

7 Years of Tribulation?

A man who has committed a mistake and doesn't correct it is committing another mistake.

Confucius (551-479 B.C.).

Where does this “seven-year” concept come from anyway? It may shock you, but if you look for “seven years of tribulation” in any concordance, you won't find it. The truth is, from Genesis to Revelation, there is no exact passage that specifically mentions a seven-year period of tribulation at all. Amazingly, the entire theory is really based on a rather speculative interpretation of two little words in one single verse. The text is Daniel 9:27; and the two words are, “one week.”

The Book of Daniel was written while the Jews were in Babylon—in exile because of their sins. Daniel 9:24-27 contains a prophecy from the angel Gabriel to encourage the Jewish people that they would be given a “second chance” to return to Jerusalem, rebuild their temple, and ultimately, receive their Messiah (Yashua the Christ).

Dan 9: 24~27 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. *{finish: or, restrain} {make an...: or, seal up} {prophecy: Heb. prophet}* 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. *{be built...: Heb. return and be built} {wall: or, breach, or, ditch} {troublous: Heb. strait of}* 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. *{but...: or, and shall have nothing} {desolations...: or, it shall be cut off by desolations}* 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. *{the covenant: or, a covenant} {for the...: or, with the abominable armies} {the desolate: or, the desolator}*

Thus we have a prophecy about “seventy weeks.” Gabriel then subdivides the period into three smaller periods of

Seven weeks (verse 25),

Sixty-two weeks (verse 25),

One week (verse 27).

$7+62+1=70.$

Seventy weeks x seven days in a week = 490. Seventy weeks = 490 days. A day in prophecy represents a year (see Numbers 14:34 and Ezekiel 4:6). Thus 490 days are really 490 years.

*The prophecy starts with a direct “commandment to restore and to build Jerusalem” (verse 25) after the Babylonian captivity, to the first coming of Jesus Christ. After 69 weeks (after 483 years), “shall Messiah be cut off” (verse 26). This refers to the crucifixion of Jesus Christ. After our Lord's death, “the people of the prince **that shall come** shall destroy the city and the sanctuary” (verse 26). The “the people of the prince that shall come... after Christ's death” refers to the destruction of “the city and the sanctuary” Jerusalem and the temple by Roman armies under Prince Titus in 70 A.D.*

So far, we have seen 69 weeks fulfilled. That leaves “one week” left, otherwise known as the famous “70th week of Daniel.”

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...

Based on the day = a year principle, the “one week” remaining in this prophecy refers to a period of seven years.

***Pro-rapture promoters** claim this is the seven-year period of tribulation. Their idea is that the first 69 weeks (or 483 years) failed to reach far enough into the future to encompass the first coming of Jesus Christ. Therefore, they reason, the prophetic clock must be stopped because the Jewish people largely rejected Him. Accomplishing this remarkable feat, they then slide the final week, the 70th week, (the last seven years) all the way down to future end times, calling it the tribulation, and saying it applies to the Jewish people after we’re gone.*

Rapture teachers: interpret Daniel 9:27 as follows:

- (1) “He shall confirm the covenant with many for one week.” “He” is the antichrist who will make a covenant (or peace treaty) with the Jews during the seven years of tribulation.
- (2) “In the midst of the week he shall cause the sacrifice and the oblation to cease...” In the middle of the seven-year tribulation, the antichrist will break his covenant, turn against Israel, and stop their animal sacrifices.
- (3) The phrase, “he shall cause the sacrifice...to cease” is viewed as irrefutable proof that a Jewish temple (which includes sacrifices) **must** be rebuilt on the Temple Mount inside Jerusalem.

According to countless modern interpreters, Daniel 9:27 is applied to a future antichrist, a future peace treaty made with Israel, a future seven-year tribulation, and a future rebuilt Jewish temple inside Jerusalem. And all of this will supposedly start with the rapture. Honestly, that’s a lot to interpret from that single verse, especially when Daniel 9:27 says absolutely nothing about any seven-year tribulation, antichrist, or rebuilt Jewish temple!

Could there be something wrong with this picture?

Prophecy-minded Christians all over Planet Earth often engage in a fierce debate about whether Jesus Christ will return for His Church before the seven years of tribulation (the “pre-trib” view), in the midst of the seven years (the “mid-trib” view), or at the end of the seven years (the “post-trib” view). Yet by far the most explosive question few seem to be asking is: Is an end-time “seven-year period of tribulation” really taught in the Bible in the first place?

As we have seen, the entire 7-year theory is based on Daniel 9:27, which says:

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... (Daniel 9:27).

*Historically, the vast majority of well-respected Bible scholars **have not** applied Daniel 9:27 to a seven-year period of tribulation at all. Neither have they interpreted the “**he**” as referring to a future antichrist (as many do today). Instead, they applied it to Yashua the Christ.*

Matthew Henry: says about Daniel 9:27: “By offering himself a sacrifice once and for all he [Jesus] shall put an end to all the Levitical sacrifices.”(1) Thus Matthew Henry applied Daniel 9:27 to *Christ*, not antichrist.

Adam Clarke: says that during Daniel 9:27's "term of seven years," Jesus Himself would "confirm or ratify the new covenant with mankind "He shall confirm the covenant—Christ. The confirmation of the covenant is assigned to Him."

Here's one more statement from a book called, *Christ and Antichrist*, published in 1846 by the Presbyterian Board of Publication in Philadelphia. On page 2, under Recommendations, are endorsements from many Presbyterian, Methodist, and Baptist ministers, including an official representative of the Southern Baptist Convention. (4) Commenting on the final week of Daniel 9:27, that ancient volume states:

...sometime during the remaining seven, he [the Messiah] was to die as a sacrifice for sin, and thus bring in "everlasting righteousness." Here are allusions to events so palpable, that one would think, the people among whom they occurred, could not possibly have misapplied the prophecy.

