

Ps 110, Daniel's 70 Weeks Prophecy

All that the prophets of the O.T. spoke concerning Christ's first coming has come to pass! Therefore, it is my earnest desire that you would take the Bible seriously, that you would read it and meditate on it and believe it and that you would strive to obey it in your life. Paul wrote, *Faith comes by hearing and hearing by the word of God. And without faith it is impossible to please God.* I, again today, would like to show you that the Bible is the word of God by the fact that the prophets prophesied certain events centuries, even millennia prior to their precise fulfillment. They could not have known these things unless God revealed them.

Psalm 110, verse 1 says *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* The words *Sit thou at my right hand* refer to what theologians call "the Session of Christ at God's right hand," and encompasses that interval of time from the ascension of Christ to God's exhortation to the Jews, *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.* It is that interval of time, when *a certain nobleman went into a far country to receive for himself a kingdom, and to return,* (Lk 19:12).

Today we will examine the Seventy weeks prophecy, given to Daniel. Daniel and many of the Jews had been taken into captivity to Babylon, when God brought the Chaldeans against Judah *to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years,* 2 Chron 36:21. This prophecy was again recorded in Jer 25:11 and 29:10.

Daniel was a teenager when he was taken to Babylon. He was now at least in his mid eighty's and the 70th year of Jeremiah's prophecy was drawing near. Meditating on God's purposes, word, and will, Daniel prayed and confessed his sin and the sins of his people and presented his supplication before the LORD *for Thy city (Jerusalem) and Thy people (Israel) not for their righteousnesses, but for Thy great mercies,* Dan 9:3-19. While he was praying, the angel, Gabriel, who was sent by God, said to him, *I am now come forth to give thee skill and understanding...for thou art greatly beloved: therefore understand the matter, and consider the vision.* This matter and this vision revealed to Daniel events beyond the 70 years of Jeremiah's prophecy. It was a period of time *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,* Dan 9:24.

The question that must be answered in order to correctly interpret Daniel 9 with respect to the three time periods is this. **Is there a future restoration of national Israel?** If the answer to this question is yes, then there must be an interval of time between the 69th and 70th week. After 69 weeks *Messiah the Prince* (Christ Jesus) shall be cut off, that is killed (Dan 9:24,25). One week then remains to be accounted for. The second prince of verse 26 is the desolator of verse 27. Most agree this is the antichrist, who shall be defeated by Christ at his coming. If one interprets either the birth of Christ, or

the baptism of Christ, or his triumphal entry, or his death as immediately preceding the 70th week, the final week, 7 year period, does not conclude in the bringing in of everlasting righteousness (vs 24) or the consummation (vs 27). Our concern here is, not to give a full exposition of this prophecy, but to show that there is an interval between the 69th and 70th week. The critical question to be answered is this, is there a future restoration of national Israel?

First, in answer to Daniel's prayer God revealed through the Angel Gabriel, future events concerning Israel and Jerusalem. Notice Daniel's prayer, when he confessed, *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... for thy city and thy people are called by thy name*, vs. 7,19. Daniel prayed for Israel and Jerusalem. In Daniel's mind he was praying for literal Israel and literal Jerusalem. Gabriel was sent by God to *give him skill and understanding* regarding them, vs 22,24, in answer to Daniel's prayer. To apply this prophecy to any other than Israel and Jerusalem is an affront to the approved principles of interpretation.

Second, the Apostle Paul in Romans 11 shows that God will restore national Israel. Paul had been called by the Lord Jesus to be an Apostle to the Gentiles, and here he teaches that, because of Israel's rejection of the Messiah, they were being *broken off* of the Olive Tree, and Gentiles, who receive Him, were being grafted in. Paul also reveals that there will be a future time when the Gentiles will be broken off and national Israel will be grafted in again. Charles Hodge, a postmillennialist, but not a preterist, in his commentary on Romans outlines this chapter, I believe, correctly.

"The rejection of the Jews is not total, as is sufficiently manifest from the example of the apostle himself, to say nothing of others, I say then, Has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, ver. 1. God had reserved a remnant faithful to himself as was the case in the times of Elijah, vers. 2-4. God has not cast away his people which He foreknew. Know ye not what the Scripture saith of Elijah? How he makes intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal, ver 2-4. That this remnant is saved, is a matter entirely of grace, vers. 5,6. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. The real truth of the case is, that Israel, as a nation, is excluded from the kingdom of Christ, but the chosen ones are admitted to its blessings, ver. 7. What then? Israel has not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. This rejection of the greater part of the Jews, their own Scriptures had predicted, vers. 8-10. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back always. Charles Hodge, Romans 11, pg 353.

"As the rejection of the Jews was not total, so neither is it final. They have not so fallen as to be hopelessly prostrated. First, God did not design to cast away his people entirely, but, by their rejection,

in the first place, to facilitate the progress of the gospel among the Gentiles, and ultimately to make the conversion of the Gentiles the means of converting the Jews, ver. 11. *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.* The latter event is in itself desirable and probable. 1. Because if the rejection of the Jews has been a source of blessing, much more will their restoration be the means of good, vers. 12, 15. *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?...For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?* (The verses 13, 14, are a passing remark on the motive which influenced the apostle in preaching to the Gentiles.) *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.* 2. Because it was included and contemplated in the original election of the Jewish nation. If the root be holy, so are the branches, ver. 16. *For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.*

“The breaking off and rejection of some of the original branches, and the introduction of others of a different origin, is not inconsistent with this doctrine; and should lead the Gentiles to exercise humility and fear, and not boasting or exaltation, vers. 17-22. *And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.* As the rejection of the Jews was a punishment of their unbelief, and not the expression of God’s ultimate purpose respecting them, it is, as intimated in ver. 16, more probable should God restore the Jews, than that he should call the Gentiles, vers. 23, 24. *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?*

“This event, thus desirable and probable, God has determined to accomplish, vers. 25, 26. *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.* The restoration of the Jews to the privileges of God’s people is included in the ancient predictions and promises made respecting them, vers. 27. *For this is my covenant unto them, when I shall take away their sins.* Though now, therefore, they are treated as enemies, they shall hereafter be treated as friends. For the purposes of God do not alter; as his covenant contemplated the restoration of his ancient people, that event cannot fail to come to pass, ver. 28, 29. *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.* The plan of God, therefore, contemplated the calling of the Gentiles, the temporary rejection and final restoration of the Jews, vers. 30-32. *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.*

"How adorable the wisdom of God manifested in the plan and conduct of the work of redemption! Of him, through him, and to him, are all things; to whom be glory forever. Amen. vers. 33-36. *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever, Amen.*" Charles Hodge, Romans, pg 360.

