



**DANIEL'S 70TH WEEK**

ONE WEEK (DAN 9:27)

# The Middle of the Tribulation

**Matthew 24:15**

**Dr. Randall Price • World of the Bible Ministries International**

**Uploaded by Dr. Rick Griffith • Jordan Evangelical Theological Seminary**

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# THE OLIVET DISCOURSE

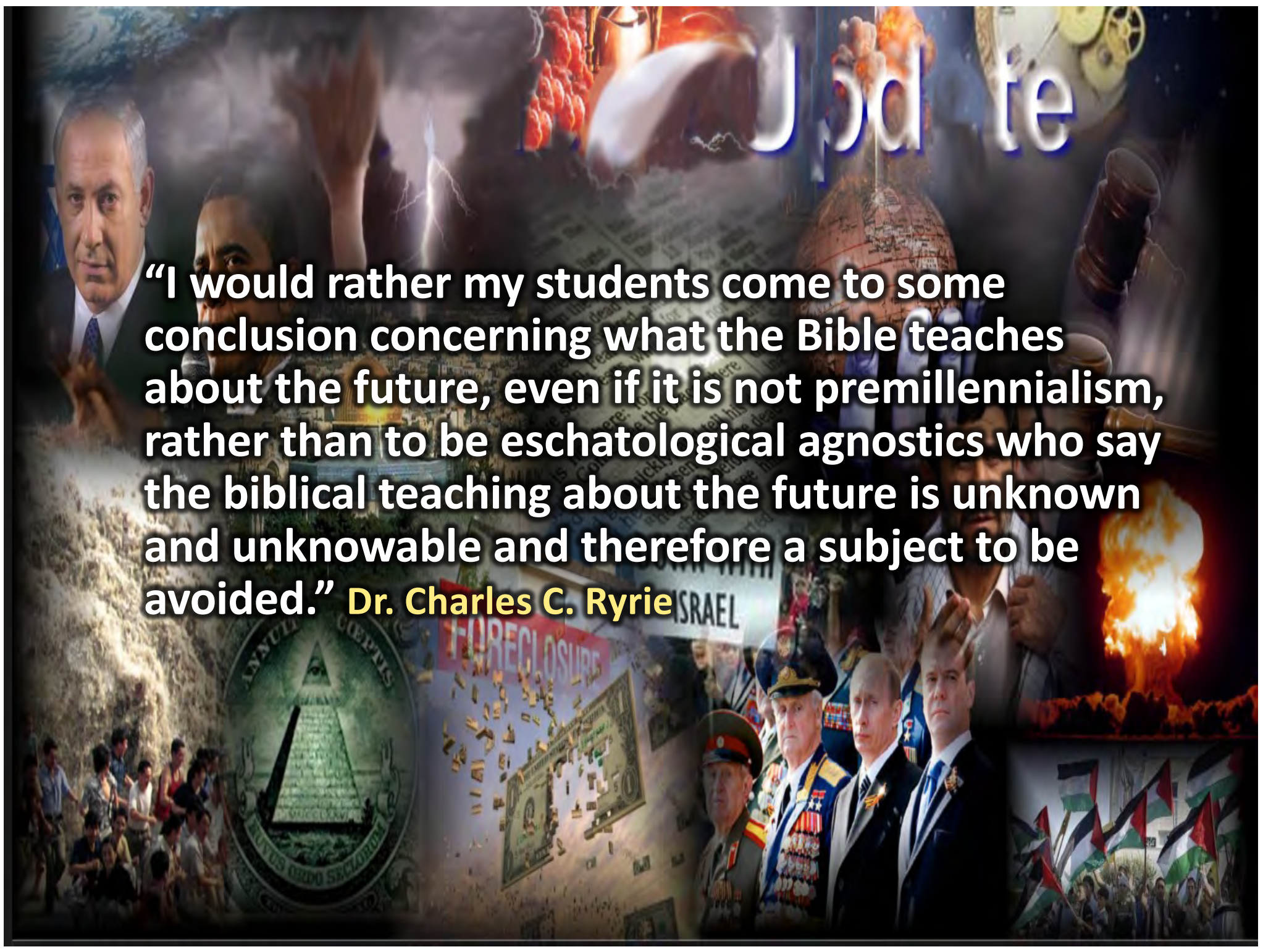
Jesus' Teaching on  
the End Time

Lesson 4



Update

**“I would rather my students come to some conclusion concerning what the Bible teaches about the future, even if it is not premillennialism, rather than to be eschatological agnostics who say the biblical teaching about the future is unknown and unknowable and therefore a subject to be avoided.”** **Dr. Charles C. Ryrie**



# THE OLIVET DISCOURSE



**“And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?’”**

**Matthew 24:3**

## Jesus' Answer to the Disciples' Questions

“And Jesus answered  
and said to them,  
‘See to it that no one  
misleads you.’”

Matthew 24:4

## Jesus' Concern with Deception

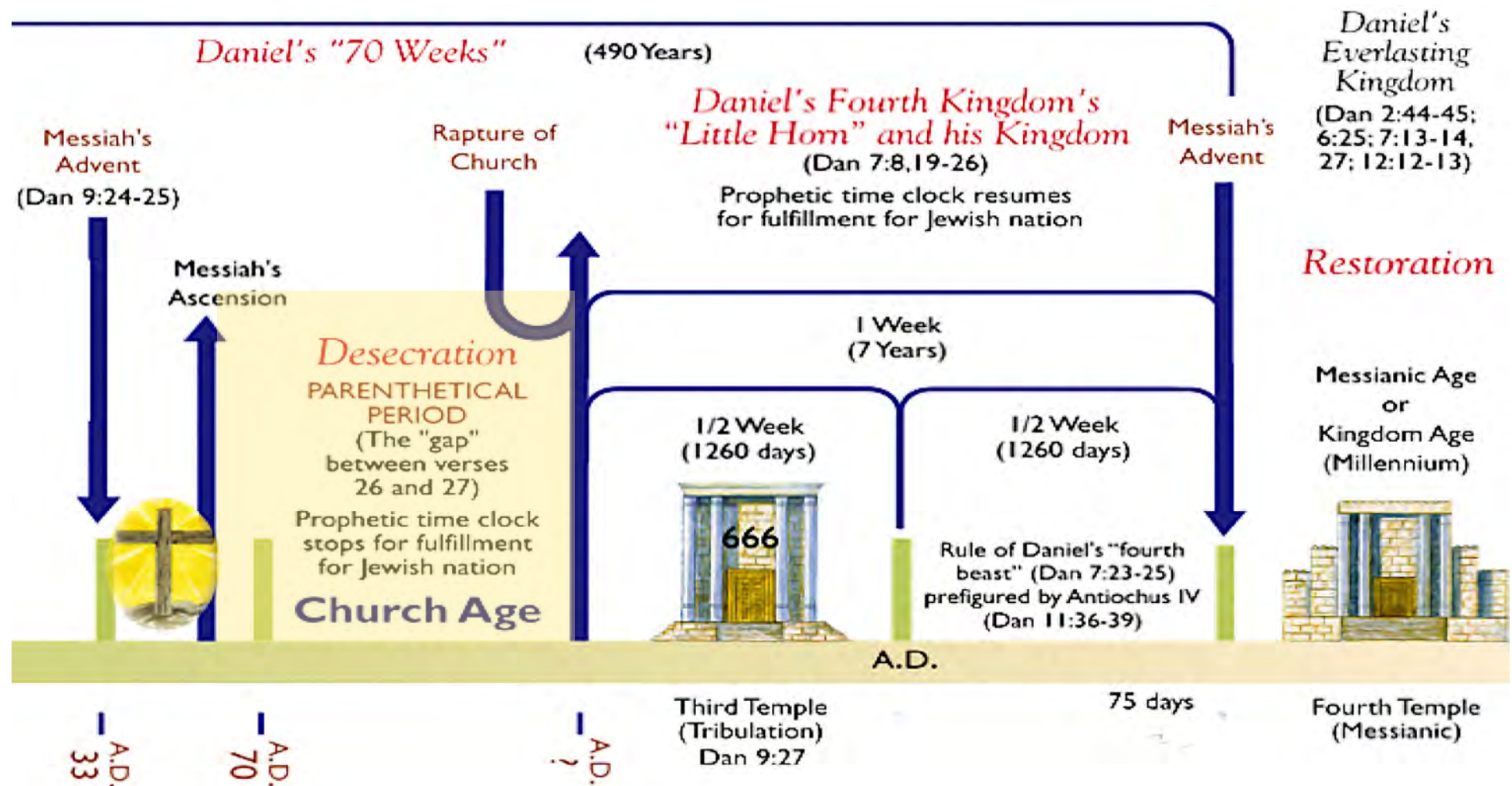
The disciples had presumed a connection between the destruction of the Temple and the messianic advent.

