurrection of the dead, Daniel stands for his inheritance</p>

If the timeline at the end of this document is correct, the start of the Second Exodus is on the first day of the eleventh month, which, interestingly, is the same day Moses spoke to Israel before they crossed over the Jordan, when he instructed them on all the things that Father had commanded him (Deuteronomy 1:3).

The Arms of the Antichrist

In the same chapter of Zephaniah that speaks of the wrath to come (Zephaniah 3), we gain more insight on Daniel's words about the end-times. As we read earlier, Daniel spoke about the antichrist as someone who thinks to **change times and laws** and who has arms working with him to **pollute the sanctuary**, turn aside the sacrifice, and set up the abomination of desolation.

"Woe to her that is filthy and polluted, to the oppressing city!" is how Zephaniah 3 begins. "...Her priests have **polluted the sanctuary**, they have done **violence to the law.**"

I believe in Zephaniah, Father may be speaking of His own holy people acting as priests for the antichrist's temple service, meaning Israelites form part of the hosts of the antichrist who start up and later turn aside the illegitimate sacrifices.

70 weeks of Daniel

Prior to now we've been looking at the various end time events as they relate to one another, timewise. At this point, we'll attempt to place them within the seven year timeframe that's prophesied as the final "week" for Israel and Jerusalem.

In Daniel chapter 9, we read:

*"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, **and to make reconciliation for iniquity**, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." (Daniel 9:24 KJV)*


The angel Gabriel then breaks the 70 weeks into three time periods – 7 weeks, 62 weeks and 1 week. And he says that after the 62 weeks, "shall Messiah be cut off, but not for himself."

YASHUA (Messiah) being "cut off" has to be included *in* the 70 weeks because His crucifixion is what made **reconciliation (literally: atonement) for iniquity**. If HE was cut off *after* the 62 weeks as Gabriel said, then there's only one week left in the prophecy where we can place His crucifixion – it had to have occurred during the final week (i.e. the final 7 years).

Daniel's 70 Weeks		
7 weeks (49 years)	62 weeks (434 years)	1 week (7 years)

*Messiah was
cut off
after the
62 weeks*

As discussed in [Part 1 of this series](#), we believe YASHUA’s crucifixion on Passover Aviv 14 is what stopped the clock on the 70 weeks, and that when we begin the last week (that is, the last 7 years), it will be on Aviv 15, with 14 days having already been fulfilled by YASHUA our King.

Daniel’s Final Week (7 Years)						
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7
 <p><i>The first 14 days have already been fulfilled by YASHUA</i></p>						

Speaking about the final week of 7 years, Gabriel says:

*“And he shall confirm the covenant with many for **one week**: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:27)*

Here’s a literal translation:

“And he will cause to prevail a covenant for many week one. And midst of the week, he will cause to cease sacrifice and offering. And on a wing of abominations is one who makes desolate, even until a full end. And that which is determined will be poured out over the desolation.” (Daniel 9:27)

I believe here Gabriel is referring to the antichrist causing an agreement to prevail for the final 7 years. During which, as we showed earlier, he’ll cause sacrifices to be turned aside. Those sacrifices will be turned aside in the “midst of the week” meaning for one part of it, not exactly at the halfway point. The Hebrew root word used is “chatsi,” which can mean midst, part, or “half,” in the sense of the dividing of something into two parts but not necessarily evenly. An example of this is the two half-tribes of Manasseh. One half (chatsi)-tribe was given land east of the Jordan River, and one half (chatsi)-tribe was in the west, but the portions were not necessarily the same size, nor was the population evenly split.

A few more notes on that last verse:

- 1) Gabriel talks about *that which is determined* being poured out over the desolate/desolation. *That which is determined* is Father’s zaam – His wrath – but note that it’s not poured out over us – it’s reserved for the desolate, meaning those who are already destroyed through transgression.
- 2) The antichrist may not be easily identifiable at the beginning of the week. The language Gabriel uses only tells us that antichrist will *cause to prevail a covenant*, meaning he could be part of a larger body that is tasked with enforcing an agreement, such as a parliament or a congress.

Revelation’s 1260 days & time, times and half a time

As mentioned above, we think that when end-times starts, it will be with 7 years minus 14 days left in Daniel’s final week. As detailed in [Part 1 of this series](#), another way of expressing 7 years minus 14 days is 1260 days plus time, times, and half a time.

And these two time periods are exactly what we see in the Book of Revelation – a period of 1260 days, followed by a period called “time, times, and half a time.”

Since we went over this topic in [Part 1](#), I’ll keep it brief here. In Revelation 12 (KJV), John sees a vision of:

“a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (Rev 12:1)

We believe the woman is Israel.

“And she being with child cried, travailing in birth... And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

We believe the man child (zakar) is YASHUA and Him being caught up to His throne is a reference to His Resurrection.

*“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her **there 1260 days.**” (Revelation 12:6)*

After YASHUA’s resurrection, Judah was forced off the land and joined the rest of the tribes of Israel who were living among the nations and away from the land. It’s written that although HE sends us far away among those nations and scatters us among the countries, HE will be a sanctuary for us wherever we are (Ezekiel 11). So we who are His are **already** being fed in the place HE has prepared among the nations. However, the 70 weeks clock hasn’t resumed yet. **Once it does resume, there are only 1260 days left in the first half of the final week**, during which time we’ll continue being fed.

*“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for **a time, and times, and half a time**, from the face of the serpent.”*

The woman (Israel) today includes the entire body of believers in YASHUA, the Messiah. As it’s written, all believers in Him are fellow citizens and form the commonwealth of Israel (Ephesians 2). We are sheep of one flock, with one Shepherd (John 10:6, Isaiah 56:8). And, there are numerous scriptures attesting to the fact that while HE is judging the wicked, HE protects His people (the entire body of believers).

