



THE Revelation OF JESUS



“Daniel’s Seventy Weeks”

Lesson 6: Revelation Lesson Series Addendum

Introduction

We have reached the point in Revelation where Heaven is prepared for judgment (Revelation 4–5), and the Church has been removed prior to God’s wrath. Before the Seal judgments unfold, we must understand the time framework that governs them. Jesus pointed us to Daniel 9 in Matthew 24 as the key to end-time prophecy. Daniel’s Seventy Weeks provide the chronological backbone for the Tribulation period. Sixty-nine of the weeks were fulfilled precisely to the day at Jesus’ Messiah’s presentation to Israel. Now, one week remains, and that final seven-year period (week) is what Revelation 6-19 describes in detail. Let’s find out what all that means.

Where We Are

- ✓ **Revelation 1** – The Glorified Christ.
- ✓ **Revelation 2 & 3** – The Church Age.
- ✓ **Revelation 4 & 5** – Throne room scene; the Scroll of Judgment.
- ✓ **The Rapture** - The Church is removed prior to the Seal judgments.
- ✓ The question now becomes: **What governs the timing of the coming judgments?**



Jesus answered that question.

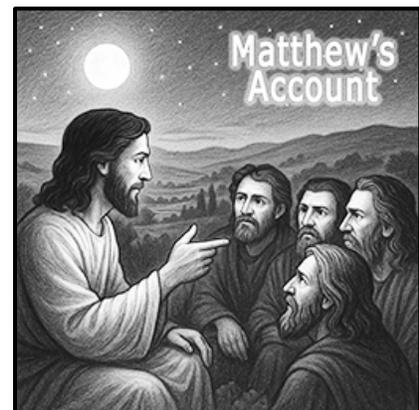
Why Daniel 9 Is Foundational

Before we move further into Revelation, we must pause to establish the prophetic framework governing the Tribulation period. Revelation 6-19 describes the judgments of God in escalating intensity: Seals, Trumpets, and Bowls. But Revelation does not introduce the timeline from scratch. The chronological structure of those events was already revealed centuries earlier in Daniel 9 and expounded in Matt 24-25.

Jesus was asked privately by Peter, James, John, and Andrew about the sign of His coming and the end of the age.



Matt. 24:3] *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*



Context: Shocked by His earlier statements in Matthew about the temple being destroyed, the four disciples, who were Jesus' inner circle, came to Him privately on the Mount of Olives. They wanted to know more about future events. They asked three specific questions:

1. When shall these things happen?
 2. What will be the sign of Jesus' coming?
 3. What are the signs of the end of the world?
- } Jesus then gives them a two-chapter answer, Matt. 24 & 25.

 **Matt. 24:4, 5]** *And Jesus answered and said unto them, Take heed **that no man deceive you**. For many shall come in my name, saying, I am Christ; and shall deceive many.*

 **Matt. 24:6]** *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, **but the end is not yet**.*

 **Matt. 24:7,8]** *For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of **sorrows**.*

First, Jesus warns about deception, then He talks about signs or “sorrows,” which are also translated as “birth pains.” These are events or “signs” that will be visible around His return. These signs begin slowly before the start of the Tribulation and will increase in frequency and intensity through the first half of the Tribulation. These

Group of Signs			
	Matthew	Luke	Revelation
False Christs	24:4,5	21:4	6:1,2
Wars	24:6	21:9,10	6:3,4
Famines	24:7a	21:11	6:5,6
Death	24:7b, 8	21:12	6:7,8
Martyrs	24:9	21:24	6:9-11
Global Chaos	24:10-13	21:25	6:12-17

“sorrows” will increase leading up to the serious signs because Jesus says, “*but the end is not yet.*”

 **Matt. 24:9, 10]** ***Then** shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.*

 **Matt. 24:11-13]** *And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.*

 **Matt. 24:14]** *And this **gospel of the kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Jesus then points the disciples to a **specific passage**:

 **Matt. 24:15]** *When ye therefore shall **see the abomination of desolation**, spoken of by **Daniel the prophet**, stand in the **holy place**, whoso readeth, let him understand:*

That statement is Decisive! Jesus:



- ✓ Authenticates Daniel as a prophet.
- ✓ Affirms Daniel's authorship.
- ✓ Treats Daniel's prophecy as literal and future.
- ✓ Places the Abomination of Desolation as the key trigger event.

