

Chapters 1 and 2 of this book have already been shared on Author's Den (chapter 1 is attached to this book's official page; chapter 2 is in my "Stories" section, with the title of: "The Passing of First Heaven and First Earth"). This book is available in both Kindle Ebook and Paperback at Amazon.com. Please visit our official Ministry Website for more information: [www.SeekingTheGospel.com](http://www SeekingTheGospel.com)

THE SURPRISING DISMISSAL OF WATER BAPTISM AND THE COMMUNION:
THE NATURALISTIC WORLD THAT HAD COME TO AN END;
CARNAL ORDINANCES, PART 2.

EXPLANATORY NOTES WILL FOLLOW THIS CHAPTER, AFTERWARDS

Chapter 3
The Transitional, Overlapping Period

As I've said before, Jesus, in a symbolic manner, actually nailed all the Ordinances (ritualistic practices of the flesh) of the Old Testament onto His cross (**Colossians 2:14**), showing us that they all had come to a close . . . *But, did that include water baptism and the communion?* That is, the two main Ordinances of the New Testament Church . . . Again, water baptism (and, even, the communion) were established BEFORE the New Testament had even begun. That is, if we understand that the New Testament had actually started *after* Jesus had died on the cross (**Hebrews 9:17**). One can certainly argue, however, that it was only because Jesus was establishing them as New Testament Ordinances before He died on the cross; but, still, we have to contend with the fact that Paul, not too long afterwards, actually stopped baptizing people with natural water (*and, was even thankful that he did!*); and, then, as we'll see very soon, he actually gave a time-limit to the use of the communion; which time-limit, as we will see, didn't even reach past AD 70 . . . Yes, what I am ultimately saying here is that *ALL* Ordinances, which are performed outwardly with the flesh, were completely done away with by AD 70 (falling along with that Old Jerusalem Temple – *of which Temple was designed to house outward, fleshly rituals*), and leaving all the Ordinances, *now*, as to being done *spiritually*, rather than naturally...

1 Corinthians 11:2 (*Paul speaking*)

Now I praise you, brethren, that ye remember me in all things, **and keep the ordinances, as I delivered them to you.**

That is, *spiritually* (which can now be performed "inwardly") rather than *naturally* (of that which has to be performed "outwardly," and with the natural body); for, we should compare this thought to Moses' Old Testament assignment:

Exodus 18:20 (*God speaking with Moses*)

And thou shalt teach them **ordinances AND laws** [not just the Old Law itself, but also the rituals that went along with it], and shalt shew them the way wherein they must walk, and the work that they must do.

As I've just got through saying, all the Ordinances, *even if folks were still doing them up until AD 70 – which they were* – finally fell with the Temple in that same year, as it literally toppled to the ground by the armies of Rome who had besieged it and the city of Jerusalem, beginning just a couple of years prior, in about AD 66. Indeed, they besieged Jerusalem until the Temple itself had come crashing down to the ground – in which act God had said to the entire world that He no longer dwells in Temples made with man's hands – of which Stephen spoke on, and of which Jesus actually prophesied about:

Acts 7:48a (*also, see Acts 17:24*)

Howbeit the most High dwelleth not in temples made with hands...

Matthew 24:1-2

And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the **buildings** of the temple [but, NOT the courtyard, nor the surrounding walls; but, just the buildings]. And Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.**

The Wars Of The Jews, AD 75, by Flavius Josephus, Book 7, chapter 8:7 (www.sacred-texts.com/jud/josephus/war-7.htm): "...Where is this city [Jerusalem] that was believed to have God himself inhabiting therein? It is now demolished to the very foundations, and hath nothing but that monument of it preserved, I mean the camp of those that hath destroyed it, which still dwells upon its ruins [i.e. the Western or Wailing Wall which still stands today]; some unfortunate old men also lie upon the ashes of the temple, and a few women are there preserved alive by the enemy, for our bitter shame and reproach. Now who is there that revolves these things in his mind, and yet is able to bear the sight of the sun, though he might live out of danger? Who is there so much his country's enemy, or so unmanly, and so desirous of living, as not to repent that he is still alive? And I cannot but wish that we had all died before we had seen that holy city demolished by the hands of our enemies, or **the foundations of our holy temple dug up after so profane a manner.**"

All of which, again, came to pass by AD 70, when the walls of that Temple literally and actually came tumbling down. So, not only did all the Ordinances cease – of which Daniel spoke of...

Daniel 9:26-27^{*17} (*Please see this **very** important Explanatory Note concerning these two verses*)

And after threescore and two weeks shall Messiah be cut off [Jesus dying on the cross], but not for himself [it was for the sins of the people]: and the people of the prince that shall come shall destroy the city [Jerusalem] and the sanctuary [the Temple; i.e. Caesar Nero sending his Roman Army to destroy them in approximately AD 66]; and the end thereof *shall be* with a flood [again, the flooding of the Roman army pouring into the city of Jerusalem; for, waters, metaphorically at times, represent people – see, for instance, **Revelation 17:15; Isaiah 17:12-13a; and 57:20**], and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week [Daniel's 70th week]: and in the midst of the week **he shall cause the sacrifice and**

the oblation to cease [i.e. ALL the Ordinances will come to an end when the Temple falls], and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate [again, please see an important *Explanatory Note*^{*17} concerning details about these two verses].