The antichrist, as we’ll see in the next few verses, will pursue the entire body of believers, but GOD will deliver us and ensure that we reach our place in the wilderness.

*“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with **the remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ.”*

Since the woman is Israel, I believe **the remnant of her seed** is a reference to the **144,000 of the genetic seed of Israel**, from all 12 tribes, who are in YASHUA and are designated as martyrs at the end of days.

Daniel's Final Week (7 Years)						
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7
<p><i>The first 14 days have already been fulfilled by YASHUA</i></p>						
<p>1260 days starting Aviv 15 (we're fed in the wilderness of the nations)</p>			<p>Time, Times & Half a time (1274 days in which we're nourished in our place in the wilderness)</p>			

The Two Witnesses prophecy for 1260 days

We read earlier that the nations will “trample the holy city for 42 months” (Revelation 11:2).

The next verse of Revelation says:

*“And I will give power unto my two witnesses, and they shall prophesy **1260 days**, clothed in sackcloth.”*
(Revelation 11:3)

42 months in Father’s calendar is 1274 days, so the two Witnesses will prophesy for slightly less than the full 42 months. As detailed in [Part 1](#), I would place the 1260 days of their prophesying at the *beginning* of the 42 months. That’s because it’s obvious to me that the holy city is still being trampled *after* their murder, since the people of the city don’t allow them to be buried, and they openly celebrate their death for 3.5 days.

Presentation Slide from our “Generations of the World” video series, episode 2:



Enoch's 8th week

One last thing that we'll add to our timeline is Enoch's "eight week," a set of 7 years described in the Book of Enoch as a "week of righteousness." During this time, the righteous judgment will be executed on those who do wrong, and at the end of it, the righteous will acquire houses, a House will be built for our Father, and all men will look to the paths of uprightness.

If you have trouble seeing the end-times as a *week of righteousness*, consider the words YASHUA spoke to John the Baptist. When YASHUA went to be baptized by John, John initially resisted saying that *he* needed to be baptized by YASHUA, not the other way around.

*"But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness."
(Matthew 3:15)*

Righteousness is following the will of GOD, and the events that are coming will fulfill His will on earth. As mentioned in [Part 3 of this series](#), the purpose of the last 7 years of the age is to remove everything that would cause us to sin, so we can actually enjoy the inheritance that our Father wants to give us. *Let these things be so* to fulfill His good will and to accomplish what HE wants done here on earth.

The last day in the middle of the 7th year

As detailed in [Part 3](#), several things lead us to believe that YASHUA's return will be after the end of summer on Father's calendar.