The Apostle Paul teaches that the intervening period between the first and second coming would be *the fulness of the Gentiles*. After this, God will break off these Gentile wild branches, who will have apostasized, and graft the *natural branches*, national Israel in again. So, as Daniel and the other prophets prophesied, Israel shall be restored! The Apostle quotes Is 59:20 in Rom 11:26,27 to prove the future restoration of national Israel. This quotation by the Apostle is important, in that it helps in determining the interpretation of many O.T. passages. *Has God cast away His people*, Rom 11:1? No, all through N.T. times Jews are being saved, but will national Israel ever be restored? The Apostle answers, *For I would not, brethren, that ye should be ignorant of this mystery, lest ye (Gentiles) should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*, 11:25, which is the quotation of Is 59:20. Notice National Israel is in view, because blindness has not happened to believing Jews. Paul was looking to the future, when Israel's blindness would end, not to the past, when Christ, the Word, came to the earth. Isaiah wrote that although the LORD's hand was extended to Israel, their iniquities separated them from God. And then he listed their sins, Is 59:1-8. There is a recognition of their deplorable condition. There was no justice or salvation. Truth failed and it displeased the Lord, Is 59:9-15. Upon seeing their confession of sin, Jehovah saw that there was no Intercessor, so His arm brought salvation, and He put on the garments of vengeance to lift up a standard against the enemy. *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever*, Is 59:20,21. From Paul's quote of this passage literal Zion and literal Jacob, and not the N.T. church, is the only, admissible interpretation.

Who is the Israel referred to in Rom 10:21? national Israel without doubt! National Israel is referred to again in Rom 11:1. *Hath God cast away his people, Israel? God forbid!* Paul shows that individual Israelites were and are being converted. He, himself, is an example. He points out that this was true also in the time of Elijah, vss 2-7a. Then Paul adds, *and the rest were blinded*, vs 7b! Who are these? national Israel, not New Testament believers! Notice the pronouns in verses 8-12. To whom do these pronouns refer? national Israel! In verses 12b-32 national Israel is contrasted to the Gentiles, those of nations other than national Israel! All this was a mystery (vs 25). *Blindness in part is happened to Israel, (the nation, not the remnant) until the fullness of the Gentiles be come in. And so all Israel shall be saved...For this is my covenant with them, when I shall take away their sins*, Rom 11:25-27. Even though now they are *enemies* (still enemies, as then) *for you Gentiles sake; yet as touching the election, they are beloved for the fathers' sake*, 11:28. I do not believe that this passage can be interpreted any other way.

National Israel has not been cast off totally or finally, but is now being punished for the sin of rejecting her Messiah. She has been set aside for the time being. But there is a future day when Israel will be grafted in!

Thirdly, why didn't God reveal to Daniel that there would be a time when Israel would be broken off and the Gentiles called? Why didn't Gabriel tell Daniel about this? This *mystery* (a truth only made known by the word of God) was left to the Apostle Paul, whom the Lord called to be an Apostle to the Gentiles, to reveal, (see Acts 9:15, Rom 11:13). In his letter to the church at Ephesus, which for the most part was made up of Gentiles (2:11), Paul reminds them that they had been *dead in trespasses and sins* and were *by nature children of wrath*, (Eph 2:1,3), but now by the grace of God, they had been quickened and saved (vss 5, 8).

The Apostle goes on to impress upon them the benefits of that change in nature, (v. 13), *But now, in Christ Jesus, you who sometimes were far off are made nigh by the blood of Christ*. Upon their conversion they were reconciled to God and received into the body of Christ, the Olive Tree or the Church. The Gentiles were no longer *strangers and foreigners, but fellow citizens with the saints, and of the household of God*, 2:19. This *breaking down of the middle wall of partition*, 2:14, was a *mystery*, 3:3, *which in other ages was not made known unto the sons of men*, no, not to Daniel in the 70 weeks prophecy, but was then *revealed to the apostles and prophets*, especially Paul, *by the Spirit*, 3:5. The mystery revealed is *that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel*, 3:6.

As Matthew Henry put it, "It was not so fully and clearly discovered in the ages before Christ as it is now revealed unto the prophets of this age, the prophets of the New Testament, who are immediately inspired and taught by the Spirit. Let us observe that the conversion of the Gentile world to the faith of Christ was an adorable mystery, and we ought to bless God for it. Who would have imagined that those who had been so long in the dark, and at so great a distance, would be enlightened with the marvelous light, and be made nigh? Let us learn hence not to despair of the worst, of the worst of persons, and the worst of nations. Nothing is too hard for divine grace to do: none so unworthy but God may please to confer great grace upon them. And how much are we ourselves interested in this affair; not only as we live in a time in which the mystery is revealed, but particularly as we are a part of the nations which in times past were foreigners and strangers, and lived in gross idolatry; but are now enlightened with the everlasting gospel, and partake of its promises!"

This was revealed to Peter in the vision of the *great sheet* with unclean beasts, creeping things, and fowls in it coming down from heaven. *And there came a voice to him, Rise, Peter; kill and eat.* Peter protested, being a Jew and knowing the Old Testament ordinances, which forbade such things. *And the voice spake unto him again the second time, What God hath cleansed, that call not thou common*, Acts 10:11-17. God was showing Peter that the Gospel would go to the Gentiles, in particular to the family of Cornelius. This was clear from the decision of the Jerusalem council, where *Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe...And to this agree the words of the prophets*, Acts 15:7,15. This was hard for the Jews, even the believing Jews, to understand. For

centuries the Gentiles had been shut out, but now God was calling them to faith and repentance. They now were being grafted in. They now were being added to the church.

The Bible clearly teaches that there is one professing people of God throughout the ages, the church, that Olive Tree of Romans 11, made up in Old Testament times almost exclusively of Israelites and in New Testament times mainly of Gentiles. What Paul teaches in Romans 11 is that the Jews were broken off and the Gentiles, those wild olive branches, were grafted into the church, but then at some future time they will be broken off because of unbelief, and the natural olive branches, national Israel, the Jews, will be grafted in again. This interval of time, which Paul termed *the fulness of the Gentiles*, is not included in the 70 weeks of Daniel, for Daniel's concern and God's answer referred to *Israel and Jerusalem!* The *fulness of the Gentiles*, Rom 11:25, is not to be confused with *the times of the Gentiles*, Lk 21:24. The first refers to the redemption of some by the blood of Christ out of *every kindred, and tongue, and people, and nation*, Rev 5:9. The second refers to the dominance of Gentile nations over the Jews and Jerusalem, Lk 21:24. This period of time, when national Israel was cast off and the Gentiles were grafted in, was not included in the prophecy given to Daniel.

