

Gospels, Daniel and the End Times

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Introduction

With the variety of views relating to the end times and whether they are literal or spiritual, it seems good to look at what Scripture actually says. One very useful technique is to eliminate options that cannot be true based on the text. This study will be a very brief one and seek to establish the framework for all prophetic passages related to the end times. For the book of Revelation itself, see this [article](#).

Daniel is told:

“Go your way, Daniel, for these words are concealed and sealed up until the end time. Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.” (Dan. 12:9–10 NAS95)

A principle that is established by this is that the wicked (unbelievers) will not understand the prophecies, but only those that have insight will understand.

We need to establish some historical events. Daniel, one of the exiles of Judah prophesied in the first year of Darius (about 538 BC). Antiochus IV Epiphanes desecrated the temple and slew pigs on it in about 167 BC. (1 Mac 1:54, Josephus Antiq. 12:253) Titus destroyed Jerusalem in 70 AD. John, the Apostle wrote the book of Revelation in about 95 AD.

The view that the Apostle John wrote the book of Revelation has been the main view from antiquity and therefore puts the prophecies into the future, i.e. future from 95 AD.

*1 It is said that in this persecution the apostle and evangelist John, who was still alive, was condemned to dwell on the island of Patmos in consequence of his testimony to the divine word. 2 Irenaeus, in the fifth book of his work Against Heresies, where he discusses the number of the name of Antichrist which is given in the so-called Apocalypse of John, speaks as follows concerning him: 3 “If it were necessary for his name to be proclaimed openly at the present time, it would have been declared by him who saw the revelation. For it was seen not long ago, but almost in our own generation, at the end of the reign of Domitian.”¹ (Also Irenaeus V.XXX.1-3)
External evidence for the earlier (Neronian) date is almost nonexistent.²*

This, as well as the text of Daniel, the Gospels, Revelation and recorded history rules out associating the end times events with the reign of Nero or Titus. Additionally, the decline of the

¹Philip Schaff and Henry Wace, eds. *Eusebius Pamphilus: Church History, Life of Constantine, & Oration in Praise of Constantine*. vol. I of A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series. Accordance electronic ed. (New York: Christian Literature Publishing, 1890), paragraph 1515.

²John MacArthur, *Revelation 1–11*, The MacArthur New Testament Commentary. Accordance electronic ed. (Chicago: Moody Press, 1999), 7.

Churches mentioned in Revelation and the likelihood that the Church at Smyrna was not founded until after Paul's Death adds to the evidence.³ Some of the prophecies were fulfilled in the destruction of Jerusalem. As we compare the Gospel accounts of the discussion that Jesus had with His disciples, we can see that not everything that was said by Jesus is recorded. It is safe to assume that more was actually said, but this was all that God wanted us to have. Looking at the various texts and prophecies is somewhat like assembling a jigsaw puzzle. You start with doing the corners so that you have some reference points and then see what fits. As you continue to assemble the puzzle, you get a clearer picture and there are less pieces to place. This process helps to put demarcation points in place so that we can eliminate certain possibilities.

Key Texts

Daniel

The dream of Nebuchadnezzar found in Daniel 2:1-45 refers to the kingdoms of Babylon, the Medes and Persians, the Greeks and then the Romans. The stone that struck the statue is the kingdom established by Jesus. His kingdom will endure forever. This kingdom that arose from the stone that struck the statue cannot be the second coming of Christ, according to the text, it has to be the first coming. Note the interpretation in Dan 2:36-45, Nebuchadnezzar is the head of gold, which is the Babylonian empire. The second kingdom refers to the Medes and Persians. The third refers to that of the Greeks and the fourth to the Roman empire. Note specifically the following verse related to the Roman empire. It is in the "days of those kings".

"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. (Dan. 2:44 NAS95)

"And as you go, preach, saying, 'The kingdom of heaven is at hand.' (Matt. 10:7 NAS95)

"From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force. (Matt. 11:12 NAS95)

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." (John 18:36 NAS95)

The vision of the four beasts in Daniel 7:1-28. The first three beasts have already passed, but the fourth one is placed into the end times.

³ Donald Guthrie, *New Testament Introduction*. Intervarsity Press (Downers Grove, IL) 1970. 954

'He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time. 'But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever. (Dan. 7:25–26 NAS95)

The vision in chapter 8:1-26 with the ram and goat refers to the kingdom of the Medes and Persians being defeated by the king of Greece. Dan 8:11-14 refer to the time of Antiochus Epiphanes in the time of the Maccabees.

In Daniel 9:24-27, Gabriel brings the decree for Daniel's people (Israelites). It is important therefore to note that the seventy weeks all refer to the Jews. This is really important when we look at the book of Revelation to determine the start of the seven years. There is a time gap between the 69th week and the 70th week. Luke refers to this time as the "time of the Gentiles". (Lk 21:24). It would therefore be more proper to refer to the age that we are in as the "time of the Gentiles", rather than the "Church age".

"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." (Dan. 9:24–27 NAS95)

The vision of Daniel 10:1-11:35 refers to the time of the Medes and Persians and then the Greek kingdoms to the time of Antiochus Epiphanes.⁴ There is a shift at this point to looking at the end times.

"Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time. (Dan. 11:35 NAS95)

In verse 40, it is made really clear that the focus is now on the end times.

