Daniel Chapter 9

Daniel’s Prayer, Gabriel’s Visit & Seventy-Sevens of Years:
The “Backbone” of End-Time Prophecy

The events of this chapter occur in the first year of Darius (538-539 BC). In this chapter we have Daniel’s confessional PRAYER and his request of the LORD to fulfill His purpose towards the Holy City Jerusalem and His people – the Jews. The archangel Gabriel [who was introduced to Daniel in the 3rd year of Belshazzar, 551-550 BC] is dispatched to give Daniel another prophetic message that will answer his prayer and give him wisdom and insight into God’s plans for Israel’s future. Contained at the end of this chapter is the amazing prophecy of the “seventy-times-seven” years which forms the backdrop and serves as the “backbone” of all End Time PROPHECY. It is interesting to note that Daniel also has a great vision in the 1st year of Belshazzar’s reign. It has been said that this chapter would make the ‘Top 10 List’ for both PRAYER {vv. 1-21} and PROPHECY {vv. 22-27}.

vv. 1,2 ➢ DANIEL UNDERSTANDS JEREMIAH’S PROPHECY

[1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.”]

The 1st year of Darius’ reign would have been 538-539 BC and as it says was over the old Babylonian empire (the Chaldeans). He is here called the “son of Ahasuerus” of the Medes who where geographically located in what is now northern Iran. Figure 9-1 below shows the relationship between Darius the Mede and the Persians. Cyrus II (the Great) was Darius’ nephew.

![Figure 9-1. Chart Showing Darius the Mede’s Relationship To Cyrus the Great (Cyrus II) and the Reason Why the Mede and Persian Empires Were Combined](image)

It is quite probable that the events recorded in this chapter happened in the same year as those in chapter 6 although it is not certain whether before or after Daniel was in the lion’s den.
Note that the Jews had scripture available to them in the form of scrolls (i.e., the books\(^1\)). Daniel was reading a scroll from Jeremiah who was a prophet God chose to leave back in Jerusalem after the 1\(^{st}\) Babylonian invasion in 605 BC. This was the same one that took Daniel and his three companions to Babylon. Since these Jews were about 13 to 20 years of age at the time of the 1\(^{st}\) captivity and since it is about 68 years later, Daniel was probably in his early to mid-80’s. It is probable that his three companions, Hananiah (Shadrach), Mishael (Meshach) and Azariah (Abed-Nego) had already passed away.

[“I, Daniel, understood by the books…”] Like Daniel, those who place their trust in God’s Word, especially the living Word in flesh – Jesus Christ, will never be disappointed. We also, like the Bereans in Acts 17:11, are to ‘received the word with all readiness’ and ‘searched the Scriptures daily to find out whether these things were so’. See also 2 Timothy 3:14-17.

The portion of the Jeremiah scrolls that Daniel was reading is found in Jeremiah 29:4-14 {see also Jeremiah 25:11-14}. Daniel could have understood the reason from what the Jewish historian had to say in 2 Chronicles 36:14-21. Daniel knew that God can be trusted to fulfill His Word and this fills him with confident expectation and inspires him to pray.

What portion of God’s Word have you been reading lately? What have you understood “by the books” of God’s Word recently? What wonderful promise or truth have you discovered from God’s Word? Have you been letting God’s Word speak to you through the Holy Spirit? It could be that this passage is telling you to begin to do so if you have not. Remember that:

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof\(^2\), for correction, for instruction [training & education] in righteousness, that the man of God may be complete [fitted, doing what he is designed to do], thoroughly equipped [furnished] for every good work. -- 2 Timothy 3:16-17.*

The idea here is that by studying God’s Word a Christian becomes trained and educated in the way of righteousness through the processes of (1) instruction, (2) conviction and (3) corrective action. The thought in this passage is that by allowing the Word of God to instruct, convict and correct a believer’s life becomes for God a useful product and a practical piece of equipment that is perfectly furnished, lacking nothing. We are told:

*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. – Ephesians 2:10.*

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\(^1\) books [5612 cephur (say’-fer) or (feminine) ciphrah (sil-raw’) (Psalms 56:8,9)] properly, writing (the art or a document); by implication, a book, a bill, written evidence, a letter, a register or a scroll. We get our English word “cipher” from this word. From [5608 caphar (saw-far’)] a primitive root; properly, to score with a mark as a tally or record, i.e. celebrate.

\(^2\) reproof [5688 elegmos (el-eng-mos’)] Only time this Greek word is used in the New Testament. *Conviction (of a sinner), punishment, refutation of error, reproof.* {This Greek word was not included in the original Strong’s Dictionary but is found in other Greek lexicons. Alphabetically it belongs between Strong’s number 1648 and 1649}.
Daniel begins his confessional prayer: “We have done wickedly”

[3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. 4 And I prayed to the LORD my God, and made confession, and said, “O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, 5 we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. 6 Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.”]

Daniel has been praying towards Jerusalem three times a day {Daniel 6:10}. He now sets his face towards the Lord God. Why? Because of Daniel, who is old in years, knows that God has scheduled for the captivity to be over soon. He is anxious to see his people, the Jews, restored to their homeland and Jerusalem rebuilt. The prophetic time-clock is ticking down to this becoming a reality.

The Lord-God: “ADONAI-ELOHIM” (“Master-Creator/Sustainer”) is approached via a humble and worshipful spirit. He seeks favor with the Lord-God through prayer and fasting clothed in sackcloth and ashes. Remember that Jesus added fasting to prayer in extremely difficult circumstances in the context of demonic power {Matthew 17:14-21; Mark 9:17,18, 25-29}. In the next chapter, we will find out that spiritual warfare is continuously occurring between Heaven and earth, God’s kingdom and man’s kingdom. Paul tells us that Satan is the “god of this age [eon]” and the “prince of the power of the air”. Fasting is a practice that more Christians need to exercise.