This period of time, when Gentiles were called to faith and repentance, although a mystery, was revealed to the prophets. The Apostle to the Gentiles wrote to the Church at Rome, *Now I say that Jesus Christ was a minister of the circumcision (to the Jews) for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name*, Rom 15:8-9, where Paul quotes Ps 18:49. He continues to quote passages referring to the calling of the Gentiles. Deut 32:43, *Rejoice, O ye nations (Gentiles) with his people.* Ps 117:1, *O praise the LORD all ye nations, praise him, all ye people.* Is 9:6,7, *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.* Is 11:1,11,12 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots...And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth.* David wrote, *the LORD said unto my Lord, sit at my right hand until I make thine enemies Thy footstool.* If Israel, the Jews, will be restored to faith, as Paul shows the Roman church, then this interval of time could not be included in Daniel's 490 years.

Now some will say, "God is finished with the Jews, Israel as a nation! God is saving individual Jews, as they receive the Lord Jesus as their Lord and Savior, but, as a nation, they have been forever cast off! The New Testament church is the *Israel of God*, Gal 6:16!"

Now it is true that believing Gentiles are grafted into the Olive Tree and become by faith Abraham's seed. As Paul wrote to the Galatians, *There is neither Jew nor Greek, there is neither bond nor free, there*

is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal 3:28,29. Again, Paul, instructing the Romans that men are justified by faith without works, a faith like Abraham's, wrote that Abraham is *the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith...Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law (the Jew), but to that also which is of the faith of Abraham; who is the father of us all* (the Jew and Gentile), Rom 4:12.13,16. So the church today is made up of all who believe both Jews and Gentiles.

The question is, however, *Hath God cast away his people?* Paul asks this question and then answered it, *God forbid!* Paul and other Jews were saved, vs. But notice once again that Paul in Romans 11: ff is speaking about national Israel. It is they who *have killed thy prophets, and digged down thine altars*, Rom 11:3. *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes*, vs 28. Yes, now national Israel, the Jews are lost and without God in this world, but God has a plan for them. The time is coming when Is 56:8 .

Some Pre-Tribulation proponents maintain that the earliest known extra-Biblical reference to the "Pre-Tribulation" rapture is from a sermon attributed to the fourth-century Church Father Ephraem the Syrian, which says, "For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins."

Though today the vast majority of Jews live in unbelief, a day is coming when Israel will once again be front and center in God's plan. Romans 11:26 promises that when Christ returns "all Israel will be saved." The greatest revival in history is yet to be seen as "they look upon him whom they have pierced" and the Jews discover that a fountain of forgiveness has been opened for their sins.

May I take time to read some of the emphatic promises of God to the Hebrew people? Look at this one in Jeremiah 30:

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee.

Other nations may rise and fall, and they have. I never saw a Hittite, who belonged to the Hittite empire. The old, ancient Assyrians are gone. How many empires and kingdoms have fallen and faded? "But I will never make a full end of thee."

All right, I turn again—here in the Word of God: Jer 31:35,36

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars... by night, who divideth the sea...

If those ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation before me forever.

"As long as there is a day," says God, "and as long as there is a night," says God, "and as long as I have ordained the moon and the stars for light by night, just so long will Israel be a nation before Me forever." That is plain language! And if God lies there, and is mistaken there; then I have no assurance but that He lies to us and He's mistaken with us.

I turn the page—this is endless! You could read this by the hour and by the hour:

Thus saith the Lord; If you can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season;

Then may also my covenant be broken with David my servant...

And then he continues it again:

Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

Then will I cast away the seed of Jacob, and David my servant... (But I will not cast away his seed or the seed of Abraham, Isaac, and Jacob). I will cause their captivity to return, and I will have mercy upon them.

The prophet Amos, in the last two verses of the ninth chapter of his book, describes the fact that the people will return to their holy land, and they will live there forever: "I will never uproot them again."

The Jewish nation is like quicksilver, like mercury. And it is dashed to the ground and the droplets are scattered everywhere. But there is coming a time when God will gather together all of those bright drops and they shall be a nation again, and a family again, and a people again, dwelling in their holy land.

THE CHURCH AND ISRAEL IN SCRIPTURE

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Part 9: The Jews First, Then The Gentiles

Paul told the Corinthians that Christ died for the Jews, and for all men:

(2 Cor 5:14-15 KJV) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: {15} And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Jesus came to the Jews first. The Gentiles being added to Israel fulfills several Old Testament prophecies: Psalm 18:49, Deut. 32:43, Psalm 117:1, Isa. 11:1,10:

(Psa 18:49 KJV) Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

(Deu 32:43 KJV) Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

(Psa 117:1 KJV) O Praise the LORD, all ye nations: praise him, all ye people.

(Isa 11:1 KJV) And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: . . . {10} And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

The Gentiles are partakers of the blessing of Romans 15:26-27. The Gospel records clearly demonstrate that the New Covenant was offered to the Jews first. In Matthew 10, Jesus sent the disciples to preach the Gospel only to the nation of Israel. Only after the Jewish leadership rejected Christ was the Great Commission expanded to include all nations [Matt:28:18-20].

(Mat 28:18-20 KJV) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. {19} Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: {20} Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

(Rom 1:16 KJV) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

(Rom 15:8-12 KJV) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: {9} And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. {10} And again he saith, Rejoice, ye Gentiles, with his people. {11} And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. {12} And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

(Rom 15:26-27 KJV) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. {27} It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

GENTILE CHRISTIANS ARE "COUNTED FOR THE SEED" AND CHILDREN OF GOD

(Rom 9:6-8 KJV) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: {7} Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. {8} That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

(Rom 9:30-33 KJV) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. {31} But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. {32} Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; {33} As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

THE BELIEVING JEWS AND GENTILES WOULD BE MADE TO BE ONE FLOCK

Jesus taught that the Gentiles who believed would be united with the believing remnant of Israel in one "fold" with one "Shepherd":

(John 10:16 KJV) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE SEED OF ABRAHAM AS GOD'S ADOPTED SONS WOULD INHERIT THE EARTH

As adopted sons of God, we also will receive the promise to Israel to inherit the earth.

(Rom 4:13-16 KJV) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. {14} For if they which are of the law be heirs, faith is made void, and the promise made of none effect: {15} Because the law worketh wrath: for where no law is, there is no transgression. {16} Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

We are the adopted children of God under the New Covenant. Because Christ is the heir, and we are in Christ, we are heirs of the Old Testament promises of the Millennial Kingdom of God.

(Gal 3:6-29 KJV) Even as Abraham believed God, and it was accounted to him for righteousness. {7} Know ye therefore that they which are of faith, the same are the children of Abraham. {8} And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. {9} So then they which be of faith are blessed with faithful Abraham. {10} For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. {11} But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. {12} And the law is not of faith: but, The man that doeth them shall live in them. {13} Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: {14} That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. {15} Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. {16} Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. {17} And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred

and thirty years after, cannot disannul, that it should make the promise of none effect. {18} For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. {19} Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. {20} Now a mediator is not a mediator of one, but God is one. {21} Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. {22} But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. {23} But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. {24} Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. {25} But after that faith is come, we are no longer under a schoolmaster. {26} For ye are all the children of God by faith in Christ Jesus. {27} For as many of you as have been baptized into Christ have put on Christ. {28} There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. {29} And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

(Mat 5:5 KJV) Blessed are the meek: for they shall inherit the earth.