⁴ A good description of the history regarding this time is in the New American Commentary by Stephen Miller.

“At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through.” (Dan. 11:40 NAS95)

“Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. “Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.” (Dan. 12:1–2 NAS95)

“But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.” (Dan. 12:4 NAS95)

And one said to the man dressed in linen, who was above the waters of the river, “How long will it be until the end of these wonders?” I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed. (Dan. 12:6–7 NAS95)

“From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. “How blessed is he who keeps waiting and attains to the 1,335 days!” (Dan. 12:11–12 NAS95)

“But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.” (Dan. 12:13 NAS95)

Let’s examine the texts to establish some key points. The seventy weeks references seventy sabbatical cycles. A sabbatical cycle is seven years. The first seven weeks therefore is seven sabbatical year cycles to form one Jubilee cycle. Thus, we have 69 weeks = 483 years from the issuing of the decree to rebuild Jerusalem to the Messiah. (This by itself would rule out the time of the Maccabees).

To any ancient Jew, the “weeks” of Daniel 9:25, which were periods of seven years, would immediately bring to mind the sabbatical year cycles the LORD established in Exodus 23:10–11 and Leviticus 25.⁵

A number of other items from Daniel’s prophecy also do not fit with trying to put the “abomination of desolation” from Daniel 9:27 into the time of the Maccabees. First, the

⁵ Rick Lanser, <https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4589-the-going-forth-of-artaxerxes-decree-part1>

Messiah comes and is killed. Next you need the city and sanctuary destroyed; This did not happen then. The temple was destroyed previously by Nebuchadnezzar and after it was rebuilt, it was not destroyed until Titus did so in 70 AD. The matter of making a covenant with many (Jews) and after 3 ½ years, when the “abomination of desolation” comes, does not fit with either the Maccabees or Titus. Neither can it be said that there was an “increase of knowledge” either in the times of the Maccabees or the time of the destruction of Jerusalem. So, the time of the Maccabees is ruled out as is the time of Titus.

The 483 years coincides with the coming of Jesus the Messiah. After the 62 weeks, the Messiah is cut off. So sometime after the arrival of the Messiah, He is killed. The next phrase is interesting and must be examined carefully. It is not the prince who is to come, but rather the people of the prince. So, who are these people of the prince who are to destroy the temple and Jerusalem after the Messiah is killed? History records that it was the Roman legions along with their auxiliaries that destroyed Jerusalem. While many assume that because it was Titus and the “Roman” legions that destroyed Jerusalem, that the ruler must come from a revived Roman empire. The fact is though that most of the soldiers in these legions and their auxiliary units were from the surrounding area. (See appendix A for citations) In light of this, it is most likely that the prince will be from the Middle East. This lines up with the book of Revelation where the armies come from the East and Babylon is mentioned, essentially, as the seat of power of this kingdom. The destruction by Titus in 70 AD also does not line up with Daniel’s prophecy. The Messiah had come and was killed, but Titus never made a covenant with the Jews that were in Jerusalem because the Jews refused.

The Gospels

The main sections are in Matthew 24:1 – 25:46, Mark 13:1 – 37, Luke 17:22-36, 21:5 – 36. The setting is just prior to his death and resurrection. The first passage from Luke is just prior to them going to Jerusalem. The rest are when Jesus and the disciples are walking in the temple area, the disciples point out the wonderful buildings, beautiful stones and dedicated gifts and proceed to the Mount of Olives. Jesus tells them that not one of these stones (of the temple buildings) will be left upon each other. The following is the account of this conversation and is a compilation of the synoptic Gospels in order to get the most complete information. Note that Jesus does not present everything in a chronological order. At one point He specifically says that “before these things”, “this will happen”.

This first passage is set at the end of time.

And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it. “They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after them. “For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of

Man be in His day. “But first He must suffer many things and be rejected by this generation. “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. “It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. “It will be just the same on the day that the Son of Man is revealed. “On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. “Remember Lot’s wife. “Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it. “I tell you, on that night there will be two in one bed; one will be taken and the other will be left. “There will be two women grinding at the same place; one will be taken and the other will be left. [“Two men will be in the field; one will be taken and the other will be left.”] And answering they said to Him, “Where, Lord?” And He said to them, “Where the body is, there also the vultures will be gathered.” (Luke 17:22–37 NAS95) Note that the last part of the last verse is similar to Matt 24:28 which is also placed at the end times.

And as He was going out of the temple, one of His disciples said to Him, “Teacher, behold what wonderful stones and what wonderful buildings!” And Jesus said to him, “Do you see these great buildings? Not one stone will be left upon another which will not be torn down.”

And as He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately, (Mark 13:1–3 LSB)

“Tell us, when will these things happen, and what will be the sign of Your coming and of the end of the age?” (Matt 24:3 LSB)

And Jesus answered and said to them, “See to it that no one deceives you. “For many will come in My name, saying, ‘I am the Christ,’ and will deceive many. (Matt. 24:4–5 LSB)

“And when you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately.” (Luke 21:9 LSB)

“For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. “But all these things are merely the beginning of birth pains. (Matt. 24:7–8 LSB)

Here is a time marker. The following occurs prior to what was just said.

“But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name’s sake. “It will result in an opportunity for your testimony. (Luke 21:12–13 LSB)

“The gospel must first be preached to all the nations. (Mark 13:10 NAS95)

The following verse again takes a break from the chronology and is a general statement.

