

The Shortening

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“And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days”-Mark 13:20

The “seventy weeks” of Daniel 9:24 are nothing more than Sabbatical cycles or Sabbatical “weeks” of seven years each. We know the seventy weeks (seventy sevens) are Sabbatical Weeks because they are defined in the context of the second verse of chapter 9. Furthermore, the direct reference to Jeremiah and the Babylonian captivity is given (Daniel 9:2), the result of Israel's disobedience to keep the Sabbatical cycles that the Lord had commanded them to observe in accordance with the seventh year Sabbath found in scripture (Leviticus 25)! This was so the Lord's land could rest. These Sabbatical cycles or weeks have always been in effect, but the focus of this article is on the last or the 70th Week of Daniel, as it is commonly called.

Daniel 9:1-"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2] In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. [3] And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes: [4] And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; [5] We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: [6] Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. [7] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. [8] O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. [9] To the

Lord our God belong mercies and forgivenesses, though we have rebelled against him; [10] Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. [11] Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. [12] And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. [13] As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. [14] Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. [15] And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. [16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. [17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. [18] O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. [19] O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. [20] And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, 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, whom I had seen in the vision at the beginning, being caused to fly swiftly, 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. [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. [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.

*[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 (**DANIEL WAS JUST TOLD THE EXACT TIMING OF THE FIRST COMING**): the street shall be built again, and the wall, even in troublous times. [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. [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".*

Per the prophecy found in Daniel 9:24-25, the "seven weeks" and the "threescore and two weeks" (a total of 69 Sabbatical weeks) came to their conclusion just prior to Rosh Hashanah in the year prior to Christ's crucifixion. The final week, the 70th, was put on hold until the time of "the end" (Daniel 12:4), while the Sabbatical cycles continued to occur throughout the ensuing years of the Church Ages.

This 70th Sabbatical Week (Daniel's Seventieth Week) awaited the fulfillment of certain prophetic events before it could begin. The start of the 70th Week was predicated upon there being a nation of Israel in existence as well as Jewish control of Jerusalem ("thy holy city"-Daniel 9:24). The former did not occur historically until 1948, while the latter did not happen until 1967. However, Israel (including Jerusalem and the Holy Mount) is still "trodden down of the Gentiles" (i.e. the Islamic Dome of the Rock) to this day.

Are there any other prophetic or scriptural requisites that must be met to know approximately, or even specifically, when the 70th Week would begin or which Sabbatical cycle would be the one by which to identify it?

Fortunately, one can recognize when the 70th Week began by two other scriptural means: (1) its connection to “*the time of Jacob's trouble*” (Jeremiah 30:7) and (2) its start shortly after the beginning of the Lord's Day (“*day of the Lord*”). Identify when these two prophetic events began and you can know which Sabbatical cycle/week is the 70th Week, when it began and when it will end!

The “*time of Jacob's trouble*” began at Rosh Hashanah 1993 while the Lord's Day began at Rosh of 2000. For a detailed examination of these two subjects, please see the charts entitled “**The Time of Jacob's Trouble**” and “**The Lord's Day**” at www.godstimeline.net.

Jeremiah 30:1-“*The word that came to Jeremiah from the LORD, saying, [2] Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. [3] For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. [4] And these are the words that the LORD spake concerning Israel and concerning Judah. [5] For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. [6] Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? [7] Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. [8] For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: [9] But they shall serve the LORD their God, and David their king, whom I will raise up unto them. [10] Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid”.*

When the first “week” of the time of Jacob's Trouble began at Rosh of 1993 (it ran seven years from Rosh 1993-Rosh 2000) the corresponding Sabbatical cycle/week (according to the Jews) began on Rosh 1994 (the Sabbatical cycle/week ran from Rosh 1994-Rosh 2001). The Lord's Day is stated to be “*even the time of Jacob's trouble*” per Jeremiah 30:7. It is part

of Jacob's Trouble, but not all of it. When the day of the Lord began on Rosh of 2000, the time of Jacob's trouble had already begun to its fulfilling. This is why you can see that the Lord's Day is part of it, but not all of it.