If Jesus says Daniel 9 is the interpretive key, then we do not have permission to sidestep it. Daniel 9 is not optional background material. It is the **chronological backbone** of end-time prophecy.

✘ Without Daniel 9:	✔ Daniel 9 gives us:
<ul style="list-style-type: none"> ✘ The length of the Tribulation is undefined. ✘ The midpoint crisis lacks a time anchor. ✘ The identity of the coming ruler is blurred. ✘ Revelation’s judgments appear disconnected from Old Testament prophecy. 	<ul style="list-style-type: none"> ✔ The total duration of the final prophetic period. ✔ The starting point of that period. ✔ The dividing point at the midpoint. ✔ The covenant that initiates it. ✔ The people group to whom it applies.

In short, Daniel provides the **clock**, and Revelation provides the **details**.

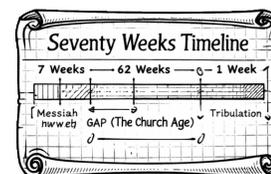
Key Structural Observations Going Forward:

- The prophecy is directed to **“thy people”** (Israel).
- The prophecy concerns **“thy holy city”** (Jerusalem).
- The prophecy is measured in **specific time increments**.
- The prophecy contains a **break in chronology**.
- *The final week has not yet occurred.*



Daniel 9 prevents interpretive drift in Revelation that we see so often. It keeps us from:

- Allegorizing the time periods.
- Blending Israel and the Church.
- Compressing the Tribulation into general church history.
- Treating Revelation as symbolic poetry detached from chronology.



Instead, it anchors us in a literal, progressive, forward-moving timeline.



Think of Daniel 9 as the architectural blueprint. Revelation is the construction phase. If you do not understand the blueprint, the construction site will look **chaotic**. But once you see the blueprint, everything fits exactly where it belongs.

The Setting — Daniel’s Prayer (Daniel 9:1–23)

Daniel 9 does not begin with prophecy. It begins with Scripture and prayer. Daniel is an old man at this point. He has been in Babylon for nearly seventy years. Jerusalem lies in ruins. The Temple has been destroyed. The people are scattered. But Daniel is not speculating about the future. He is reading his Bible. Daniel 9:2 tells us that he was studying Jeremiah’s writings. He read Jer. 25:11–12 and Jer. 29:10



Both passages clearly stated that **Israel’s captivity would last seventy years**. Daniel did like we are supposed to do, Daniel did not spiritualize the number. He did not allegorize it. He did not reinterpret it. He took it literally.

And because he took Jeremiah literally, he expected fulfillment literally. **That interpretive posture is critical**. The man who receives the most detailed time prophecy in the Old Testament is the man who reads Scripture **plainly**.

Daniel's Response to Prophetic Certainty

At this point, nearly sixty-seven of the seventy years had passed. The captivity was almost complete. What does Daniel do? **He prays.**

- Not casually. ✓ He fasts.
- Not briefly. ✓ He confesses.
- ✓ He intercedes.

📖 This is one of the most profound prayers in Scripture.



Major Themes in Daniel's Prayer

- ✓ Corporate confession — "We have sinned."
- ✓ Acknowledgment of covenant failure.
- ✓ Recognition that the captivity was deserved.
- ✓ Appeal to God's covenant mercy.
- ✓ Focus on Jerusalem and the sanctuary.

Daniel does not blame Babylon.
He blames Israel's disobedience.

He recognizes that national destiny is tied to covenant faithfulness (2 Chron. 7:14). Even though Scripture promised restoration, Daniel understood that prayer is how God enlists His servants in what He has already determined to do. Prophecy does not eliminate prayer. It intensifies it.

Daniel is praying near-term about local concerns:

- ✓ The end of the seventy-year captivity.
- ✓ The restoration of Jerusalem.
- ✓ The future of his people.

Daniel was concerned about the seventy years. ➤➤ God answers with seventy sevens.