Paul says—in the eleventh chapter of the Book of Romans—Paul says that when “the *pleroma*” is complete, when the “full number of the Gentiles be come in,” Jesus says, when the times of the Gentiles are fulfilled, when that is done, then God shall once again turn His heart and attention to Israel, and the heart and attention of Jacob will be turned in belief and acceptance to God. And then we shall have the millennium.

i. The Bible presents four possible decrees that might fulfill this description:

- Cyrus made a decree giving Ezra and the Babylonian captives the right to return to Jerusalem and rebuild the temple in 538 B.C. (Ezra 1:1-4 and 5:13-17)
- Darius made a decree giving Ezra the right to rebuild the temple in 517 B.C. (Ezra 6:6-12)
- Artaxerxes made a decree giving Ezra permission, safe passage, and supplies to return to Jerusalem to rebuild the temple in 458 B.C. (Ezra 7:11-26)

- Artaxerxes made a decree giving Nehemiah permission, safe passage and supplies to return to Jerusalem to rebuild the city and the walls in 445 B.C. (Nehemiah 2:1-8)
 - ii. Only the last of these four decrees was a **command to restore and build Jerusalem**. The first three each focused on the *temple*, not on **the street** or on **the wall**.
- b. **Until Messiah the Prince, there shall be seven weeks and sixty-two weeks:** Gabriel's message to Daniel is simple and striking. 483 years - that is, 69 units of seven years - would pass from the time of the command recorded in Nehemiah 2:1-8 until the appearance of **Messiah the Prince**.
 - i. Some say the 483 years were completed at Jesus' birth (5 or 4 B.C.). There is little chronological support for this date.
 - ii. Some say the 483 years were completed at His baptism, at the beginning of Jesus' ministry (if dated at 26 A.D.). This is possible if one begins with the earlier decree of Artaxerxes, and figures with our present measurement for years instead of the ancient measurement of years (360 days).
 - iii. Some say the 483 years were completed at the triumphal entry of Jesus (if dated at 32 A.D.). Sir Robert Anderson's significant work *The Coming Prince* follows this argument in great detail.
 - Anderson, using a 360-day year (which Israel used in Daniel's day), calculates 173,880 days from the decree to the triumphal entry, fulfilling the prophecy *to the day*. "It is customary for the Jews to have twelve months of 360 days each and then to insert a thirteenth month occasionally when necessary to correct the calendar." (Walvoord)
 - The year 32 A.D. (based on Luke 3:1) for Jesus' death is controversial (most chronologists favor 30 or 33 A.D.). But recent attempts have made some case for the date: "A recent article attempts to give credence to the date of A.D. 32; cf. R.E. Showers, *Grace Journal*, XI (Winter, 1970), pp. 30ff. The evidence presented is worthy of notice." (Wood)
 - "No one today is able dogmatically to declare that Sir Robert Anderson's computations are impossible." (Walvoord)
 - iv. Some say the 483 years were completed at the exact time of the crucifixion.
- c. **Until Messiah the Prince:** Taking Anderson's calculations as reliable, we see a *remarkable* fulfillment of prophecy. A Gentile king made a decree and 483 years later *to the day*, Jesus presented Himself as **Messiah the Prince** to Israel.

- i. In our mind a **Prince** is a good step lower than a *king*. In the Hebrew vocabulary, "**Prince**" has more the idea of "strong, mighty ruler" than "son of a king and heir to the throne."
- ii. "There was only one occasion in our Lord's earthly ministry on which He is depicted as presenting Himself openly as Zion's King, the so-called 'Triumphal Entry,' recorded in each one of the Gospels and fulfilling Zechariah 9:9 and Psalm 118:26." (Newell)
 - On that day, Jesus *deliberately* arranged the event to present Himself as Messiah (Mark 11:1-10)
 - On that day, Jesus welcomed praise (Luke 19:38-40) instead of quieting it (Luke 5:14 and 8:56)
 - On that day, Jesus made special reference to the importance of that day (Luke 19:41-42)

With this **covenant** Israel will embrace the Antichrist as a political messiah, if not the literal Messiah. Jesus predicted this in John 5:43: *I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive*

A SPECIAL SIN INDICATED

Now let us examine each one of these statements carefully and discover if we can see what

the angel meant when he said these things.

Since all of these things were spoken to Daniel concerning his people and the Holy City, I am

compelled to believe that the transgression spoken of here, refers to some special sin of the

Jewish people. True enough, all we need to do is to study the Old Testament and we will

discover that Israel, as the chosen people of GOD had been guilty of many sins, but the very

wording of the expression in our lesson text seems to indicate some special sin which they, as

a people, have committed which needs to be atoned for.

To emphasize this point, in Leviticus 26:40 it says, "**If they shall confess their iniquity, and**

the iniquity of their fathers, with their trespass which they trespassed against me, and

that also they have walked contrary unto me," etc. These words seem to indicate some

special sin which they must confess before they can expect the blessings of GOD to rest upon them.

Again in Hosea 5:15 the Lord said, "**I will go and return to my place, till they acknowledge**

their offence, and seek my face: in their affliction they will seek me early."

WHAT THE SPECIAL SIN WAS

The nature of the sin which Israel would commit against her Messiah was prophetically foretold in Isaiah 53:1-8, where it says, "**Who hath believed our report? And to whom is**

the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as

a root out of a dry ground: he hath no form nor comeliness; and when we shall see

him, there is no beauty that we should desire him. He is despised and rejected of men;

a man of sorrows, and acquainted with grief: and we hid as it were our faces from him;

he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But

he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we

like sheep have gone astray; we have turned every one to his own way; and the Lord

hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he

opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before

her shearers is dumb, so he opened not his mouth. He was taken from prison and from

judgment: and who shall declare his generation? For he was cut off out of the land of

the living: for the transgression of my people was he stricken."

Perhaps the most well-known example of the kind of prophecy about which I speak is found in Christ's reading of Isaiah 61:1-2 as recorded in Luke 4:16-30. The passage reads as follows:

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord, and the day of vengeance of our God; to comfort all who mourn,

Tim LaHaye and I have a chart diagramming this passage in our new book called *Charting the End Times*. We say concerning this passage:

Now when Jesus read the prophecies about Himself in Isaiah 61, why did He stop at the beginning of verse 2? Because He was announcing the reasons for His first coming and because He was to "proclaim the acceptable year of Jehovah's favor" (kjv). That's a reference to the church age, often called the age of grace, a time when sinners can freely call on the name of the Lord to be saved (Romans 10:13). Jesus stopped at the words, "and the day of vengeance of our God," which speaks of the Tribulation period, mentioned by the Hebrew prophets as "the day of wrath" and "the time of Jacob's trouble," and by Jeremiah as "a day of vengeance" (46:10). That's because the purpose of His first coming was to announce the period of grace and salvation we are living in, not the time of judgment that is yet to come.