Jesus' Olivet Discourse was given to correct this misunderstanding. Otherwise the disciples might be deceived as a result of the events that would take place in their generation.

Since Jesus would not bodily return to restore Israel and begin the messianic kingdom following the Roman's razing of the Temple, the disciples needed to know what and when this would occur.

# Setting the Record Straight

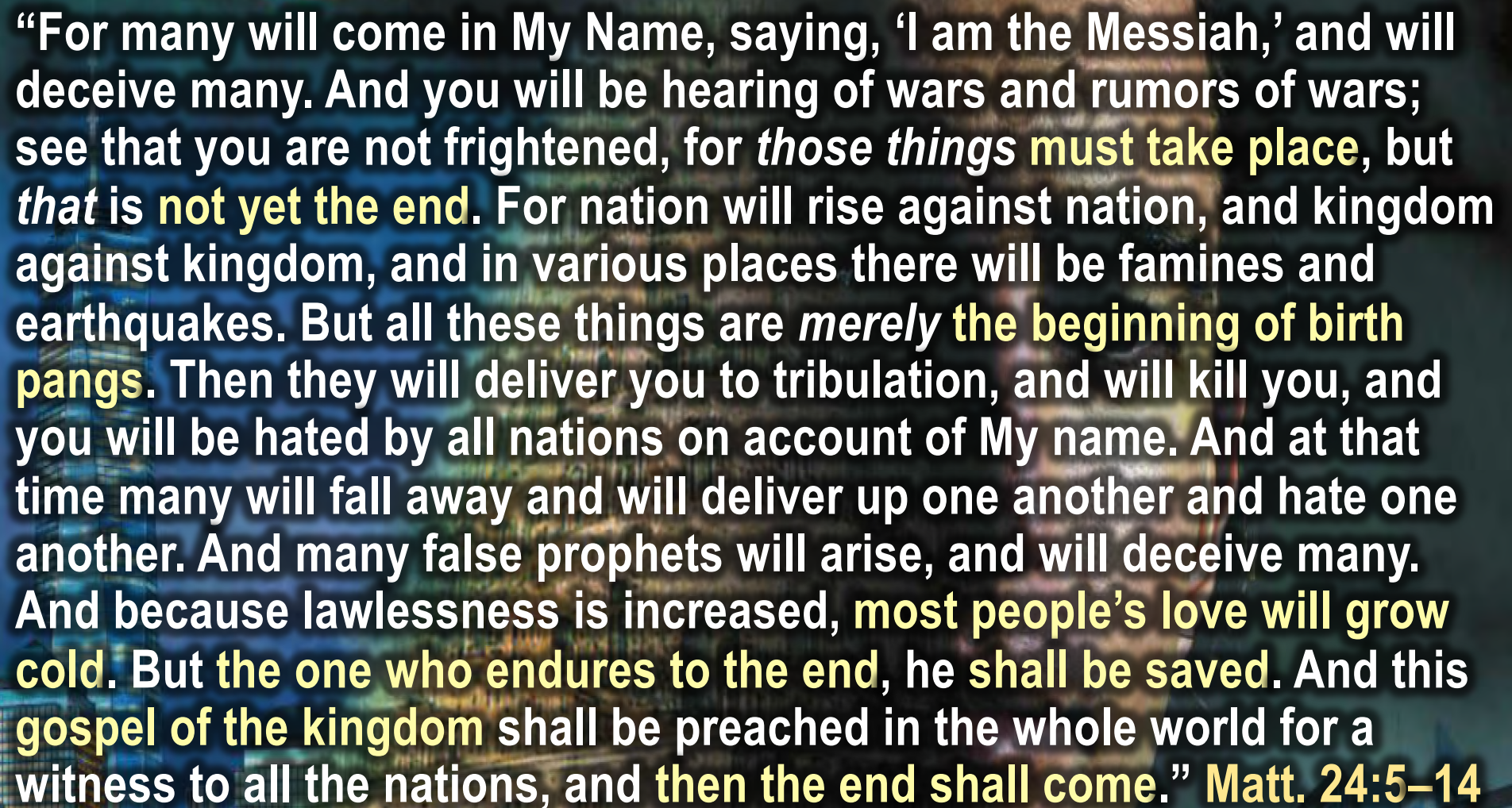
The disciples saw these as connected events. However, while Jesus showed them as chronological and sequential, they *would not all occur within the same time frame*. There will be an apparent postponement of the program promised to Israel.



# Interpretive Question

Has the Olivet Discourse been partially fulfilled? Do verses 5-14 describe general characteristics of the inter-advent period (the Church Age) or do they describe only future fulfillment in the time of the Tribulation?