The following ten points provide logical and convincing evidence that Daniel's famous 70th week has no application to any future seven-year tribulation at all. Rather, this great prophetic period was definitely fulfilled nearly two thousand years ago.

1. *The entire prophecy of Daniel 9:24-27 covers a period of "seventy weeks," or 490 years. Logic requires that "seventy weeks" refers to one consecutive block of time, in other words, to seventy straight sequential weeks. There is no example in Scripture (or anywhere else!) of a stated time period starting, stopping, and then starting again. All biblical references to time are consecutive: 40 days and 40 nights (see Genesis 7:4), 400 years in Egypt (see Genesis 15:13), 70 years of captivity (see Daniel 9:2), etc. In Daniel's prophecy, the "seventy weeks" were to begin during the reign of Persia and continue to the time of the Messiah.*
2. *Logic also requires that the 70th week follows immediately after the 69th week. If it doesn't, then it cannot properly be called the 70th week!*
3. *It is illogical to insert a 2,000-year gap between the 69th and 70th week. No hint of a gap is found in the prophecy itself. There is no gap between the first seven weeks and the following sixty-two weeks, so why insert one between the 69th and 70th week?*

Note: If you told your child to be in bed in 70 minutes, you obviously would mean 70 consecutive minutes. What if five hours later your fully awake son said, "But dad, I know 69 minutes have passed, but the 70th minute hasn't started yet!"

4. *Daniel 9:27 says nothing about a seven-year period of "tribulation," a "rebuilt" Jewish temple, or any "antichrist."*
5. *The stated focus of this prophecy is the Messiah, not the antichrist. After the Messiah is "cut off" (referring to Christ's death), the text says, "And the people of the prince who is to come shall destroy the city and the sanctuary." This sequentially applied to the destruction of Jerusalem and the second temple by Roman armies led by Prince Titus in A.D. 70.*
6. *"He shall confirm the covenant." Paul said "the covenant" was "confirmed before by God in Christ" (Galatians 3:17). Yashua the Christ came "to confirm the promises made to the fathers" (Romans 15:8). In the King James Version, Daniel 9:27 doesn't say " a covenant" or peace treaty, but " the covenant," which applies to the Old/New Covenant. Nowhere in the Bible does the antichrist make, confirm, or break a covenant with anyone. The word "covenant" is Messianic, and always applies to the Messiah, not the antichrist.*
7. *"He shall confirm the covenant with many" Yashua- Christ said, "This is My blood of the new covenant, which is shed for many..." (Matthew 26:28). Jesus was quoting Daniel 9:27 specifically.*

8. *“In the midst of the week he shall cause the sacrifice and the oblation to cease.” After exactly three and a half years of holy ministry, Jesus Christ died on the cross, “in the midst of the week [in the middle of the seven years].” At the exact moment of His death, “the veil of the temple was torn in two from top to bottom...” (Matthew 27:51). This act of God signified that all animal sacrifices at that moment ceased to be of value. Why? Because the Perfect Sacrifice had been offered!*
9. *“For the overspreading of abominations he shall make it desolate.” “The abomination of desolation” (see Matthew 24:15) is not a simple subject, yet we know that Jesus clearly applied this event to the time when His followers were to flee from Jerusalem before the destruction of the second temple in A.D. 70. In a parallel text to Matthew 24:15, Jesus told His disciples, “When you see Jerusalem surrounded by armies [Roman armies led by Prince Titus], then know that its desolation is near” (Luke 21:20~22.). The disciples did “see” the days of vengeance on the city and its people. Because of the “abominations” (meaning sin against Yah’s law) of the people, scribes & Pharisees, Jesus told them, “See! Your house is left to you desolate” (Mt 23:35~39). Thus Gabriel’s statement in Daniel 9:27 about the temple and Jerusalem becoming “desolate,” void of God spirit for refusing to acknowledge His son, was perfectly fulfilled 3 ½ years after His death in A.D. 34 when the Jewish people are rejected and 40 yrs later in A.D. 70 with the destruction of the city.*
10. *Gabriel said that the 70-week prophecy specifically applied to the Jewish people (see Daniel 9:24). During the period of Christ’s public ministry of 3 ½ years, the Master’s focus was largely upon “the lost sheep of the house of Israel” (Matthew 10:6). After His resurrection and then for another 3 ½ years, His disciples preached mostly to Jews (see Acts 1-6). After that second 3 ½ year period, in 34 A.D., the bold Stephen was stoned by the Jewish Sanhedrin, giving the final message to the Jewish people (see Acts 7). This infamous deed marked the then-ruling Jewish leaders’ final, official rejection of the gospel of our Savior. Then the gospel went to the Gentiles. In Acts 9, Saul became Paul, the “apostle to the Gentiles” (Romans 11:13). In Acts 10, God gave Peter a vision revealing it was now time to preach to the Gentiles (see Acts 10:1-28). Read also Acts 13:46. Thus approximately 3 ½ years after the crucifixion— and at the end of the 70-week prophecy given for the Jewish people—the gospel shifted to the Gentiles exactly as predicted in Bible prophecy.*

The major reason why the Jewish nation as a whole failed to receive its Messiah was because its scholars misinterpreted Daniel 9:27. They failed to see Yashua as the predicted One who would die in the midst of the 70th week! Amazingly, the exact same thing is happening today. And so the Christian scholars are now misapplying the very same prophecy.

As the blind lead the blind, so both will fall into the pit!!!

Action of Belief Ministry
ActionofBelief@centurylink.net