Daniel asks about the end of captivity. ➤➤ God reveals the entire prophetic program for Israel until the Kingdom.

The Scope expands from: Immediate near-term restoration to the full redemptive timeline.

Gabriel's Arrival

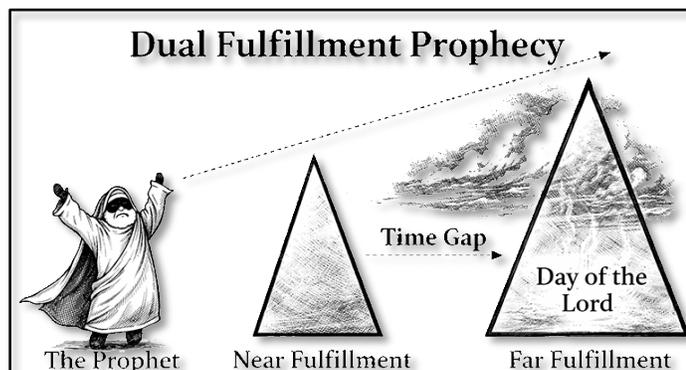
While Daniel is still praying, the angel Gabriel appears. This is the same angel who appeared earlier in Daniel 8.

i Gabriel responds with something far larger than Daniel expected.

Gabriel tells him:

Dan 9:22] *And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.*

Dan 9:23] *At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art **greatly beloved**: therefore understand the matter, and consider the vision.*



It is significant that the two men in Scripture given the most detailed apocalyptic visions — Daniel and John — are both singled out with language of divine affection. Prophetic clarity is entrusted to those walking closely with God. Daniel is called “*greatly beloved*” (Dan. 9:23; 10:11; 10:19).

Before we even reach Daniel v. 24, several interpretive anchors are already established:

- ✓ The prophecy concerns Israel.
- ✓ The prophecy concerns Jerusalem.
- ✓ The numbers are taken literally.
- ✓ The covenant framework of Deuteronomy and Leviticus is assumed.
- ✓ National discipline and national restoration are central themes.

Daniel’s prayer is not a side note. It establishes:

- The audience.
- The covenant context.
- The literal hermeneutic.
- The redemptive objective.

Only after that foundation is laid does Gabriel unveil the prophetic clock.

The Scope — Daniel 9:24

Gabriel now delivers the heart of the prophecy.



Dan 9:24] *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*



Before discussing timing, we must understand scope. Two phrases define the boundaries:

- “**Thy people**” — Israel This is not a prophecy about the Church.
- “**Thy holy city**” — Jerusalem It is not a prophecy about the Gentile nations broadly.

It is a measured program specifically for Israel and Jerusalem, and the word translated “determined” literally means “**decreed,**” indicating this is a fixed, sovereign allotment of time. God is announcing a 490-year program for Israel’s national destiny.

The Six Objectives

Within these seventy “sevens,” the Angel said six things must occur:

1. To finish the transgression - To bring Israel’s rebellion to its final end.
2. To make an end of sins - To decisively deal with sin through the Messiah.
3. To make reconciliation for iniquity - To provide atonement by Christ’s sacrifice.
4. To bring in everlasting righteousness - To establish the Messiah’s righteous kingdom.
5. To seal up the vision and prophecy - To complete and fulfill all prophecy.
6. To anoint the Most Holy - To consecrate the future millennial sanctuary.

These are not minor milestones. They describe the full consummation of Israel’s redemptive program.

Of the Six Objectives from Daniel 9:24, Which Are Fulfilled? - Let's evaluate carefully:

1. To finish the transgression - **NO**
2. To make an end of sins - **NO**
3. To make reconciliation for iniquity - **YES**
4. To bring in everlasting righteousness - **NO**
5. To seal up the vision and prophecy - **NO**
6. To anoint the Most Holy - **NO**

Reconciliation for iniquity — accomplished at the Cross.

The remaining five — clearly not yet fulfilled nationally.

Please Notice This



This immediately tells us something critical: **The seventy-week program has not yet reached completion.**

What This Establishes



Daniel 9:24 does not describe:	It describes:
✗ The Church Age.	✓ National restoration.
✗ Progressive sanctification.	✓ Messianic kingdom conditions.
✗ Symbolic spiritual fulfillment.	✓ Covenant completion.