“For many will come in My Name, saying, ‘I am the Messiah,’ and will deceive many. And you will be hearing of wars and rumors of wars; see that you are not frightened, for *those things must take place*, but *that is not yet the end*. For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. But all these things are *merely the beginning of birth pangs*. Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name. And at that time many will fall away and will deliver up one another and hate one another. And many false prophets will arise, and will deceive many. And because lawlessness is increased, *most people’s love will grow cold*. But *the one who endures to the end, he shall be saved*. And this *gospel of the kingdom* shall be preached in the whole world for a witness to all the nations, and *then the end shall come*.” **Matt. 24:5–14**



*Prophecy Declares That We Are*  
**Living In The Last Days**

*Signs of the Times*

**Wars**  
**Famines**  
**Earthquakes**  
**Persecution of Believers**


**Hatred of God's People**  
**Apostasy**  
**False Prophets**  
**Selfish Generation**

## Reasons Verses 4-14 Refer to the First Half of the Tribulation

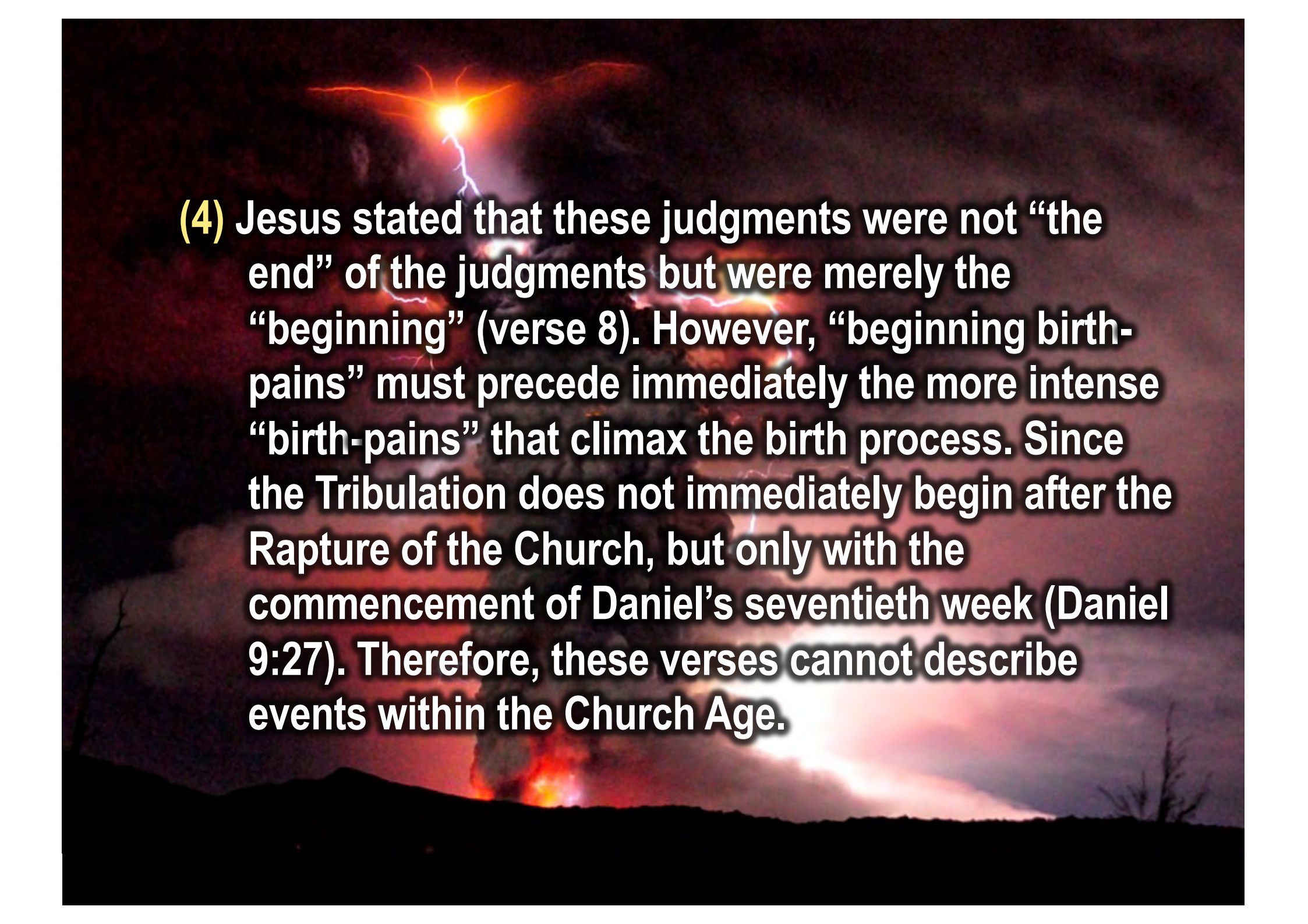
- (1) The conditions described must be considered divine *judgments* in keeping with the pattern of Old Testament revelation (rather than “natural” disasters). This can be seen in their description as “birth-pains” (verse 8). In the Old Testament “birth-pains” (Hebrew *chil*), the signal of impending child-birth, was used as a symbol by the prophets for the terrible calamities that accompanied the Day of the Lord (Isaiah 21:3; 26:17-18; 66:7; Jeremiah 4:31; Micah 4:10), and particularly “the time of Jacob’s trouble” (Jeremiah 30:6-7), which is alluded to in the description of the Great Tribulation in Matthew 24:21.

## Jewish Concept of End Time Suffering

**(2)** Many Jews during the Second Temple period believed a time of suffering would immediately precede the end (e.g., *4 Ezra* 9:3; 13:31-32; *2 Baruch* 27:7; 70:3; *Sibylline Oracles* 2:22-24; 3:660-61), and the Jewish sect at Qumran referred to these troubles as “birth-pangs” (e.g. *Qumran Hymns*). Rabbinic Judaism likewise spoke of the “birth-pangs of the Messiah” as a series of worldwide convulsions that would precede the Messianic Age. The Talmud’s list of these disastrous spiritual, moral, political, social, and environmental conditions that will characterize “the generation when the Son of David is to come” (*Sanhedrin* 97a) closely parallels those in Matthew 24:4-14.



**(3) The New Testament indicates that the Church will not experience the judgments of God that have been appointed for the Day of the Lord (1 Thess. 5:9; Rev. 3:10). Therefore, these verses cannot describe events *within* the Church Age.**



**(4) Jesus stated that these judgments were not “the end” of the judgments but were merely the “beginning” (verse 8). However, “beginning birth-pains” must precede immediately the more intense “birth-pains” that climax the birth process. Since the Tribulation does not immediately begin after the Rapture of the Church, but only with the commencement of Daniel’s seventieth week (Daniel 9:27). Therefore, these verses cannot describe events within the Church Age.**

# SIGNS OF THE HOUR

*By the Noble Shaikh*

Abdul-Muhsin bin Muhammad Al-Qâsim

*Translated by*

Aqeel Walker

## SIGNS OF QIYAMAH AND THE ARRIVAL OF THE MASEEH

MUFTI MOHAMMAD SHAFI رحمة الله عليه  
MUFTI MOHAMMAD RAFI USMANI



**DARUL ISHA'AT**

Urdu Bazar, Karachi, Pakistan.

RIVKA SARAH HOROWITZ

*the*  
M E S S I A H  
C H R O N I C L E S  
B O O K 1

HAVE YOU SEEN THE SIGNS?