Another example of what some have called "double reference" is found in Zechariah 9:9-10. Dr. Arnold Fruchtenbaum says concerning double reference:

This rule should not be confused with another rule often called *Double Fulfillment*. This author does not accept the validity of the principle of double fulfillment. This law states that one passage may have a near and a far view; hence, in a way, it may be fulfilled twice. . . . This author, however, does not believe that there is such a thing as double fulfillment. A single passage can refer to one thing only, and if it is prophecy, it can have only one fulfillment unless the text itself states that it can have many fulfillments. The law of double reference differs from the law of double fulfillment in that the former states that while two events are blended into one picture, one part of the passage refers to one event and the other part of the passage to the second event. This is the case in

Zechariah 9:9-10.

In the same context we see that verse nine refers to Christ's first coming:

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.

Verse ten is a reference only to Christ's second coming as follows:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak

peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.

In the Zechariah passage, there has to be a gap of time between the fulfillment of the verse nine that relates to Messiah's first coming two thousand years ago, and His second advent, which is still a yet future event. Even though no time factor is explicitly stated in the text, because of the specific nature of the events described in the two verses, a gap of time is required to coordinate the fulfillment of this prophecy with the events of history.

But now, the next word is very important. Seventy weeks are determined. This is a Hebrew word *naqah* that means "severed off" or "ordained." You could almost call it "cut off" and "decreed" is really the force of it. "Seventy weeks are decreed" or "are determined". Now, these weeks of years or four hundred and ninety years are "severed off" from what?

Well, what has Daniel been told in chapter 2? He's been told about four great kingdoms that are going to rise and fall, and then there will come the kingdom of God. So he's been talking about the times of the Gentiles, and so the seventy years that are "severed" or "decreed" are seventy years that are severed off from the times of the Gentiles. In other words, the times of the Gentiles have become with Jerusalem being trodden down as Babylon took Judah and the remainder into captivity, then began the times of the Gentiles that our Lord talks about, "the times of the Gentiles," Luke chapter 21 in verse 24. So what Daniel is saying then is that four hundred and ninety years are going to be severed off from the times of the Gentiles, and they apply to Israel alone. Notice how he says, "Seventy weeks are determined or decreed for your people and your holy city." So when we think of the times of the Gentiles, which began when Nebuchadnezzar took the city of Jerusalem and destroyed things, on to the time when our Lord comes. Well, we know that that's been nineteen hundred and ninety-two years, add four for Clinton's presidency, if he lasts the four years, six hundred and five years before the time of our Lord, so we already have over twenty-five hundred years in the times of the Gentiles. But what about Israel because Israel is the ultimate subject of the word of God as you know; our Lord and his people. Well, out of that twenty-five hundred plus years, four hundred and ninety years are severed off to deal particularly with Israel and their future. And so, "Thy people and thy holy city" are still in the mind and heart of God.

We have been saying with reference to the Book of Daniel that it contains information concerning Israel's relation to the times of the Gentiles, and particularly in this section of the Book of Daniel, which is written in Hebrew. Remember, and I've been repeating this because I do think it is important that the first chapter through the fourth verse or third verse of the second chapter is written in Hebrew because that opening section has to do with the Nation Israel. Beginning at chapter 2 verse 4 through chapter 7, the prophet writes in the language of Aramaic, the language of the gentiles in that area. And so consequently, that section has primarily to do with the prophetic word from the standpoint of the Gentiles, but beginning again in chapter 8, he returns to Hebrew and therefore we expect and we find when we study the Book of Daniel that the last chapters of the book have to do with the Nation Israel primarily as their relation to the times of the Gentiles is set forth.

Remember, the expression "the times of the Gentiles" is an expression that has to do with the period of time from the destruction of Jerusalem in approximately 605 BC, and it begins at that time and goes on to the Second Advent of the Lord Jesus to the earth. So, we are living in the times of the Gentiles, and the prophet has told us that there will be four great world empires. And we have attempted to identify them as the Babylonian, the Medo-Persian, the Grecian and the Roman. And the Roman Empire is one that has continued as the basic world empire even down to the present day. Daniel prophesies that there will be a restoration of that Roman Empire in that universal rule over the in-habited earth of the future. So we are concerned primarily with Israel's relation to the times of the Gentiles, that long period of time in which government is not in the hands of the nation Israel, but in the hands of the Gentiles.

The backbone of the biblical prophecy

That prophecy deals with the nation of Israel and the city of Jerusalem. There are two princes mentioned: the Messiah (who is Christ, v. 25) and another who will come (the Antichrist, v. 26). The time period covered by the prophecy is seventy weeks, divided into three periods: seven weeks, sixty-two weeks, and one week. The time period began "from the going forth of the commandment to restore and build Jerusalem" (v. 25) and will end when Messiah the Prince comes to establish His eternal kingdom.

Verse 24 says, "Seventy weeks are determined upon thy people." Determined tells us God is in control of history and has predetermined its events. The Hebrew word literally means "to cut off." God has cut off a segment of time and assigned it for the deliverance of His people Israel and the city of Jerusalem. Daniel had prayed for both and God's answer encompassed all Daniel asked for.

Israel remains at the center stage of redemptive history. Despite the many issues facing modern society our focus is constantly drawn to the Middle East and the nation of Israel--a country smaller than the state of New Jersey. Yet despite its importance, when a well-known Bible teacher was asked about the significance of the modern state of Israel not long ago, he replied, "It has utterly no significance at all because God is finished with Israel as of the crucifixion of their Messiah."

The Bible, however, clearly affirms that God is not through with Israel.

A. God Has Promised Israel a Future

1. 1 Samuel 12:22--"The Lord will not forsake his people for his great name's sake. " God will not forsake the Jewish people because His reputation is at stake. He bound Himself to Abraham by an unbreakable covenant (cf. Gen. 15), and He will fulfill it.
2. Psalm 89:31-37--God said of Israel, "If they violate my decrees and fail to keep my commands, I will punish their sin with the rod, their iniquity with flogging; but I will not take my love from [them], nor will I ever betray my faithfulness. I will not violate my covenant or alter what my lips have uttered. Once for all, I have sworn by my holiness--and I will not lie to David--that his line will continue forever and his throne endure before me like the sun; it will be established forever like the moon, the faithful witness in the sky" (NIV).
3. Psalm 94:14--"The Lord will not reject his people; he will never forsake his inheritance" (NIV).
4. Romans 11:1--Paul asked the rhetorical question, "Hath God cast away his people?" His immediate reply was, "God forbid. " In the Greek text Paul's answer (me genoito) carries the meaning "may it never be!"--the strongest negative declaration found in the New Testament.
5. Luke 21:24--In the Olivet discourse (recorded in Matthew, Mark, and Luke) Jesus predicted that the time of Gentile dominion over the land of Israel--though lasting from the time of Babylon--would indeed end. That reaffirmed God's promise that the Jewish people would be restored to the enjoyment of covenant blessing (cf. Ezek. 36:24-27; Amos 9:11-15).