The next Sabbatical week/cycle began on Rosh 2001 and ran to Rosh 2008. Please see the chart entitled "**The Generation to Israel**" and how the 40 year generation that began on Rosh Hashanah of 1967 took one up to the start of the final seven years of the Time of Jacob's trouble and the "times of the Gentiles"! This would then incorporate the start of the Sabbatical Week (Daniel's 70th Week) the following year (2008) so that Jacob (Israel) can enter the Lord's rest in His Sabbatical year of 2014.

Below is the comparison of the three weeks of Jacob's Trouble and the corresponding Sabbatical cycles/weeks, one of which must be the 70th Week of Daniel (see the chart entitled "**The Sabbatical Cycles of the Time of Jacob's Trouble**" at the website for the illustration):

First Week of Jacob's Trouble: Rosh 1993- Rosh 2000

Sabbatical Cycle/ Week: Rosh 1994-Rosh 2001

Second Week of Jacob's Trouble: Rosh 2000-Rosh 2007

Sabbatical Cycle/Week: Rosh 2001-Rosh 2008

Third Week of Jacob's Trouble: Rosh 2007-Rosh 2014

Sabbatical Cycle/Week: Rosh 2008-Rosh 2015

If the 21 year time of Jacob's Trouble began at Rosh 1993 and the Lord's Day began on Rosh 2000, which of these three Sabbatical cycles/weeks listed above is the 70th Week of Daniel?

Which one began just before the rise and election of the man whom many believe will be the antichrist? Please see the article entitled "**An Exposition of Daniel 11**" at the website for a detailed look at the identity of the antichrist.

It certainly appears that the Sabbatical cycle/week of Rosh 2008-Rosh 2015 is indeed the 70th Week of Daniel, yet the Lord Jesus Christ returns to save "*the elect*" (Israel) out of their time of trouble to then enter into His rest

(the Millennial Kingdom) at Rosh Hashanah of 2014, one full year prior to the end of the 70th Week itself!

The difference between the third week of Jacob's Trouble and the 70th Week is one year (Rosh to Rosh) and this is the time that God has already "*shortened*" so that "*the elect*" (the "*all Israel*" of Romans 11:26; the Jewish remnant that will be saved at the Second Advent) can be saved "*out of*" (Jeremiah 30:7) their time of trouble to then enter into His rest (Jeremiah 30:10 and Isaiah 14:7). This "*rest*" is realized by His Second Coming and Kingdom which MUST occur in a Sabbath year. Rosh 2014 to Rosh 2015 is a Sabbath year!

See the following chart (in either Word or PDF format at the website): "**The Sabbatical Cycles, the 70th Week of Daniel, and the Time of Jacob's Trouble**".

All three of the fall feasts (the feasts of Trumpets, Atonement, and Tabernacles) of the Lord must be fulfilled with the establishing of His kingdom, **in their order**, and in their season; exactly as they were commanded to be observed!

Leviticus 23:4-"*These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons*".

Leviticus 23:37-"*These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day*".

Leviticus 4:44-"*And Moses declared unto the children of Israel the feasts of the LORD*".

At this time please look at the chart entitled "**Cycles and Types**" at the website. This chart shows the Sabbatical cycles/weeks from the one containing the rebirth of Israel to the Second Coming of Christ. There are 10 Sabbatical cycles representing 70 years. Now look at the following...

Daniel 9:2-*"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2] In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem"*.

Isaiah 46:9-*"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, [10] Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"*.

God declares that He causes history to repeat itself. Ancient Israel was punished by God for disobeying His command to keep the "Sabbaths" (Leviticus 26) of the land. This disobedience resulted in the exile of the Jews to Babylon. Daniel was one of the young Hebrew men who were taken to Babylon. As Daniel read the writings of the prophet Jeremiah, he realized that God had already foretold how long the exile would last. Realizing that the *"seventy years in the desolations of Jerusalem"* were nearing their completion, Daniel enters into intercessory prayer on behalf of himself and his people. God answers Daniel's prayer and sends Gabriel to inform him of the prophecy concerning the comings of the Messiah.

Daniel 9:20-*"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, 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, whom I had seen in the vision at the beginning, being caused to fly swiftly, 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. [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. [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. [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. [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. [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”.

