

# DANIEL 9:20-27: THE PROPER FOUNDATION FOR A BIBLICAL VIEW OF “JACOB’S TROUBLE” OR THE DAY OF THE LORD

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There are only 3.5 years until the trumpet and vial judgments of God descend upon an unbelieving world

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel,<sup>1</sup> and presenting my supplication before the LORD my God for the holy mountain of my God; 21 Yea, whiles I was speaking in prayer, even the man **Gabriel**,<sup>2</sup> whom I had seen in the vision at the beginning, being caused to **fly swiftly**,<sup>3</sup> touched me about the time of the evening oblation. 22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.<sup>4</sup> 23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art greatly beloved*:<sup>5</sup> therefore understand the matter, and consider the vision. 24 Seventy weeks<sup>6</sup> are determined upon thy people<sup>7</sup> 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**.<sup>8</sup> 25 Know therefore and understand,<sup>9</sup> *that* from the going forth of the commandment to restore and to build Jerusalem<sup>10</sup> unto the **Messiah the Prince**<sup>11</sup> *shall*

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<sup>1</sup> Some ‘scholars’ say Daniel wasn’t Jewish. Do they think we’re really that stupid? The text clearly says otherwise.

<sup>2</sup> Gabriel, the annunciator, is one of two male archangels of God. The other is Michael, Israel’s warrior-protector.

<sup>3</sup> Yes, angels have wings!

<sup>4</sup> Believe it or not, God’s intention is to communicate to men. He’s not shrouding his words in meaningless esoteric gibberish.

<sup>5</sup> What would God say of your character? Would God say this of you?

<sup>6</sup> This IS 490 years. Look at verse 27. The pronoun is referring to Jesus Christ NOT Satan. It tells us, Jesus was cut off in the middle of the week, 3.5 years . . . You know, the length of his ministry. Remember, these years are consecutive—486.5 years that is. It started with Cyrus’ decree for the Jews to return to Jerusalem and rebuild until Jesus Christ declared his public ministry. It also includes the 3.5 years of the Messiah’s public ministry. This brings us to 486.5 years. All that remains is 3.5 years. Precisely what we find in the Book of Revelation—1,260 days, 42 months, or time-times-and a half (3.5 years).

<sup>7</sup> Yes, the trumpet and vial judgments are for national Israel—Jacob’s trouble. Israel needs to repent and receive Jesus as their Old Testament prophesied Messiah.

<sup>8</sup> Jesus will be anointed the most Holy when he sits on his rightful throne after subduing all his enemies under his footstool—the battle of Armageddon, the destruction of Rome and her ungodly confederacy, as well as the sheep and goat judgment. This will inaugurate his millennial kingdom upon earth.

<sup>9</sup> The purpose here, again, is to know what God is saying. Bible study is NOT a matter of my opinion vs. your opinion. If we can’t rightly divide the word of truth, then why are we studying the scriptures. This means no references. No pastoral, elder, seminarian, or Greek or Hebrew ‘scholar’ consultations. No commentaries, no guides, no helps, and no concordances—especially Strong’s or Vine’s. Just the K.J.V. and the Holy Spirit as your teacher.

<sup>10</sup> This commandment was issued in a decree given by Cyrus, king of Persia (See II Chron. 36:22, 23; Ezra 1:1-4)

<sup>11</sup> This is the SECOND time we see Jesus as the subject in these verses. In verse 24 the “most Holy” is a reference to Christ. This is most important, for each of the key verses, 24-27, indicates Christ as the subject within these verses.

be seven weeks, and threescore and two weeks:<sup>12</sup> the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks<sup>13</sup> shall **Messiah**<sup>14</sup> be cut off, but not for himself:<sup>15</sup> and the people of the prince that shall come shall destroy the city and the sanctuary;<sup>16</sup> and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. 27 And **he**<sup>17</sup> shall confirm the covenant with many for one week:<sup>18</sup> and in the midst of the week<sup>19</sup> **he**<sup>20</sup> shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations **he**<sup>21</sup> shall make *it desolate*<sup>22</sup>, even until the consummation, and that determined shall be poured upon the desolate.<sup>23</sup>

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When we get to verse 27, subject-pronoun agreement says the pronoun “he,” mentioned thrice in verse 27, IS Christ NOT Satan.

<sup>12</sup> This was 69 weeks or 483 years from Cyrus’ decree for the Jews to rebuild, until Jesus declared his public ministry. This is where the seamlessness of this date comes from. If it had been from Jesus’ incarnation, this date couldn’t have been continuous. There would have been 30 years separating his birth and public ministry. And at his baptism by John the Baptist, Jesus implied that his water baptism was necessary for inaugurating his public ministry “to fulfil all righteousness.” Jesus’ baptism in water was only performed for this **one** function, “to fulfil all righteousness.” It obviously didn’t make Jesus righteous. John’s baptism was a baptism of repentance. Jesus had nothing to repent of. Jesus is fully God. If water baptism was requisite for personal redemption, then Jesus would have said so. Jesus didn’t water baptize (John 4:2). Yes, I am aware of John 3:22. What the verse says is Jesus AND his disciples came into the land of Judæa. The verse continues by saying Jesus tarried with them—he lingered with them. His disciples baptized. This is what the verse says. If you don’t like it, scripture doesn’t contradict itself. That’s what it says.

<sup>13</sup> If we take 62 weeks and subtract it from 69 weeks, we get 7 weeks of years, namely 49 years. Jesus died in a jubilee year. It was the end of slavery and servitude, spiritually, and allowed those who were all their lifetime subject to bondage to become free. That is the significance of this verse and the sixty-two weeks.

<sup>14</sup> This is the third time the subject, Messiah or Jesus, is used.

<sup>15</sup> Jesus was cut off in the midst of the week by his brethren, the Jews. He didn’t do it, they did. To say otherwise is to absolve (acquit) the Jews of their murder of their Messiah, thereby justifying their sin.

<sup>16</sup> The people of the prince were the Roman soldiers who, in 70 A.D. came in, vanquished their opposition, and scattered the Jewish people. This was done because of the Jews’ disobedience and the abomination of desolation, or the Jewish priestly sacrifice of animals after Christ had paid it all. The prince, in the phrase “people of the prince,” is another reference to Jesus, the fourth reference.

<sup>17</sup> This pronoun, another reference to Jesus, is the fifth. To have someone like a Jesuit named Francisco Ribera to say otherwise reveals a sinister agenda that has apparently bamboozled many tribulationists past and present.

<sup>18</sup> Jesus’ covenant was his blood offered on behalf of all sinners; however, that pact of redemption is only granted to the elect. It is not extended to those playing God and believing in the heresy of man’s ‘free-will.’

<sup>19</sup> Jesus’ ministry was 3.5 years long

<sup>20</sup> This pronoun, another reference to Jesus, is the sixth.

<sup>21</sup> Finally, this is the seventh reference to the Messiah. To come to any other conclusion than what scripture reveals, means people aren’t reading their K.J.V.

<sup>22</sup> Jesus’ sacrifice made the Jewish sacrifice and oblation to cease. In doing so, it became empty or desolate.

<sup>23</sup> Desolate is another term God uses for those who reject his Son, Jesus Christ.