B. God Has Planned Israel's Preservation

We live at an incredible time in history. The Jewish people have survived the melting pot of history and are regathering in their own land. They have a reason to exist: God's purposes concerning them have been fulfilled for only sixty-nine weeks and there is one week left in God's plan (Dan. 9:24). God's plan for history is being fulfilled in our own time.

Bridging the Gap

There is a gap between the sixty-ninth and seventieth weeks prophesied in Daniel 9:24-27. During that gap Christ was crucified and the Temple destroyed--a period of approximately forty years. Scripture does not indicate the length of the gap, though we do know it will last until the Antichrist comes to confirm a covenant with Israel (v. 27). Its undetermined length ought not to trouble us: many prophecies in Scripture contain such gaps.

1. Isaiah 9:6--"Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder. " While that prophecy speaks both of Christ's birth and right to govern, a gap exists between the two.
2. 1 Peter 1:10-11--A great period of time exists between the first and second coming of Christ--a period unperceived by the Old Testament prophets.
3. Luke 4:18-19--In those verses Jesus quoted the portion of Isaiah 61:1-2 that applies to His first advent, but not that which applies to His return as Judge. He recognized the gap between those two appearances.
4. Ephesians 3:9--That gap is identified as the Church Age, which Paul called "the mystery, which from the beginning of the ages hath been hidden in God. " It's a historical parenthesis within the seventy weeks determined for Israel.

If the seventy weeks of Daniel were 490 consecutive years, there would be no question when our Lord would come again. But because it was intended to be of indeterminate length our Lord said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36; cf. Acts 1:7).

a) He will be welcomed as a hero

The Antichrist will make a treaty with Israel for seven years and will at first be a great hero to them. Even now Israel is looking for support against pressure from the Arab states in the Middle East and continues to fear the potential threat of the Soviet Union to the north.

The only hope for Israel in this situation seems to be a confederated Europe. The United States is too far removed from Israel physically and too mercurial of will to be depended on. A reliable defense for Israel would have to be based on massive power quickly mobilized--the kind represented by a confederated Europe. Daniel predicted that out of that confederation would arise a "little horn" who would be the Antichrist (Dan. 7:8) and make a treaty to protect Israel.

b) He will protect Israel for a time

Ezekiel 38 predicts that Israel will feel so secure because of its protection by the Antichrist that her villages will be unwalled--unprepared for war. Armies from the area occupied by the Soviet Union will descend to conquer Israel (vv. 1-12). But the Antichrist will prove to be a liar and his peace false.

Daniel 9:27 says that "in the midst of the week [the seven-year period] he shall cause the sacrifice and oblation to cease. " For that to happen a Temple will have to exist in Jerusalem--the place where sacrifice and oblation would occur. I believe the Antichrist will assist the Jewish people in reestablishing their Temple. Their awe of his willingness and ability to do so may be why they sign a treaty with him.

Revelation 6:2 says the Antichrist will have a bow and will go forth "conquering, and to conquer. " He has a bow--but no arrows. That may indicate he will conquer more by statesmanship than force. He will have "a mouth speaking great things" (Dan. 7:8) , yet with an intimidating force at his back. He will be able to negotiate the right things for Israel: security, a temple, and the right to worship.

c) He will turn against Israel

The middle of the Antichrist's seven-year covenant with Israel marks the beginning of the Great Tribulation. The Antichrist will break the covenant and cause "the overspreading of abominations . . . [and] shall make [the Temple] desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27). That future desolation was previewed in history by the Greek ruler Antiochus Epiphanes, who desecrated the Temple by slaughtering a pig on the altar and forcing the priests to eat pork. That brought on the Maccabean revolt (168-165 B. C.). But that was only a small sample of what the Antichrist will do, for he will bring "the overspreading of abominations. "

d) He will desecrate the Jewish Temple

Idolatry is an abomination, and Scripture reveals that the Antichrist will desecrate the Temple by setting up an idol of himself there.

(1) Revelation 13:4-15--"They worshiped the dragon [Satan] who gave power unto the beast [the Antichrist]; and they worshiped the beast, saying, Who is like the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months [the three and a half years of the Great Tribulation]. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell on earth shall worship him. . . . And he hath power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. "

(2) 2 Thessalonians 2:4--The Antichrist will exalt "himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God. "

(3) Revelation 17:16--The Antichrist "shall hate the harlot [the apostate church], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. " The Antichrist will allow the apostate church to exist alongside Israel for the first half of the tribulation, but at the beginning of the second half he will destroy it and begin persecuting Israel. Because he will--in

Roman fashion--set himself up as a deity, there will be no religion left but the worship of the Antichrist. That will continue "until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27).

A fourth point of uncertainty: Will the three predicted periods of time follow immediately after one another, or are there unmentioned intervals between them? A professor of the Old Testament, a very fine, godly, Christian man wrote to me after I gave a paper on this subject about three years ago, and he said to me that two noted authorities that he named had proved that these 70 weeks must be continuous. And he gave the page numbers of their works. And I looked them up, and in each case the author dogmatically said: "Of course the 70 weeks must be continuous." Now, that is no proof. When you have three periods of time, do the three periods immediately follow one another? Or, are they separated by unmentioned intervals? Well, the author was so dogmatic about this, that, when you say, "70 weeks," and divide it in three periods, that must mean three continuous periods. Now I looked around to think of an illustration. And I made an illustration, which I believe is true to fact, and which corresponds exactly to the form of this prediction. This prediction says: "from the going forth of the command to restore and rebuild Jerusalem, unto the Messiah, the prince, shall be 7 weeks; and 62 weeks the streets shall be built again and the wall even in troublous times. And after the 62 weeks shall Messiah be cut off, but not for himself." And verse 27 says, "He shall confirm the covenant with many for one week, and in the midst of the week he shall cause sacrifice and oblation to cease." And so you have just about an exact parallel to the 70 week prediction. I don't say that my parallel proves that the three periods do not immediately succeed one another. But I say it shows that it is entirely possible that they do not succeed one another since it appears there is a gap between the 7 weeks and the 62 weeks.