From Best-Selling Author of From Central Park to Sinai & 2020 Vision

**ROY S. NEUBERGER**

**WORKING  
TOWARD  
MOSHIACH**

**AN INSPIRATIONAL COLLECTION OF ESSAYS ON  
PREPARING OURSELVES FOR THE FINAL REDEMPTION**

Introduction by Rabbi Pinchos Lipschutz, Publisher of Yated Ne'eman

## **Signs in Islam**

**(Sura 21:96, 27:82, 43:61)**

### **Major Signs:**

- 1. Gross materialism**
- 2. Women outnumber men**
- 3. Muslims defeat Jews and Christians in battle.**

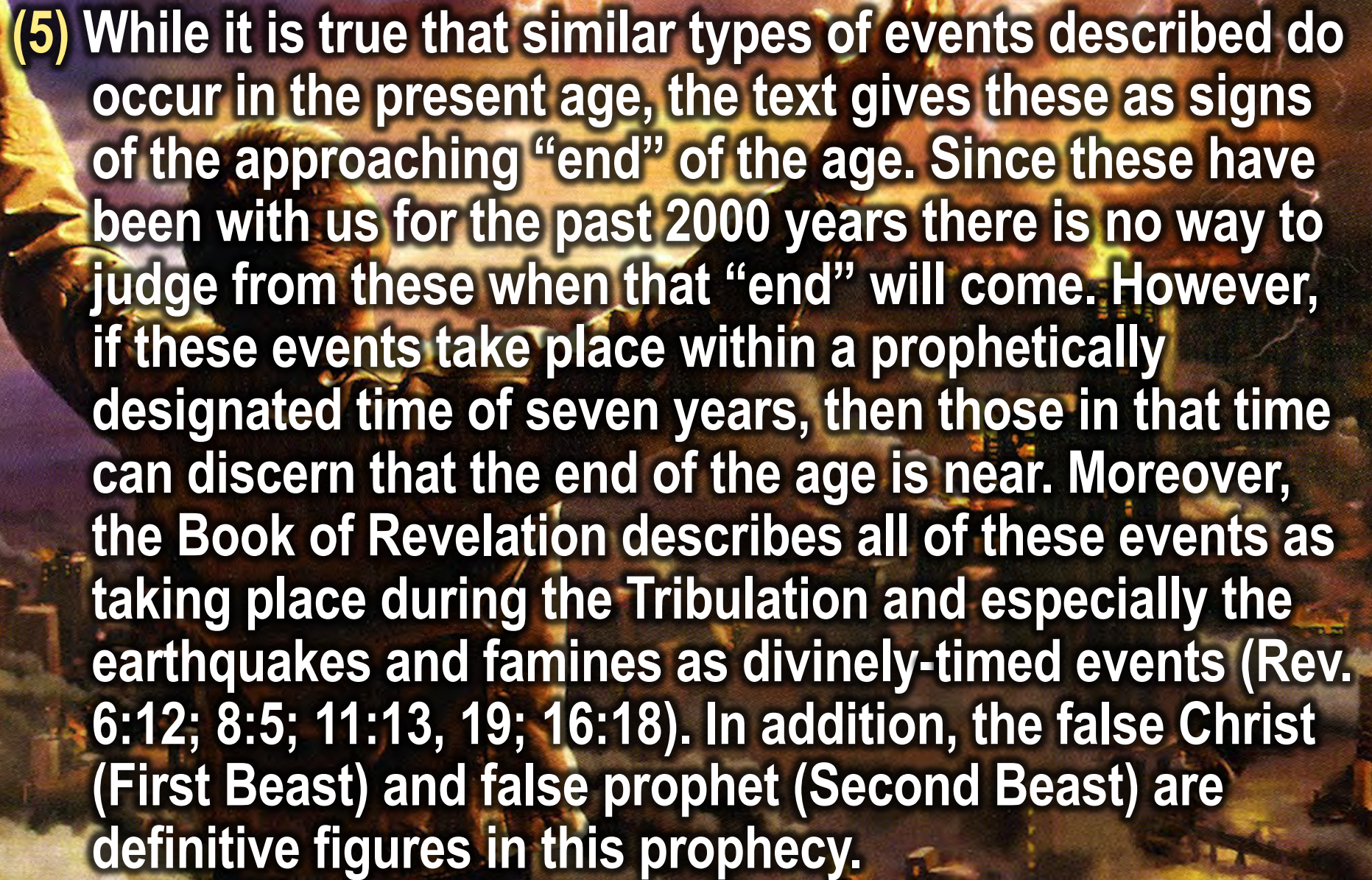
### **Minor Signs:**

- 1. Increase in bloodshed and war**
- 2. Contraction of time**
- 3. Religious knowledge decreases**
- 4. Prevalence of the ungodly**

## **Signs in Judaism**

**(Sanhedrin 97b)**

- 1. The world is either all righteous or guilty**
- 2. Truth is in short supply**
- 3. Inflation will soar**
- 4. Israel begins to be repopulated**
- 5. Wise people will be scarce**
- 6. Jews will despair of redemption**
- 7. Young will despise the old**
- 8. Scholarship will be rejected**
- 9. Piety will be despised**
- 10. Jews will turn against Jews**



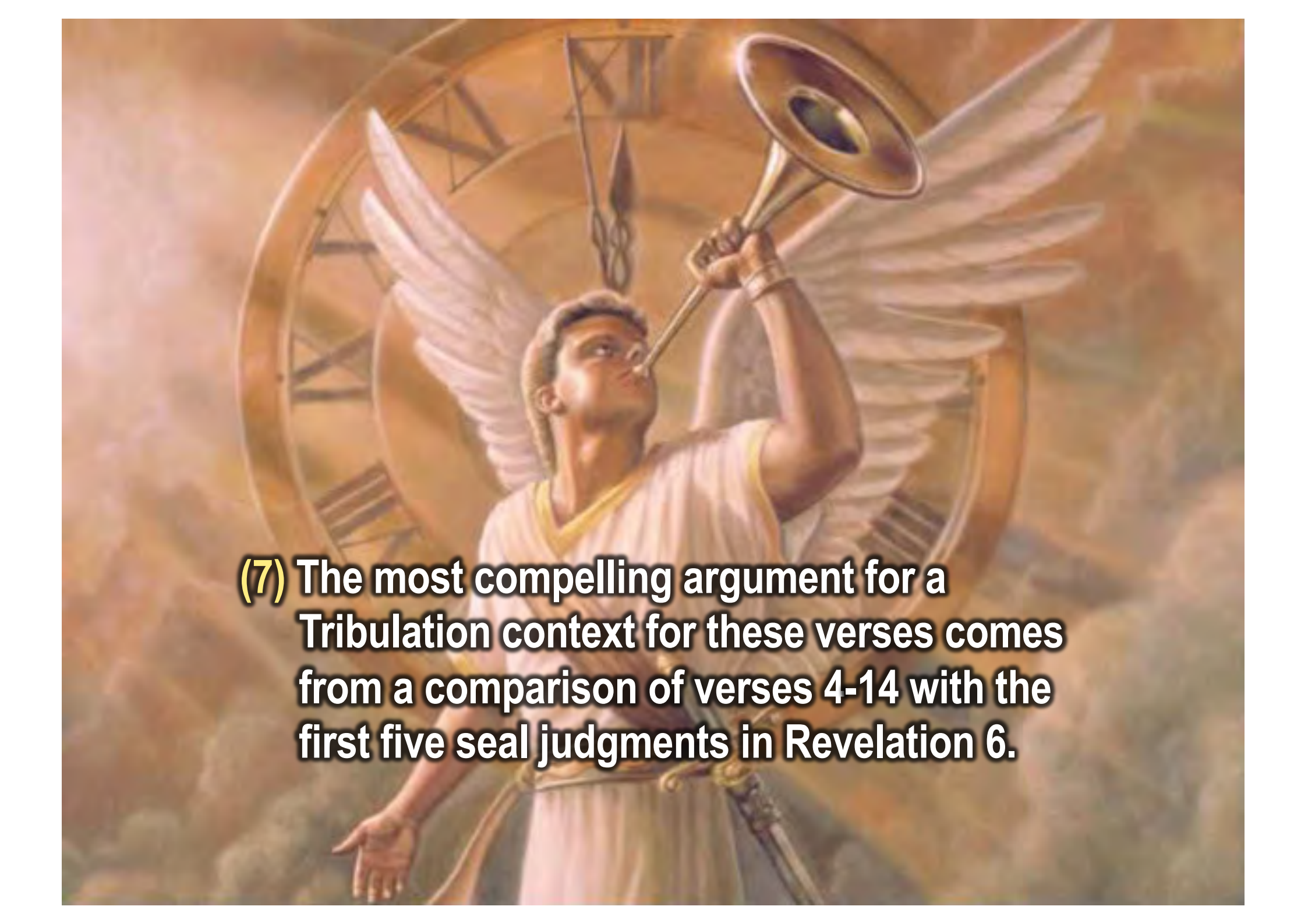
**(5) While it is true that similar types of events described do occur in the present age, the text gives these as signs of the approaching “end” of the age. Since these have been with us for the past 2000 years there is no way to judge from these when that “end” will come. However, if these events take place within a prophetically designated time of seven years, then those in that time can discern that the end of the age is near. Moreover, the Book of Revelation describes all of these events as taking place during the Tribulation and especially the earthquakes and famines as divinely-timed events (Rev. 6:12; 8:5; 11:13, 19; 16:18). In addition, the false Christ (First Beast) and false prophet (Second Beast) are definitive figures in this prophecy.**