...but, so did, too, *all* the Ordinances that were established during the Old Testament times – of which we are particularly speaking of during the course of this book; all of which, once more, were done away with by His dying on the cross, being established by a second witness: the tearing down of the Temple, the house where fleshly, outward Ordinances were established and performed for so many years.

If all of what I say be true, then this should help us to understand why the apostles in Jerusalem were still baptizing people in water; for, they, as Jesus had pointed out, were to sit on twelve thrones and judge the twelve tribes of Israel (**Matthew 19:28** and **Luke 22:30**); meaning specifically, that they were to pick-up where Jesus had left off (**Matthew 15:24**), and actually close-out that Old Testament era (**John 4:35**); because, and as it is written, Peter and his friends were apostles to the Jews (the circumcised); but Paul, having a different commission, was an apostle to the Gentiles (the uncircumcised – see **Galatians 2:7-8**). It wasn't, therefore, necessary for the apostles in Jerusalem to know the truth about water baptism, for its demise had nothing to do with their own time and dispensation – no more than we could say that the Tabernacle in the Wilderness was wrong for Moses to build, or that the Temple was wrong for Solomon to build, *etc.* Because, God advances in time and dispensations; but, just because it was good for people in certain time eras to do things commissioned by God, it doesn't mean that we should keep doing all of them forever simply because God was in it at one time, and had blessed it . . . *What am I trying to say here?* . . . I'm asking that since God was heavily into the Tabernacle in the Wilderness, do we need to rebuild one today for ourselves? Because God was into animal sacrifices at one time, should we begin sacrificing animals again today? In other words, just because God was ordaining and justifying things in the Old Testament World (or, even, and as we are specifically speaking of in this chapter, during that *Overlapping/Transitional Period*), does that mean that we're supposed to do them forever? Just because it was good to do natural, ritualistic things in the Old Testament, then should we try and justify them for ourselves today? *Or, does God advance, and move on to greater things?*

Hebrews 9:11

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. [13-14] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from **dead works** to serve the living God? [23-24] *It was* therefore necessary that the **patterns** of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the **figures** of the true; but into heaven itself, now to appear in the presence of God for us. [10:1] For the law having a **shadow** of good things to come, *and*

not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

This is no different with the water baptism and communion practices today. Again, I contend that they *were* commissioned by God, but that they both were commissioned during the Old Testament – even though it was near the *end* of the Old Testament, just prior to Jesus’ death on the cross, and prior to the *Day of Pentecost*. Therefore, and in conclusion, we should rather say that these two *supposed* “New Testament” rituals were commissioned for that *Transitional, Overlapping Period* of the Jerusalem apostles – having absolutely nothing to do with either Paul’s commission, the Gentile converts, or even for any Christian (*whether Jew or Gentile*) post AD 70. So, the date of AD 70, just after the Temple fell, had completed the closing-out period of ALL Old Testament things – *even the dispensation and ministry of the Jerusalem apostles*.

Jesus Himself had declared that by the time the Roman army would advance upon Jerusalem (again, which concluded in AD 70), all things written would actually be fulfilled . . . For effect, let’s see this one more time:

Luke 21:20-22 (*Jesus speaking*)

And when ye shall see Jerusalem compassed with armies [of Rome; which besieging, again, ended in AD 70], then know that the desolation [pagan symbols of Rome] thereof is nigh. Then let them which are in Judaea flee to the mountains [i.e. into Perea called Pella, as we saw Eusebius speak on in the last *Explanatory Note*; and, of which town I will explore again very soon]; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that **ALL things which are written may be fulfilled**.

But, what does that even mean, *all things written would be fulfilled*? Does that mean “*all*” of the Bible is now over with? Nope! First of all, it did concern all of what was written concerning the coming, ultimate judgement against Israel; but, too, it also meant anything that smacks of the natural – *especially the Carnal Ordinances* – would be at an utter end; and, Ordinances, which actually remain for folks after AD 70, would only be observed and practiced *spiritually*, inside of us, as opposed to that which is done in the natural, on the outside of us. That is, all those practices (*including water baptism and the communion*) that merely represented things of the spiritual; but, now have to be performed on the inside of us rather than on the outside. For, let’s face it, the Kingdom of God itself isn’t natural anymore either, nor even found at a natural location. For, if it were natural, then the natural practices would still stand:

Luke 17:20c-21 (*Jesus speaking*)

...The kingdom of God cometh not with observation [cannot be physically seen]: Neither shall they say, Lo here! or, lo there! [it’s not at a physical, geological location] for, behold, the kingdom of God is within you.

It’s inside of us! *¹⁸ So, again, Ordinances have to be observed and practiced within, too . . . Even if the apostles were commissioned to close-out the naturalistic era, then I contend that they had done so by AD 70; for, by that time, all but one apostle had died in

martyrdom (*or, maybe one or two had at least lived until about 75^{*19}*), and that was the apostle John – whom Jesus plainly said would still be alive by the time *He came back^{*20}* . . . Let's see this play out:

John 21:18-24

Verily, verily, I [Jesus] say unto thee [Peter], When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God [which came to pass in the late 60's AD, prior to AD 70]. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following [i.e. John the apostle, the writer of the Gospel, three epistles, and the Revelation]; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him [seeing John] saith to Jesus, Lord, and what *shall* this man *do*? [i.e. how will John die?] Jesus saith unto him, **If I will that he tarry till I come**, what *is that* to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple which testifieth of these things, and wrote these things [i.e. it's John himself who wrote these things down]: and we know that his testimony is true.