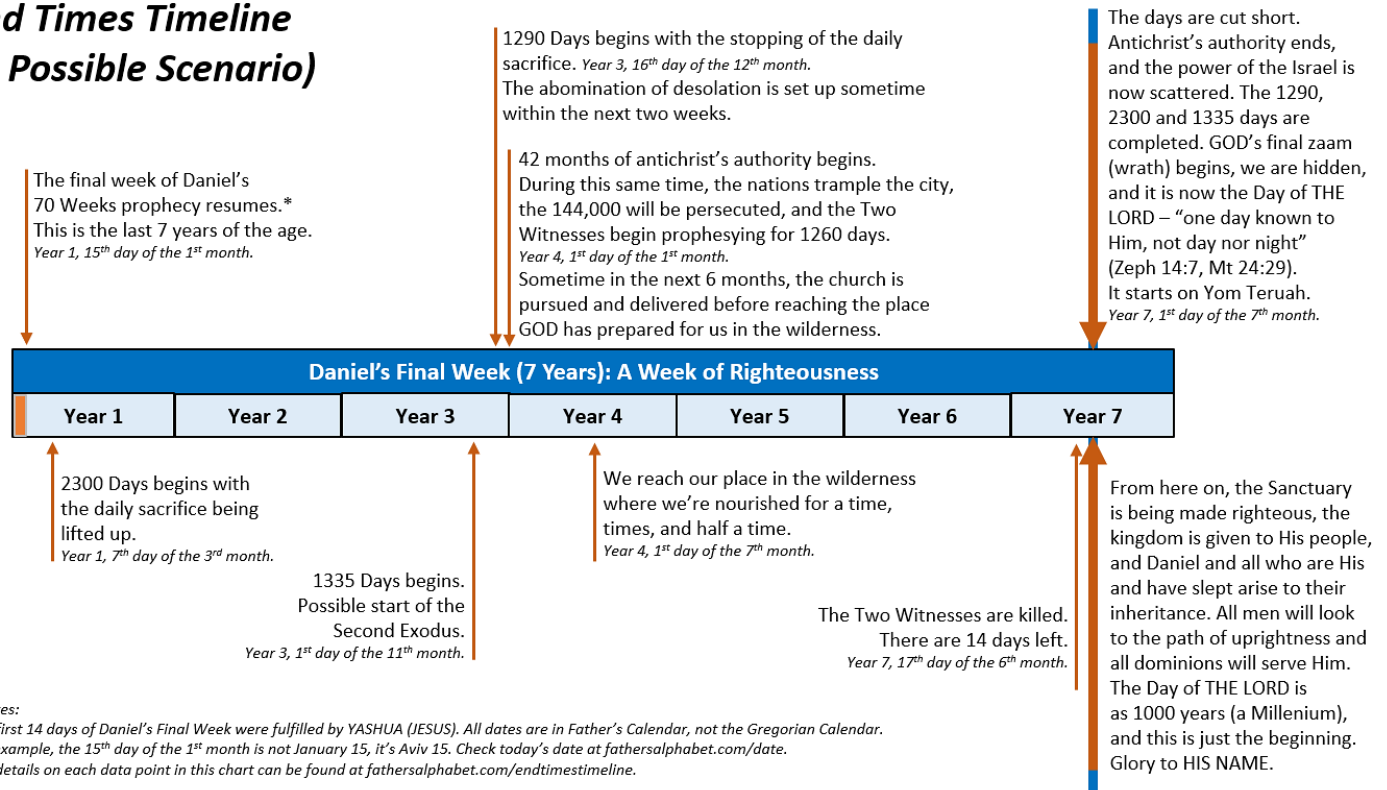
To briefly recap,

- **YASHUA likens summer to "the End"** in His "fig tree and all the trees" parable;
- YASHUA, in another parable, says the **harvest is the end of the world** (Matthew 13).
- Jeremiah implies that harvest is complete **by the time summer is over** (Jeremiah 8:20),
- The Day of THE LORD is called a **day of Teruah** (Zeph 1:16). And the Feast called **Yom Teruah** (aka Feast of Trumpets), which is a type and shadow of YASHUA's return, happens on the **first day after summer**.
- Enoch said **all fruits are gathered in by the last day of summer** in Father's calendar.
- The Feast of Ingathering (aka Feast of Tabernacles and Sukkot) is celebrated **after the harvest** when everything has been gathered in from the fields, and it takes place just 15 days after the end of summer (Leviticus 23:39).

The full timeline

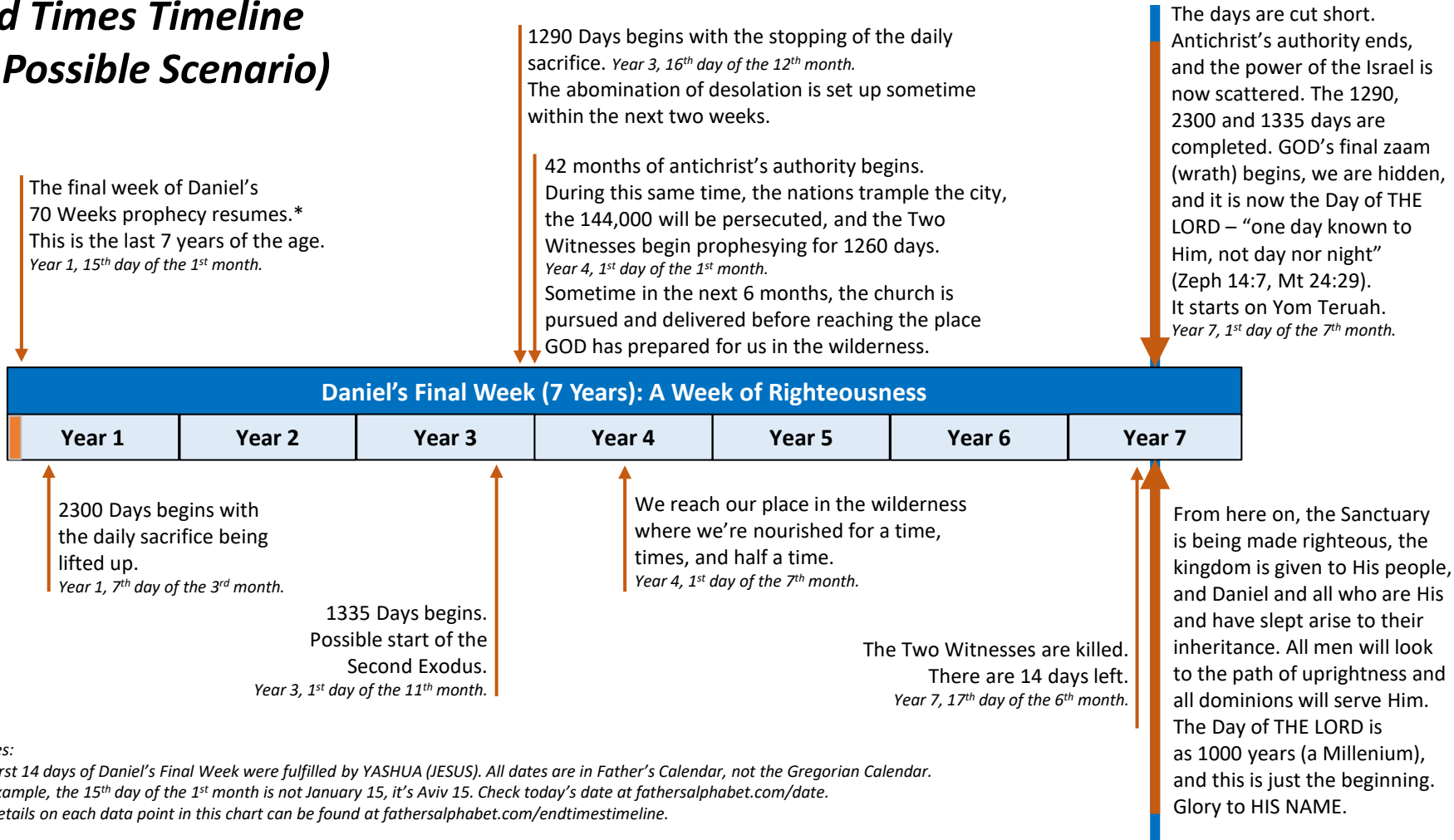
Based on all the information above, here is a possible scenario of how end-times events will occur, in their proposed order. A larger, full page version is on the next page.

End Times Timeline (A Possible Scenario)



***Notes:**
The first 14 days of Daniel's Final Week were fulfilled by YASHUA (JESUS). All dates are in Father's Calendar, not the Gregorian Calendar. For example, the 15th day of the 1st month is not January 15, it's Aviv 15. Check today's date at fathersalphabet.com/date. Full details on each data point in this chart can be found at fathersalphabet.com/endtimestimeline.