The addition of fasting to prayer because of Satanic temptation is also seen as important in marital relationships, especially in regards to practicing sexual abstinence while married {see 1 Corinthians 7:2-5}.

Note the use of the names for God that Daniel employs as part of his prayer and the characteristics attributed God:

Lord God = Adonai Elohiym meaning “Master Creator”.

LORD my God = Jehovah [Yahweh] my Elohiym meaning the “Self-Existent One my Creator”.

These names speak of a relationship based on ownership {master}, provision {maker} permanence {eternal God}.

Daniel’s prayer is one of praising God for His glory and confession of sin, his own and that of all the other Jews. Note what we learn from this prayer about the Lord-God:

- He is great – powerful and magnified in glory
- He is awesome – dreadful if provoked/worthy of reverence
- He keeps His promises with those who love Him
- He is merciful to those who love Him

And about the characteristics of sin:

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3 2 Corinthians 4:4.
4 Ephesians 2:2.
• Willful disobedience  (idolatry/covetousness)
• Failure to do good   (perversion/distortion)
• Wickedness      (to practice immorality)
• Rebellion        (witchcraft)
• Departure from God’s law and standards
• Refusal to listen to God’s Word.

The prophet Jeremiah, who lived in Jerusalem during this time, had this to say about the sinful state of the people⁵: {See also Jeremiah 19:1-13}

“For My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewn themselves cisterns—broken cisterns that can hold no water.”
– Jeremiah 2:13

“An astonishing and horrible thing has been committed in the land: The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so. But what will you do in the end?” – Jeremiah 5:30-31

“For the children of Judah have done evil in My sight”, says the LORD. “They have set their abominations in the house which is called by My name, to pollute it. And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart. Therefore behold, the days are coming”, says the LORD, “when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room”. – Jeremiah 7:30-32

In verse 24 we will see that God has ordained a time when He will ‘make an end of sins, make reconciliation for iniquity and bring in everlasting righteousness’.

Finally, we note then that a study of God’s word leads to prayer and prayer leads to the revealing of God’s word—prophetic understanding!

vv. 7,8 ➤ **SHAME BELONGS TO THOSE WHO FORSAKE THE LORD**

[7 “O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You. 8 O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You”.]  

Unfaithfulness leads to shame but the Lord remains righteous. There is no shadow of turning with God – He is the same yesterday, today and tomorrow. The irony is that God has given man freewill but in exercising it he is allowed to chose to forsake the LORD. This is always a losing proposition since God never ever ‘loses a case’.

Note that everyone shares in the guilt; meaning no one can claim innocence before God. “….all our righteousnesses are like filthy rags…” Isaiah 64:6 says. “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all” {Isaiah 53:6}. This is why Jesus had to come and die; He came to seek and save that which was lost.

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Even though Adam and Eve covered themselves with fig leaves, their shame and guilt remained – they still hid from God. Not until God shed blood and made coats of animal skins were Adam and Eve properly covered. And only by being clothed in the righteousness of Jesus Christ can this shame be covered as Jesus spoke to the church at Laodicea \(\text{[Revelation 3:14-18]}\). As the apostle Peter puts it in \textit{1 Peter 2:6}:

\[
\text{“...he who believes on Him will by no means be put to shame.”}
\]

The apostle John puts it this way:

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\text{If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. – \textit{1 John 1:8-10}}
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\textbf{vv. 9-13 ➢ \textsc{Israel has Reaped the Consequences of Transgressing the Law}}

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\text{[9 “To the Lord our God belong mercy and forgiveness, though we have rebelled against Him. 10 We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. 11 Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. 12 And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem. 13 As it is written in the Law of Moses, ‘all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth’.“]}
\]

\[
\text{[“To the Lord our God belong mercy and forgiveness, though we have rebelled against Him”]}
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The Lord God remains merciful and gracious despite our disobedience and rebellion against Him. This is truly “amazing Grace”! Jeremiah puts it best when he says,

\[
\text{This I recall to my mind, therefore I have hope. Through the LORD'S mercies we are not consumed, because His compassions fail not. They are new every morning; great is Your faithfulness. – \textit{Lamentations 3:21-23}}
\]

Daniel continues to praise the Lord God for His attributes of mercy and forgiveness in contrast to our rebellion and disobedience. And we have no excuse since God has made His voice plain through His Word and in the context of Daniel – the Law.

Daniel acknowledges that God was justified in bringing on the captivity of His people and the destruction of Jerusalem. It was a disaster in the sense that such a thing had never been done to the city. Jeremiah was an eyewitness to this and recorded it in \textit{Lamentations 4:4-22}.

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\text{[As it is written in the Law of Moses]} \quad \text{Daniel affirms his knowledge of God’s word, specifically \textit{Leviticus 26:14-46} and \textit{Deuteronomy 28:15-68}. God has always given people plenty of warning and time to change their sinful ways prior to judging them.}
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The really sad thing is that the \textit{people did not even pray to the LORD God}. And since \textit{prayer} and \textit{thanksgiving} usually go hand-in-hand, these people were unthankful ingrates. If the people would have prayed they might have turned from their sinful behavior and be blessed by coming to understand God’s truth.
[Daniel Chapter 9]

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vv. 14-16 ➤ **THE LORD IS RIGHTHEOUS & HE WILL JUDGE SIN & PUNISH DISOBEDIENCE**

[14 “Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice. 15 And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly! 16 O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.]

The LORD God is a RIGHTEOUS JUDGE therefore the disaster of the Captivity was brought upon His people, the Jews. The LORD is righteous in all the activities He is engaged in and had given the people plenty of time to repent – but they did not. What is interesting is that the name for God used here is JEHovah {Yahweh}, which is usually associated with God’s eternal nature and His redemptive power.