Is the apostle John still living with us today? History tells us that he had actually died in and around AD 100; so, he was definitely alive in AD 70 to see what had become of Jerusalem (of its destruction) – possibly the only one still left alive to do so – and, indeed, a lot of Israel got demolished, too, during that terrible war – which, again, was meticulously written down in book form by Flavius Josephus in AD 75; of whom I'll continue to quote within the pages of this book . . . What this shows us, actually, is that the final days of the Old Testament were two-fold, in that we can see Jesus' coming in both the spiritual aspect and in the natural . . . *What do I mean?* . . . As I've already made mention of, I truly believe that Jesus came back (Spiritually speaking) through the Holy Ghost on the *Day of Pentecost (John 14:18 – which I will clarify better in an upcoming chapter)*; but, I can also see a natural coming of Jesus through the armies of Rome, too (coming in judgment), during a terrible three and a half year siege on Jerusalem that had ended with the destruction of that city and of the Temple by AD 70 – the complete closing-out of the Old Testament Period, and the final launching of the New Testament Period, starting the *World Without End^{*21}* (which World, definitely, is on the inside of us rather than anything we can understand or see naturally – *please see this Explanatory Note^{*21} for details concerning this World Without End; of which topic, like many others that I have started herein, I will paint a more detailed picture of in later chapters*). With Jesus' words to Peter (in our verses in the Gospel of John), He meant that John would tarry until He came back in judgement against Israel through the armies of Rome: the *Wars of the Jews* that Josephus gives us an eyewitness account of in AD 75.

I see the Old Testament slowly drawing to a close with the time and dispensation of the apostles from Jerusalem (lasting a whole biblical generation of about 40 years; that is, from approximately AD 30 [from the *Day of Pentecost*], until AD 70 [with the tearing down of the natural Temple]); for, with this Temple falling, I can see the complete

coming-in of the New Testament World, in its fullness; though it actually begun (but, not in its fullness of time) in AD 30 with the *Day of Pentecost*. It then lasted, I say (that is, the transitioning from the Old to the New), until AD 70 with the falling of that Temple.

Hebrews 8:13

In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away*²² [please see this important *Explanatory Note*].

But, just after the *Day of Pentecost* (not too long afterwards), Paul began his ministry (the beginnings of seeing things on a deeper, more spiritual level – **1st Corinthians 2:10-14**), of he having a totally different commission than the other apostles. But, no, he didn't contradict the other apostles, nor proved them to be in the wrong by his different kind of ministry. Again, Peter and the rest were closing their era whilst Paul was beginning a new one – two totally different missions. I have come to call that 40-year gap (that biblical generation) – as I've already said – the *Overlapping Period*, or the *Transitional Period*. For, it really did take that long to close-out one and to completely begin the other; for, just as it was in the wandering in the wilderness, that we see in the books of Moses (a forty-year period, too), that old generation had to completely die-out before the promised land could ever be reached. And, so it was during the Early Church Period, too; for, and as I'll actually go-over in a future book project (called: "*Moses, Joshua, Caleb, Paul, and John: From a Dry Wilderness, to a Living Promised Land*"), I can see a huge "*type and shadow*" in the comparing of the Early Church 40-year period with the 40-year wandering in the wilderness in Moses' books – that new *World Without End* being the new, spiritual Promised Land.

Explanatory Notes for Chapter 3 *The Transitional, Overlapping Period*

***17. Daniel 9:26-27...** Most of my life I've only heard futuristic interpretations for these verses (well, at least for verse 27, and the last week of Daniel's seventy: "And he shall confirm the covenant with many for one week..."). And, when I say "futuristic," I am certainly meaning for our *own* upcoming future. Though I'd agree that Daniel's last week *is* futuristic, I'm just not seeing them for *our* future, but for Daniel's future – as I'm fixing to explain how and why. When it comes to this mysterious last week, much interpretation has prevailed, but none have been satisfactory for myself except that its, once again, fulfillment was fulfilled in our *past* – even though still in Daniel's future. Fulfilled, that is, during the 1st century AD. And, the reason for this is because his words are just too obvious – despite the elaborate theories that have been forwarded which hold absolutely no stability because Daniel's obvious words are just too stark to be ignored, and that many have tried to make sense of a future, for ourselves, that hasn't even come to pass yet. However, not as much debate has been thrown back and forth prior to this last week of the seventy, because many agree that the 69th week ended with either Jesus' earthen ministry beginning, or at His crucifixion ... Right on the very first line of verse 26, Daniel says what cannot be ignored – *Messiah shall be cut off*; an obvious picture of Jesus dying