End Times Timeline (A Possible Scenario)



***Notes:**

The first 14 days of Daniel's Final Week were fulfilled by YASHUA (JESUS). All dates are in Father's Calendar, not the Gregorian Calendar. For example, the 15th day of the 1st month is not January 15, it's Aviv 15. Check today's date at fathersalphabet.com/date. Full details on each data point in this chart can be found at fathersalphabet.com/endtimestimeline.

When will the end-times begin?

Although I think we have a fair understanding of the order of events at the end of days, we can honestly say we have no idea when these things will begin. And so, we watch. And if we watch and we're ready, we can be assured by the Scriptures that His Day won't catch us as a thief in the night (1 Thessalonians 5:2-5).

The Parable of the 10 Virgins

One last word: Right after YASHUA spoke to His disciples about the signs of the End, HE gave us this parable to consider:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matthew 25:1-13)

It's been nearly 2,000 years since YASHUA's resurrection, meaning for nearly 2,000 years the bridegroom – OUR LORD – has tarried. And during that time, many of Father's children have fallen asleep (passed away) while waiting for Him. I believe it's for those who will fall asleep that YASHUA spoke the Parable of the 10 Virgins.

If you're His and His Spirit is in you, you're like the wise virgin from His parable. You can fall asleep in peace knowing that there's oil (His Spirit) in your lamp, and that when HE comes, you're going with Him into the marriage feast.

So, to those who are His who will fall asleep before HE returns, peace to you in the Name of YASHUA. "Blessed are the dead who die in the Lord from now on!" (Revelation 14:13). And to those who are His who will be alive and will remain when HE returns, shalom to you in the Name of YASHUA. Blessed are you when you get to the last days!

Shalom to all of our brothers and sisters in YASHUA who are waiting for Him!

Shalom unto Jerusalem.

The To the Watchmen article series and all the resources it contains are dedicated to the public domain, for the consideration of the men and women who are Father's Watchmen. If you have a question, comment, or correction, or if you want to share some information, leave us a comment on any of our YouTube videos (<https://www.youtube.com/@originalhebrewseries>). This is an abstract and this abstract will evolve.

Appendix 1

THE SONG OF MOSES

Commentary on the Song of Moses

In the days before Moses' death, YHVH told him that when the children of Israel got into His land, they would break His covenant and turn to other gods. HE knew that HE would have to hide His face from them because of this, and that much evil would come to them as a result in the latter days.

So, HE commanded Moses to write a Song for them and to teach it to them as a witness against them.

The Song is addressed to two groups who weren't yet born at the time but who are living now. The first group is the generation who, even though HE is their Father, are not His children. These are the ones who will be judged. The second group is those who are His people and who will inherit His land.

In the Song, Father calls us to remember the days when HE found Israel in the waste howling wilderness and kept him as the apple of His eye, and to remember the days when HE gave our fathers the Land as an inheritance.

And to remember that later, when our fathers had entered the Land and were satisfied and made fat, they forgot GOD their Father and turned to other gods, provoking Him to jealousy and anger with their useless idols.

Through the Song of Moses, Father tells us that a time of judgment is coming, when HE will heap disasters on the ones who are not His children even though HE is their Father (on those who hate Him).

This time of judgment is the time of Jacob's trouble spoken of by Jeremiah who said that Jacob will be delivered out of it. But, as in the days of YASHUA's first coming, HE comes **only** to those in Jacob who turn from their transgression. This is why John the Baptist was in the wilderness crying "Repent!" which in Hebrew means "Turn!"

The ones who did not turn from their transgressions in YASHUA's time missed His visitation, and destruction came to them. It will be the same in the end of days.

The Hebrew word for transgression is pasha פשׁא which, by the original Hebrew letters, is a picture of tearing something with the edge (peh פ) of your teeth (shin ש) and doing it knowingly (ayin ע). In the First Exodus, it's written that the Angel who was with Israel in the wilderness did not pardon pasha (Exodus 23:21), and we expect the same for the Second Exodus. The only ones who will be delivered from the time of Jacob's trouble in the future will be those who repent from their transgressions.

To those who repent, we are the ones who will find grace in the wilderness in the end of days (Jeremiah 31). And, in those days, HE will give us our inheritance – the land HE promised forever to our father Abraham.

The Song of Moses in the Book of Revelation

YHVH told Moses that the Song would not be forgotten by Israel's descendants, and the Apostle John shows the fulfillment of that. John wrote in Revelation that the Song of Moses will be sung by those who have victory over the beast and that they will sing the Song because the judgments described therein have been manifested.

*"And they sing the **song of Moses** the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; **for thy judgments are made manifest.**" (Revelation 15:3-4)*

The Song of Moses ends with a call for His people to rejoice because these judgments are Him rendering vengeance to His enemies and providing atonement for us and for the land that HE's giving us.

Atonement must be provided so that HE can come and live with us in the Land – it is part of His order and will fulfill the feast called the Day of Atonement (Yom Kippur). Only after the Day of Atonement can the Feast of Tabernacles come, when HE dwells with us.

The “envy of Ephraim” is a fulfillment of the Song of Moses

The “envy of Ephraim” spoken of in Isaiah is the fulfillment of a prophecy from the Song of Moses.

In the Song, YHVH says that because His people **provoked Him to jealousy** with *what is not GOD* and **provoked Him to anger** with *foolish idols*, HE would one day use a people who are *not a people* and who are a *foolish nation* to provoke *them* to jealousy and anger.

“They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” (Deut 32:21)

HE’s speaking here of provoking Judah (which today is the nation that is called Israel) using the Lost Tribes of Israel who HE once called “not my people” (Hosea 1:9 & 2:23) and who most people today consider a foolish concept that doesn’t even exist.