God sent the prophets such as Isaiah, Micah, Joel, Amos, and Hosea to the 10 northern tribes of Israel and Habakkuk, Jeremiah, Ezekiel to the 2 southern tribes of Israel to warn of impending judgement for sin – but the warnings were not heeded. {See for example Isaiah 1:1-7,16-23; Joel 2:12-17; Hosea 2:1-13; Amos 2:6-16; 4:6-11; Micah 2:1-4; Jeremiah 6:9-23; 11:21-23; Ezekiel 23:1-27}.

Note that the warnings were in the form of judgments first described in the context of the conditions leading to blessing and cursing under the Covenant of the Mosaic Law that the LORD made with Israel {refer to Leviticus 26:14-39; Deuteronomy 28:14-68 and compare also 1 Kings 8:31-40}.

All of these punishments were intended as loving discipline from a loving Father to bring His children back to Himself only the people did not return! It is important to note that the punishment of captivity was left for last of all {Leviticus 26:33 and Deut. 28:47,48}.

The point of this part of Daniel’s prayer is an acknowledgement that the history of God’s people had been one of continued stubbornness and rebellion. This persistent refusal had now become an accumulated national and personal guilt. Compare Jeremiah 32:20-24.

This is reminiscent of the seven letters to the churches in Asia Minor found in Revelation 2, 3. All seven times the message ends with the words, “He who has an ear let him hear what the Spirit says to the churches”. But are Christians listening? Because God is holy and just, judgment must first begin in the House of God – among His own people, the Church {see 1 Peter 4:17}! The apostle Paul warns the young pastor Timothy to be on guard that the Word of God is not perverted because the people no longer want to guide their lives by it.

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. — 2 Timothy 4:1-4.
Perhaps God has also been in the process of warning the United States in similar fashion because of its promotion of abortion, homosexuality, pornography, violence and greed. All of these are but symptoms of the crumbling foundation of God’s Word in our culture. If so, most of the nation appears to be oblivious to these warnings. Someone has written:

We have taller buildings, but shorter tempers;  
Wider freeways, but narrower viewpoints;  
We spend more, but have less;  
We buy more, but enjoy it less.  
We have therapeutic beds, but less sleep;  
We have bigger houses and smaller homes;  
We have fancier houses but more broken homes.  
More conveniences, but less time;  
We have bigger bank accounts, but smaller vision,  
We have more colleges, but less wisdom;  
We have more degrees, but less common sense;  
More knowledge, but less discernment;  
More experts, but more problems;  
More technology, but less hope;  
More medicine, but less health.

We have multiplied our possessions, but reduced our values.  
We talk too much, love too seldom, and lie too often.  
We've learned how to make a living, but not a life;  
We've added years to life, not life to years.  
We've planned more, but accomplished less.  
We've learned to rush, but not to wait;  
We have more entertainment, but less happiness;  
We have higher incomes, but lower morals;

It is a time when there is much in the show window but nothing in the stockroom.  
We've gained the world—but lost our souls!

Note how Daniel remembers the past awesome power of God working on behalf of His people. He recounts how the Lord God {Adonai-El ohiym; Master-Creator} glorified Himself and vindicated His people, the Jews, by miraculously bringing them out of Egypt with a Mighty Hand. In so doing He gained an awesome reputation among the people. It is Daniel’s desire to see this happen again.

It is interesting to note that in the Old Testament whenever God wanted the people to remember His power and goodness He tells them to look back to the Exodus from Egypt {e.g., Psalms 78; 105:23-45; 106:6-48; 135:1-13; Amos 2:10, 3:1; Jeremiah 32:20-22}. In the New Testament the reminder to Christians shifts to looking back upon the crucifixion and resurrection of Jesus Christ.

But the LORD God is also a MERCIFUL and GRACIOUS REDEEMER. Note that Daniel’s request for forgiveness also relates to God’s righteousness – the very quality that also causes God to judge sin!
It is important to note that Daniel prays that God will turn his anger (i.e., judgement) away from His city, JERUSALEM, and His holy mountain, ZION. Why? Because Jerusalem and the Jews have become a reproach to all the other people.

It is time for (a) God to glorify Himself once again, (b) vindicate the Jews by fulfilling His promise to them and (c) show the other nations that He is worthy to be worshipped as the only sovereign and trustworthy LORD!

[...because for our sins, and for the iniquities of our fathers...] Daniel confesses that not only was he and his generation guilty but previous generations were also guilty. This is a recurring theme throughout the scriptures. {e.g., Psalms 78:56,57; 106:6,7}.

Daniel is also aware that although the prophets of God brought warnings and pleas to His people He also gave them reason to hope in a future. See for example Amos 9:8-15; Hosea 2:14-16; Isaiah 2:1-4.

"Therefore, behold, I will allure her, will bring her into the wilderness, and speak comfort to her. I will give her vineyards from there, and the Valley of Achor as a door of hope; she shall sing there, as in the days of her youth, as in the day when she came up from the land of Egypt. And it shall be, in that day", says the LORD, “That you will call Me 'My Husband,' and no longer call Me 'My Master.'” -- Hosea 2:14-16

vv. 17-19  ➤ DANIEL ASKS GOD TO BE ATTENTIVE TO THE DESOLATIONS OF HIS PEOPLE AND JERUSALEM & TO POUR OUT HIS MERCY

[17 “Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate. 18 O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. 19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.”]

[“...city which is called by Your name...”] Twice in this passage Jerusalem is referred to as the “city called by Your name”. Jerusalem means “city of peace” and the LORD is the “prince of peace”. It is a very special city that God has chosen to call His own. One day the Lord Jesus Christ will return to that city to reign as the “King of kings and Lord of lords” {1 Timothy 6:14-16; Revelation 19:15,16}.

[“...because of our righteous deeds, but because of Your great mercies.”] Perhaps Daniel remembered Deuteronomy 30:1-10. See also Romans 5:6-11; Titus 3:1-8 and 1 John 1:8-10; 4:7-15.