**(6)** The Greek word τὸ τέλος (*to telos*) “the end” (vv. 6, 14) is a technical term in the OT that refers exclusively to the final eschatological period (the time of Israel’s judgment in the Tribulation and restoration at the coming of the Messiah).

Hebrew עֵת קֵץ (*‘et qetz*) “end time”

“The end time” appears 11X in the Book of Daniel as a specific chronological marker of the period of time that culminates the divine program (Dan. 8:17; 9:21, 25; 11:6, 35, 40; 13, 14, 24; 12:11).

In 24:14 “the end time” immediately follows the global witness of the “gospel of the Kingdom.” This cannot be the present age because the gospel is also preached during the Tribulation period (Revelation 11:3; 14:6; 17:6)

An angel with large, white, feathered wings is depicted playing a golden trumpet. The angel is wearing a white robe with a yellow sash. Behind the angel is a large, golden clock face with Roman numerals. The background is a hazy, golden-brown sky. The text is overlaid on the lower half of the image.

**(7) The most compelling argument for a Tribulation context for these verses comes from a comparison of verses 4-14 with the first five seal judgments in Revelation 6.**

# Parallels Between Matthew 24:4-14 (and Parallel Texts) and the Seal Judgments of Revelation 6

<b>Condition</b>	<b>Matthew 24</b>	<b>Revelation 6</b>
<b>False messiahs/prophets</b>	<b>vss. 5, 11</b>	<b>vs. 2</b>
<b>Wars</b>	<b>vss. 6-7</b>	<b>vss. 2-4</b>
<b>International discord</b>	<b>vs. 7</b>	<b>vss. 3-4</b>
<b>Famines</b>	<b>vs. 7</b>	<b>vss. 5-8</b>
<b>Pestilences</b>	<b>Luke 21:11</b>	<b>vs. 8</b>
<b>Persecution/martyrdom</b>	<b>vs. 9</b>	<b>vss. 9-11</b>
<b>Earthquakes</b>	<b>vs. 7</b>	<b>vs. 12</b>
<b>Cosmic phenomena</b>	<b>Luke 21:11</b>	<b>vss. 12-14</b>

## **The 70th Week of Daniel as a Paradigm for these Judgments**

**These parallel conditions demonstrate that as the seal judgments of Revelation 6 lead on to the more intense judgments (trumpet and bowl judgments) of the great Tribulation, so do the conditions described in Matthew 24:4-14 as “the beginning of birth-pains” (vs. 8) lead to the more intense final “birth-pains” described in verses 15-26, which result in the climatic advent of Messiah (vss. 27-31).**

**Jesus referred in Matthew 24:15 to Daniel’s prophecy of the seventieth week and both Matthew and Mark alert the reader to consider this text as a means to understanding the prophecy of the Olivet Discourse (Matt. 24:15b; Mk. 13:14a). Jesus used the prophecy of the seventieth week as the template for the chronological events He unfolded in His response to the disciples’ questions. This applies to the judgment section of the Revelation (chapters 4–19), where Jesus, who gave also the vision to John (Revelation 1:1), modeled the vision upon the structural divisions of Daniel’s seventieth week.**

**“Therefore when you see the Abomination of Desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)” **Matthew 24:15****



# DANIEL'S 70TH WEEK

ONE WEEK (DAN 9:27)