Daniel 9:24 - The verse is broad in scope (covers an expanse of time) but **incomplete** in fulfillment. That point demands a future completion.

Notice the order:

Sin dealt with → Righteousness established → Prophecy sealed → Sanctuary anointed.

This moves from atonement to the future Millennial Kingdom.

The Cross fulfills reconciliation, but the future Kingdom fulfills the rest. That is why one week remains.



Think of verse 24 as the table of contents for the entire program. It tells us what must be accomplished by the end of the seventy weeks. If those conditions are not yet fully realized, then the clock has not yet run out.



Daniel 9:24 defines the destination. Coming up, Gabriel will define the timeline. But first we need to look at understanding "Weeks".

Understanding "Weeks" (Shabu'im): When the angel Gabriel says, "Seventy weeks are determined," we must immediately ask: What kind of weeks? It does not inherently mean "seven days" like we are used to. The Hebrew word used is *shabu'im*. It literally means "sevens," and the context determines the unit.

Week of	Concept	Examples
DAYS	7X1	Sabbath on the 7th Day (Gen 2:2; Ex 20:11) also called a week of days.
WEEKS	7X7	Feast of Weeks (Lev 23:15,16), also called week of weeks.
MONTHS	7X12	Nisan to Tishri (Ex 12:2; Lev 23:24), also called the week of months.
YEARS	7X360	Sabbatical Years for the Land (Lev 25:1-22; 26:33-35; Deut. 15; Ex 23:10-11; 2 Chron 36:19-21), also called the week of years; the more dominant factor is a week of years in Daniel's 70 weeks.

Why ‘Weeks’ Must Mean Years Here

Several reasons make this unmistakable:

1. Daniel is thinking in terms of Jeremiah’s seventy **years**.
2. The prophecy concerns national restoration, which spans centuries, not weeks.
3. The fulfillment from decree to Messiah spans hundreds of years.
4. Israel’s prior violation involved 490 **years** of neglected sabbaticals.

The pattern is deliberate:

}	• 490 years of failure.	}	The symmetry is unmistakable.
	• 70 years of captivity.		
	• 490 years of prophetic program.		

The Total Duration: Seventy sevens = 70×7 years = **490 years**

The bottom line is that this is a defined block of time set aside for Israel, not symbolic or elastic, and it is measured.

Gabriel is introducing a chronological structure.



The Prophetic Year

Scripture often uses a 360-day year in prophetic contexts. We see this in:

- Genesis (Flood narrative).
- Daniel (12:7).
- Revelation (42 months = 1,260 days).



Three and a half years = 42 months = 1,260 days. That only works with a 360-day year. So when we later calculate the 69 weeks, we are dealing with:

- 483 years.
- Based on 360-day prophetic years.

This precision becomes crucial in the next section.

Why This Matters to Us:

If the “weeks” are symbolic, the timeline dissolves.



If the “weeks” are literal years, the prophecy becomes measurable.



Daniel 9 is not a poetic metaphor or an allegory. It is a mathematical prophecy.



Gabriel is giving Daniel a clock that will run precisely.



Think of “weeks” here as blocks of seven years. Seventy blocks of seven years. God is saying: “I am assigning Israel a 490-year countdown.”

Next, Gabriel tells us where that countdown begins — and where 69 of those weeks will end.

The 69 Weeks — Daniel 9:25



Dan 9:25] *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

Daniel 9:25 gives us two anchors:

- ✓ **A starting point - ①**
 - ✓ **An ending point - ②**
- And between them, a measured duration.**



Gabriel presents the 69 weeks as 7 + 62. There is no consensus on why Gabriel presented it that way. The main takeaway point is that this is a **mathematical prophecy**. Meaning, from one point to another is a specific period of time.

① The Starting Point

“From the going forth of the commandment to restore and to build Jerusalem...”

When this prophecy was given to Daniel, Jerusalem was in ruins. What Gabriel says is that from the command to rebuild Jerusalem until the Messiah the King (when Jesus rides in on the donkey and is proclaimed the Messiah), there shall be 69 weeks, according to Gabriel.