When the 70 years were complete Israel was liberated from Babylon, returned to their land, and began the process of rebuilding their temple. During those 70 years they lived under the rule of Nebuchadnezzar (a type of the Antichrist) who made the golden image and demanded that the Jews bow down to this image/idol.

Does God cause history to repeat itself? We have already seen how God is repeating (in type) the events of Genesis 28-32 (Jacob and Laban) in the time of Jacob's Trouble. That began at Rosh 1993 and continues to today, with it's culmination on Rosh 2014. Is it possible that the Lord is also fulfilling (in type) the 70 years in our day as well? Why do men not remember the former things of old?

Ecclesiastes 1:11-“There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after”.

Isaiah 42:9-“Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them”.

Isaiah 43:18-“Remember ye not the former things, neither consider the things of old”.

The reason that men do not recognize that God causes history to repeat itself is because they do not think to remember the former things of old.

Looking at the chart “**Cycles and Types**”, notice that the Sabbatical cycle/week (that contains the rebirth of the nation of Israel) began on Rosh

1945. Just like ancient Israel, the Jews were without a homeland and under Gentile dominion. From 1944 to 1945 the Jews had emerged from the Holocaust under a type of the antichrist (Hitler). Then (1948) the nation of Israel was reborn as prophesied.

Is it not interesting that 70 years added to the beginning of the Sabbatical cycle of 1945 brings one to the completion of the Sabbatical cycle/week of Rosh 2015, which is also (in our opinion) the completion of the 70th Week of Daniel. And is it not also amazing that seventy sevens (49 years) added to the Sabbath year that began on Rosh of 1944 takes one to Rosh of 1993, which was when the first week of Jacob's Trouble began! And since the time of Jacob's Trouble runs for 21 consecutive years, then 1993 plus 21 years takes you to Rosh of 2014 which is the Second Advent.

In my opinion, the “*seven weeks*” of Daniel 9:25 also prophetically refer to 49 actual future years (transpiring now in our time) which are contained in the total of 70. The remainder of the years (21) is the totality of the years of Jacob's Trouble with the 70th Week itself contained in the total of 70.

Following the parallel, you have the modern Jews coming out of a time of great desolation (the Holocaust) under the hand of a Gentile ruler who was a type of the antichrist, returning to the land and a nation reborn as prophesied. Then they go through the time of Jacob's Trouble and are delivered via the Second Advent from Mystery Babylon ruled by the antichrist (who is demanding worship via an image) to when the times of the Gentiles will be fulfilled. All of this connected with the Sabbatical cycles/weeks, the 70 years, and the culmination of the 70th Week of Daniel.

To summarize, you have the Sabbatical cycle/week that began on Rosh of 1945 plus the 70 years of the desolations of Jerusalem (in type) being played out again in modern times, taking you to the completion of Daniel's 70th Week at Rosh 2015. Quite amazing!

With this background information, we now get to the subject of this article.
What is the shortening of these days that Christ referred to?

What does this shortening have to do with the Great Tribulation and the days mentioned in Daniel and Revelation (the 1260 and 1290 days)? Let us examine the scriptures that speak of this time of shortening now.

Matthew 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:) [16] Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house: [18] Neither let him which is in the field return back to take his clothes. [19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the sabbath day: [21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. [22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened”.*

Daniel 12:11-*“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (1290 days)”.*

Mark 13:14-*“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: [15] And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: [16] And let him that is in the field not turn back again for to take up his garment. [17] But woe to them that are with child, and to them that give suck in those days! [18] And pray ye that your flight be not in the winter. [19] For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. [20] And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days”.*

Revelation 12:6-*“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days (1260 days)...[13] And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought*

forth the man child. [14] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent”.

Luke 21:20-“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. [21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. [22] For these be the days of vengeance, that all things which are written may be fulfilled. [23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. [24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled”.

Notice that Luke's account does not mention anything about the abomination of desolation or the 1290 days of the prophet Daniel.

Why?