on the cross. Then, it's added that He'll die not for Himself, and we should understand this to mean that it's for the sins of God's people. So, here, and without having to get into elaborate theories, we should know when this took place. Though, and I know for certain, that that's not really the problem. What the biggest problem is – is in saying that there's a ghastly expanse of time in between the 69th week and the 70th week – *thousands of years of separation!* But, in all actuality, Daniel's continued words should really stop anybody from doing that, and everybody should really see that Daniel's 69th and 70th weeks are only separated by a space of about 40 years – *give or take a year or two!** That is, at least, from the time that Messiah is cut off until the beginning of the 70th week. *How?* Our clue to the answer may not be as tough to figure out as one may think – especially if we can but figure out whom this prince is who would come and destroy the city and the sanctuary; and, too, of knowing how long such a war had actually lasted. Well, the clue to that, in Daniel's own words, is just as painfully obvious as to whom that prince was. I see all this explaining the “*Wars of the Jews*,” which was written down by the 1st century Jewish author/historian/eyewitness Flavius Josephus in AD 75. *How do I know this?* Because of what had happened right in the “*midst*” of that war, of what Daniel also tells us of: “In the midst [middle] of the [7th] week he shall cause the sacrifice and the oblation to cease.” And, how could that happen? Well, and just as Daniel had said prior to this: “The prince that shall come shall destroy the city [Jerusalem] and the sanctuary [the Temple].” An extremely obvious picture of Caesar Nero sending his Roman Army, in AD 66, to begin destroying Israel and the Temple in Jerusalem. A war that, ironically, *had lasted approximately seven years altogether* – the exact amount of time that this last week is supposed to take place. And, the mere fact that the Roman army had both stormed the city of Jerusalem and the sanctuary in AD 70 (*dead-set in the “middle” of that seven-year war*) can't just be a mere coincidence, either. The dates of which – as Wikipedia tells us of (*on its page, called “First Jewish-Roman War”*) – was from AD 66 to AD 73,** ended with the fall of the last stand of the Jews, on a tall hill/fortress called Masada . . . The very first clue that connects this war with Daniel's words is of when the Temple fell – again, in AD 70, right in the “middle” of this war; for, it had caused the daily sacrifice to cease. *Let's see it again:* “...in the midst of the week he shall cause the sacrifice and the oblation to cease” – verse 27. The Temple falling would certainly fulfill this. And, not only, but there's a good handful of scholars who agree with what the abomination of desolation was, that being the Roman-god emblems (standards) that were placed on-top of the destroyed, burned ashen-heap that used to be where the Temple had stood:

Adam Clarke's Commentary on the Bible: *The abomination of desolation, spoken of by Daniel – This abomination of desolation, [in] St. Luke, refers to the Roman army... Luke 21:20*

And when ye shall see Jerusalem compassed with armies [of Rome], then know that the desolation thereof is nigh.

Adam Clarke continued: *...and this abomination standing in the holy place is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them; and in reference to this very event they are understood by the rabbins [Jewish Rabbis]. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says, (War, b. vi. chap. 6), the Romans brought their ensigns [standards and emblems] into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman*

army is therefore fitly called the abomination, and the abomination which maketh desolate, as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem is called by St. Mark, in **Mark 13:14**, standing where it ought not, that is, as in the text here, the holy place; as not only the city, but a considerable compass of ground about it, was deemed holy, and consequently no profane persons should stand on it.

Albert Barnes Notes on the Bible: The abomination of desolation means the Roman army, and is so explained by **Luke 21:20**. The Roman army is further called the “abomination” on account of the images of the emperor, and the eagles, carried in front of the legions, and regarded by the Romans with divine honors.

Let’s see that verse again – but, also, with the adding-in of another:

Luke 21:20

And when ye shall see Jerusalem compassed with armies [of Rome, beginning in AD 66], then know that the desolation thereof is nigh. [22] For these be the days of vengeance, that all things which are written [in the Old Testament, and at least concerning this approaching war] may be fulfilled.

Again, a witness that the Old Testament/1st heaven had come to an absolute close . . . But, even so, how can this last event of the seventh week confirm the covenant with many? Or, that is, with God’s people? Well, that’s another simple matter – of which I’m particularly covering within this very book: it’s because with the fall of the Temple, it marked the end of the very last standing monument of the Old Testament covenant; and an end, as Daniel had also said, to the fleshly sacrifices and oblations (rituals) ceasing. That is, by tearing down the building of sacrifices (the famous Temple in Jerusalem) by the armies of Rome, it completely and totally closed that Old, First Heaven for eternity; and, in turn, confirming that the New Covenant was from then on standing tall upon its own . . . Again, as I explain in this book (and, of what I get into better detail of in the main pages herein), approximately AD 30 had marked the beginning of a *Transitional, Overlapping Period* (which officially ended by AD 70 – a 40-year period of a biblical generation, and just prior to the actual war ending in AD 73), of the introducing of a New way of living (spiritually), and of the slow taking away of naturalistic worship practices (the carnal ordinances), from people’s religious worship routines. Too, and as we’ll see coming up also, in another chapter herein, that even the apostles of Jerusalem were still doing animal sacrifices within that natural building (in the Temple – *after* Jesus’ ascension) – not fully understanding God on such matters as of yet; but, that Paul, being the first to get the wonderful revelation of the dismissal of such things (again, as I’ll cover in better detail coming up), he was the first to fully understand it all. Therefore, and once again, the Temple being overthrown, it was the absolute completion and taking-out of the Old Covenant to where the New Covenant could finally, and *solidly*, be forever established; a covenant, now, of only spiritual ordinances instead of only the natural . . . Again, stay tuned for my complete thoughts on all of this coming up very soon in this book.