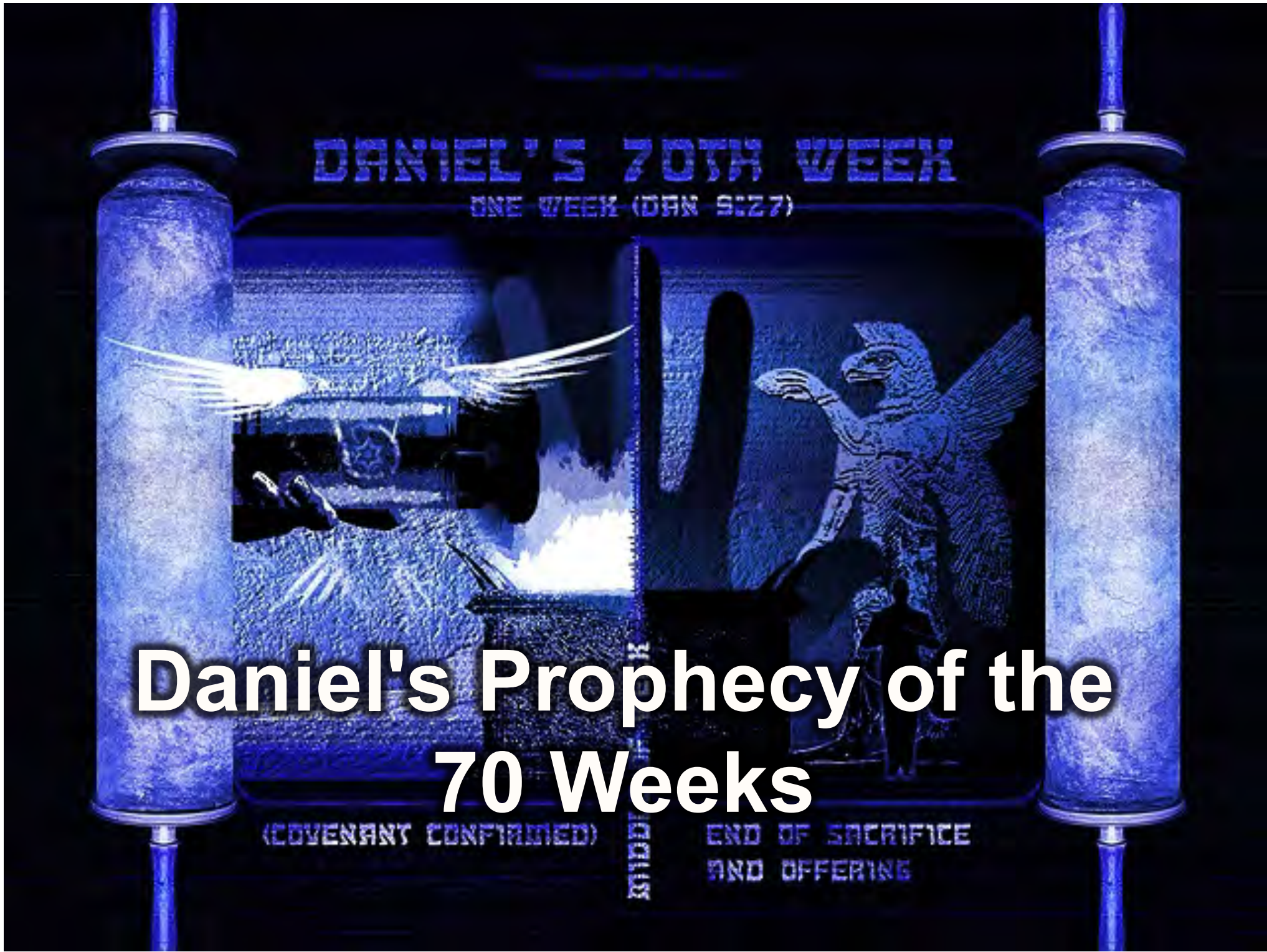
## Daniel's Prophecy of the 70 Weeks

(COVENANT CONFIRMED)

MIDDLE OF THE WEEK

END OF SACRIFICE  
AND OFFERING

Interpreted by



# UNITS OF SEVENTY IN THE BIBLE

**70x7  
Sabbatical  
Years  
Violated**

(Lev. 26:34-35, 43)

**70-year  
Captivity**

(Jer. 25:11; 29:10)

**70x7  
Sabbatical  
Years  
Remaining**

(Daniel 9:24-27)

**490 years**

**490 years**

**PAST ← DANIEL'S DAY → FUTURE**

**Literal Use of the Term "70" in Context of Years**

# Six Prophetic Goals to be Accomplished

## Daniel 9:24

1. "to finish the transgression" (rebellion of Israel)
2. "to make an end of sin" (sin will be totally dealt with)
3. "to atone for iniquity" (terminate transgression)
4. "to bring in everlasting righteousness" (kingdom age)
5. "to seal up vision and prophecy" (fulfill all prophecy)
6. "to anoint the most holy place" (rebuild the temple)

# The Interval Between the 69<sup>th</sup> and 70<sup>th</sup> Week



# Israel and the 70<sup>th</sup> Week

**The 70 weeks concern God's program for the nation of Israel.**

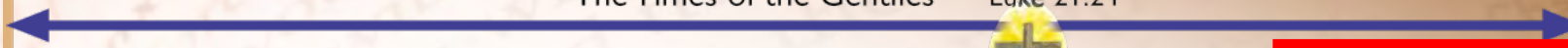
**When Israel rejected Jesus, God interrupted His program with Israel with this present church age between the 69<sup>th</sup> and 70<sup>th</sup> weeks.**

**After the rapture, God will resume His dealings with Israel for one week of years (7 years), the time of the Tribulation.**

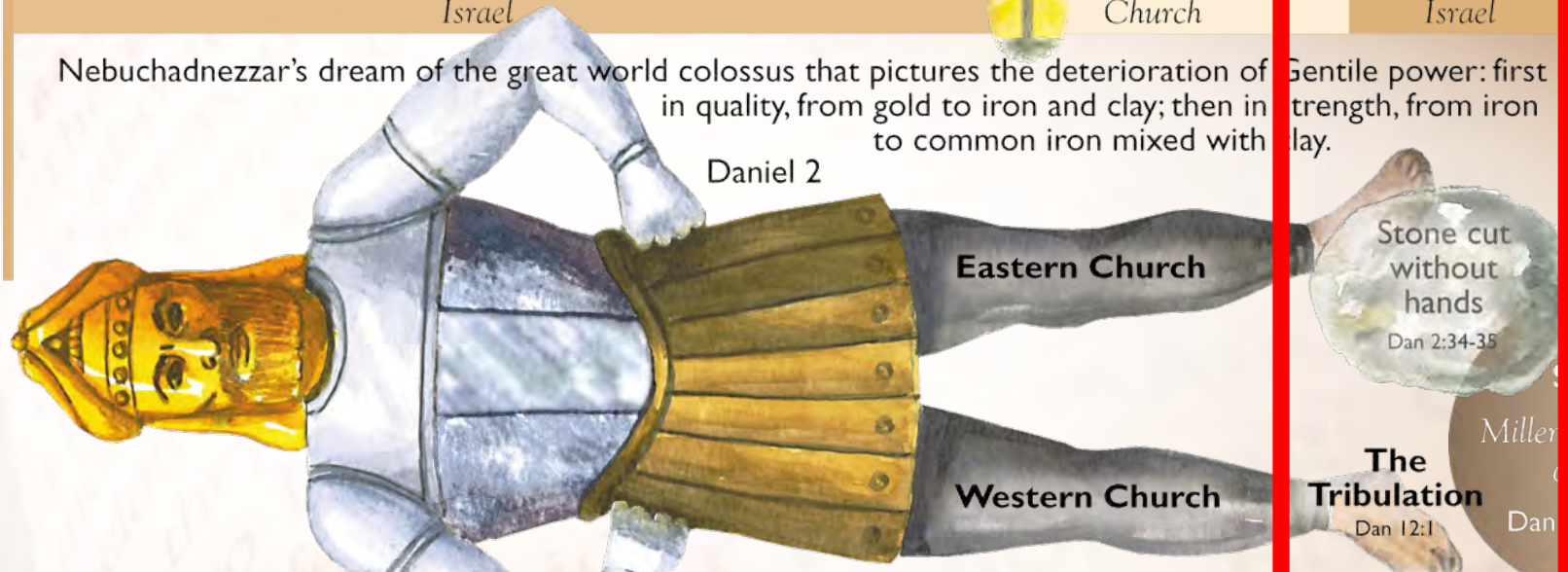
# God's Timetable for the Times of the Gentiles

612 B.C.

The Times of the Gentiles — Luke 21:24



Nebuchadnezzar's dream of the great world colossus that pictures the deterioration of Gentile power: first in quality, from gold to iron and clay; then in strength, from iron to common iron mixed with clay.