God is ready to pour out His mercy to those who love Him and who want it. After Jonah was swallowed by the great fish part of his prayer reveals the tragedy of those who stubbornly refuse to give up their idolatry. They forfeit the mercy that God wants to give them!
“When my soul fainted within me, I remembered the LORD; and my prayer went up to You, into Your holy temple. Those who regard worthless idols forsake the Mercy that could be theirs.” – Jonah 2:7-8

Was Daniel’s prayer answered? Yes it was! See 2 Chronicles 36:22,23 and Ezra 1:1,2.

vv. 20-23 ➤ THE ARCHANGEL GABRIEL COMES TO GIVE DANIEL WISDOM IN UNDERSTANDING THE PROPHECY

[20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, 21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. 22 And he informed me, and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand. 23 “At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:

Gabriel [along with Michael the archangel who will be introduced in Daniel 10:13] appears to have special significance to the Jews and God’s plan for them. The writer of Hebrews describes angels as ‘ministering spirits sent forth to minister’ for the purpose of accomplishing God’s plans of salvation on earth {Hebrews 1:14}.

The angel Gabriel visits two other people in the Bible where he is referred to as “….an angel of the Lord”. Zacharias, the father of John the Baptist {Luke 1:11-19} and Mary, the mother of the child Jesus {Luke 1:26-38} both receive a visit from Gabriel.

[“…come forth to give you skill to understand.”] Gabriel is evidently a special class of angel referred to as an archangel, an angel who is above other angels. As such, he brings to Daniel a Word from God; in this case a wonderful prophecy. But not only that, more importantly this angel brings Daniel the insight and wisdom to understand it. The intent here is that Daniel will benefit or prosper knowing what the future holds for his people, the Jews and the Holy City, Jerusalem.

In the first two verses of this chapter we saw the importance of reading and studying God’s Word. It was to gain insight and get understanding so that a Christian can be instructed in righteousness and be furnished for every good work. Again we are reminded of the benefit in knowing God’s Word – it brings skill in understanding the issues of life.
vv. 24  ➤ THE SEVENTY-TIMES-SEVEN END TIME PROPHECY FOR THE JEWS

[24 “Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.”]

The word for “weeks” in this verse means a group of seven things—but what “things”. The clue is given in the beginning of this chapter at verse 2.

……in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

The group if seven things are years! Seventy-sevens or 490 years are the subject of this prophecy.

[“…are determined…”] The word used here for ‘determined’ occurs nowhere else in the Scriptures, this is the only place where this Hebrew word is used in the Bible. The word means “to mark out”, “cut-off” or “to divide out” in the sense of specifying and appointing. The point is that 490 years worth of prophecy are ‘carved out’ for the Jews and the Holy City, Jerusalem.

In regard to the use of grammar here, the singular verb {determined} with a plural noun {weeks}, the significance seems to be that the seventy-weeks are spoken of collectively, as denoting a period of time. The prophet, in the use of the singular verb, seems to have contemplated the time, not as separate weeks, or as particular portions, but as one period.

Seventy-sevens or 490 years were to be ‘cut-off’ or ‘carved out’ from the rest of history and set aside for definite purpose planned by God. At the end of this period of time the promised Messiah would come – the Most Holy would be anointed. This prophecy is designated or appointed to accomplish the great and important goals which are immediately specified in this verse.

Note that the messenger, Gabriel, tells Daniel not only the timing of the prophecy but who its objects are and what its purpose is. There are 2 objects and 7 purposes of this prophetic revelation.

The Objects:
- “…your people”.
- “…your Holy City”

Prophecies to Nation of Israel ≠ Prophecies to the Church

6 weeks [7620 shabuwa’ or shabua’ (shaw-boo'-ah); also (feminine) shebu’ ah (sheb-oo-aw’)] Literally, ‘sevened’, i.e. a week (specifically, a heptad of years). Comes from another Hebrew word for the ordinal number seven and is related to a completed thing = the Hebrew word for “to swear”. In other words, trusted testimony.
7 determined [2852 chathak (khw-thak’)] to divide, to determine; (Niphal) to be determined, to be decreed, to be settled, to be marked out. a primitive root; properly, to cut off, i.e. (figuratively) to decree.
Clearly, one of the two objects of this prophecy is Daniel’s people who are the Jews.

As for the other object, there is one and only one Holy City for Daniel, it is the one he has been praying towards three times a day it is – Jerusalem {see Daniel 6:10}. The city specified here is not Beirut, Cairo, Teheran, Baghdad, Paris, Berlin, Moscow, Madrid, Rome, Athens, Tokyo, Hong Kong, Beijing, London, Dublin, New York, Washington DC, Atlanta, Chicago, Denver, Houston, Dallas, San Diego, Los Angeles, San Francisco, Portland, Seattle, Toronto or any other city.

**THIS PROPHECY IS SPECIFICALLY THEN FOR THE JEWS AND JERUSALEM.**

The Seven Purposes:

- …to finish the transgression,
- …to make an end of sins,
- …to make reconciliation for iniquity,
- …to bring in everlasting righteousness,
- …to seal up vision,
- …to seal up prophecy,
- …and to anoint the Most Holy

*Transgression* or wickedness will be allowed to ‘play out’. *Sins*, willful disobedience to God’s desires and laws, will be ended. *Iniquity*, innate inability and powerlessness of man to naturally fulfill God’s desires and laws even when he desires to do so, will be ended. *Everlasting righteousness* will predominate. Both the *vision* {informational revelation} and *prophecy* {operational revelation} will be assured (sealed). Finally, the *Most Holy* {One} or Messiah will be *anointed*.

**THIS PROPHECY WILL CONSUMMATE GOD’S PURPOSE AND PLAN FOR THE JEWS AND JERUSALEM. IT WILL ULTIMATELY RESULT IN THE RESTORATION AND RESTITUTION OF GOD’S CREATION.**

**vv. 25-27 ➔ THE DETAILS OF THE PROPHECY ARE GIVEN**

[25 “Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. 26 “And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.” ]
[“Know therefore and understand...”] We will come to see how carefully this amazing prophecy forms the backdrop and the backbone of all end time prophecy. Upon this prophecy hang the ligaments, muscles, nerves, blood vessels and skin of the prophecies for Israel, the Gentiles and the world. An understanding of the prophecy given in vv. 24-27 is essential to correctly interpret the book of Revelation and all end-time revelation.

