



Tribulation, Daniel's 70th Week

Daniel 9:24-27 speaks of 70 weeks in God's program for Israel – the dispensation called the Age of Israel. "Weeks" as used in this passage is the Hebrew word שבוע (shâbûa') and means "sevens" and refers to seven literal years. These are lunar years or 354 days per year. That means that 70 weeks are literally seventy sevens or 490 years. Dan. 9:24; Num. 14:34; Ezek. 4:6.

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

"According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you will know My opposition." (Numbers 14:34, NASB)

"When you have completed these, you shall lie down a second time, but on your right side and bear the iniquity of the house of Judah; I have assigned it to you for forty days, a day for each year." (Ezekiel 4:6, NASB)

This period of 70 weeks or 490 years is divided into three sections. The first section is the "times of distress" or the first 49 years or "seven weeks" in Daniel 9:25. This is the period of time when Artaxerxes in 445 BC issued the decree to restore and rebuild the city of Jerusalem until the walls were actually completed. Neh. 2:1-8.

"So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress." (Daniel 9:25, NASB)

"I said to the king, 'If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it.'" (Nehemiah 2:5, NASB)

The second section is the "sixty-two weeks" in Daniel 9:25 that equals 434 years (62x7). This was the time from rebuilding the walls of Jerusalem until the Cross in 30 AD. The third section is the "one week" of Daniel 9:27 which is the seven years of the Tribulation that begins after the Church Age ends at the Rapture of the Church. The last seven years had been cut off at the Cross, but are picked up in the Tribulation and is referred to as Daniel's 70th week of the Age of Israel.

"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.'" (Daniel 9:27, NASB)

In Daniel 9:24, "Seventy weeks" refers to seventy sevens or 490 years. "Have been decreed" means they have been set aside. God has giving them another 490 years following the Babylonian captivity. The Babylonian captivity was the divine discipline Israel received because they had not observed their Sabbatical years. In the 490 year period before the Babylonian captivity, they had refused to rest every seventh year as God had commanded, so they received 70 years in captivity for the 70 they did not observe. Their captivity was the result of the Fifth Cycle of Discipline from God's discipline where Israel was out of the Land. Lev. 26.

In Daniel 9:24, "for your people" refers to Israel and "your holy city" refers to Jerusalem. Six things will



be accomplished in the 490 years. All six are concluded by the end of the Jewish Age at the Second Advent of Jesus Christ. “To finish the transgression” means that since the Second Advent is the termination of the Fifth Cycle of Discipline, it results in the removal of the sins which lead to the Fifth Cycle of Discipline. From the Second Advent onward, the Jews will be in the Land. Lev. 26:27-39.

In Daniel 9:24, “to make an end of sin” refers to the Baptism of Fire for the Jews. “To make atonement for iniquity” refers to the regathering of the Jews at the Second Advent. “To bring in everlasting righteousness” refers to the Second Advent that will bring in all the regenerate Jews. These will be those Jewish believers that remain alive on the earth at the end of the Tribulation. There will be the resurrection of Old Testament and Tribulation Saints. “To seal up vision and prophecy” is the termination of Jewish Age at the Second Advent. Dan. 12:1-3.

“Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.” (Daniel 12:1-3, NASB)

In Daniel 9:24, “To anoint the most holy place” refers to the Holy of Holies. Jesus Christ will dedicate the Millennial temple personally. The last half of Ezekiel describes this dedication and the Millennial operation of the temple when Christ comes back to reign.

In Daniel 9:25, “the issuing of a decree to restore and rebuild Jerusalem” refers to the commandment issued in 445 BC by Artaxerxes of Nehemiah 2:1-8. “Until Messiah the Prince” refers to Jesus Christ. “Seven weeks” is the first 49 years of the Age of Israel. “Sixty-two weeks” equals 434 years and was the time from rebuilding the walls of Jerusalem until the Cross in 30 AD. “Times of distress” refers to the first 49 years. Note the opposition of these times in Nehemiah 2 through 6.

“So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.” (Daniel 9:25, NASB)

In Daniel 9:26, “Then after the sixty-two weeks” refers to 434 years. Add to this the 49 years of “times of distress” from Daniel 9:24 and you have a total of 483 years. “The Messiah will be cut off” refers to the death of the Lord Jesus Christ on the Cross. The 483 years of the prophecy goes right up to the death of the Lord Jesus Christ on the Cross. “And have nothing” means He died spiritually for the sins of all of us. “The people of the prince who is to come” refers to the Romans. “Will destroy the city and the sanctuary” refers to the destruction of Jerusalem in 70 AD by Titus the Roman general.

“Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.” (Daniel 9:26, NASB)

“And its end will come with a flood” refers to the conquering of Jerusalem in 70 AD. Note use of the term “flood” in Revelation 12:15, where Israel is being besieged by the armies of the king of the North, the king of the West, the kings of the East, and the king of the South all under the direct influence of Satan. There will be huge armies that will attempt the complete annihilation of the Jewish believers still fighting in Jerusalem and those still hiding in the mountains during the Tribulation. Jesus Christ will rescue them at His Second Advent.



“And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.” (Revelation 12:15, NASB)

In the Old Testament, Assyria is pictured as an overflowing scourge as it comes into Palestine, that is, the flooding of Palestine is a picture of the Assyrian army as it conquers everything before it. So “flood” is used of Israel being conquered by the Assyrians. Isaiah 28:2.

“Behold, the Lord has a strong and mighty agent; As a storm of hail, a tempest of destruction, Like a storm of mighty overflowing waters, He has cast it down to the earth with His hand.” (Isaiah 28:2, NASB)

In Daniel 9:26, “even to the end” refers to the end of the Jewish Age. “Desolations are determined” means that until the Second Advent, war and desolations will be the order of the day. Matt. 24.

““You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end. For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. But all these things are merely the beginning of birth pangs.” (Matthew 24:6-8, NASB)

In Daniel 9:27, “he” refers to the Dictator of Palestine and “a firm covenant” refers to sacrifices made in unbelief. “With the many” refers to the Jews and “for one week” refers to the seven years of the Tribulation. “In the middle of the week” refers to the middle of the Tribulation and “he will put a stop to sacrifice and grain offering” refers to the Dictator of Palestine stopping the sacrifices offered in the temple so he can construct the statue of the Dictator of the Revived Roman Empire also known as the Beast. This statue will be set up in the temple and will be called the Abomination of Desolation. See category on the [Abomination of Desolation](#).

““And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”” (Daniel 9:27, NASB)

“On the wing of abominations” refers to protection from the Dictator of the Revived Roman Empire because of an alliance. “One who makes desolate” refers to the statue called the Abomination of Desolation. “Even until a complete destruction” refers to the end of the Tribulation. “One that is decreed” means what is determined. “Is poured out on the one who makes desolate” means that the Jewish Dictator of Palestine will receive his just end from God.