“And when they lead you away, delivering you up, do not worry beforehand about what you are to say, but say whatever is given to you in that hour; for it is not you who speak, but it is the Holy Spirit. (Mark 13:11 LSB)

“At that time many will fall away and will betray one another and hate one another. (Matt. 24:10 NAS95)

“Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. (Mark 13:12 NAS95)

“Many false prophets will arise and will mislead many. (Matt. 24:11 NAS95)

“Because lawlessness is increased, most people’s love will grow cold. (Matt. 24:12 NAS95)

“You will be hated by all because of My name, but the one who endures to the end, he will be saved. (Mark 13:13 NAS95)

The following is a somewhat separate statement again. The indicator as to the time frame is “when you see Jerusalem surrounded by armies”. That puts this set of verses into the time frame of the destruction of Jerusalem by Titus in 70 AD. Note that verses 23 and 24 describe what happened and especially noteworthy is that Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. This is frequently referred to as the “Church age”, but Scripture calls it the “time of the Gentiles”. The following passage in Luke, therefore, cannot refer to the end times.

“But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. “Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; because these are days of vengeance, so that all things which are written will be fulfilled. (Luke 21:20–22 NAS95)

“Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be

[trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.](#) (Luke 21:23–24 NAS95)

We now come to another event to look at and determine its time frame. This section is set after the gospel has been preached to all nations. This places it towards the end or after the time of the Gentiles. Frequently, the previous passage in Luke is confused with the following one that is recorded in Matthew and Mark. The text makes a distinction in the time that each applies to. Luke's marker is that Jerusalem is surrounded by armies, (Titus in 70 AD), Matthew and Mark put this in the context of "the end" and the marker is the "abomination of desolation" in the temple. These are therefore two different events that Jesus talked about and should not be confused. Another indicator that these are different events, is that in the Matthew and Mark accounts, it refers to a "a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will". This cannot refer to the destruction of Jerusalem by Titus in 70 AD, even though it was a horrific time, since that type of tribulation has occurred previously and the end times will see a greater tribulation. It is also at this time that Jesus returns and gathers the elect, which again does not fit for 70 AD. The great signs and wonders that Jesus talks about have not happened either.

["This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.](#) (Matt. 24:14 NAS95)

"Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains. "Whoever is on the housetop must not go down to get the things out that are in his house. "Whoever is in the field must not turn back to get his cloak. "But woe to those who are pregnant and to those who are nursing babies in those days! "But pray that your flight will not be in the winter, or on a Sabbath. "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short. (Matt. 24:15–22 NAS95)

"Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him. "For false christs and false prophets will arise and will show great signs and wonders, so as to deceive, if possible, even the elect. "Behold, I have told you in advance. "Therefore, if they say to you, 'Behold, He is in the wilderness,' do not go out, or, 'Behold, He is in the inner rooms,' do not believe them. "For just as the lightning comes from the east and appears even to the west, so will the coming of the Son of Man be. (Matt. 24:23–27 LSB)

"But as for you, see! I have told you everything in advance. (Mark 13:23 LSB)

“But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. “And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. (Matt. 24:29–30 LSB)

“And there will be signs in sun and moon and stars, and on the earth anguish among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. (Luke 21:25–26 LSB)

“And then He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven. (Mark 13:27 LSB)

“But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.” (Luke 21:28 LSB)

After this, Jesus tells the parable of the fig tree.

Now learn this lesson from the fig tree: As soon as its branches become tender and sprout leaves, you know that summer is near. So also, when you see all these things, you will know that He is near, right at the door. Truly I tell you, this generation will not pass away until all these things have happened. Heaven and earth will pass away, but My words will never pass away. (Matt. 24:32–35 BEREAN)

Jesus goes on to warn them to keep watch and be faithful. Note the parallel with Noah. All will be swept away.

No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so will it be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark. And they were oblivious, until the flood came and swept them all away. So will it be at the coming of the Son of Man. (Matt. 24:36–39 BEREAN)

But watch yourselves, or your hearts will be weighed down by dissipation, drunkenness, and the worries of life—and that day will spring upon you suddenly like a snare. For it will come upon all who dwell on the face of all the earth. So keep watch at all times, and pray that you may have the strength to escape all that is about to happen and to stand before the Son of Man.” (Luke 21:34–36 BEREAN)

Therefore keep watch, because you do not know the day on which your Lord will come. But understand this: If the homeowner had known in which watch of the night the thief was coming, he would have kept watch and would not have let his house be broken into. For this reason, you also must be ready, because the Son of Man will come at an hour you do not expect. Who then is the faithful and wise servant, whom the master has put in charge of his household, to give the others their food at the proper time? Blessed is that servant whose master finds him doing so when he returns. Truly I tell you, he will put him in charge of all his possessions. (Matt. 24:42–47 BEREAN)

Jesus reinforces this with the parable of the ten virgins. The whole point being to prepare and be ready.

But while they were on their way to buy it, the bridegroom arrived. Those who were ready went in with him to the wedding banquet, and the door was shut. (Matt. 25:10 BEREAN)

“Be on the alert then, for you do not know the day nor the hour. (Matt. 25:13 NAS95)

Jesus then tells of the parable of the talents. The point of this one is to be faithful in doing the task that is assigned to each one. The one that was not faithful is rejected.