[“...from the going forth of the command to restore and build Jerusalem until Messiah the Prince] The starting point of this prophecy is the key to the correct understanding of this prophecy. The timing then is accurately fixed. The period of this prophecy is projected into the Times of the Gentiles so this command must fit into secular history.

"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled." – Luke 21:24

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. – Romans 11:25

The starting point of the prophecy must also be connected with the date of some decree (command) given regarding the restoration and rebuilding of Jerusalem.

There have been several suggestions for the starting point of such a decree:

2. The decree of Darius in 536 B.C. [Ezra 6:1-12]

The first two decrees had to do with the rebuilding of the Jewish Temple. The third decree had to do with rebuilding Jerusalem and by implication, the walls of Jerusalem.

Thus, the command to restore and rebuild Jerusalem is properly given by Nehemiah 2:1 as the 20th year of Artaxerxes in the month of Nisan (March-April) in 445 BC!

Now we just need to add the time – the appropriate weeks of years. But first we need to note that the number of days in a Jewish year is not the same as the Julian year that Gentiles use.

We will need to convert all the Jewish years into Julian years to apply to our calendar:

1 Jewish Year = 360 days
1 Julian Year = 365 days

Then to convert from Jewish to Julian years we get the conversion factor:

\[
\frac{360}{365} = 0.9863 \text{ Julian years/Jewish year}
\]

[“...shall be seven weeks and sixty-two weeks;”] This is 7 + 62 = 69 weeks of seven years each. This comes to a total of 69 \times 7 = 483 Jewish years. Thus, there will be 483 Jewish years between Nisan 445 BC and the coming of the Messiah, the Prince. Converting these into Julian years we have:

\[
7 \text{ "weeks"} = 49 \text{ years} \times 0.9863 \text{ Julian/Jewish year} = 48 \text{ Julian years}
\]

\[
62 \text{ "weeks"} = 434 \text{ years} \times 0.9863 \text{ Julian/Jewish year} = 428 \text{ Julian years}
\]

\[
= 476 \text{ Julian years}
\]
This prophecy had a start – it began with “From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens'.” As we saw above, Nehemiah 2:1 tells us precisely when this prophecy began – in the month of Nisan (March-April) in the 20th year of Artaxerxes; Nisan 445 BC!

\[-445 \text{ B.C.} + 476 \text{ Julian years} = 31 \text{ A.D.}\]

So, if we add the 476 Julian years to this, we get 31 AD – the time of Jesus’ ministry! Most commentators associate Jesus’ Triumphal Entry into Jerusalem to the actual day at the end of this 69th “week” and culminating with His death (cutting off) on the cross.

[“…seven weeks…the street shall be built again, and the wall, even in troublesome times.”]

Artaxerxes issues a decree to Nehemiah to Restore/Rebuild the walls and gates of Jerusalem in Nisan 445 B.C. {Nehemiah 2:1}. For the next 49 Jewish years {7 weeks}, the walls, gates and city of Jerusalem are built in “troublous times”. This brings us to

\[-445 \text{ B.C.} + 48 \text{ Julian years} = 397 \text{ B.C.}\]

We can read about these troublous times in Nehemiah 4-6. Here is an example:

But it so happened, when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish-- stones that are burned?” – Nehemiah 4:1,2.

[“…“And after the sixty-two weeks Messiah shall be cut off, but not for Himself…”] After an additional 62 x 7 = 434 Jewish years the Messiah will be cut off – but not for Himself. This means He shall leave everything. Isaiah 53:8 declares that

He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.

It is important to observe that certain events are said to happen before and after the 62 weeks (plus, of course, the 7, or 69 in all). The Hebrew word does not mean ‘then’ or ‘at that time’, as do certain other words {Daniel 12:1}. Nor does the prophecy at all place the next event in the 70th week. It places it after the 69th.

Thus we have the Promised Messiah, Jesus Christ, "cut-off" (crucified) and rejected as Israel's King in fulfillment in Nisan 31 A.D.

But the good news to believers that is declared in the New Testament is that Jesus would then send the Holy Spirit to testify of Truth. Remember that in John 16:7 Jesus Christ told us that it was expedient that He go away [i.e., ‘be cut off’] so that He could send the Holy Spirit\(^8\). For if Jesus did not leave this earth, the Holy Spirit could not come to us.

\(^8\) The Holy Spirit would then convict the world of several things {of sin because people refuse to believe in Jesus, of righteousness because Jesus is going to the Father and would not be physically present and of judgment because the prince of this world, Satan, is judged}. John 16:7-11.
“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.” – John 16:7.

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” – John 3:16

In other words, Jesus the Messiah sacrificed His life at the crucifixion and His shed blood on the cross secured our salvation. It was not for Himself – it was for us {for the transgressions of people was Jesus stricken)! Then Jesus’ ascension to the Father initiated the work of the Holy Spirit.

**JESUS CHRIST IS RAISED FROM THE DEAD AND WILL RETURN AGAIN TO PUT AN END TO SIN!**

[“….the people of the prince who is to come shall destroy the city and the sanctuary”] In 70 A.D. the Roman Legions, under the command of Titus, destroyed Jerusalem by burning the city and Temple with fire. So the ‘people’ who came to destroy the city and Temple (sanctuary) here are the ROMANS.

But there is a startling and fascinating piece of information here. The ‘prince who is to come’ is identified with the person who will make a strong covenant with many for one seven year period in verse 27.