****Everybody should really see that Daniel’s 69th and 70th weeks are only separated by a space of about 40 years – give or take a year or two!...***

Could this 40-year gap possibly have any connection to the silence in Heaven for the space of half an hour?

Revelation 8:1

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

(continued on next page...)

That is, a small gap of time between two absolutes; that is, of between the Old Testament days and the New Testament days; i.e. our *Transitional/Overlapping Period*. But, not only, but a time of suspense, building up to that terrible, notable Day of the Lord, of when that would finally ensue – a period that the writers of the New Testament were anticipating as a soon-to-come event; *of which “soon-to-come” event that I’ll certainly speak on more herein, and with the giving of proper scripture at the right time – so, please stay tuned for that ...* Some commentators also see this “silence in Heaven” as an anticipation of a much larger, horrific event, too:

Geneva Bible Translation Notes (Published in 1599; public domain): *The seventh seal is the next sign, a precise commandment for the execution of the most severe judgment of God on this wicked world, and being understood by the seal, all things in heaven are silent, and in horror through admiration, until the command to act is given by God to the ministers of his wrath.*

Albert Barnes’ Notes on the Bible: *This denotes a brief period. In a state, however, of anxious suspense, the moments would seem to move slowly; and to see the exact force of this, we are to reflect on the scenes represented – the successive opening of seals disclosing most important events – increasing in interest as each new one was opened; the course of events which seemed to be leading to the consummation of all things, arrested after the opening of the sixth seal; and now the last in the series to be opened, disclosing what the affairs of the world would be at the consummation of all things.*

This question, concerning the half hour of silence, is one that should be revisited after this entire book/subject is finished, and after I’ve presented my full case; for, as I’ll show herein, I see it, again, as that short space of 40 years, in between the two absolutes of the Old and New Testaments, near the end of which the fullness of time would be revealed by the marching of an enemy army up to the gates of Jerusalem as a final judgment and punishment against the evil remnant of Israel.

Eusebius (AD 260-340) – Church History, 3:5:3 (public domain. For instance, newadvent.org/fathers/250103.htm; etc.): *“But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men.”*

Now, and despite what one may think, I’m really not so much at odds against a lot of theories concerning these “weeks” of Daniel, only the positioning of some of its information. For instance, I agree with the time table of one week (7 days) as to equaling, prophetically, to seven years (as I’ve already made known); therefore, the prior 69 weeks will equal to 483 years. That is, if we can find somewhat of a starting point (of 483 years earlier than when the 69th week is supposed to end – usually, as some say, at the baptism of Jesus by John; or, etc.), then we can see when to begin (as others say with the decree given to Ezra by Artaxerxes I in 458/7 BC; or, etc.). These theories are given at Wikipedia, in the form of some common Christian beliefs:

https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks: *There is a longstanding tradition within Christianity of reading Daniel 9 as a messianic prophecy fulfilled in Jesus Christ. The various christological readings that have been proposed share a number of features in common: Either the “anointed prince”*

in verse 25a or the "anointed one" in verse 26a (or both) are understood to be references to Christ, who is also sometimes thought to be the "most holy" that is anointed in verse 24 (so the Peshitta and the Vulgate). Some of the early church fathers also saw another reference to Christ in the "prince who is to come" (verse 26b), but this figure is more often identified with either the Antichrist or one of the Roman officials that oversaw the destruction of Jerusalem in 70 (e.g. Titus or Vespasian). The seven and sixty-two-week "weeks" are most frequently understood for the purpose of Christological interpretation as consecutive, making up a period of 69 weeks (483 years) beginning with the decree given to Ezra by Artaxerxes I in 458/7 BC (the terminus a quo) and terminating with the baptism of Jesus. The reference to an anointed one being "cut off" in verse 26a is identified with the crucifixion of Jesus and has traditionally been thought to mark the midpoint of the seventieth week..."

*And, etc. ... Certainly, there are variations of these beliefs, though most of them end the 69th week with Jesus' earthen ministry – either at the beginning of it (as so says Wikipedia above), or even with His death at the cross; or etc. But, for this present book, and for this present study, that part doesn't currently concern us (of what precisely had either happened at the beginning or the ending of those 69 weeks – *though I do believe that they are all somewhat accurate to Daniel's prophecy, as in being within the confines of the proper time* – and, also, I had already given my own take on those weeks at the beginning of this current *Explanatory Note*); for, herein, what I'm really trying to do is to paint a stark picture of that 70th week, of when that last seven years took place. A time, of which, as most scholars also believe, that are separated by a certain space of time; that is, the end of the 69th week and the beginning of the 70th week has a separation of time. But as to that space of time, most give a ghastly expanse of about 2,000 years! This, certainly, is where I mostly differ. For, and as I've said, *in my own estimation*, that 70th week fits best with some events of the 1st century AD – in the middle of which (indeed, right in the middle of a seven-year war with Rome) the oblation/sacrifice did actually cease when Jerusalem's Temple came crashing down in destruction. In turn, making that space of silence to have only been 40 years out of that total sum of 490 years (that is, 70 weeks at 7 years per week in calculations). Therefore, that forty years, within those 490 years, could almost seem like a mere half an hour of silence in God's timetable of events ... However, and even so, we're still pretty early in this book (*just hitting the 3rd chapter*), and there's still much to talk about concerning the 1st century AD before this picture, that I'm currently trying to form, becomes much clearer. So, we're certainly not done with this topic!*