Because Luke is not referring specifically to the 70th Week of Daniel here, but primarily to the third week of Jacob's Trouble! Remember: the third week of Jacob's Trouble is offset from the 70th Week of Daniel by one year. Hence the Luke account makes reference to the “*times of the Gentiles*” which will end at the Second Coming of Christ on Rosh 2014, one year prior to the completion of the 70th Week!

Conversely, in both the Matthew and Mark accounts, the 70th Week itself is the focus as evidenced by the mention of the “*abomination of desolation*” and the direct reference to Daniel 12:11 (the 1290 days connected to the abomination) by Christ Himself. Notice further that Matthew's account speaks of the shortening of the days in the future tense, whereas Marks's account is written in the past tense showing that God has already shortened the days? **What does this mean?**

In my opinion it means that God will shorten the days of the “*time of great tribulation*” (Matthew 24:21) so that Jacob (Israel) is saved out of the “*time*”

of Jacob's trouble" (Jeremiah 30:7) by His Second Advent shortly before Rosh 2014 and the fulfilling of the times of the Gentiles. There is the shortening of the days, for Christ returns to rescue the remnant of "*the elect*" (Jewish remnant who will be saved) one full year before the completion of the 70th Week at Rosh of 2015! That is the reason why the Lord uses the words "*had shortened*" and "*hath shortened*" (both past tense) in Mark 13:20. Praise God! He has already shortened those days!

This is also why the blessing of Daniel 12:12 (**please read it!**) had to be seen and known for those 1335 days as to the counting from the 8th day of Tabernacles in 2014 to Katan Purim in 2011. The Lord's Feasts (all three fall feasts remaining) will be fulfilled in His Kingdom at this time! The blessing is also that the "*time of great tribulation*" can't go past this time either.

Please see the article entitled "**The Possible Start to the Counting of the 1335 Days Have Begun and Why**" at the website. This article shows the great possibility that Purim Katan 2011 marked the countdown of the 1335 days of Daniel 12:12.

Just how long will the Great Tribulation last?

Prophetic expositors have always taught that the Great Tribulation would last for 3 and 1/2 years, but is this the correct interpretation of the "*a time, times, and an half*" found in Daniel 12:7 or the "*a time, and times, and half a time*" of Revelation 12:14?

In my opinion, the Lord will return just prior to Rosh Hashanah 2014 (the Second Advent) to save Israel out of their time of trouble and end the times of the Gentiles. This is a full year before the completion of the 70th Week. And since the abomination of desolation is stated to occur "*in the midst of the week*" (the abomination occurs in the middle or 4th year of the 70th Week which is the time between Rosh 2011 and Rosh 2012), then the time of great tribulation will most likely begin sometime in the early spring of the year 2012. This leaves approximately 2 and 1/2 years until the Second Coming, not 3 and 1/2 years as previously assumed by most.

Is it possible that "*a time, times, and an half*" means 2 and 1/2 years? Or did God simply give the amount of time between the abomination and the

completion of the 70th Week, knowing full well that His Coming would cut those days short?

Or is the *“time, times, and an half”* a broad and general reference to the 43 months (1290 days) and the 42 months (1260 days) from the spring of 2012 to the completion of the 70th Week in the fall of 2015?

The feast of trumpets (Rosh Hashanah) is to be fulfilled by the Second Advent crowning of the Messiah (the Lord Jesus Christ). On that day He will be crowned the King of Israel by the Sanhedrin and sit upon the throne of David to begin His Millennial Kingdom. But the Lord must arrive on earth sometime prior to Rosh Hashanah, for His Glorious Appearing in the clouds of heaven must take place first. And He must dispose of the Antichrist and false prophet, along with the binding and imprisonment of Satan the dragon according to scripture.

Jesus must also rescue the Jewish remnant hiding in the wilderness, wage war at Armageddon, and make His triumphant journey up the King's highway to Jerusalem where He will enter the city through the walled-up Eastern Gate to be crowned King on the feast of trumpets.