This is the same one described as the ‘little horn’ in Daniel 7:8, 24-26, the ‘king of fierce countenance’ in Daniel 8:23-25 and the ‘willful king’ in Daniel 11:36-45. This is none other than the man of sin, the son of destruction the lawless one spoken of in 2 Thessalonians 2:3-10. He comes as an 11th horn from the ‘exceedingly strong & dreadful’ beast with 10 horns described in Daniel 7:7 of which he uproots 3. He is the beast with 7 heads and 10 horns in Revelation 13:1.

The person described above is the one commonly referred to as the anti-Christ or instead-of-Christ. Thus, the ANTI-CHRIST WILL BE ROMAN!

The timeline shown in Figure 9-1 will help to put all of this into perspective.
A ‘flood’ is sometimes used to symbolize an army [e.g. Isaiah 59:19; Jeremiah 46:7,8; 47:2,3]. There will be desolations and a major war or warfare. Some see here on-going spiritual warfare. Jesus talked about this period of time in Matthew 24:1-21.

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The anti-Christ will make a strong covenant, one that is confirmed with power and authority and which is ironclad. This is consistent with his character – Satan gives him his power, throne and authority {see Revelation 13:2}. But this covenant will only last for one week, which is seven years.

That is in the middle of the seven years or after 3 ½ years = 42 months = 1260 days. {See also Daniel 12: 7; Revelation 11:2, 3; 13:5). This period of time is spoken of in Daniel 7:25 and 12:7 as ‘…times, time and half a time’ = 2 years + 1 year + ½ year = 3 ½ years.

How does he stop the Temple sacrifices? The apostle Paul tells us that the man of sin will declare himself to be God in the Jewish Temple. See 2 Thessalonians 2:3,4.

During this time the anti-Christ persecutes the Jews and prevails against them {see Daniel 7:7,8,25 and Revelation 13:7] but the Saints will eventually take the kingdom {see Daniel 7:18 and Revelation 11:15}.

Note that it is proper to put a gap between the 69th and 70th seven-year week. We can deduce this because of the following five things:

- Jesus placed the culminating week, with its ‘abomination’ in the times of final anti-Christ, just before His Second Coming {Matthew 24:15}.
- Daniel 7:25, which describes what appear to be the very same events as those of Daniel 9:27, the 70th week, is certainly a prophecy of the times of final Antichrist.
- The period of three and one-half times or years (the second half-week of verse 27) is often mentioned elsewhere in Scripture and always in an ‘last days’ [eschatological] setting {Revelation 11:2-3; 12:6,14}.
- The two of the seven things to be accomplished in the seventy weeks {refer to Daniel 9:24} include anointing the Most Holy (One or place) and bringing in everlasting righteousness, neither of which has happened yet.
- These final events require the Second Advent of Christ, and the restoration and conversion of Israel.

There will be abominations toward the end and the anti-Christ will increase those. But in the end he will be destroyed supernaturally by God {see Daniel 7:11, 26; 8:25; Revelation 19:20}.

The word for ‘desolate’ could also be translated ‘desolator’ as referring to the person who is a destroyer. This is what Jesus was referring to in His discussion with the disciples on the Mount of Olives found in Matthew 24:14-21:
“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Therefore when you see the ‘abomination of desolation’, spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”

Through a careful study of this passage of scripture one can deduce that the last seven years of world history referred to as the “Tribulation” occurs after the ‘snatching up’ {commonly referred to as the ‘Rapture’} of the Body of Christ, the Church. This event {the ‘Rapture’} is spoken of by the Apostle Paul in 2 Thessalonians 4:13-18.

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.

Please refer to APPENDIX A, The Great ‘Snatch’ or The Translation of the Church, which contains a study related to the various views of the timing of the ‘Rapture’ of the Church and how the Christian Church fits into this prophecy. The various timing interpretations discussed are (1) before, (2) during or (3) the end of the Seven Year Tribulation. The case is made that by looking at all scripture, line-upon-line and precept-upon-precept, the most coherent, self-consistent interpretation is that the Rapture of the Saints occurs just prior to the Seven Year Tribulation. This is the final ‘week’ or sevens years of the prophecy given in Daniel 9:24-27.

Bibliography

(3) Adam Clarke Commentary.
(4) Barnes’ Notes.
(7) Barnes Notes.
Appendix A
The “Great Snatch” or The Translation of the Church


In verse 17 the word translated “caught up” is the Greek word, “harpazo”, which means: “to seize by force”, “grasp hastily” or “snatched away violently”. The Latin equivalent is “rapio”, which means “to take away by force”. Although the word “rapture” does not appear in our Bibles, the word “raptus” is used in this verse in the Latin Vulgate version of the Bible.


The “BACKBONE” of End Time prophecy is given in Daniel 9:24-27!

SEVENTY-SEVENS (of years) are:

\[ \text{determined upon:} \]
Daniel’s people - the Jews
Daniel’s Holy City - Jerusalem

\[ \text{for the purpose of:} \]
finishing the transgression
making an end (seal up) of sins
making reconciliation for iniquity
bringing in everlasting righteousness
sealing up the vision & prophecy
anointing the most Holy (i.e., sanctify the Temple or Person).

Prophecies to Nation of Israel ≠ Prophecies to the Church

62 “weeks” = 434 years * 0.9863 Julian/Jewish year = 428 Julian years
7 “weeks” = 49 years * 0.9863 Julian/Jewish year = 48 Julian years
= 476 Julian years

This prophecy has a start – it began "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' "Nehemiah 2:1,17-20 tells us precisely when this prophecy began – in the month of Nisan in the 20th year of Artaxerxes; 445 BC!

445 BC + 476 Julian years = 31 AD

So, if we add the 476 Julian years to this, we get 31 AD – the time of Jesus’ ministry! Most commentators associate Jesus’ Triumphant Entry into Jerusalem to the actual day at the end of this 69th “week” and culminating with His death (cutting off) on the cross.

