

For the Jews, What Time Is It?: A Review of Dan 9:24-27; Jesus Fulfills the Prophecy; Impatient for Regime Change, the Jews Prosecute Their Messiah

- 17) The Tribulation is a seven-year period defined in Daniel 9:24-27. A complete analysis of this passage is available online by accessing lesson numbers CC02-365 through CC02-371, or by requesting them in audiotape or MP3 format from Media Ministries.
- 18) As a quick review, here are the expanded and paraphrased translations of this passage which completed the study:

Expanded translation:

Daniel 9:24 - “Seventy weeks [שְׁבוּעַ *shavua*: heptads of years: 70 x 7 = 490 years] are determined [חָתַךְ *chathach*: to cut out of time] for your people [Israel] and for your holy city [Jerusalem], to finish the transgression [terminate the 5th cycle], to make an end to sin [the baptism of fire for the Jews], to make atonement for iniquity [the regathering of the Diaspora], to bring in everlasting righteousness [resurrection of Old Testament saints], to seal up vision and prophecy [terminate the dispensation of Israel], and to anoint the most holy place [the Lord’s dedication of the millennial Temple].

v. 25 - “Know [יָדַעַ *yatha*: to concentrate under Grace Apparatus for Perception] therefore and understand [שָׂכַל *sachal*: to perceive in the *kardia*], that from the going forth of [1] the command [of Artaxerxes Longimanus \ärt-ag-zerk'-sêz län-jim'-a-nas\ in 444 B.C.; See Nehemiah 2:7-8] to restore and build Jerusalem until [2] Messiah the prince [Palm Sunday, A.D. 26]; there shall be seven weeks [שְׁבוּעַ *shavua*: seven heptads of years: 7 x 7 = 49 years] and sixty-two weeks [62 x 7 = 434 years, total 483 years]; the street shall be built again, and the wall, even in troublesome times [satanic assaults].”

Daniel 9:26 - “And after sixty-two weeks [the 434- year increment between the completion of Jerusalem and Palm Sunday], Messiah [מָשִׁיחַ *mashiach*: the Anointed One] shall be cut off [crucifixion], but not for Himself [substitutionary sacrifice]. And the people [the Romans] (of the prince [נָגִיד *nagith*: masculine gender: the man at the top] who is to come) [prophetic of the Antichrist of the Tribulation] shall destroy the city and the sanctuary [the destruction of Jerusalem and the Temple in A.D. 70] and the end of it [the nation Israel] shall be like a flood. Furthermore, to the end [of the dispensation, i.e., the Tribulation] wars and desolations are determined [decreed].

v. 27 - Then he [masculine gender of the verb גָּבַר *gabar*: whose antecedent is the last preceding masculine gender in context: נָגִיד *nagith*: “prince” in verse 26: the Antichrist] shall confirm a covenant with many [Israel] for one week [שְׁבוּעָה *shavua'*: one heptad of years: 7 x 1 = the 7 year Tribulation] but in the middle of the week [3½ years; or 42 months; or 1260 days] He shall bring an end to sacrifice and offering [he breaks the contract 3½ years into the Tribulation]. And on the wing [cosmic systems of protection from global ecumenical religion] of abominations [a statue of the Antichrist] shall be one who makes desolate [the Temple], even until the consummation [Second Advent], and that which is determined [lake of fire: Revelation 19:20] is poured out on this dictator [the Antichrist along with the False Prophet].”

Paraphrased translation:

Daniel 9:24 - 490 years [70 weeks] are cut out of time for Israel and Jerusalem, to terminate the fifth cycle of discipline, to execute the baptism of fire, to regather the Diaspora, to resurrect the Old Testament saints, to terminate the dispensation of Israel, and for the Lord to dedicate the millennial Temple.

v. 25 - Concentrate and perceive in your *kardia* that the time from the command of Artaxerxes Longimanus \ärt-ag-zerk'-sēz län-jim'-a-nas\ to restore and build Jerusalem until Palm Sunday shall occur in two increments, the first of 49 years [7 weeks] and the second of 434 years [62 weeks] for a total of 483 years [69 weeks]. The street system shall be built again, and the wall, while under satanic assault.

Daniel 9:26 - And after the 434-year [62-week] increment, Jesus the Messiah shall be crucified in a substitutionary sacrifice. And the people (of the same nationality as the Antichrist who is to come) shall destroy Jerusalem and the Temple in A.D. 70 by means of Titus's Roman army thus bringing an end to the nation Israel as if by flood. Furthermore, all the way to the end of the dispensation of Israel even until the end of the Tribulation, wars and desolations are decreed.

v. 27 - The Antichrist shall cause a treaty to be entered into with Israel for seven years but after the first three and one-half years he shall bring an end to the Temple sacrifices and offerings thus breaking the treaty. And under the protection of a cosmic system of ecumenical religion there comes one, namely the Antichrist, who causes desolation to the Temple even until the consummation of the dispensation of Israel at the Second Advent, and then that which is determined—incarceration in the lake of fire—is poured out on this dictator.

- 19) The Tribulational period was well known to those who were students of the Old Testament Scripture but during the Incarnation they ignored it, being blinded by lust for an instant move to the kingdom reign.

- 20) The Tribulation is described by several synonymous terms among the prophets: (1) "day of the Lord" by Isaiah, Ezekiel, Joel, Amos, Obadiah, Zephaniah, Zechariah, and Malachi, (2) "day of trouble" and "indignation" by Daniel, (3) "Jacob's trouble" by Daniel, (4) "birth pangs" by Isaiah, Jeremiah, and Micah, and (5) Zephaniah presents the widest variety by referring to the heptad as a day of: "vengeance, wrath, distress, destruction, desolation, darkness and gloom, clouds and thick darkness, trumpet and alarm, and the Lord's anger."
- 21) But the majority of the Jews ignored these prophecies and erroneously concluded that the "true" Messiah would deliver them immediately from Roman bondage, a tragic mistake that ultimately led to rejection of Jesus as the Christ.
- 22) Now here's the point I want to make from all of this: the Jews during the time of our Lord's earthly ministry wanted the nation of Judah to secede from the Roman Empire and become the independent nation of Israel under a messianic monarchy.
- 23) In doing so they envisioned national peace and prosperity, free of Roman law, Roman supervision, and Roman culture.
- 24) By presenting Himself as Messiah, Jesus stirred their patriotic juices and they initially followed Him in hopes that He would fulfill the prophecies of national restoration.
- 25) But they failed to recognize the prerequisite to the kingdom – Isaiah's prophecy of the "man of sorrows," and "despised" (Isaiah 53:3), "smitten of God and afflicted" (53:4), "a lamb led to the slaughter" (53:7), "a guilt offering" (53:10), and Who was "numbered with the transgressors" (53:12).
- 26) Instead they became despondent when the Lord kept referring to peace but did nothing to bring it about. The first order of the Lord's business was to present "peace with God" which is the sine qua non for political peace in the devil's world.
- 27) The Jews were impatient and stiff of neck and demanded the crown before the cross. When Jesus was not willing to wear it they accused Him of being an imposter and a blasphemer and proceeded to have Him executed.