

REVIEW

(24:1–2) When Jesus' disciples pointed out the Temple, Jesus said that not one stone shall be left upon another

(24:3) The disciples asked:

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| 1. When will these things be? | Only Father will know time of Rapture |
| 2. What will be the sign of Your <i>parousia</i> ? | Christ Himself (in the sky) will be the sign |
| 3. What will be the sign of the end of the age? | “ |

QUESTION 1:

(24:36) No one (apart from the Father) knows when the *parousia* will be
(cf. Mark 13:32)

(24:37–39) When the *parousia* starts (in the Rapture), all unbelievers will be caught off-guard and will be unprepared for the following calamity, just as they were in Noah's day

(24:40–41) When the *parousia* starts (in the Rapture), neither the man taken nor the man left nor the woman taken nor the woman left will know beforehand that it would happen

(24:43–51) Jesus warns His disciples that they will not know when He will come to rapture them, so they need to be rewardable at all times (because the Rapture will be at an unexpected time)

QUESTIONS 2–3

(24:4–14) Then (after the Rapture and a gap) the world enters the beginning of labor pains (the first half of the Tribulation)

(24:15–31) Then the world will enter the Great Tribulation (the second half of the Trib) and Christ will return (Second Advent)

(24:15–28) The world will enter the Great Tribulation

(24:29) As the time of Tribulation draws to a close, the sun will be darkened, the moon will not give light, stars will fall, and the heavens will be shaken

(24:30–31) The Son of Man will appear in the heavens (in the clouds, per 1 Thess 4:17) as a sign to all people and earth will mourn and will see Him come on the clouds of heaven He will gather together His elect from the ends of the heavens (e.g., the clouds, as 1 Thess 4:17 says)

OBSERVATIONS

The starting point of the *parousia* is unknown to anyone other than the Father. It will be unknown to both believers and to unbelievers when it starts (in the Rapture). Believers need to be rewardable at all times, because we do not know when the Rapture will be.

Since unbelievers will not know about the Rapture or the Tribulation, they will have no escape from the Tribulation

Christ's Second advent will happen at a very predictable time:

The seven year Tribulation will precede it

Darkening of the sun and moon will precede it

Stars falling will precede it

Then Christ (in the heavens) will become visible to earth as a sign and then He will come to earth accompanied by raptured Church Age believers

NEW EXPOSITION

Background: In 605 BC Babylon invaded Judah and deported some highly placed people (holding them hostage in the hope that Judah's leadership would do what Babylon wanted)

Daniel 1:1–7: Daniel was one of those who was deported. He was a young man in 605 BC

This was 19 years before Babylon conquered Judah & brought its citizens wholesale into captivity in Babylon in 586 BC

(9:1–2) In 539 BC Daniel recognizes from Jeremiah 25:11–12 that the captivity in Babylon was nearing the 70 years prophesied by Jeremiah

The year Daniel had the vision was the first year of Darius the Mede's reign: 539 BC

605	The year Daniel was brought to Babylon
<u>–539</u>	The year Daniel had the vision of the Seventy Weeks
66	The number of years Daniel had been a captive in Babylon when he had the vision

Jeremiah 25:11–12

(9:3–19) In light of Jeremiah 25 Daniel confessed Israel's national sin in the desire that God would end the captivity and return the people to Jerusalem

In verse 13, he referred to Deuteronomy 28:15–68

He understood Deuteronomy 30:1ff.

(9:20–23) The angel Gabriel came to give Daniel understanding (that the end of the 70 year captivity would be followed by another 490 years in which God would prepare Judah for the Kingdom)

(9:24) 490 Years of dealing w/ Judah & Jerusalem will be necessary to prepare for the Kingdom

The word translated week literally means 7 or *heptad*. Our only heptad is a heptad of days, but in this passage it is heptads of years. In other words, there are seventy heptads of years (490 years)

Prophetic Scriptures deal with years as 360 days, not as 365¼ day years as we do.