“The Day Of The LORD” = “The Wrath of God” = “Time of Jacob’s (Israel’s) Trouble”
What about the last or final “seven” years? It hasn’t happened yet (the most Holy place/person has not been anointed) – it is primarily associated with the final 7 years of tribulation spoken of in Isaiah 13:6-13; Joel 2:1,2,10-11; Amos 5:16-20; Jeremiah 30:1-9; Daniel 12:1; Zephaniah 1:14-18; Zechariah 14:1-9. And especially Daniel 7, 9-12; Revelation 6-22.

**Post-Tribulation View**

This view appears to be supported by Matthew 24:22,24,31 and Revelation 13:7 where the “elect” and “saints” are mentioned.

However, this view is in conflict with the following passages of scripture:

Isaiah 13:6-13; Zephaniah 1:14-18
1 Thessalonians 1:9,10; 5:1-11; Revelation 3:10; Colossians 3:1-6; Romans 5:1-9

[“God has not appointed us to wrath”] Some believe the “wrath” spoke of here is Hell, but even if that were the case, it would include the Great Tribulation period of Jacob’s Trouble (the last 3 ½ years of the seventieth week of Daniel) since there is no distinction made between the “Wrath of God” and wrath of Hell. What is the resolution of the apparent contradiction? It has to do with the identity of the “elect” and “saints” in these scriptures:

Israel – the Jews as God’s elect & saints:

Elect [Heb. 972 bachiyr (baw-kheer'); select: choose, chosen one, elect, chosen, a choice one, a chosen one, elect (of God).]

Saint [Heb. 6922 qaddiys (Aramaic) (kad-deesh'); holy one, sacred one, separated one. (corresponding to 6918 and used in Daniel).] [Heb. 6918 qadowsh (kaw-doshe')or qadosh (kaw-doshe'): sacred one, (ceremonially or morally); holy one, godly one, set apart.]

[Heb. 2623 chaciyd (khaw-seed'); kind, pious, godly (man), good, holy (one), merciful, faithful.]

Elect [Gk. 1588 eklektos (ek-lek-tos'); select; by implication, favorite: picked out, chosen, chosen by God.]

Saint [Gk. 40 hagios (hag'-ee-os); from hagos: sacred, pure, morally blameless or consecrated: a most holy thing, a saint.]

Deuteronomy 7:6-9; Psalms 34:9; 37:28; Isaiah 45:4; 65:9,22; Daniel 7:18, 22
Ephesians 2:11-22 (saints); 2 Timothy 2:8-10 (elect)

In Romans 11:1-36 Paul gives a beautiful discourse on the issue of the nation of Israel in relation to the Church and shows why Israel will be restored in the end.
So, the elect & saints here could be Jewish believers who missed the “Rapture” because they did not believe at that time but are to be saved in the end. Note the Jewish context of Matthew 24:15; 20, 21,24: Daniel’s abomination of desolation (in the Temple), Sabbath day, Great Tribulation (Jacob’s trouble), and the Jews seeking after signs (see 1 Corinthians 1:22).

You see, it is Jacob’s (Israel’s) Trouble – not the Church’s Trouble!

Mid-Tribulation View

This view appears to be supported by 2 Thessalonians 2:1-4 where it appears that the Church will be present to see the lawless one, man of sin (anti-Christ) revealed. (Some also use this passage to show the Rapture will be post-Tribulation). After all, Paul appears to clothe his comments in the context of “..... our being gathered to him”. But he was also writing about the “day of the Lord” in verse 2 which we have seen is the same “day of the LORD” in the Old Testament – the last seven years of Daniel’s prophecy of seventy sevens of years. The man of sin will be revealed by setting himself up in God’s temple and proclaiming himself there to be God. This is the “abomination of desolation” spoken of by both Daniel 9:27 and Matthew 24:15.

Daniel 9:27 tells us that the man of sin will be revealed in the “middle of the week”; i.e., last seven year period of Daniel’s prophecy. Revelation 13:5 indicates that the “instead of Jesus” will have power for 1260 days or 42 months; i.e., the last 3 ½ years of the 7 year Tribulation period!

Note the common “numbers” between Daniel 7:25; 12:7 and Revelation 11:2,3; 12:6: 1260 days, 42 months, 3 ½ years (time, times and half a time), the seven years appear to be broken into 2 halves. (There is also the reference to the beast with 10 horns and 7 heads and a small horn speaking blasphemous words).

Note 2 Thessalonians 2:5-8 tells us that the lawless one cannot be revealed until someone is “taken out of the way”. That “someone” is holding back or restraining the full power of lawlessness. The word “he” is used here and some believe this to be a reference to Jesus Christ or the Holy Spirit. In the sense that the Church is the Body of Jesus Christ this is true – so I believe the restraining influence here to be the Church. Believers were indwelled or baptized by the Holy Spirit for the first time on the day of Pentecost and the Church was formed. Before his conversion, Paul was a zealous persecutor of Christians. When he was met by Jesus Christ on the road to Damascus, Jesus asked Paul; “Why are you persecuting ME.”

If the Church is taken up before the tribulation period, does this mean that the Holy Spirit will no longer be present on the earth? Absolutely not! He will remain active just as He was BEFORE Pentecost and He will remain a powerful witness to the Truth.

So far, since the man of sin is revealed in the middle of the seven years, this all means that the Rapture could take place anytime between the \textit{beginning of the seven years to the middle of the seven years}. The question is: Is Paul teaching that the Church will actually be here to witness the revelation of the anti-Christ just prior to the Rapture?
Usually when Paul thought the believers should benefit by knowing something he prefaces it by saying something like: “I would not have you be ignorant, brothers ....”, but he doesn’t use that approach in 2 Thessalonians 2. I don’t think Paul actually was saying we are to be looking for the anti-Christ, as Christians we are consistently told to look for Jesus Christ’s coming to take us personally to heaven. The scriptures teach the immediate return of Jesus Christ for His Bride, the Church – we are not taught to look for fearful judgment or the wrath of God, the man of sin or the rebuilding of the temple – but for the Lord Jesus Christ who has redeemed us from the wrath to come. The day of the Lord will not come as a “thief” for those waiting for Him (1 Thessalonians 5:1-4).