His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ (Matt. 25:21 ESV)

And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’ (Matt. 25:30 ESV)

Jesus then proceeds to talk about the final judgement by comparing people to sheep and goats.

When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate the people one from another, as a shepherd separates the sheep from the goats. (Matt. 25:31–32 BEREAN)

Then the King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me something to eat, I was thirsty and you gave Me something to drink, I was a stranger and you took Me in, I was naked and you clothed Me, I was sick and you looked after Me, I was in prison and you visited Me.’ (Matt. 25:34–36 BEREAN)

Then He will say to those on His left, ‘Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels. (Matt. 25:41 BEREAN)

And they will go away into eternal punishment, but the righteous into eternal life.”
(Matt. 25:46 BEREAN)

Thessalonians

Paul addresses the issue of the return of Jesus. There are a few points that again will allow us to put some markers in place.

Now we ask you, brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken in your mind or be alarmed whether by a spirit or a word or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for it has not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the sanctuary of God, exhibiting himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he will be revealed. For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. And then that lawless one will be revealed—whom the Lord Jesus WILL SLAY WITH THE BREATH OF HIS MOUTH and bring to an end by the appearance of His coming— whose coming is in accord with the working of Satan, with all power and signs and false wonders, and with all the deception of unrighteousness for those who perish, because they did not receive the love of the truth so as to be saved. (2 Th. 2:1–10 LSB)

The markers are:

- The apostasy comes first.
- The “man of lawlessness” (this would seem to refer to the beast in Revelation) comes and exalts himself above every “so-called” god.
- He takes his seat in the sanctuary.
- He will be slain by Jesus.

The take-ways from this are:

- There has to be some kind of great apostasy that is different in magnitude from anything that we have seen in history. Apostasy means falling away or rebelling. **apostasía.** Based on apostátēs (politically a “rebel,” religiously an “apostate”), this term signifies the state (not the act) of apostasy. Paul is accused of apostasy against the law in Acts 21:21. Eschatological apostasy is the issue in 2 Th. 2:3, either with or prior to the man of lawlessness. Resting on Jewish tradition, this

will be the decline of Christians into error and sin in the last days (cf. Mt. 24:11–12).⁶

ἀποστασία (*apostasia*). n. **rebellion, apostasy, abandonment.** *Refers to rebelling or abandoning a former authority.*

The Greek word *apostasia* is the source of the English word “apostasy.” It is used only twice in the NT. Acts 21:21 reports a rumor that Paul is teaching Jews to abandon (*apostasia*) the teachings of Moses. Second Thessalonians 2:3 foretells a great “falling away” or “rebellion” (*apostasia*) from the Christian faith before the day of Christ.⁷

Jesus talks about this in Matthew as He talks about the end times and quite likely refers to the same event.

“And at that time many will fall away and will betray one another and hate one another.” (Matt. 24:10 LSB)

- Even though many leaders have exalted themselves above all gods, this must be different from that.
- In terms of timing, this one is really important. He has to take his seat in the sanctuary of God. This can only take place once the third temple is built. This places it in the future. Since he is going to be slain by Jesus on His return, the timing is at the very end of the age. This puts it squarely into the last years of the tribulation just prior to the return of Jesus and answers the concern of the believers regarding the second coming of Jesus.

Putting in the markers (the corners of the puzzle)

It is time to start putting in some events as markers to eliminate those views that cannot be true. This is like starting with the corner pieces of a puzzle. There are only a few and then only the right pieces will fit. So, let’s start with the corner and edge pieces.

Daniel places the arrival of Jesus at the proper time. In light of this, any views that put the abomination of desolation prior to Jesus cannot be true. Other items from Daniel’s prophecy also do not fit with the historical account at the time of the Maccabees.

The text of Daniel makes it clear that there is a time period between the 69th week and the 70th week. Daniel has a Jewish context and the 70th week is set in a Jewish context with a temple

⁶ Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, *Theological Dictionary of the New Testament, Abridged in One Volume* (Grand Rapids, MI: W.B. Eerdmans, 1985), 89.

⁷ Michael R. Jones, “Apostasy,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

where there will be sacrifices and offerings. This necessarily then puts the 70th week into the future after the 3rd temple is built.

Luke states that there is a “time of the Gentiles” after the destruction of the temple in 70 AD. So, we must conclude that we are presently in this “time of the Gentiles” since the 3rd temple has not been built and it is primarily the Gentile Christians that are currently present in the world. Considering that Israel is once again a nation, the stage appears to be set for the end of the “time of the Gentiles” and for the focus to return to Israel. Likely, the next significant event would be either the rebuilding of the temple in Jerusalem or the start of the removing of the seals by Jesus. This is in addition to the Church becoming apostate.

One item from Revelation gives us another marker at the opening of the 6th seal.

saying, “Do not harm the earth or the sea or the trees until we have sealed the slaves of our God on their foreheads.”