Daniel 2

Eastern Church

Western Church

Stone cut without hands  
Dan 2:34-35

The Tribulation  
Dan 12:1

The Revelation of Christ

Mt. of Olives  
Acts 1:11  
Zech 14:4

The Stone

Millennial Kingdom of Christ

Dan 2:34-35,44

**Babylonian Empire**

612 B.C.

**Medo-Persian Empire**

538 B.C.

**Greek Empire**

330 B.C.

**Roman Empire**

63 B.C.

**Revived Roman Empire**

A.D. future



Lion  
Dan 7:1-4

Daniel's vision of the Beasts

Dan 7:1-3



Bear  
Dan 7:5



Ram  
Dan 8:1-7



Leopard  
Dan 7:6



He-Goat  
Dan 8:8-12



Beast  
Dan 7:7-8

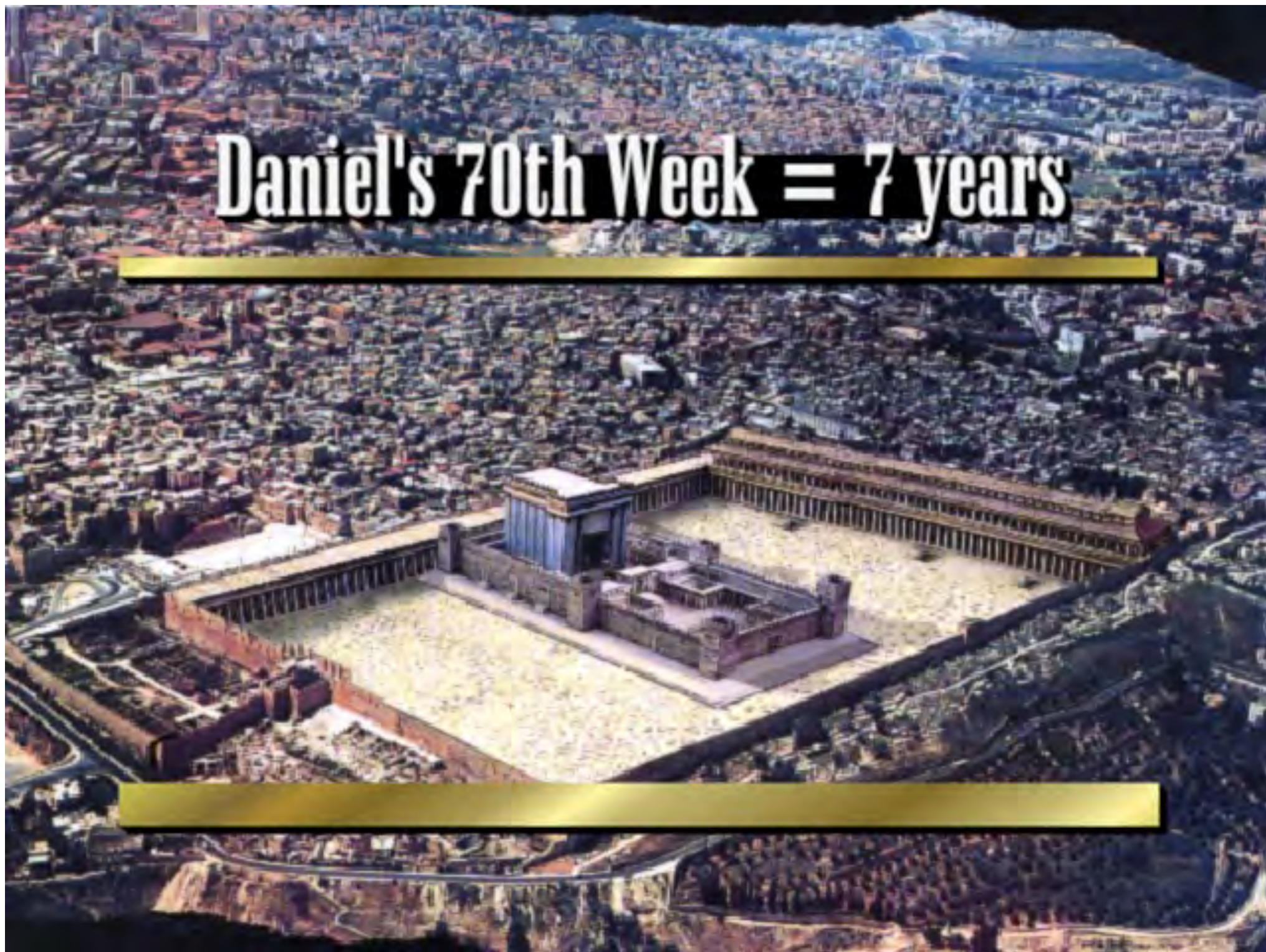


Antichrist  
Dan 11:31-45  
2 Ths 2:3-8  
Rev 13:1-10

Four Divisions of Alexander's Kingdom

**70<sup>th</sup> Week**

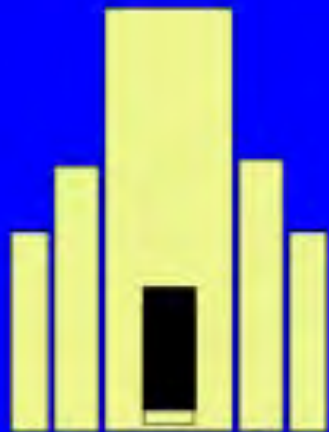
**Daniel's 70th Week = 7 years**



**Daniel's 70th Week = 7 years**

**3 1/2 years**

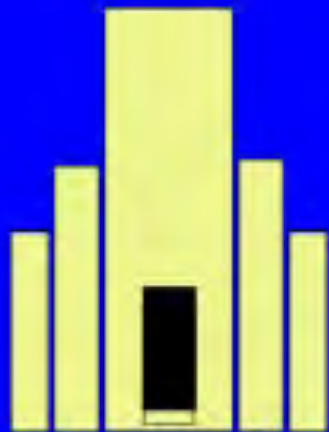
**Peace**



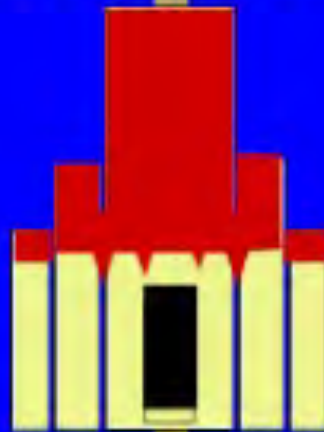
# Daniel's 70th Week = 7 years

3 1/2 years

Peace

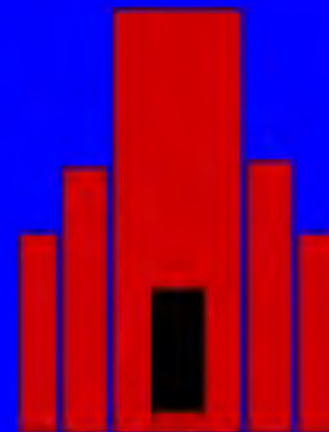


Temple  
Desecrated



3 1/2 years

Tribulation



## Parallels Between Daniel 9:27 and Revelation

<b>Topic</b>	<b>Daniel 9:27</b>	<b>Revelation 6–19</b>
<b>Beg. of Trib.</b>	<b>Peace Treaty</b>	<b>Rider on White Horse (6:1)</b>
<b>Temple</b>	<b>Sacrifices</b>	<b>Temple (11:1-2)</b>
<b>Time</b>	<b>Half of 7 years</b>	<b>1260 days; 42 months (11:2-3)</b>
<b>Antichrist Persecutes Jews</b>	<b>One who makes desolate</b>	<b>Persecution (13:7)</b>
<b>Antichrist's Image</b>	<b>Abomination of Desolation</b>	<b>Image of Antichrist (13:11-15)</b>
<b>End of Trib.</b>	<b>Destruction of the Desolator</b>	<b>Antichrist Defeated (19:20)</b>