There were multiple Persian decrees:

1. Cyrus (Ezra 1) — rebuild the Temple.
2. Darius (Ezra 6) — reaffirm Temple work.
3. Artaxerxes (Ezra 7) — religious authority.
4. **Artaxerxes (Nehemiah 2) — rebuild the city and walls.**



Only one decree, issued to Nehemiah on March 4, 444 B.C., authorizes rebuilding **Jerusalem, including its walls**. This is the only decree that matches the wording of Daniel 9:25. The clock begins there.

The Duration: Gabriel separates the period into seven weeks plus sixty-two weeks, totaling sixty-nine weeks. As we mentioned before, these are weeks of years. So, if we multiply 69 times 7 and then 360 for the duration of an ancient year, we get 173,880 days.

$$69 \times 7 \times 360 = \mathbf{173,880 \text{ days (483 years)}}$$

This is not vague. It is measurable and precise.

② The Ending Point

“Unto Messiah the Prince.” The Hebrew phrase is *Mashiach Nagid* meaning “Messiah the King.”

This phrase does not refer to His birth or to His baptism. It refers to His public presentation as King. There was only one day when Jesus deliberately presented Himself to Israel as King, the Triumphal Entry (Luke 19:28–44).

On that day:

- He rode into Jerusalem on a donkey.
- He fulfilled Zechariah 9:9.
- He accepted public acclaim.
- He wept over Jerusalem for Israel, not knowing *“this thy day.”*



Luke 19:41-42] *And when He was come near, He beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

Please Notice This



The day of the Triumphal Entry had been foretold with **Astonishing Precision**. If you add 173,880 days to March 4, 444 B.C., and figure in leap years, you get the date of the Triumphal Entry, March 30, 33 A.D.

The prophecy lands precisely.

- ✓ Not approximately.
- ✓ Not symbolically.
- ✓ Precisely.



This is why Daniel 9 is considered the keystone of prophecy.

It demonstrates that:

- ✓ God governs history.
- ✓ Time is measured.
- ✓ Messiah's arrival was scheduled.

Gabriel said the sixty-nine weeks of years would run *"unto the Messiah,"* and they did. But something shocking happens next. Instead of a kingdom being established:



Dan 9:26] *And **after** threescore and two weeks shall **Messiah be cut off**, but not for himself; and **the people of the prince that shall come** shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

The *"Messiah shall be cut off."* The prophecy continues beyond the sixty-nine weeks. And that is where the gap appears.



Imagine a stopwatch. It starts when the decree is issued. It runs for 483 years. It stops the moment the Messiah presents Himself as King. And then — **instead of a coronation** — there is a crucifixion. The clock stops at 483 years. One week of seven years remains.



The Interval — Daniel 9:26

After the precision of verse 25, Gabriel now makes a critical shift. Let's look at Daniel 9:26 again:

*"And **after** threescore and two weeks shall Messiah be cut off, but not for himself..."*

Notice the word carefully: **After**.

Not during the sixty-ninth week. **Not** inside the seventieth week.



This single word establishes a chronological separation. When we neglect precise wording in Scripture, we don't just lose clarity—we alter doctrine, blur distinctions, and build conclusions the text itself never intended.

Event One: "Messiah shall be cut off." The Hebrew term carries the idea of execution, elimination, and judicial death. This is a prophecy of the crucifixion. And it adds a striking phrase: *"Not for Himself."*



This is a substitution. Messiah dies, but not for His own crime. The Cross is not an accident of history. It is embedded in Daniel's timeline.



Event Two: The City Destroyed

“The people of the prince that shall come shall destroy the city and the sanctuary.”

This occurred in A.D. 70.

- ✓ Jerusalem was destroyed.
- ✓ The temple was burned.
- ✓ The people were scattered.

i The destroyers were the Romans under Titus.

‘Notice carefully: It says **the people of the prince** that shall come. The prince himself is future. His people, the Romans, destroyed the city. This implies:

- A future ruler arising from the sphere of the Roman world.
- A coming political figure distinct from the Messiah.

The Clock Stops: Verse 25 carried us to the Messiah’s presentation.

Verse 26 moves beyond it.