In other words, at the end of days, we can expect Him to use the Lost Tribes of Israel to make Judah angry and jealous.

But, as Isaiah tells us, the day is coming when Father’s anger is turned away from whole House of Israel – Judah *and* the lost tribes – and HE therefore causes the anger between brothers to cease.

Isaiah says that in that day, HE will set up a banner for the nations, and assemble the outcasts of Israel and the dispersed of Judah to bring them back to the land. In those days, Ephraim will no longer make Judah jealous and Judah will no longer be an adversary to Ephraim. Because in that day, YHVH’s jealousy and anger have turned away from all the tribes of Israel. Halleluyah!

Here’s a literal translation of the famous verse about the envy of Ephraim:

“And shall depart (the) envy of Ephraim and (the) hostilities of Judah shall be cut off. Ephraim Judah shall not envy and Judah shall not be an adversary of Ephraim.” (Isaiah 11:13)

Father’s introduction to the Song of Moses

As background for the Song that Moses was about to teach Israel, here is what he wrote for us in Deuteronomy:

Deuteronomy 31:14-30 KJV: “And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore.

Moses therefore wrote this song the same day, and taught it the children of Israel.

And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended."

The Song of Moses (Deuteronomy 32:1-43, KJV)

This is the text of the Song that we who are descendants of Jacob are to remember:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment:
a God of truth and without iniquity, just and right is he.

They have corrupted themselves, their spot is not the spot of his children:
they are a perverse and crooked generation.

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee?
hath he not made thee, and established thee?

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee;
thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is his people; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

So the Lord alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

I will heap mischiefs upon them; I will spend mine arrows upon them.

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

For they are a nation void of counsel, neither is there any understanding in them.

O that they were wise, that they understood this, that they would consider their latter end!

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

For their rock is not as our Rock, even our enemies themselves being judges.

For their vine is of the vine of Sodom, and of the fields of Gomorrah:
their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps.

Is not this laid up in store with me, and sealed up among my treasures?

To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

And he shall say, Where are their gods, their rock in whom they trusted,

Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

For I lift up my hand to heaven, and say, I live for ever.

If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

Rejoice, O ye nations, with his people:¹ for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.²

¹ The KJV translation says "Rejoice, O ye nations with his people" but the word *with* is not in the Hebrew text. The Hebrew text simply reads "Rejoice, O nations, His people." Praise GOD that His people includes men and women from all nations.

² The literal translation is *and HE shall provide atonement (v'kipper) for His land and His people.*

Appendix 2

TRANSLATION TABLES

These literal translations were prepared for my personal study and represent my best effort to read and understand the Hebrew text as it is written, using publicly available resources, including parsing details from the public domain Berean Standard Bible (BSB) and additional information such as Strong's numbers and transliterations from the Original Hebrew Bible (free downloads at <https://www.fathersalphabet.com/paleo-bible>).

1. Daniel 8:13-14 The 2300 Days

KJV Translation - Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Literal Translation - And I heard one holy speaking and he said one holy to that certain one who was speaking how long is the vision of the continual and the transgression of desolation to give and (the) sanctuary and (the) host to be trampled? And he said to me until evening morning 2300, and will be made righteous (the) sanctuary.

Word Per Word Literal:

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
And I heard	va-esh-me-ah	וַאֲשֶׁר־שָׁמָעְתִּי	8085	shama`	Conjunctive waw Verb - Qal - Consecutive imperfect - first person common singular third person feminine singular
one	e-chad	אֶחָד	259	echad	Number - masculine singular
holy	qa-do-wosh	קָדוֹשׁ	6918	qadowsh	Adjective - masculine singular
speaking	me-dab-ber	דַּבֵּר	1696	dabar	Verb - Piel - Participle - masculine singular
and he said	vay-yo-mer	וַיֹּאמֶר	559	amar	Conjunctive waw Verb - Qal - Consecutive imperfect - third person masculine singular
one	e-chad	אֶחָד	259	echad	Number - masculine singular
holy	qa-do-wosh	קָדוֹשׁ	6918	qadowsh	Adjective - masculine singular
to that certain one	lap-pal-mo-w-nee	לְאֵלֶּיךָ	6422	palmowniy	Preposition-l, Article Adjective - masculine singular
who was speaking	ham-dab-ber	הַדַּבֵּר	1696	dabar	Article Verb - Piel - Participle - masculine singular

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
how	ad	אד	5704	`ad	Preposition
long	ma-tay	מתאי	4970	mathay	Interrogative
is the vision	he-cha-zo-wn	חזון	2377	chazown	Article Noun - masculine singular
of the continual	hat-ta-meed	תמיד	8548	tamiyd	Article Adverb
and the transgression	ve-hap-pe-sha	פשע	6588	pesha`	Conjunctive waw, Article Noun - masculine singular
of desolation	sho-mem	שמם	8074	shamem	Verb - Qal - Participle - masculine singular
to give	tet	נתן	5414	nathan	Verb - Qal - Infinitive construct
and (the) sanctuary	ve-qo-desh	קודש	6944	qodesh	Conjunctive waw Noun - masculine singular
and (the) host	ve-tsa-va	צבא	6635	tsaba'	Conjunctive waw Noun - common singular
to be trampled?	mir-mas	מירמס	4823	mirmac	Noun - masculine singular
and he said	vay-yo-mer	ויאמר	559	amar	Conjunctive waw Verb - Qal - Consecutive imperfect - third person masculine singular
to me	e-lay	לי	413	el	Preposition first person common singular
until	ad	אד	5704	`ad	Preposition
evening	e-rev	ערב	6153	`ereb	Noun - masculine singular
morning	bo-qer	בוקר	1242	boqer	Noun - masculine singular
two thousand	al-pa-yim	אלפיים	505	eleph	Number - md
and three	u-she-losh	ושלוש	7969	shalowsh	Conjunctive waw Number - feminine singular construct
hundred	me-o-wt	מאת	3967	me'ah	Number - feminine plural
and will be made righteous	ve-nits-daq	ונצדק	6663	tsadaq	Conjunctive waw Verb - Nifal - Conjunctive perfect - third person masculine singular
(the) sanctuary	qo-desh	קודש	6944	qodesh	Noun - masculine singular

2. Daniel 11:31 The Abomination of Desolation

KJV Translation And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Literal Translation And arms from him will stand up and they will pollute the sanctuary of strength, and they will turn aside the continual and set up the abomination of desolation.