And I heard the number of those having been sealed, 144,000 sealed from every tribe of the sons of Israel: (Rev. 7:3–4 LSB)

The slaves (or servants in other translations) of God are to be sealed. Their total number of 144,000 is stated and they are all from the tribes of Israel. This must necessarily mean that the Gentile believers have been taken up in the rapture by this point (or have all become apostate). If the Gentile believers had not been taken up, they would be here at this point. If they were here, were they not marked or counted? The angel said that the servants of God were to be sealed, and that the total number was 144,000, so no other believers could be present at that point. All of the events after the sixth seal must be post “times of the Gentiles”. Therefore, looking for the “mark of the beast”, the identity of the “666”, “the” “antichrist”, “the” false prophet (yes, there were, and will be many false prophets) or the “revived Roman empire” is futile and really does not apply to our present age.

The Seven Year Tribulation

We have already established that the 70th week of Daniel is in the future and that it is a seven-year period. Most charts that you see will have the tribulation period spanning from the beginning of the seven seals to the second coming of Christ. Is this the correct view though according to the text? Let’s look at Daniel’s text again.

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. (Dan. 9:24 NAS95)

The seventy weeks apply to the Jewish people, not to Gentiles.

Now, looking at the book of Revelation, we have two 3 ½ year periods. The first begins with the arrival of the two witnesses at the end of the 6th trumpet. The second 3 ½ year period starts with the killing of the two witnesses and the beast being given authority to act for 3 ½ years. From the time of the opening of the seals to the arrival of the two witnesses, the judgements are on all of the earth. It is not until the arrival of the two witnesses, that the focus shifts back to Israel. In light of this, it is likely that the seven-year tribulation period proper does not start until the arrival of the two witnesses. That is not to discount the judgements nor their intensity from the start of the opening of the seals. This also provides for the time of the seal and trumpet judgements prior to the two 3 ½ year events that are listed.

The apostasy that is referenced in 2nd Thessalonians 2:3 is a little harder to place, so this is a bit of speculation here. The apostasy has to be prior to, or associated with, the man of lawlessness, so it has to be no later than the middle of the Tribulation. Considering the severity of the judgements of the seals and trumpets, I would be inclined to think that it was prior to the opening of the first seal, so that going into the time of the judgements of the end, there would be very few Christians. More on this shortly.

The First Signs of the End of the Age

While many people focus on the “antichrist”, “mark of the beast”, the “666”, the false prophet or what the identity of the identity of the nation (i.e., the revived Roman empire or Babylon) is, there is much that will happen prior to that. Other than the 144,000 Israelites that are sealed at the opening of the sixth seal, no believers from the present age will be around for all those events. We really need to focus on the present time period to the time of the rapture. So, what are the first signs that will appear?

The first sign would likely be the re-establishing of the Jewish nation. This really is a prerequisite for much that follows. You cannot have the 70th week until you have the Jewish nation re-established and the 3rd temple built. The establishment of the Jewish state happened in 1948.

The second could be that the Gospel has been proclaimed throughout all nations, or virtually all nations.

The third is the one that we should really focus on. As just mentioned, the “apostacy” has to come first. Apostacy refers to the falling away from and or rebelling. Is this apostacy the world or the Church or the man of lawlessness? In conjunction with this, Jesus said:

[“And at that time many will fall away and will betray one another and hate one another.”](#)
(Matt. 24:10 LSB)

John MacArthur believes that it refers to the man of lawlessness.⁸ It is somewhat interesting to look at his argument. He first establishes that “apostacy” means:

*Thus, the word marks a deliberate defection from a formerly held religious position.*⁹

He then goes on to identify the apostacy with the man of lawlessness.

The apostle identified the apostasy by naming the key character connected with it: the man of lawlessness. Understanding who that key person is, is a prerequisite to identifying the apostasy event. Anomia (lawlessness) literally means “without law”¹⁰

*he will drop all pretense and the previously hidden wickedness of his character will be fully disclosed. God and the Lord Jesus will not have appeared as his enemies until the time he is revealed.*¹¹

Antichrist will lead the world astray into destruction (Rev. 13:5–8). After initially posing as the friend of religion (cf. Rev. 17:13), Antichrist will suddenly reveal his true nature when he commits blasphemy against God and opposes and exalts himself above every so-called god or object of worship¹²

Since apostacy is a “deliberate defection from a formerly held religious position” then how do you apply this to the “man lawlessness”, since it is unlikely that he ever held to the true position of accepting God? Since this “man of lawlessness” seems to be identified with the beast in Revelation, and this beast was empowered by Satan, it seems unlikely that he held a godly view at any time. Thus, the only option for this view is to suggest that he was deceptive and made himself out to be godly, but does that really fit with the definition of apostasy? In this view, the apostasy would really have to apply to those who are deceived by the man of lawlessness and desert the faith. He was given power to make war with the saints and overcome them in Rev 13:7. In this larger passage, it does not seem to say that the believers were deceived as the saints are called to persevere in this persecution. The ones that were deceived are those that dwell on the earth. This seems to refer more to the unbelievers than those that believed. Rev 13:13-14.

William Macdonald in the Believers Bible Commentary puts it after the rapture.

⁸John MacArthur, *1–2 Thessalonians*, The MacArthur New Testament Commentary. Accordance electronic ed. (Chicago: Moody Press, 2002), 272.

⁹John MacArthur, *1–2 Thessalonians*, The MacArthur New Testament Commentary. Accordance electronic ed. (Chicago: Moody Press, 2002), 272.

¹⁰John MacArthur, *1–2 Thessalonians*, The MacArthur New Testament Commentary. Accordance electronic ed. (Chicago: Moody Press, 2002), 272.