- ✓ Crucifixion
- ✓ Destruction of Jerusalem.
- ✓ Diaspora (scattering of the Jews)

i But none of these occur inside the seventieth week.

The seventieth week has not yet begun. This creates what we call: The Interval.

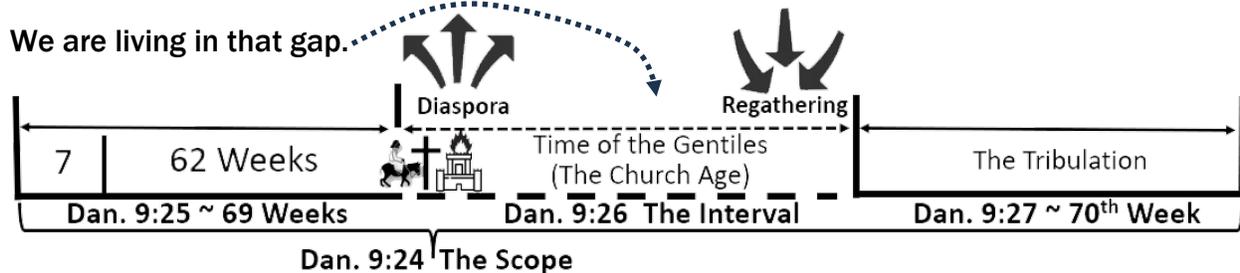
What Is the Interval? The Interval is the period between the sixty-ninth and seventieth week. It is not explicitly stated in terms of length, but it is implied throughout Scripture, and its existence is unavoidable. Why?

Because:

- ✓ The Messiah is cut off after the sixty-ninth week
- ✓ Jerusalem is destroyed after the sixty-ninth week.
- ✓ The seventieth week begins with a covenant (v.27).
- ✓ That covenant has not yet occurred.

i Therefore, time passes between verse 26 and verse 27.

We are living in that gap.



The Church Age: This interval corresponds to what the New Testament reveals as the Church Age. The Church is formed at Pentecost (Acts 2). It was not disclosed in the Old Testament. Paul calls it a “mystery” (Eph. 3). The program for Israel pauses as they experience a partial blindness for a set amount of time (Rom. 11:25). Therefore, the prophetic clock regarding Israel is temporarily suspended. **Jesus implied this pause when He stopped reading Isaiah 61 mid-sentence (Luke 4).**

Why This Matters: If there is no gap:

- ✗ The crucifixion must occur inside the seventieth week.
- ✗ The destruction of Jerusalem must occur inside the seventieth week.
- ✗ The entire prophecy collapses chronologically.

But the text itself requires a break. Verse 26 describes events after the sixty-nine weeks. Verse 27 describes the final week. **The gap is not imposed; it is demanded by the structure.**



Picture a stopwatch running for 483 years. It reaches zero at the moment of the Messiah’s presentation. Then something unexpected happens. Instead of continuing into the final seven years, the stopwatch pauses. That pause has lasted nearly two thousand years. One week remains. And that final week is what Revelation will describe in detail.



The 70th Week — Daniel 9:27



Dan 9:27] *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

Gabriel now moves from the interval back to the final segment of the seventy weeks:

“And he shall confirm the covenant with many for one week...”

The subject of the sentence is crucial. The “*he*” refers back to the nearest antecedent in Daniel 9:26: **“The prince that shall come.”**

This is not Messiah. This is the **future** ruler whose people destroyed Jerusalem back in A.D. 70. This is the one commonly referred to in pop culture as the Antichrist. The Bible contains 46 allusions to this character, best described as the coming world ruler.

The Initiating Event: *“He shall confirm the covenant with many for one week.”*

The seventieth week (AKA The Tribulation) begins when this ruler enforces an existing covenant.

- The word “*confirm*” implies strengthening or enforcing.
- It does not mean inventing a new covenant.
- It suggests formal ratification or empowerment of an existing agreement.



The duration is clear: **“One week” — seven years.**

This covenant marks the beginning of the seventieth week, or the tribulation period, and signals a shift in the dispensational framework that starts the final 7 years, culminating in Christ’s return.