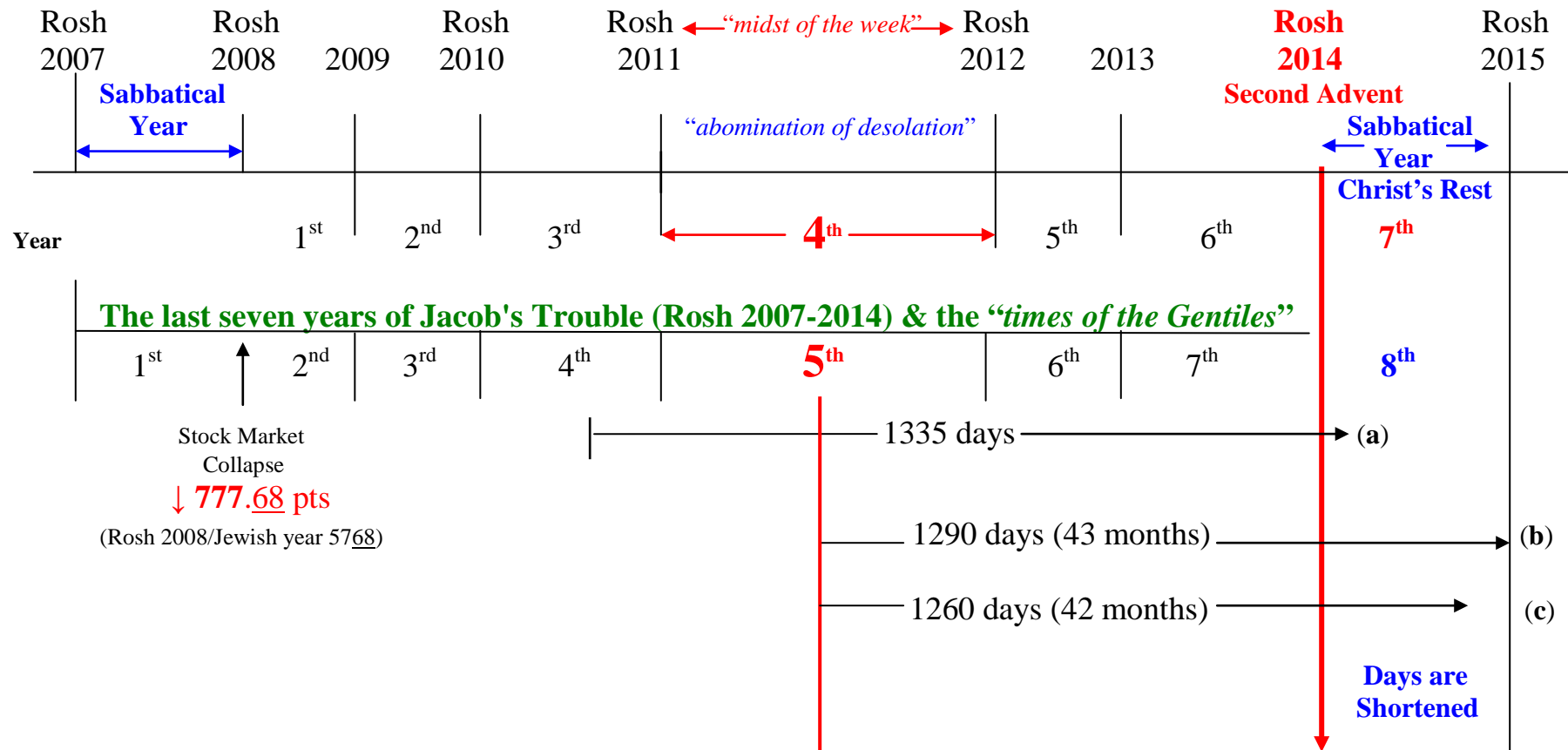
Other than the obvious shortening of one year, how much additional shortening will there be between the Glorious Appearing and Rosh 2014?

That is anyone's guess.

Kevin Drake
July 2011

The following two charts show the 70th Week, the Sabbatical cycles, the Time of Jacob's Trouble, and the Days of Daniel.

The 70th Week & Days of Daniel



The 70th Week of Daniel is Rosh 2008 to Rosh 2015. The "midst of the week" (the middle of the seven) is the 4th year (Rosh 2011-Rosh 2012). The resurrection/rapture and the abomination both occur in the "midst of the week".