# Revelation and Olivet Discourse Correlated with Daniel 9

**(1) The First half of the Week (Daniel 9:27a):** *Beginning birth-pains*  
(Terrestrial focus)

Revelation Judgment Section:

*Seal Judgments* (Rev. 4:1-6)

Olivet Discourse:

*Preliminary Signs* (Matt. 24:4-14;  
Mk. 13:4-13; Lk. 21:8-19)

**(2) The Second half of the Week (Daniel 9:27b):** *Pivotal events*

Revelation Judgment Section: *Trumpet Judgments* (Rev. 7:1–13:18)

Olivet Discourse: *Abomination of Desolation* (Matt. 24:15; Mk. 13:14-23; Lk. 21:20-24)

**(3) The Final half of the Week (Daniel 9:27c):** *Concluding birth-pains*  
(Celestial focus, Lk. 21:25)

Revelation Judgment Section: *Bowl Judgments* (Rev. 14:1–19:21)

Olivet Discourse: *Parousia and Close of End Times* (Matt. 24:29-31;  
Mk. 13:24-27; Lk. 21:25-28)

## Explanation of the Chart

Viewing these texts together we find that the “beginning” (preliminary) “birth-pains” of Matthew 24:4-14 correlate with the seal judgments of Revelation 4–6 which have a *terrestrial* focus and climax with the pivotal event of the desecration of the Temple (“Abomination of Desolation”) in Matthew 24:15 (Mark 13:14), the mid-point of Daniel’s seventieth week (Daniel 9:27b<sup>1</sup>). These events fit within the timeframe of the first half of Daniel’s seventieth week (Daniel 9:27a). These events then intensify as concluding “birth-pains” in Matthew 24:16-26 which correlate with Revelation 7–19 and have a *celestial* focus climaxing in the heavenly appearing of “the sign” of Messiah’s advent to earth in judgment (Matthew 24:27-31; Revelation 19). These events fit within the timeframe of the last half of Daniel’s seventieth week (Daniel 9:27b), which concludes with the destruction of the Temple’s desolator (“the Prince that shall come,” Daniel 9:26 or the Antichrist).

## **Proper Interpretation of the Timing of the Verses**

**If verses 4-14 predict signs that are for the future Tribulation and relate primarily to the Jewish people in that time, they cannot have had a past fulfillment. For that reason they cannot be used by the Church as “signs of the times” to indicate the nearness of the Lord’s coming. Many Christians have used the apparent increasing frequency of earthquakes or apostasy in the Church and moral decline in society in general as indicators that we are fast approaching the Rapture and the end time. However, the Rapture is a signless event and since these “birth-pains” do not begin until Israel enters “the time of Jacob’s (Israel’s) trouble,” and we do not know how long this will be after the Rapture of the Church, we must exercise caution in trying to predict the nearness of end time events based on the presence of these conditions in the present age.**

# Present and Future Conditions

During the Church Age these general conditions (given in 1 Timothy 4:1-3, 2 Timothy 3:1-9 and 1 John 2:18; 4:1-3) remind us we are in the “last days,” but during the Tribulation the conditions of verses 4-14 become specific signs of the end time whereby “you” (in context the disciple’s people = Jewish believers) will be able to discern where they are in the seventieth week and “endure to the end (of the Tribulation) [and] be saved” (physically delivered at the advent of Messiah), verse 13. These signs, and especially the signal event of verse 15, will enable the Tribulation saints to persevere physically and spiritually as they wait for the promised rescue at the end of Daniel’s seventieth week.

# What is the Meaning of Verse 13?

**“But the one who endures to the end, he shall be saved.”**  
**Matthew 24:13**

**Option 1:** A believer who perseveres in his faith until the end (death) will be finally saved *spiritually*.

**Option 2:** A believer who lives to the end (of the Tribulation period) will be finally saved *physically*.

The understanding of “the end” is qualified by its reference in the next verse as the end of the age. It would be impossible to endure to the end of the age unless the time were short (maximum 7 years). It must also be understood in light of verse 22 which is clearly physical salvation for those within the Tribulation period.

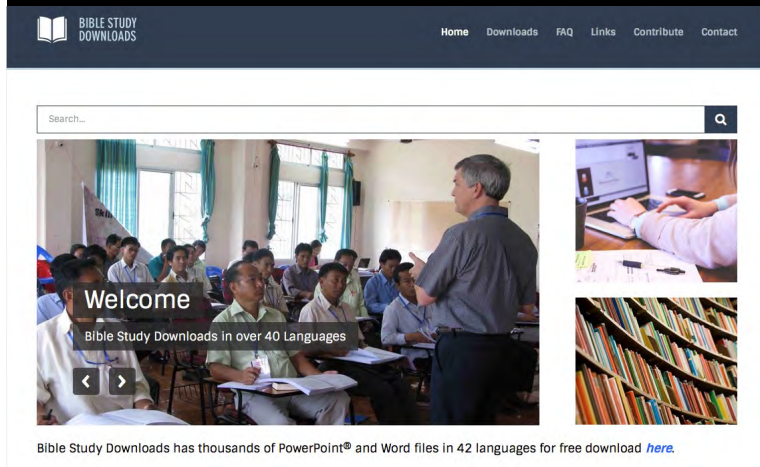
## The “Gospel of the Kingdom” (verse 24)

Despite the terrible conditions of the Tribulation, this period is predicted as one of the greatest evangelistic outreaches in history: “And this gospel of the kingdom shall be preached in all the world for a witness to the nations, and then shall come the end.” This global message, while having the same elements as the gospel of grace, that is, faith in Jesus as Savior, has its focus Jesus coming to establish the messianic kingdom for Israel. It is this repentance toward Messiah that will reverse the condition of Israel’s house being left desolate (Matthew 23:38-39; cf. Acts 3:19-21). This was the same message initially preached by John the baptizer and by Jesus during His earthly ministry. However, “the gospel of the kingdom” cannot again be proclaimed until the nation has moved into the time of Daniel’s 70th week. The term “world” (Greek *oikoumene*), means “the inhabited earth” and must include the entire world under Gentile occupation. It is *this* “world” that Christ is coming to judge (Acts 17:31), which in this context is implied by the phrase “then shall come the end.” For this reason this global message cannot be the Great Commission of Jesus for the Church Age (Matt. 28:19-20)

## **The Good News in the Tribulation**

**The good news that the Lord Jesus has left for believers in the time of Jacob's (Israel's) trouble is that the "gospel of the kingdom" will not be hindered by the "birth-pains," but will, through the demonstration of God's judgments, have its message magnified and its urgency enforced. This will fulfill the promise of Jeremiah's "birth-pains" prophecy that though Israel will face the Tribulation, "she will be saved from it" (Jeremiah 30:7).**

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