The Midpoint Crisis: *“And in the midst of the week he shall cause the sacrifice and the oblation to cease...”*

The “*midst of the week*” is the halfway point of the seven years or 3½ years. This midpoint is the most documented time marker in Scripture.

- Equivalent expressions:
- ✓ Time, times, and half a time (Dan, 4:16,23,25; 7:25;12:7, Rev. 12:14)
 - ✓ 42 months (Rev. 11:2; 13:5)
 - ✓ 1,260 days (Rev. 11:3; Dan. 12:6)

All equal 3½ years.

- At this midpoint:
- ✓ Temple sacrifices are stopped.
 - ✓ Worship is interrupted.
 - ✓ **Something catastrophic occurs.**



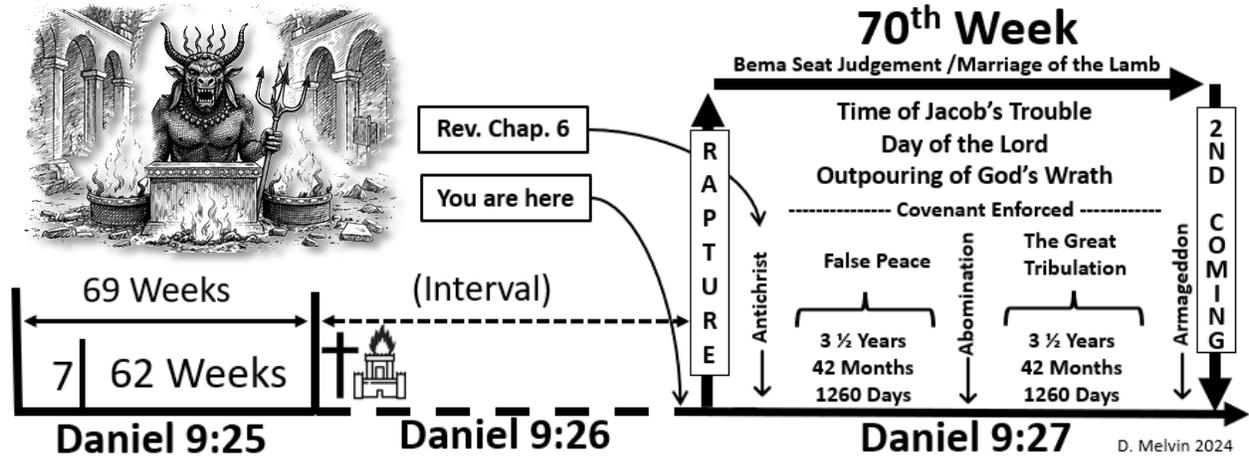
The Abomination of Desolation: "...for the overspreading of abominations he shall make it desolate..."

Jesus references this directly in Matthew 24:15. This is not Antiochus IV in the second century B.C. Antiochus was a type of the future Antichrist. This is future at the midpoint of the 70th week.

At the midpoint:

- The ruler desecrates the Temple.
- An image is erected.
- Worship is redirected.
- Persecution intensifies.

i This event triggers what Jesus calls: "The Great Tribulation."



The Final 3½ Years: The last half of the seventieth week is uniquely severe.

Jesus says: "For then shall be great tribulation, such as was not since the beginning of the world..." (Matt. 24:21)

Jeremiah calls it: "The time of Jacob's trouble." (Jer. 30:7)

Daniel 12:1 describes it as: "A time of trouble such as never was."

- This period is:
- Unparalleled.
 - Global.
 - Focused on Israel.
 - Intensely destructive.



The Purpose of the 70th Week

The Tribulation is not random chaos. It is not a time of testing for Christians. It has divine design, and Hosea 5:15 gives insight: "In their affliction they will seek me early."

- The purpose is:
- **God's retributive** justice.
 - To bring Israel to Repentance.
 - To complete Daniel 9:24.
 - To prepare the Kingdom.

i This is God's final redemptive dealing with Israel before the Messiah returns in glory.

- Chronology:
- ⊕ **First half** — escalating instability.
 - ⊕ **Midpoint** — Abomination of Desolation.
 - ⊕ **Second half** — Great Tribulation.
 - ⊕ **End** — Visible return of Christ.

i Daniel provides the time structure, and Revelation provides the narrative detail of the 70th week.