I have the sentence there on the board which I hope you will write down. I find difficulty in remembering it myself. But the principle in it, I think, is quite clear. Since World War I, the Republican party has held the presidency for 28 years. Does that have to be 28 continuous years? From the election of Harding to Franklin Roosevelt was 12

years. And 8 years Eisenhower occupied the White House. You don't have to mention the fact that between the coming of Franklin Roosevelt and the election of Eisenhower there was a period of 16 years. I say Eisenhower occupied the White House-period. In the course of the last two-term period, Nixon resigned. Now that is an exact parallel to the structure of the sentence in Daniel's 70 week prophecy. And that does not prove that these three periods have intervals between them. But it does show that you cannot dogmatically say that they must be continuous. They may have intervals between them. There is an exact parallel with my analogy to the structure here of these three verses.

The "prince who is to come" is the Antichrist who will arise out of the revived Roman Empire in the Last Days. He is not identified further because Daniel revealed his identity in Chapter 7.

The "Prince that shall come" is

The Little Horn of Daniel 7 who is (figuratively)

The Small Horn of Daniel 8 who is also

The willful king of Daniel 11 who is

The man of sin of 2 Thessalonians 2 who is

The beast of Revelation 13.

The Antichrist will be the last, worst persecutor of the Jews. He is Satan's false Christ. He is both "against" Christ and "in place of" Christ.

From this passage a number of truths emerge:

A) The sovereignty of God over all the details of history.

This whole prophecy must have seemed like a dream to Daniel. It would be hard enough to believe in 538 BC that the nation would soon return home. But Gabriel's

words tell us that all history is in God's hands. Nothing happens by accident and all things work together to fulfill the divine purpose God has ordained.

B) The truth that God is not finished with the Jewish people yet.

Though today the vast majority of Jews live in unbelief, a day is coming when Israel will once again be front and center in God's plan. Romans 11:26 promises that when Christ returns "all Israel will be saved." The greatest revival in history is yet to be seen as "they look upon him whom they have pierced" and the Jews discover that a fountain of forgiveness has been opened for their sins.

Thank God, the final chapter for God's Chosen People has not yet been written. There will be a terrible final judgment that will lead to a massive turning to the Lord. We are told that in this generation Jews are turning to Christ in greater numbers than ever before. That turning, wonderful as it is, is only a foretaste of what is to come.

C) The absolute, detailed truthfulness of God's Holy Word.

The critics have attacked this passage but they cannot answer it. Today it stands as a rock upon which all the naturalistic theories must eventually be broken. Most of it has literally been fulfilled. This demonstrates that the Bible is indeed the inspired, inerrant Word of God. And it gives us faith to believe that what has not yet been fulfilled will happen just as the angel predicted 2500 years ago.

Let the unbelievers scoff if they will. The Bible stands. Every word is true because every word comes from God.

D) The unsettled course of this present age.

We should not be surprised when we hear of wars in many places. Gabriel said that "desolations are determined." This means that God has ordained the unsettled nature of this present age. There can be no lasting peace until the Prince of Peace himself returns. This should not lead to pessimism nor should it cause us to give up our efforts to be peacemakers, but it ought to lead us to a kind of honest realism

about our efforts. Until the beastly nature of man's heart is changed, the killing will never end.

E) The importance of knowing Jesus Christ personally.

"Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass." {Zech 9:9b RSV}

Luke tells us that on that occasion the Lord said a most significant thing. Luke says,

And when he drew near and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace!" {Luke 19:41a RSV}

What kind of a triumphal entry is this? "He wept over it!" And what does it mean, "Would that even today..."? Why "today"? Because that very day was the fulfillment of the four hundred and eighty-three years. Jesus went on to say,

"But now they are hid from your eyes. For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you." Luke 19:41b-44a RSV

Here is our Lord's prediction of the destruction of the city, fulfilled by Titus, the Roman general, forty years later. Then he said these very significant words. All this will happen, he said,

"... because you did not know the time of your visitation." {Luke 19:44b RSV}

They should have known. Daniel had indicated very plainly, exactly to the day, when Messiah would come, but they "did not know the time of their visitation." They prided themselves on being students of Scripture. Jesus had said to them, "You search the Scriptures and think in them to find eternal life, but you don't seem to understand that they testify of me," {cf, John 5:39}. Thus they missed the time of their visitation.

That brings us then to the remarkable events that follow, for, in the next section of Daniel 9, we read of what occurs **after** the four hundred and eighty-three years, but **before** the seven-year period begins. It is a very strange interlude.

"And after the sixty-two weeks, an anointed one [the Messiah] shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war; desolations are decreed." {Dan 9: 26 RSV}

This is not new teaching. There are some who would say that Dr. Scofield originated this and put it in his reference Bible and all of us have been following him ever since. But Dr. Scofield did not originate this teaching. It was held by some of the earliest church fathers. For instance, at about the beginning of the third century Hippolytus, speaking of this very prophecy said. "By 'one week' he meant the last week which is to be at the end of the whole world." So it is very clear that there is to be a gap in time of indeterminate length.

The Jewish calendar calculates a month as 30 days and a year as 360 days. The **lunar** month is 30 days for every month including February (calculated by the time between two full moons). It is the time that elapses between successive new moons averaging 29 days, 12 hours and 44 minutes. The Jewish lunar year has 354 days (a solar year contains 365 days, 5 hours and 48 minutes, 45.5 seconds – the rotation of the earth around the sun). The Jewish calendar adjusts to the solar year by periodic introduction of leap years that contain an intercalary month ensuring that the major religious festivals fall in proper season. Today, we use the Gregorian calendar.

During this period which Paul refers

Israel, Jerusalem, Judah, or Zion almost never mean anything in the New Testament, but literal Israel, literal Jerusalem, literal Judah, and literal Zion, let alone in the Old Testament. There are really only two or three places in the whole New Testament where such names are used in what may be called a spiritual or figurative state. The word Israel and Israelite occurs forty times, and all literal. Jerusalem occurs eighty times, and all of them unquestionably literal, except when the opposite is expressly pointed out by the adjectives heavenly, or new, or holy. Jew occurs a hundred times, and only four are even ambiguous. Judah and Judea more than twenty times, and all are literal.

The following discussion presents a number of points (some points overlap) that favor interpretation of a **time gap** between Daniel's week 69 and week 70. The church age, which is a mystery—that is, something not specifically foreseen in the OT, but now fully revealed in the NT (see Matthew 13; [Eph 3:2-9](#))—fills that gap perfectly.

The detractors go to great lengths to try to disparage or denigrate these points, the sum total of which forms the basis of strong substantiation of a **time gap**. Those who do so seem to be primarily those who take the approach that God is finished with Israel, having "transferred" the promises from Israel to the church (which some go so far as to call "spiritual Israel"), and that the 1000 year reign of Messiah (Millennial Reign) on earth is a figment of an overactive theological imagination.

1) The six conditions in [Daniel 9:24](#) must be fulfilled within the 70 "7's" and have not been accomplished historically.