¹¹John MacArthur, *1–2 Thessalonians*, The MacArthur New Testament Commentary. Accordance electronic ed. (Chicago: Moody Press, 2002), 273.

¹²John MacArthur, *1–2 Thessalonians*, The MacArthur New Testament Commentary. Accordance electronic ed. (Chicago: Moody Press, 2002), 274.

Now the apostle explains why they could not be in that Day. Certain events must take place first. After the Rapture, these events will begin to happen.

First of all there will be the falling away, or the apostasy. What does this mean? We can only surmise that it refers to a wholesale abandonment of Christianity, a positive rejection of the Christian faith.¹³

He is likely right in that it is a wholesale abandonment of Christianity, but does it fit after the rapture? After the rapture, there will only be the 144,000 Israelites and then the 2 witnesses. I would suspect that those that come to Christ in that time period will likely be quite committed Christians as they are going through the judgments of God and have turned to God during those circumstances.

Michael Martin in the New American Commentary series makes the following observations:

The temporal relationship between the rebellion and the man of lawlessness is not certain.¹⁴

Paul's comments here are simply not detailed enough to make a certain determination on this point.¹⁵

Neither did Paul elaborate on the nature of "the rebellion" (apostasia), which therefore must already have been a well-defined concept for the Thessalonians. Apostasia indicates an act of abandoning or moving away from a position formerly held.¹⁶

Religiously it means to desert one's faith.¹⁷

Thus it seems likely that the apostasy Paul had in mind expanded on Jewish apocalyptic expectations and envisioned a dramatic and climactic falling away from the worship of the true God (by both Jews and some portion of the Christian church) as a part of the complex of events at the end of the age.¹⁸

Thomas Constable in the Bible Knowledge commentary states:

¹³William MacDonald, eds. *Believer's Bible Commentary*. Accordance electronic ed. (Thomas Nelson: Nashville, 2016), 2110.

¹⁴D. Michael Martin, *1, 2 Thessalonians*, ed. E. Ray Clendenen and David S. Dockery, vol. 33 of *The New American Commentary*. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1995), 232.

¹⁵D. Michael Martin, *1, 2 Thessalonians*, ed. E. Ray Clendenen and David S. Dockery, vol. 33 of *The New American Commentary*. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1995), 232.

¹⁶D. Michael Martin, *1, 2 Thessalonians*, ed. E. Ray Clendenen and David S. Dockery, vol. 33 of *The New American Commentary*. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1995), 232.

¹⁷D. Michael Martin, *1, 2 Thessalonians*, ed. E. Ray Clendenen and David S. Dockery, vol. 33 of *The New American Commentary*. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1995), 233.

¹⁸D. Michael Martin, *1, 2 Thessalonians*, ed. E. Ray Clendenen and David S. Dockery, vol. 33 of *The New American Commentary*. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1995), 234.

One major event is the rebellion (lit., “the falling away,” ἡ ἀποστασία, from whence comes the English word “apostasy”). This is a revolt, a departure, an abandoning of a position once held. This rebellion, which will take place within the professing church, will be a departure from the truth that God has revealed in His Word. True, apostasy has characterized the church almost from its inception, but Paul referred to a specific distinguishable apostasy that will come in the future¹⁹

Knute Larson in the Holman Bible Commentary states:

Before that great day comes, Paul declared, the rebellion must occur. The word used here is apostasia, or apostasy. Before the day of the Lord, there will be a great denial, a deliberate turning away by those who profess to belong to Christ. It will be a rebellion. Having once allied themselves with Christ, they will abandon him. Within the recognized church there will come a time when people will forsake their faith. Throughout history there have been defections from the faith. But the apostasy about which he wrote to the Thessalonians would be of greater magnitude and would signal the coming of the end.²⁰

In “The coming Apostasy” Mark Hitchcock and Jeff Kinley state:

The definite article appears before the word “apostasy” signaling that this is not just any departure from the faith but one that is unique and that the readers apparently knew about. It is the apostasy. This final apostasy will entail a large-scale, widespread falling away on the part of those who profess to know God²¹

G. K. Beale in his commentary states:

Such a meaning is apparent because of the immediate context of false teaching (2:1–2, 9–12) and the clear allusions to Daniel’s prediction of an end-time opponent who will bring about a large-scale compromise of faith among God’s people. The apostasy will not occur primarily in the non-Christian world but rather within the covenant community, as is clear from four observations. (1) A “falling away” assumes some sort of prior turning to God. (2) This is consistent with the above-noted usage of apostasia in the Old Testament. (3) It is also consistent with the immediate context of deception within the church. (4) It is supported by the closest verbal parallel to this passage, namely, Martyrdom of Isaiah 2:4–5, where “the angel of iniquity” empowers evil Manasseh “in

¹⁹Thomas L. Constable, *2 Thessalonians* (The Bible Knowledge Commentary; ed. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1983), 2:718.

²⁰Knute Larson, *I & II Thessalonians, I & II Timothy, Titus, Philemon*, ed. Max Anders, vol. 9 of Holman New Testament Commentary. Accordance electronic ed. (Nashville: B & H Publishing Group, 2000), 105-106.