Year x :	365
Year $x + 1$:	365
Year $x + 2$:	365
Year $x + 3$:	366 (leap year)

If we average this, each year is 365¼ days

Even that is not exact:

A year is 365.24219879 days = 365 days, 5 hours, 48 minutes, 45.975 seconds

Cf. Revelation 12:6 (1,260 days = $(360 \times 3\frac{1}{2})$)

Cf. Rev 6:14 a *time* (a 360-day year), *times* (two 360-day years), & $\frac{1}{2}$ a *time* (180 days)

$$1260 \text{ days} = 360 + 360 + 180$$

Cf. Rev 11:2 42 months = 12 months + 12 months + 12 months + 6 months ($3\frac{1}{2}$ years)

Cf. Rev 11:3 1260 days = $3\frac{1}{2}$ (360-day) years

Cf. Rev 13:5 42 months = 12 months + 12 months + 12 months + 6 months ($3\frac{1}{2}$ years)

The 70 heptads are not the number of years in which God deals with the world, but the number of years that He deals with Jerusalem and Judah to prepare for the Kingdom

To finish the transgression

To seal up sins

To make reconciliation for iniquity

To bring in everlasting righteousness

To seal up vision and prophecy

To anoint the Most Holy

(9:25) Starting with the March 5, 444 BC decree to rebuild Jerusalem until Messiah the Prince (makes triumphal entry: March 30, AD 33) will be 69 (7 + 62) heptads

Nehemiah 2:1–8 speaks of this decree

Nehemiah 2:1 dates it as Artaxerxes' twentieth year = 444 BC
(from other sources we can date the decree even more precisely)

The reason for the mention of 7 and 62 heptads, rather than just 69 heptads is that the process of rebuilding Jerusalem did not complete what the decree had specified until 7 heptads after the decree was issued.

490 (360-day) years = 173,880 days which is 476 (365¼-day) years + 25 days

476 years + 25 days after March 5, 444 BC = March 30, AD 33 (Christ's triumphal entry)

(9:26) After March 30, AD 33, Messiah would be killed (He was crucified on April 3, AD 33); then the (Roman) people of the coming prince (the beast) would come as a flood and destroy Jerusalem and the Temple (which happened in AD 70)

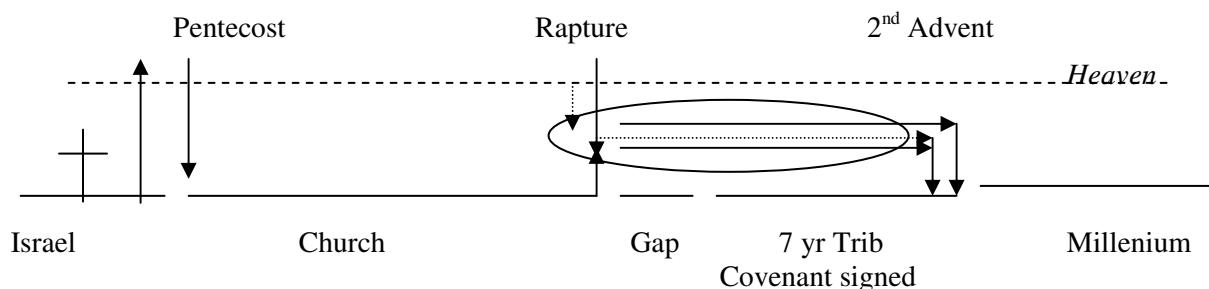
Notice that Messiah is not killed during the seventieth heptad, but after the sixty-ninth

It is like the person who started college in 2001. He takes three years off, so he resumes college in 2005. We would say that 2005 was his second year of college, not his fifth year of college.

Likewise, there is a long gap between the sixty-ninth heptad of God working with Judah and the seventieth heptad of God working with Judah

(9:27) The 70th heptad (still future) will start w/ a covenant that will be broken at the 3½ year point, at which time Jews will not be allowed to sacrifice & the abomination of one who desolates (will despoil the Temple) as the first of many desolations; then the beast will be destroyed

This covenant will mark the beginning of the seven-year Tribulation. This passage is how we know the length of the Tribulation. This occurs some time after the Rapture. The church is now with the Lord in the clouds.



The verse reads Then **he** shall confirm a covenant. . . .

This assumes that the subject = **the prince** *who is to come* (the beast)

Another grammatical possibility is that the subject should not be *he*.

The subject could be *it* = **the people** *of the prince who is to come*.

I prefer the second, but will not expound on that at this time.

Cf. Matthew 24:15

CONCLUSION

This passage says that (as God has almost finished this seventy years of Judah's captivity in Babylon) God would soon start seventy heptads of working with the nation to bring in the Kingdom.

This passage shows why Jesus so often said that His time (to die) was not yet. He could not die until after March 30, AD 33. (He was crucified on April 3, AD 33)

This passage is also the basis for saying that the Tribulation will be one heptad (seven years), that the Tribulation begins with the covenant, and that the Tribulation has two halves: the second of which starts with the abomination of desolation