*****From AD 66 to AD 73...***

The actual year of Masada's destruction (*the last standing resistance against Roman forces*) is actually up for debate – *and, it is being debated!* For, some actually say that Masada fell in 74, not 73 – or, leaving others to say that it fell *in between* 73 and 74 ... According to Duncan B. Campbell, a former professor of the University of Glasgow, that war actually ended in April of 74, when the Roman forces finally breached the walls, and had found all the besieged to have committed suicide to avoid Roman capture; thus, ending the war – of which we can read such words from at least two of his works called: *"Capturing a desert fortress: Flavius Silva and the siege of Masada"* (2010), and *"Dating the Siege of Masada"* (1988) – see: <https://glasgow.academia.edu/DBCampbell>; though this dating is briefly mentioned in his *"Capturing a desert fortress,"* it's actually discussed with better detail in his *"Dating the Siege of Masada."* However, and even as meticulous as he is in fact checking, it's still based, as I could see, on whether a certain man, or men,

are or were the same that Josephus spoke about in his account of that affair – leaving absolute precision of an end dating, once again, up for debate ... But, and even if April of AD 74 is the correct ending date (*and, I'm not particularly saying herein that it's not*), that still does not negate the close proximity of Daniel's seventieth week coinciding with this approximate seven-year war ... Also, there's a very interesting article over at <https://www.livius.org/articles/concept/roman-jewish-wars/roman-jewish-wars-5/>, which deals with Josephus' somewhat confusing dating system that he used in his telling of both the Jewish War's beginning, and of the fall of Masada (which Josephus gives us the best accounts for in his book "*The Wars of the Jews*" – *by far the most used history book of those events used by scholars!*). In this article, the author tells us that, even though Josephus offers us a consistent chronology of the Jewish War's events, he uses, confusingly, the "Macedonian" names for the months, but does not say what he's actually meaning. It's the Macedonian calendar which can be corroborated with the calendar of Tyre or Antioch, using Macedonian names for the Julian months of the Roman calendar; and he uses the Babylonian-Judaeian lunar calendar, too. And, not only, but the article continues with other confusing issues by Josephus which are hard for modern historians to sift through with utter confidence. And, lastly, and even though the article's author seems to agree with Masada falling in 74, it ends on a note of warning:

*"Flavius Josephus does not mention the year in which Masada fell. Most scholars have assumed 73, but archaeologists have discovered coins of that year on top of the rock [i.e. on top of that fortress]. 74 is, therefore, much more plausible, **although 73 cannot be ruled out.**"*

With that being said, how can we be precise with the dates and years of that siege? That is, how precise is it to say that it either had lasted seven *exact* years, or right at and around seven to eight years? Or, even, *approximately* seven to eight years, give or take a month or three? All such extreme detailed calculations, therefore, and at the end of the day, are only splitting hairs! So, I say, that in trying to find out "exact" calculations for the *Wars of the Jews* of the 1st century AD is really not necessary to still be satisfied with a study like this; which, if this Jewish war cannot be found in Daniel's writings (as to being fought during that seven-year period – *i.e. Daniel's seventieth week*), then we'll simply have another extraordinary coincidence on our hands. For, not only is an approximate seven-year span calculated for this war in history (AD 66 to AD 73/74), but that same war is actually, *in this author's opinion*, spoken on by Daniel in those very verses:

Daniel 9:26-27 (*a summary*)

And after threescore and two weeks shall Messiah [Jesus] be cut off [dying on the cross], but not for himself [but, for the sins of others]: and the people [the army] of the prince [of Caesar] that shall come [to Jerusalem] shall destroy the city and the sanctuary [i.e. the Temple] ... And he shall confirm the covenant [the absolute launching of the New Testament] with many for one week [within a seven year period]: and in the midst of the [70th] week he [God] shall cause the sacrifice and the oblation to cease [because of the fall of that Temple]...

How can this not be speaking of 1st century events? The subject of Daniel's words, we must know, did not change from verses 26 to 27 – they both dealt with the same events of the 1st century AD – not changing events or subjects from the end of the 69th week (*which spoke, again, of Jesus' ministry and death at the cross*), to the beginning of the 70th week (*which spoke of Caesar sending troops to besiege Jerusalem*) to something totally different, and with what should take place 2,000 years+ later – *having absolutely nothing*

to do with what had already been spoken on in verse 26. Can such a long period of time really make sense with either of these verses? I, personally, cannot see any justification for such a hypothesis.