Also, it must be remembered that Paul taught the Thessalonians about the Rapture of the Church in his first letter. Now they were upset because some false teachers had come in and said that the “day of the Lord” was present.

The believers were upset because Paul had probably taught them that the Rapture precedes the “day of the Lord”; either the entire seven years or the last 3 ½ years of tribulation as a minimum. That would imply that the believers had “missed” the “snatching up”, it was all over. Paul does say in verse 5 that: “Don’t you remember when I was with you I used to tell you these things”. A Pauline teaching of a pre-tribulation Rapture would explain why the Thessalonian Christians were shaken in mind and troubled. I believe Paul corrects this error by describing the events surrounding the “day of the Lord”, not our gathering together with the Lord Jesus. Paul mentions the “gathering together” only in the context of what upset the Thessalonians and introducing the corrective teaching on the day of the Lord.

But someone may say; “Yes, but the events Paul describes also appear to be in the context of the Rapture, our being gathered to him”. This is true, but also remember that scripture often times combines ideas or events in context that are connected but separated in time. For example the Messiah’s first and second coming in Isaiah 61:1,2. Note that Jesus, when quoting this passage in Luke 4:17-20 leaves out the last half of verse 2. Why? Because it will be fulfilled almost 2000 years later! So also; the Rapture, day of the Lord, the man of sin being revealed, are connected events, but separated in time.

Some believe that the Church will have to go through all or part of the seven year tribulation because God must purge and cleanse the Church of evil. Just stop and think about that from a doctrinal point of view: If we have not ALREADY been cleansed and made pure in the blood of Jesus, then what did He die for?! This is equivalent to saying that the Messiah’s sacrifice was not sufficient to purge and cleanse us from sin. Remember the PURPOSE of the tribulation period – it is the literal Wrath of God poured out upon the rebellious, pride and arrogance of the inhabitants of the earth. It is not a judgment upon the Church. A believer’s sin has been judged at the cross and has been removed as far as the east is from the west because of the righteous power and purity of Jesus Christ’s sacrifice. This is once and for all according to the writer of Hebrews. Besides, if purifying the Church is a purpose of the tribulation; why didn’t the rest of the Church have to suffer in like manner if that is a requirement to enter into Jesus’ presence?
However, this view is also in conflict with the prophetic message for Israel and the proclaiming message for the Church:

The Backbone of the Last seven year Tribulation period is defined and summarized in Daniel 9:24 which we have already seen: The Weeks of Years are determined upon:

Daniel’s people - the Jews
Daniel’s Holy City - Jerusalem

This leads us to the last view:

Pre-Tribulation View

This view is supported primarily by both Biblical and historical evidence concerning God’s plans and prophecies concerning the Jews.

For Matthew 24:30 where all the “tribes” of the earth will mourn – see Zechariah 12:10-14
For Matthew 24:31 where the Son of Man is coming in the clouds of heaven and sends His angels out to “gather” His “elect” the following discussion:

The regathering of Israel & building up of Zion by the LORD is spoken of both in the Old and New Testaments:

Deuteronomy 30:3,4; Isaiah 11:10-12; 14:1-4; 27:12,13; 54:5-10;
Jeremiah 23:3-8; 31:1-9, 33-40; 32:37-42; Ezekiel 11:16-20; 28:24-26

James 1:1 alludes to the scattering of Israel; “James, a servant of God and of the Lord Jesus Christ, To the twelve tribes scattered among the nations: Greetings”.

A study of the seven Jewish feasts described in Leviticus 23 affords yet another case made for a pre-tribulation Rapture. The Feast of Trumpets also called Yom Teruah, or literally, Day of Blowing, is not the last feast but the fifth. It occurs seven months after the Feast of Weeks or Pentecost {representing the forming of the Church} and a week before Yom Kippur, the Day of Atonement {representing the national repentance of Israel.}! A careful study of these feasts shows that the Feast of trumpets is associated with the gathering of Israel to the Messiah (the Restoration) and the gathering of the Church to Jesus Christ (Rapture) and.

Promises to Nation of Israel ≠ Promises to the Church

Because Psalm 102:16 declares: “When the LORD shall build up Zion, He shall appear in His glory” and the Lord appears to be building up Zion (the hill Jerusalem is built on); the Orthodox Jew today is looking for the Messiah to come and fulfill the promises made to Israel thousands of years ago. Psalm 147:2 declares; “The LORD builds up Jerusalem; He gathers the outcasts of Israel.”
In 1948, Israel was historically “reborn” as a nation. In 1998 Israel celebrated its first 50th year of Jubilee since the destruction of Jerusalem and the Temple in 70 AD by the army of the Roman general, Titus during the time of Vespasian (the Roman emperor). (Titus became the next Roman emperor upon Vespasian’s death (79-81 AD)).

In Matthew 24 Jesus gives the “Olivet discourse” where He answers the disciples’ questions (v. 3); “Tell us, when shall these things be? And what shall be the sign of your coming and the end of the age?” Jesus then answers and in verses 29-36 we find that Israel is going to be regathered as part of the events of the end of the Tribulation Period. “A generation will not pass away ...” using the genealogies given in Matthew 1:17; a generation can be 28, 43 or 68 years. If the time Jesus spoke about was to begin when the fig tree (Israel: see Jeremiah 2:20,21; 24:1-10; Hosea 10:1; Psalms 80:8) shoots its branches out, v. 32, (the start of the new Jewish nation) then that would mean Jesus Christ would come back by 1948 + 68 = 2016 and the Translation of the Church would occur by 2009. However, the reader is highly cautioned that this conclusion is based on the interpretation of the term “fig tree” and assumptions related to dating the term “..... this generation” and is therefore not necessarily trustworthy.