(a)-The 1335 days are connected to the blessing (Daniel 12:13) where Daniel is told that he will “*stand*” in his “*lot at the end of the days*”. The “*lot*” and “*inheritance*” of all the saints is to “*tabernacle*” with their Savior (the Lord Jesus Christ) at the completion of His Second Advent and institution of His Kingdom.

We believe that Purim Katan (February 18, 2011) marked the 1335 day count from the 8th and final day of Tabernacles in 2014. The end of the Feast of Tabernacles in 2014 is when all three fall feasts of the Lord have transpired in their proper order as given in scripture. The entirety of the Second Advent (Rosh Hashanah/Feast of Trumpets), the judgment of the nations (Feast of Atonement), and the Marriage Supper of the Lamb (Feast of Tabernacles) must occur before the blessing to all the saints can be fully realized.

The 8th day of Tabernacles in 2014 appears to be the 1335th day when all the saved saints will enjoy the blessing of inheriting the Kingdom with their Lord. In our opinion, the counting of the 1335 days began on Purim Katan 2011. There are exactly 1335 days from Purim Katan 2011 to the end of Tabernacles 2014 (please see the article on the 1335 days and Purim Katan at the website for further details).

(b)-In our opinion, the 1290 days of Daniel 12:12 are a general reference to 43 months of time from the setting up of the “*abomination*” to the month of Elul in 2014. For it is in Elul 2014 that the Lord makes His Glorious Appearing just prior to His Second Advent on Rosh Hashanah.

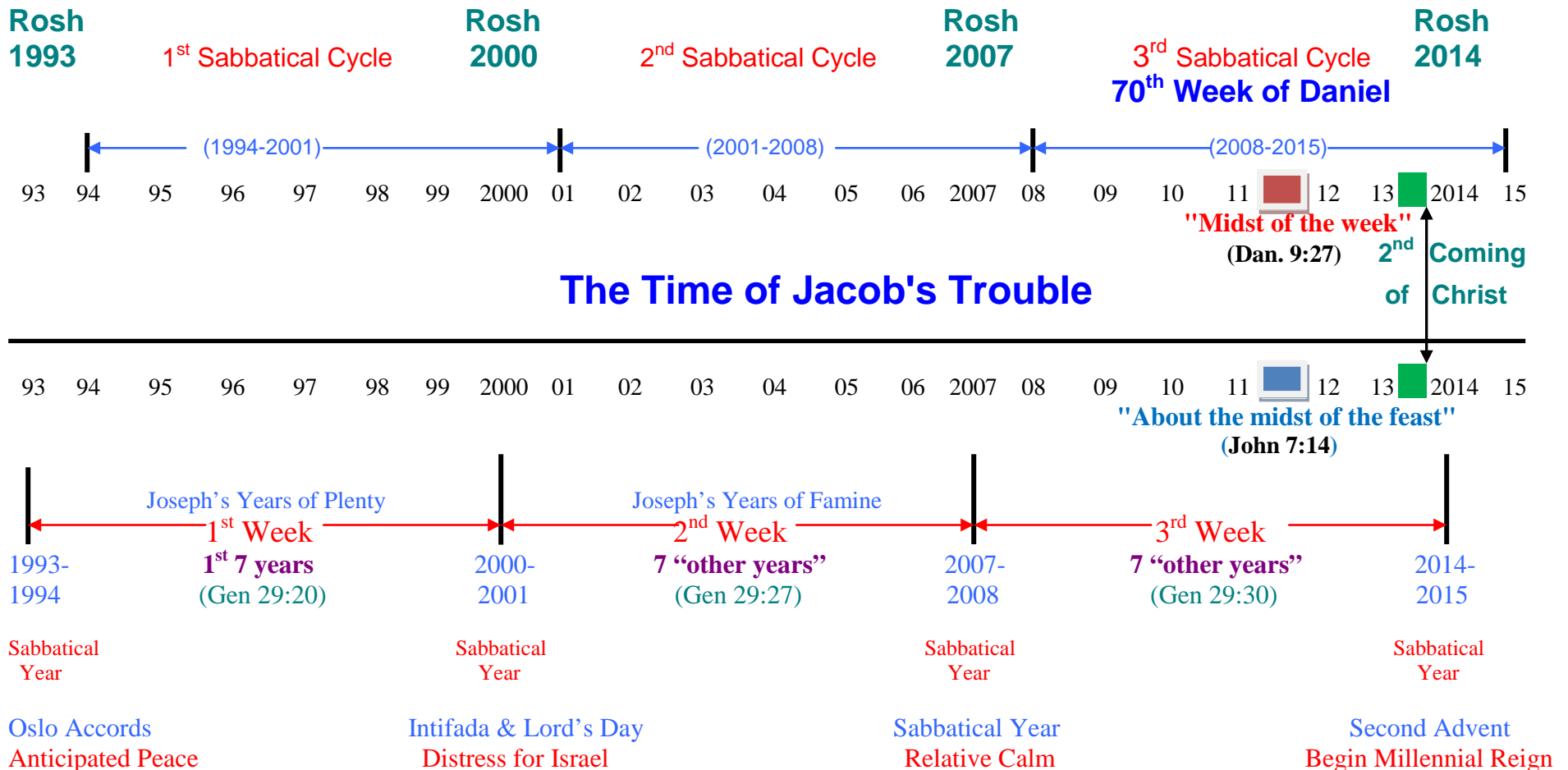
We speculate that if the resurrection/rapture occurs in the month of Nissan 2012, then the 43 months (1290 days) and the abomination will begin in the following month of Iyar. And 43 months of time from Iyar 2012 takes you to the month of Elul 2015, near the end of the 70th Week. But we have already seen (in this article) how the Lord can possibly shorten the days of tribulation so that His Second Coming in 2014 shortens this time by one full year. It is indeed a blessing that the time of great tribulation cannot go past this time due to the Lord shortening those days.