Word Per Word Literal:

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
And arms	u-ze-ro-eem	מְרוֹצֵי	2220	zrowa`	Conjunctive waw Noun - feminine plural
from him	mim-men-nu	מִמֶּנּוּ	4480	min	Preposition third person masculine singular
will stand up	ya-a-mo-du	יָאֲמֹדוּ	5975	`amad	Verb - Qal - Imperfect - third person masculine plural
and they will pollute	ve-chil-le-lu	וְחִלְלוּ	2490	chalal	Conjunctive waw Verb - Piel - Conjunctive perfect - third person common plural
the sanctuary	ham-miq-dash	הַמִּקְדָּשׁ	4720	miqdash	Article Noun - masculine singular
of strength	ham-ma-o-wz	הַמְּאֹזֶה	4581	ma`owz	Article Noun - masculine singular
and they will turn aside	ve-he-see-ru	וְהִסְתּוּ	5493	cuwr	Conjunctive waw Verb - Hifil - Conjunctive perfect - third person common plural
the continual	hat-ta-meed	הַתָּמִיד	8548	tamiyd	Article Adverb
and set up	ve-na-te-nu	וְנָתַן	5414	nathan	Conjunctive waw Verb - Qal - Conjunctive perfect - third person common plural
the abomination	hash-shiq-quts	הַשִּׁקּוּץ	8251	shiqquwts	Article Noun - masculine singular
of desolation	me-sho-w-mem	שָׁמֵם	8074	shamem	Verb - Piel - Participle - masculine singular

3. Daniel 12:11 The 1290 Days

KJV Translation And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days.

Literal Translation And from (the) time is departed the continual and is set up an abomination of desolation is 1290 days.

Word Per Word Literal:

Literal Translation	Hebrew Transliteration	Original Hebrew	Strongs #	Strongs Root Word (Transliteration)	BSB Parsing
And from (the) time	u-me-et	וּמֵעַתָּה	6256	`eth	Conjunctive waw, Preposition-m Noun - common singular
is departed	hu-sar	הִסָּר	5493	cuwr	Verb - Hofal - Perfect - third person masculine singular
the continual	hat-ta-meed	הַתָּמִיד	8548	tamiyd	Article Adverb
and is set up	ve-la-tet	וַיִּשָׂא	5414	nathan	Conjunctive waw, Preposition-l Verb - Qal - Infinitive construct
an abomination	shiq-quts	שִׁקּוּץ	8251	shiqquwts	Noun - masculine singular
of desolation	sho-mem	שָׁמֵם	8074	shamem	Verb - Qal - Participle - masculine singular
is days	ya-meem	יָמֵם	3117	yowm	Noun - masculine plural
a thousand	e-leph	אֶלֶף	505	eleph	Number - masculine singular
two hundred	ma-ta-yim	מֵאָתָּיִם	3967	me'ah	Number - fd
and ninety	ve-tish-eem	וְתִשְׁעִים	8673	tish`iyim	Conjunctive waw Number - common plural

4. Daniel 12:12-13 The 1335 Days

KJV Translation Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Literal Translation Blessed is he who waits and reaches the days 1335. But you – go to the end, and you will rest and you will stand for your inheritance for the end of the days.

Word Per Word Literal:

Literal Translation	Hebrew Transliteration	Original Hebrew	Strongs #	Strongs Root Word (Transliteration)	BSB Parsing
Blessed	ash·re	אַשְׁרֵי	835	esher	Interjection
is he who waits	ham·chak·keh	הַחֹכֵחַ	2442	chakah	Article Verb - Piel - Participle - masculine singular
and reaches	ve·yag·gee·a	וַיַּגֵּעַ	5060	naga`	Conjunctive waw Verb - Hifil - Conjunctive imperfect - third person masculine singular
the days	le·ya·meem	לְיָמֵי	3117	yowm	Preposition-l Noun - masculine plural
a thousand	e·leph	אֶלֶף	505	eleph	Number - masculine singular
three	she·losh	שָׁלוֹשׁ	7969	shalowsh	Number - feminine singular construct
hundred	me·o·wt	מֵאוֹת	3967	me'ah	Number - feminine plural
thirty	she·lo·sheem	שְׁלֹשִׁים	7970	shlowshiyim	Number - common plural
and five	va·cha·mish·shah	וַחֲמִשָּׁה	2568	chamesh	Conjunctive waw Number - masculine singular
but you	ve·at·tah	וְאַתָּה	859	attah	Conjunctive waw Pronoun - second person masculine singular
go	lekh	לֵךְ	1980	halak	Verb - Qal - Imperative - masculine singular
to the end	laq·qets	לְעֵדֶיךָ	7093	qets	Preposition-l, Article Noun - masculine singular
and you will rest	ve·ta·nu·ach	וַיָּנוּחַ	5117	nuwach	Conjunctive waw Verb - Qal - Conjunctive imperfect - second person masculine singular
and you will stand	ve·ta·a·mod	וַיָּמֹד	5975	`amad	Conjunctive waw Verb - Qal - Conjunctive imperfect - second person masculine singular

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
for your inheritance	le-go-ra-le-kha	לְגֹרְלֶךָ	1486	gowral	Preposition-l Noun - masculine singular construct second person masculine singular
for the end	le-qets	לְעֵת	7093	qets	Preposition-l Noun - masculine singular construct
of the days	hay-ya-meen	יָמֵי	3117	yowm	Article Noun - masculine singular

5. Daniel 9:24-27 The 70 Weeks

KJV Translation Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Literal Translation Weeks seventy are decreed over your people and over city your holy to finish the transgression, and to make an end of sins, and to cover iniquity, and to bring in righteousness everlasting, and to seal up vision and prophet, and to anoint holy of holies.