18. *It's inside of us... Herein, I will only stick to one aspect of the teaching of God's Kingdom – of which one may want to call the “spiritual” side of it ... Again, to go ahead and speak of the “future” Kingdom, and with the justice that needs to be done with it (*that is, to get into extreme detail*), would take up just too much room ... In fact, the last three books that I have published on Christian Theology (*Two Commentaries on both the Gospel of John and the Epistle of Romans, and my book: “Satan, the Devil, and Hell”*) had swollen to the size of near 600 pages of text apiece! And, I simply do not want to weary my audience with too much text at a given time. Therefore, I had to convince myself, herein, to simply stay with the current subject as much as possible (*on the endings of the carnal ordinances*), and to leave both the subject of the future Kingdom of God, and also of Jesus' second advent/return, for another time, another subject, other books ... I certainly apologize for that last minute decision, but it's all for the best, and for the sake of having a normal sized-book this time. And, I will try and publish those latter thoughts (*along with many other subjects that are lingering on the waiting list for me to complete!*) just as soon as I possibly can ... In the meantime, you will definitely see me come close to those subjects anyway, within the following pages, but they will immediately be followed-up by a reminder of what I have just said in this current *Explanatory Note* – and even, perhaps, with a detour back to this *Note*.

19. *Or, maybe one or two had at least lived until about 75... For a very detailed read on the lives of the apostles (of events which had happened to them *after* the book of Acts, that is), look no further than William Steuart McBirnie's “*The Search for the Twelve Apostles*” (Tyndale House Publishers 1973).

20. *He came back... In accordance to the theme of one of my last *Explanatory Notes*, on my explanations of why I won't be getting into the deeper subjects of both the literal Kingdom of God (*being set-up here on earth in our future*) and the second advent/coming of Jesus (*literally to set-up that aforementioned Kingdom in the future*), I contend here, also, that I will only be covering the ‘spiritual’ side of Jesus' return, and of His Kingdom being setup inside of us, rather than being literally on this earth and in our future. However, I will say that, and as I plod along with my text, I believe that I can prove, *biblically and historically*, that there's not only a spiritual realization of that Kingdom being setup inside of us – hence, our already quoted scriptures from **Luke 17:20c-21** – but, too, of Jesus' “spiritual” second-coming advent inside of folks (*being, really, the very same as His coming Kingdom inside of us*), which began on the *Day of Pentecost* – of He coming back *through the Comforter*, the Holy Ghost, into the hearts of His people. Of which topic, also, I will speak more on in the following chapters herein. But know, also, that I see *another kind* of coming of Jesus in the first century AD – and, that's through the armies of Rome in judgement against rebellious Israel (of which war has already been presented herein, of what had demolished Jerusalem and the Temple by AD 70). This, I believe I can also prove starting with what is about to be quoted from **John 21:18-24** – which I'm about to quote in the main part of the book...

***21. World Without End...** The term, World Without End, carries a bit of mystery about it. For, the verses (*and, I find only two with the phraseology*) are a bit mysterious themselves; but are obviously speaking of the same thing:

Isaiah 45:17

But Israel shall be saved in the LORD with an **everlasting salvation** [eternal life]: ye shall not be ashamed nor confounded **world without end**.

Ephesians 3:21

Unto him *be* glory in the church by Christ Jesus throughout all ages, **world without end**. Amen.

Unto many readers, this phrase simply means that the planet itself will become a *World Without End* – perhaps with having this Revelation passage in mind:

Revelation 21:1a

And I saw a new heaven and a NEW EARTH...

Which can paint a wonderful, futuristic picture for the anticipating saint ... To me, however, this is simply a grave reminder that deep study of the scriptures is very much in order! For, if you are going to simply “wing-it” with the scriptures (in other words, in trying to read this very much “alive” text with your own carnal understandings; or, and much rather, with your “street-smarts” that you picked up on your journey through this current world), then you will find yourself only more confused than when you had first begun reading the Bible. I’m sorry, folks, but God expects us to actually study His Written Word (**2nd Timothy 2:15**). And, sometimes that means a word-for-word study! ... Again, this phrase is just such a reminder of the task that should be up ahead for us, because the phrase does not mean exactly what it looks like. In fact, this is a very old phrase in English which isn’t really in much use anymore, and it has nothing specifically to do with this planet that we live on. Quite frankly, it only means “*of the age of the ages*,” denoting, simply, eternal life itself. In fact, in the 1828 Webster’s Dictionary, and in the entry for the word “world,” we see that, (*and, besides its obvious meanings in association with this planet*), that, in meaning #21, it reminds us that it’s also associated with a phrase (“*World Without End*”), meaning time itself ... Then, on Wikipedia:

https://en.wikipedia.org/wiki/World_Without_End: *World Without End may refer to: "Unto the ages of ages", a biblical phrase sometimes translated as "world without end" in English books of prayer.*

Wikipedia then directs the reader to this next webpage for further research: https://en.wikipedia.org/wiki/Unto_the_ages_of_ages; of which page shows us that the original Greek phrase can actually be found in other parts of the Bible, too – not just the two that the King James Panel had decided to translate as “*World Without End*.” Not only, but on another webpage (<https://sharperiron.org/article/world-without-end>), the author had decided to dig even deeper into the history of this English phrase, coming out with some very interesting results ... When we read the definitions to the original Hebrew and Greek words, we see nothing about a literal “world” or “planet,” because, again, it only denotes time itself ... For the Hebrew, we see three inserted words for the phrase, but only one in the Greek (i.e. the same word is repeated by the apostle Paul for the original phrase: “*age of ages*”); but, of course, it’s translated as *World Without End* in the King James Version ... Not only, but, technically, there’s another Greek word in front of that phrase which also denotes time (*genea*), being translated as “ages” in the KJV: “...throughout all AGES, world without end.” Even though, in the Literal Version (by J.P.