At some unknown point in the month of Elul 2014, the Lord destroys the antichrist and false prophet (Revelation 19:20), binds and imprisons Satan (Revelation 20:1-3), gathers the remnant of the Jews in Bozrah (Micah 2:12), destroys the inhabitants of Edom (Isaiah 63:1-4, Jeremiah 49:22), wages war at Armageddon (Habakkuk 3:3-15, Revelation 14:20, Revelation 16:16, Joel 2:1-11), arrives at the mount of Olives (Zechariah 14:4), and enters Jerusalem (Ezekiel 44:2-3) as King of Kings (Matthew 23:39) and Lord of Lords (Revelation 19:16).


These events occur just prior to the 2nd Advent crowing of the Messiah, which occurs on the first day of the month of Tishrei (Rosh Hashanah) of 2014. And thus the first fall feast of the Lord (feast of Trumpets/Rosh Hashanah) will be fulfilled.


(c)-The 1260 days refers to the 42 months of time that the antichrist is said to “*continue*” (Revelation 13), showing that he is already a world leader prior to this time.

The Sabbatical Cycles, the 70th Week of Daniel, & the “Time of Jacob’s Trouble”



 -The time Christ comes for His own/Church for the “resurrection/rapture” in the “*midst of the week*” (the 70th Week of Daniel found in Daniel 9:27 & the Sabbatical cycle portrayed in the secondary week of Tabernacles in John 7:14). The 70th Week is a Sabbatical cycle, but the Kingdom must be established in and at the beginning of the Sabbatical year. The Sabbatical Year begins on Rosh 2014 and runs to Rosh 2015.

 -The time Christ comes for His own/Church for the “resurrection/rapture” is defined as “ABOUT the midst of the feast/week” in John chapter 7! This is the last 7 years of Jacob's trouble (Rosh 2007-Rosh 2014), as it is the primary week of 7 days of the feast of Tabernacles (portrayed by the feast of Tabernacles in John 7:14) in which the “week” begins with a Sabbath day/year!

 -**The Second Coming of Christ at the end of the last year of Jacob's trouble to save her out of it, to then bring Israel into His rest! Christ will be coming at the end of the 6th year of the Sabbatical cycle coinciding with the last 7 years of Jacob's trouble!**

This is EXACTLY what is portrayed in John chapter 7! This last Sabbatical week is that of the 70th Week of Daniel. It is not precisely synonymous with that of the time of Jacob's Trouble!