²¹Mark Hitchcock and Jeff Kinley, *The Coming Apostasy: Exposing the Sabotage of Christianity from within* (Carol Stream, IL: Tyndale, 2017), 30.

causing apostasy [apostasia], and in the lawlessness [anomia] that was disseminated in Jerusalem,” that is, among God’s people.²²

So, likely, we are looking for a general and widespread falling away from and rebelling against God by the Church that will be noticeably different from anything in the past. It is best though, not to be dogmatic about this point, as the main thrust of Paul was that it was prior to the second coming of Jesus.

Note also Paul’s statement to Timothy.

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by the hypocrisy of liars, who have been seared in their own conscience, ...(1 Tim. 4:1–2 LSB)

But know this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, without gentleness, without love for good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, but having denied its power. Keep away from such men as these. For among them are those who enter into households and take captive weak women weighed down with sins, being led on by various desires, always learning and never able to come to the full knowledge of the truth. Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, disqualified in regard to the faith. But they will not make further progress, for their folly will be obvious to all, just as theirs was also.

But you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra. What persecutions I endured, and out of them all the Lord rescued me! Indeed, all who desire to live godly in Christ Jesus will be persecuted.

But evil men and impostors will proceed from bad to worse, deceiving and being deceived. (2 Tim. 3:1–13 LSB)

Peter states the following:

knowing this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, “Where is the promise of His coming? For since the fathers fell asleep, all continues just as it was from the beginning of creation.” (2 Pet. 3:3–4 LSB)

²² G. K. Beale, *1–2 Thessalonians*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 2003), 203–204.

Jude also writes in a similar way. This type of thing was already happening in the early Church, but this apostasy of the end times will be much more widespread and engulf virtually the whole Church. So, what would that look like? What types of things should we be looking for? In the early Church there were apostles, teachers and other Church leaders that would speak against the false teachings and practices with authority and generally, the true doctrine was established. The end times would likely reflect a refusal to accept God's Word and truth by Church leaders, Seminaries, Bible Colleges and Christians in general. Jesus says that

“Many false prophets will arise and will deceive many. “And because lawlessness is multiplied, most people’s love will grow cold. (Matt. 24:11–12 LSB)

If there is any doubt that the religious leaders would become apostate, we just need to look back in history. Jeremiah talks about the prophet and priest being polluted. (Jer 23:11). Jesus addressed the false teachings and practices of the religious leaders of His day. The New Testament writers address false teachings and teachers and warn about future false teachers in the church. The early Church fathers wrote against heresies and the reformers confronted the false teachings of the Catholic Church. More information is in this [article](#).

As we look at these verses, we find some common themes. The first is false teaching. Here we find that:

- Many Church leaders, Seminaries, Bible Colleges and parishioners no longer hold that the Bible is the inspired, inerrant Holy Word of God. They generally do not accept the plain, obvious meaning of the text. While they may claim that they accept it they deny:
 - Genesis is an accurate, historical account of the supernatural creation by God in six literal, 24-hour days from nothing through His Word.
 - The flood of Noah's time was a worldwide flood.
 - The chronology established in Genesis means that the world is less than 8000 years old.
 - Israel was in Egypt for 430 years from approximately 1876 BC to 1446 BC.
 - God performed miracles in Egypt so that Pharaoh would let the Israelites go.
 - Israel went through the Red Sea on dry ground as water was on either side of them.
 - The miracles in the desert.
 - The conquest of Jericho in about 1406 BC.
 - The conquest of the land in the following years.
 - The reign of David and Solomon and the size and type of kingdom they governed.
 - Moses wrote the first five books of the Bible.
 - Various miracles throughout the Old Testament period.
 - The Virgin birth.
 - The death and resurrection of Jesus as the atoning sacrifice for sin.
 - The deity of Jesus.

- The Trinity.
- The miracles of the New Testament.
- A literal heaven for the believers and a literal hell where the unbelievers will be punished for eternity.
- They say you cannot understand the Old Testament unless you know other ancient near eastern literature and understand it.
- They state that the Israelite religion “evolved”.
- There are numerous other Scriptural truths that are denied or twisted.
- When you deny the accuracy and authority of the Scriptures, you make Jesus and the New Testament writers out to be deceived and lying. This takes away the Deity of Christ and makes them an “antichrist”.
- We also find that the Scriptures are not considered authoritative any more. The general thought is that people can interpret the Scriptures any way that they want, and everyone can have their own interpretation. The Reformation cry was “Scripture alone is authoritative”.

Paul says:

All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness, (2 Tim. 3:16 LSB)

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. (2 Tim. 2:15 LSB)

in all things show yourself to be a model of good works, with purity in doctrine, dignified, (Titus 2:7 LSB)

Peter says:

Know this first of all, that no prophecy of Scripture comes by one’s own interpretation. For no prophecy was ever made by the will of man, but men being moved by the Holy Spirit spoke from God. (2 Pet. 1:20–21 LSB)

- Another telling sign is the focus on self. While we can expect that the unbelieving portion of society would be focussed on self, an increasing number of those within the Church are also focussed on self.
- The Church and even the translations of the Bible are moving toward being politically correct. It is getting to be difficult to tell the difference between the Church and society in general.

Paul tells Timothy:

For the time will come when they will not endure sound doctrine, but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. (2 Tim. 4:3–4 LSB)

While Peter is speaking in a somewhat different context, the principle seems to apply. Judgement starts with the Church. So, we should likely expect a judgement from God on the Church at the time of the apostasy referenced in Thessalonians.