Therefore know and understand from going forth of a word to restore and to build Jerusalem until an anointed prince is weeks seven and weeks sixty and two. It will restore and it will be built, street and moat, and in distress of the times.

And after the weeks sixty and two, he will be cut off Messiah, but not for himself. And the city and the sanctuary they will destroy – the people of a prince who is to come – and its (*the sanctuary's*) end is with a flood. And until an end of war, that which is determined is desolations.

And he will cause to prevail a covenant for many week one. And midst of the week, he will cause to cease sacrifice and offering. And on a wing of abominations is one who makes desolate, even until a full end. And that which is determined will be poured out over the desolation.

Word Per Word Literal:

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
Weeks	sha·vu·eem	שָׁבֻעַ	7620	shabuwa`	Noun - masculine plural
seventy	shiv·eem	שִׁבְעִים	7657	shib`iyim.	Number - common plural
are decreed	nech·takh	נָחַתְךָ	2852	chathak	Verb - Nifal - Perfect - third person masculine singular
over	al	עַל	5921	`al	Preposition
your people	am·me·kha	עַמְּךָ	5971	`am	Noun - masculine singular construct second person masculine singular
and over	ve·al	וְעַל	5921	`al	Conjunctive waw Preposition
city	eer	עִיר	5892	`iyr	Noun - feminine singular construct
your holy	qad·she·kha	קֹדֶשְׁךָ	6944	qodesh	Noun - masculine singular construct second person masculine singular
to finish	le·khal·le	לְכַלּוֹל	3615	kalah	Preposition-l Verb - Piel - Infinitive construct
the transgression	hap·pe·sha	חַטָּאת	6588	pesha`	Article Noun - masculine singular
and to make an end of	u·lach·tom	וְלָחַטְתָּ	2856	chatham	Conjunctive waw, Preposition-l Verb - Hifil - Infinitive construct
sins	chat·ta·'ot	חַטָּאוֹת	2403	chatta'ah	Noun - feminine singular
and to cover	u·le·khap·per	וְלִכְפֹּר	3722	kaphar	Conjunctive waw, Preposition-l Verb - Piel - Infinitive construct
iniquity	a·won	עֲוֹן	5771	`avon	Noun - common singular
and to bring in	u·le·ha·vee	וְלִבְרֹא	935	bow'	Conjunctive waw, Preposition-l Verb - Hifil - Infinitive construct
righteousness	tse·deq	צְדָקָה	6664	tsedeq	Noun - masculine singular construct
everlasting	o·la·meem	לְעוֹלָם	5769	`owlam	Noun - masculine plural
and to seal up	ve·lach·tom	וְלָחַטְתָּ	2856	chatham	Conjunctive waw, Preposition Verb - Qal - Infinitive construct
vision	cha·zo·wn	חִזְיוֹן	2377	chazown	Noun - masculine singular
and prophet	ve·na·vee	וְנָבִיא	5030	nabiy'	Conjunctive waw Noun - masculine singular

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
and to anoint	ve-lim-sho-ach	וַיִּמָּשַׁח	4886	mashach	Conjunctive waw, Preposition-l Verb - Qal - Infinitive construct
holy	qo-desh	קֹדֶשׁ	6944	qodesh	Noun - masculine singular construct
of holies	qa-da-sheem	קֹדֶשׁ־דָּבָר	6944	qodesh	Noun - masculine plural
Therefore know	ve-te-da	וַיָּדָע	3045	yada`	Conjunctive waw Verb - Qal - Conjunctive imperfect - second person masculine singular
and understand	ve-tas-kel	וַיִּשְׂכַּל	7919	sakal	Conjunctive waw Verb - Hifil - Conjunctive imperfect Jussive - second person masculine singular
from	min	מִן	4480	min	Preposition
going forth	mo-tsa	מוֹצֵא	4161	mowtsa'	Noun - masculine singular construct
of a word	da-var	דָּבָר	1697	dabar	Noun - masculine singular
to restore	le-ha-sheev	לְשׁוּבָה	7725	shuwb	Preposition-l Verb - Hifil - Infinitive construct
and to build	ve-liv-no-wt	וַיִּבְנֶה	1129	banah	Conjunctive waw, Preposition-l Verb - Qal - Infinitive construct
Jerusalem	ye-ru-sha-lim	יְרוּשָׁלַיִם	3389	Yruwshalaim	Noun - proper - feminine singular
until	ad	עַד	5704	`ad	Preposition
an anointed	ma-shee-ach	מַשְׁיָח	4899	mashiyach	Adjective - masculine singular
prince	na-geed	נָגִיד	5057	nagiyd	Noun - masculine singular
is weeks	sha-vu-eem	שָׁבֻעַ	7620	shabuwa`	Noun - masculine plural
seven	shiv-ah	שֶׁבַע	7651	sheba`	Number - masculine singular
and weeks	ve-sha-vu-eem	וַיִּבְנֶה	7620	shabuwa`	Conjunctive waw Noun - masculine plural
sixty	shish-sheem	שִׁשְׁשִׁימ	8346	shishshiyim	Number - common plural
and two	u-she-na-yim	וּשְׁנַיִם	8147	shnayim	Conjunctive waw Number - md
it will restore	ta-shuv	תִּשְׁבַּח	7725	shuwb	Verb - Qal - Imperfect - third person feminine singular
and it will be built	ve-niv-ne-tah	וַיִּבְנֶה	1129	banah	Conjunctive waw Verb - Nifal - Conjunctive perfect - third person feminine singular