Green, Sr. – in his *Interlinear Bible*, 1976, Hendrickson Publishers), that other word is translated as *generation*: “...to all the generations of the age of the ages.”

Genea (ghen-eh-ah'), G1074, Strong's Greek Dictionary: *A generation; by implication an age (the period or the persons): - age, generation, nation, time.*

But, again, and for the actual phrase of *World Without End* (and, though they are very long definitions), I will only give the basics here, allowing the reader to read Strong's for themselves if they want to dig further:

HEBREW:

'Ad (ad), H5704, Strong's Hebrew Dictionary: *Used as a preposition, adverb or conjugation; space ... or time ... or degree ... as long ... till, until, when, while, yet.*

'Ôlâm 'ôlâm (O-lawm', o-lawm'), H5769, Strong's Hebrew Dictionary: *Properly concealed, that is, the vanishing point; generally time out of mind (past or future), that is, (practically) eternity; always, ancient (time), continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end) [i.e. beginning of time].*

'Ad (ad – similar to H5704, but different), H5703, Strong's Hebrew Dictionary: *Properly a (peremptory) terminus, that is, (by implication) duration, in the sense of perpetuity (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.*

GREEK:

Aiōn (ahee-ohn'), G165, Strong's Greek Dictionary: *Properly an age; by extension perpetuity (also past); by implication the world; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end).*

In a couple of my other published books in this *Teaching Series*, I had explained this phrase (*World Without End*) with connecting it to the different time dispensations during the Bible; such as the Antediluvian “world” of Adam; the post-flood “world” of Noah; the faith “world” of Abraham; the king “world” of David, etc. This is because, for one, our Greek word for *World Without End* (*Aion – “age of ages”*) happens to allow such to be true, when it says (as we see in its meaning just above): “...*by implication the world; specifically (Jewish) a Messianic period (present or future)*,” for, to me, this can represent different time dispensations in which God works with man all throughout this temporal time-line that we have with Him on this planet. This, in turn, allows us to see an approaching, endless, dispensation that the New Testament writers had wrote about – especially Paul, here in Ephesians; of which thought I will make much clearer as we plod along, and when I will paint a plain picture that I am seeing, actually, two different meanings for this one phrase of “*World Without End*,” in that, for one, that it denotes, as I’ve said, a dispensation that is endless (*much unlike the other dispensations in the Bible that did have their limitations*), and two, that the phrase also denotes the Inward-Man himself – our own, personal *World Without End* ... Now, and as far as linking that phrase to a biblical endless dispensation, I will explore that thought later on in this book; but for now, I’d like to speak on the Inward-Man; for, to us, this is a much more personal experience; and, it tells us that we, ourselves, can become eternal. This is certainly because of another word that’s involved in our study of Paul’s verse in Ephesians, and that’s the word “*church*.”

Church/Ekklesia (ek-klay-see'-ah), G1577, Strong's Greek Dictionary: *A calling out, that is, (concretely) a popular meeting, especially a religious congregation*

(Jewish synagogue, or Christian community of members on earth or saints in heaven or both): - assembly, church.

But, if so, then how does that denote the Inward-Man? Well, it's when we realize that we, ourselves, can become that church, but individually. For, and in comparison to a literal Temple (a literal building), Paul tells us that we ourselves become a Temple independently – especially when Paul also tells us, elsewhere (in **Philippians 2:12**), that we are to work out our own salvation, alone, with fear and trembling, as opposed to simply being a “group” of people. Though, certainly, that does not mean that we are to step away from others, and to become an island all to ourselves! Even though an individual, we still work with others too, in helping them in their quests; it's just that we are also, personally, building a Temple within our own selves – an actual “body” – that we'll live in for eternity. Again, our own personal *World Without End*.

1 Corinthians 6:19a

What? know ye not that your [own, personal] body **is the temple** of the Holy Ghost *which is in you*...

This is why I have individualized this “church” as the Inward-Man – which is that body in Paul's reference in 1st Corinthians, and not our old, outer bodies, which will only rot in the grave for eternity. *A thought that I will visit again later on.*

2 Corinthians 5:1

For we know that if our earthly house of *this* tabernacle [our Old, Outer Man] were dissolved, we have a [new] **building** of God [a new Inner-Man], an house not made with [natural, carnal] hands, [and is] **eternal** in the heavens.

***22. That which decayeth and waxeth old is ready to vanish away...** In this very scripture, we can see the middle ground in between the two absolutes of both the Old and New Testaments. That is, Paul's words were written down during the days of that *Transitional/Overlapping Period* dispensation of the apostles; for, with those words, we can clearly see that the Old Testament, at that time, wasn't YET over and done with: “...is *ready to vanish away*.” But, it was about to stop. Therefore, and whilst any remnant of that Old Covenant still stood, the fullness of the New Testament wasn't yet realized ... As I've already made known, whilst that Temple still existed, and whilst animal sacrifices and ordinances were still being performed within that old building, the New Testament was but in its baby-stage of existence, and that it wasn't yet in its fullest strength. But, with the tearing down of the Temple, the absolute closing of the Old Testament had commenced, as well as the absolute ruling of the New began.

END OF CHAPTER 3