The seventieth week is a seven-year dispensational shift. It is controlled by a coming world ruler, popularly known as the Antichrist, through a contract or treaty. At year three and a half, the ruler breaks the contract. He desecrates the Jewish Temple. Worldwide persecution explodes, especially against the Jews. Judgment intensifies.

And at the end of that seven-year period, Messiah returns during the Armageddon campaign, not as the Lamb, but as the Lion.

The Purpose of the 70th Week

When we speak of the Tribulation, many immediately think of chaos, disaster, and wrath. But Daniel 9 does not present the seventieth week as a random catastrophe. It is a **measured period with a defined objective**. To understand its purpose, we must return to verse 24 — the six goals that must be completed within the seventy-week program. The seventieth week is the final phase required to complete those objectives.

It Is Not About the Church. The prophecy was determined upon, “Thy people” (Israel), and “Thy holy city” (Jerusalem). The Church is not the subject of Daniel 9. Because of this, the seventieth week is not for refining the Bride, purifying believers, or completing sanctification. The Church was a mystery not revealed in the Old Testament (Eph. 3). After the church's removal, the seventieth week resumes God’s national program for Israel.

It Is the Time of Jacob’s Trouble. Jeremiah 30:7 calls it: “The time of Jacob’s trouble.” It is not the Church’s trouble. It is not generic world trouble, it is Jacob, i.e., Israel’s, trouble. The focus is covenantal, where God is finishing His covenantal promise, which is the final discipline that brings national repentance.

Hosea 5:15 is The Divine Strategy. God declares:



“I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.”

The affliction has a purpose as it was designed to break national rejection. Israel rejected the Messiah at His first coming. The seventieth week prepares them to receive Him at His second.

Zechariah’s Insight. Zechariah 12–13 reveals:

- | | |
|---|--|
| <ul style="list-style-type: none"> • Israel will look upon Him whom they pierced. • National mourning will occur. • A remnant will be refined. | <ul style="list-style-type: none"> • Two-thirds will perish. • One-third will emerge purified. |
|---|--|

This is severe — but purposeful.

The seventieth week is the crucible that produces repentance.

Completion of Daniel 9:24: Remember the six objectives, five of which are unfulfilled:

1. Finish transgression.
2. End sins.
3. Bring everlasting righteousness.
4. Seal vision and prophecy.
5. Anoint the Most Holy.



These are kingdom conditions. The seventieth week prepares the way for the Kingdom. It brings Israel to the point where the Messiah can return and reign.

God's Sovereignty in Judgment. The Tribulation is not Satan's triumph. It is God's decree. Daniel 9:27 closes with: *"That determined shall be poured upon the desolate."* Even the final outpouring is "determined." It is measured, controlled, and purposeful. This judgment serves redemption.

Why This Matters for Revelation. When we move into Revelation 6–19, we are not watching chaos unfold. We are watching:

- ✓ The seventieth week advance.
- ✓ The covenant unravels.
- ✓ The midpoint crisis ignites.
- ✓ The final judgments are complete.
- ✓ Israel brought to repentance.
- ✓ Messiah is prepared to return.

Daniel gives us the reason.

Revelation shows us the execution.



The seventieth week is not random disaster. It is the final seven-year chapter in God's unfinished covenant program with Israel. It is the furnace that produces repentance. And at the end of that furnace, the King returns.

Where We Are in the Timeline

- Revelation 1 — The Glorified Christ.
- Revelation 2–3 — The Church Age.
- Revelation 4–5 — The Throne Room; the Scroll of Judgment.
- The Church was removed prior to the wrath.
- Daniel 9 — The prophetic structure of the coming seven-years

Now the question becomes: When does the seventieth week begin in Revelation?

When we open Revelation 6, we are not entering symbolic chaos—we are watching Daniel's seventieth week begin to unfold in real time. The Seal judgments initiate the sequence. The Trumpets intensify it. The Bowls complete it. What Daniel announced in structure, Revelation now reveals in detail. The final week is ready to run.

Next Lesson: Read Revelation Chapter 6. The seals are open, the judgments start.