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
street	re·cho·wv	רְחוֹב	7339	rchob	Noun - feminine singular
and moat	ve·cha·ruts	וְחַרְוֹטֹתַי	2742	charuwts	Conjunctive waw Noun - masculine singular
and in distress	u·ve·tso·wq	וּבְצָרָה	6695	tsowq	Conjunctive waw, Preposition-b Noun - masculine singular construct
of the times	ha·it·teem	מְתָחִילָם	6256	`eth	Article Noun - common plural
and after	ve·a·cha·re	וְאַחֵרָה	310	achar	Conjunctive waw Preposition
the weeks	hash·sha·vu·eem	מַשְׁבֻּעֹתָם	7620	shabuwa`	Article Noun - masculine plural
sixty	shish·sheem	שִׁשִּׁים	8346	shishshiyim	Number - common plural
and two	u·she·na·yim	וּשְׁנַיִם	8147	shnayim	Conjunctive waw Number - md
he will be cut off	yik·ka·ret	יִכָּרֵת	3772	karath	Verb - Nifal - Imperfect - third person masculine singular
Messiah	ma·shee·ach	מָשִׁיחַ	4899	mashiyach	Adjective - masculine singular
but not	ve·en	וְעַתָּה	369	ayin	Conjunctive waw Adverb
for himself	lo	לְוָא			Preposition third person masculine singular
and the city	ve·ha·eer	וְהָעִיר	5892	`iyr	Conjunctive waw, Article Noun - feminine singular
and the sanctuary	ve·haq·qo·desh	וְהַקֹּדֶשׁ	6944	qodesh	Conjunctive waw, Article Noun - masculine singular
they will destroy	yash·cheet	יַשְׁחִיתוּ	7843	shachath	Verb - Hifil - Imperfect - third person masculine singular
the people	am	עַם	5971	`am	Noun - masculine singular construct
of a prince	na·geed	נָגִיד	5057	nagiyd	Noun - masculine singular
who is to come	hab·ba	בָּא	935	bow'	Article Verb - Qal - Participle - masculine singular
and its end	ve·qits·tso	וְקִצְתּוֹ	7093	qets	Conjunctive waw Noun - masculine singular construct third person masculine singular
is with a flood	vash·she·teph	וּשְׁתֵּפַח	7858	sheteph	Preposition-b, Article Noun - masculine singular

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
and until	ve-ad	וְעַד	5704	`ad	Conjunctive waw Preposition
an end	qets	קֵץ	7093	qets	Noun - masculine singular
of war	mil-cha-mah	מִלְחָמָה	4421	milchamah	Noun - feminine singular
that which is determined	ne-che-re-tset	כִּתְּוָה	2782	charats	Verb - Nifal - Participle - feminine singular
is desolations	sho-me-mo-wt	שׁוֹמְמוֹת	8074	shamem	Verb - Qal - Participle - feminine plural
And he will cause to prevail	ve-hig-beer	וְגָבַר	1396	gabar	Conjunctive waw Verb - Hifil - Conjunctive perfect - third person masculine singular
a covenant	be-reet	בְּרִית	1285	briyth	Noun - feminine singular
for many	la-rab-beem	לְרַבִּים	7227	rab	Preposition-l, Article Adjective - masculine plural
week	sha-vu-a	שַׁבּוּעַ	7620	shabuwa`	Noun - masculine singular
one	e-chad	אֶחָד	259	echad	Number - masculine singular
and midst	va-cha-tsee	וּבְתוֹכָהּ	2677	chetsiy	Conjunctive waw Noun - masculine singular construct
of the week	hash-sha-vu-a	שַׁבּוּעַהּ	7620	shabuwa`	Article Noun - masculine singular
he will cause to cease	yash-beet	יָשַׁבְתָּ	7673	shabath	Verb - Hifil - Imperfect - third person masculine singular
sacrifice	ze-vach	זֶבַח	2077	zebach	Noun - masculine singular
and offering	u-min-chah	וּמִנְחָה	4503	minchah	Conjunctive waw Noun - feminine singular
And on	ve-al	וְעַל	5921	`al	Conjunctive waw Preposition
a wing	ke-naph	כַּנָּף	3671	kanaph	Noun - feminine singular construct
of abominations	shiq-qu-tseem	שִׁקּוּץ	8251	shiqquwts	Noun - masculine plural
is one who makes desolate	me-sho-mem	שׁוֹמֵם	8074	shamem	Verb - Piel - Participle - masculine singular
even until	ve-ad	וְעַד	5704	`ad	Conjunctive waw Preposition
a full end	ka-lah	כָּלָה	3617	kalah	Noun - feminine singular
and that which is determined	ve-ne-che-ra-tsah	וְכִתְּוָהּ	2782	charats	Conjunctive waw Verb - Nifal - Participle - feminine singular

Literal Translation	Hebrew Transliteration	Original Hebrew	Strong's #	Strong's Root Word (Transliteration)	BSB Parsing
will be poured out	tit-takh	שׁוֹתֵךְ	5413	nathak	Verb - Qal - Imperfect - third person feminine singular
over	al	עַל	5921	`al	Preposition
the desolation	sho-mem	שׁוֹמֵמָה	8074	shamem	Verb - Qal - Participle - masculine singular