For it is time for judgment to begin with the house of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God? (1 Pet. 4:17 LSB)

Thankfully, we still have some Pastors, Churches, Seminaries, Bible Colleges and Believers that hold fast to the Word of God and proclaim it accurately and faithfully.

The focus of Jesus

We should look at what Jesus focused on, and what His commands were relating to future events and our life. If we look at Matthew's account, Matt 24:5-31 are the verses where He speaks about future events. Matt 24:32-51 and Matt 25:1-46 are the verses where He teaches them to be faithful, alert and ready. Those who are faithful will receive eternal life, those who are not will go to eternal punishment. We really need to keep Jesus' commands in mind and persevere in doing good to the end. Let's focus on doing what Jesus commanded us and persevere in doing good.

And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND." "This is the great and foremost commandment. "And the second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' "On these two commandments hang the whole Law and the Prophets." (Matt. 22:37-40 LSB)

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to keep all that I commanded you; and behold, I am with you always, even to the end of the age." (Matt. 28:18-20 LSB)

"But the one who endures to the end, he will be saved. (Matt. 24:13 LSB)

'He who has an ear, let him hear what the Spirit says to the Churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.' (Rev. 2:7 LSB)

... However, when the Son of Man comes, will He find faith on the earth?" (Luke 18:8 NAS95)

in all things show yourself to be a model of good works, with purity in doctrine, dignified, (Titus 2:7 LSB)

Will you and I be found faithful?

Appendix A

Notes regarding the composition of the Roman army under Titus

for the greatest part of the Roman garrison was raised out of Syria; and being thus related to the Syrian part, they were ready to assist it.²³

But as to Titus, he sailed over from Achaia to Alexandria, and that sooner than the winter season did usually permit; so he took with him those forces he was sent for, and marching with great expedition, he came suddenly to Ptolemais, (65) and there finding his father, together with the two legions, the fifth and tenth, which were the most eminent legions of all, he joined them to that fifteenth legion which was with his father: (66) eighteen cohorts followed these legions; there came also five cohorts from Cesarea, with one troop of horsemen, and five other troops of horsemen from Syria. (67) Now these ten cohorts had severally a thousand footmen, but the other thirteen cohorts had no more than six hundred footmen apiece, with a hundred and twenty horsemen. (68) There were also a considerable number of auxiliaries got together, that came from the kings Antiochus, and Agrippa, and Sohemus, each of them contributing one thousand footmen that were archers, and a thousand horsemen. Malchus also, the king of Arabia, sent a thousand horsemen, besides five thousand footmen, the greatest part of whom were archers; (69) so that the whole army, including the auxiliaries sent by the kings, as well horsemen as footmen, when all were united together, amounted to sixty thousand, besides the servants, who, as they followed in vast numbers, so because they had been trained up in war with the rest, ought not to be distinguished from the fighting men; for as they were in their masters' service in times of peace; so did they undergo the like dangers with them in times of war, insomuch that they were inferior to none, either in skill or in strength, only they were subject to their masters.²⁴

Upon the whole he sent this man to take upon him the command of the armies that were in Syria; but this not without great encomiums and flattering compellations, such as necessity required, and such as might mollify him into complaisance. (8) So Vespasian sent his son Titus from Achaia, where he had been with Nero, to Alexandria, to bring back with him from thence the fifth and tenth legions, while he himself, when he had passed over the Hellespont, came by land into Syria, where he gathered together, the

²³ Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987), 615.

²⁴ Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987), 642.

Roman forces, with a considerable number of auxiliaries from the kings in that neighborhood.²⁵

At the beginning of this same year Titus Caesar, who had been selected by his father to complete the subjugation of Judea, and who had already won distinction as a soldier while both were still private citizens, began to enjoy greater power and reputation, for provinces and armies now vied with one another in enthusiasm for him. Moreover, in his own conduct, wishing to be thought greater than his fortune, he always showed himself dignified and energetic in the field; by his affable address he called forth devotion, and he often mingled with the common soldiers both at work or on the march without impairing his position as general. He found awaiting him in Judea three legions, Vespasian's old troops, the Fifth, the Tenth, and the Fifteenth. He reinforced these with the Twelfth from Syria and with some soldiers from the Twenty-second and the Third which he brought from Alexandria; these troops were accompanied by twenty cohorts of allied infantry, eight squadrons of cavalry, as well as by the princes Agrippa and Sohaemus, the auxiliaries sent by King Antiochus, and by a strong contingent of Arabs, who hated the Jews with all that hatred that is common among neighbours; there were besides many Romans who had been prompted to leave the capital and Italy by the hope that each entertained of securing the prince's favour while he was yet free from engagements. With these forces Titus entered the enemy's land: his troops advanced in strict order, he reconnoitred at every step and was always ready for battle; not far from Jerusalem he pitched camp.²⁶

²⁵ Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987), 639.

²⁶ Tacitus, *Tacitus: The Histories and The Annals: English Translation*, ed. G. P. Goold, trans. Clifford H. Moore and John Jackson, vol. 2, The Loeb Classical Library (London; Cambridge, MA: William Heinemann Ltd; Harvard University Press, 1925–1937), 175–177.

Appendix B (chart of Revelation events)