For example, "to anoint the most holy", as discussed uses a Hebrew word for holy that is most often used of a place or thing and not of a person. The holy place therefore appears to most reasonably refer to the Jewish Temple, which was not anointed within 490 years. In fact the "holy place" was destroyed after, not during, the 490 years if one interprets them as literal years. So for this condition to be fulfilled, there has to be a rebuilt holy place or Temple and that does not exist during this "gap" or "parenthesis" in time.

Kenneth Baker points out that...

All the remaining unfulfilled prophecies become unintelligible unless the present church age is regarded as a distinct period of time of unknown duration in God's prophetic program (e.g., Israel's great unconditional covenants; Matthew 24-25; 2 Thessalonians 2; Revelation 6-20; etc) (The Master's Journal. 1998. Sun Valley, CA: Master's Seminary)

2) The text specifies that Messiah will be cut off AFTER the 69 weeks.

It does not state that He is cut off DURING or IN THE MIDST of the 70th week. (Click for events of 70th week in chart format). In fact it should be noted that at least three events occur after the 69 weeks and before the 70th week...

- (a) the cutting off of the Messiah (A.D. 30 or 33)
- (b) the destruction of the city and temple of Jerusalem (A.D. 70)
- (c) war and desolation until the decreed end (cf. Matt 24:6-30; Revelation 6-20).

3) Although not agreed upon by everyone, the "he" in Daniel 9:27 appears to best parallel the nearest antecedent "the prince who is to come" in Daniel 9:26.

This person parallels the description of a similar personage ("little horn") in Daniel 7:25, the individual described in Daniel 11:36ff, the beast in Revelation 11 and 13, the man of lawlessness in 2Thessalonians 2:3-4, and the description by Jesus in Matthew 24:15.

Clearly the Lord Jesus Himself placed the seventieth seven, with its reference to "the abomination of desolation," at the end of the age just before His second advent to earth and identified it as the Great tribulation period (Matthew 24:21).

4) Daniel 9:27 describes the fact that the "he" will "put a stop to sacrifice and grain offering".

But if the "he" is Christ as some detractors to the time gap interpretation propose, the fact is that the Crucifixion of Messiah, although certainly putting an end to the NEED for Temple sacrifices (as shown by the veil of the Temple being torn in two and the statement, among others, in Hebrews that "we have confidence to enter the holy place

by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh" [Hebrews 10:19-20](#)), it is a fact that the sacrifices continued for over 30 years after the crucifixion, up to the time of the Roman destruction of Jerusalem and the Temple.

5) The scenario pictured in the last 3.5 years of [Da 9:27](#) fits well with the events described in Revelation.

6) One of the strongest arguments for the literal fulfillment of the events in the 70th "seven" is that the events in the first 69 weeks were fulfilled literally.

If the 70th week is taken as literal and one does not accept a gap of time, it is very difficult to virtually impossible to explain the events and the specific time break at the midpoint of the 7 years in terms of known past historical event. By "default" a literal interpretation most logically favors a 7 year period the events of which have not yet occurred.

7) There is ample precedent from Scripture and other passages in Daniel to support a **TIME GAP between prophecies which are grammatically contiguous. Here are a few examples:**

A) Isaiah 61:1-2: (See also study on [The Incredible Prophecy of Isaiah 61:1-3](#))

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners 2 To proclaim the favorable year of the LORD, and **the day of vengeance of our God**

In [Luke 4:18-19](#) Jesus opened His ministry in the Jewish synagogue in Nazareth quoting from Isaiah but stopping after "to proclaim the favorable year of the LORD" The first portion of Isaiah's prophecy was fulfilled in Messiah's first coming. "**The day of vengeance of our God**" summarizes the the end time outpouring of God's righteous wrath as described for example in [Revelation 6-19](#), and which culminates with His Second Coming.

Paul sums up this time, writing of the "**day of vengeance**"

"when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution ("vengeance" NKJV) to those who do not know God and to those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed-- for our testimony to you was believed."

(2Thes1:7-10)

JESUS TEACHES ON THE PRINCIPLE OF PROPHETIC "TIME GAPS"

Isaiah 61:1-3 Jesus Teaches about A "Time Gap" in the Fulfillment of Prophecy

Isaiah 61:1 The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners;
2 To proclaim the favorable year of the LORD, And the day of vengeance of our God;
To comfort all who mourn,
3 To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting.
So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

Jesus quoted the first section of this passage in Luke (so **Who was speaking in Isaiah?**)

Luke 4:14 And Jesus returned to Galilee in the power of the Spirit (notice the role of the Spirit in Jesus' ministry Mt 3:16, Lk 3:22, Mt 4:1, Mk 1:12, Luke 4:1, John 1:32. How important is the Spirit to our walk and ministry? cf Acts 1:8) and news about Him spread through all the surrounding district.
15 And He began teaching in their synagogues and was praised by all.
16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.
17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written (Isa 61:1-2a),
18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR (ptochos = same word in Mt 5:3). (**Note:** KJV [which is translated from Greek manuscript known as Textus Receptus and different from the NAS, NIV which are translated from the Nestle-Aland and felt by most scholars to be more accurate] adds the following not found in NAS, NIV [or the Nestle-Aland manuscript] = "*he hath sent me to heal the brokenhearted*") HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN,
19 **TO PROCLAIM THE FAVORABLE** (acceptable) **YEAR OF THE LORD.**" (Now compare what Jesus read in the Synagogue at Nazareth with what He declared in Isaiah 61:2. Where did He stop in the Isaiah passage?)
20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon (gazed intently, even idea of straining

or stretching the eyes so to speak) Him.

21 And He began to say to them, "Today this Scripture has been fulfilled (means filled full such that nothing else can be added and is in the perfect tense which means at the moment Jesus said it, it was fulfilled and it stands fulfilled forever) in your hearing."

This passage in Luke is most instructive especially in regard to **interpretation of prophecy**. Clearly Jesus declares the first section of Isaiah 61:1-2a was fulfilled at His first coming. He stopped reading in mid sentence "**the day of vengeance**". Why? First note that "**vengeance**" is the Hebrew word (naqam) which calls for revenge or for punishment to be inflicted in retaliation for an injury or offense. Who had been offended? Jehovah Himself had been offended by Israel's continuous wandering, adulterous and hardened hearts that chose idols over the Living God and thus justly deserved His righteous punishment. But the first coming of the Messiah was a merciful appearing ("the favorable year of the Lord") to offer the free gift of salvation, opening the eyes of the blind. This prophecy in Isaiah 61:1, 2a was fulfilled around 30AD. But as John records although the King "came to His own, (most of) those who were His own did not receive Him" (Jn 1:11, 12, 13).

Dr. Luke records the events that marked the beginning of the last week of Jesus' ministry (during His first advent) and the culmination of His rejection by His own people...

Luke 19:37 And as He was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen,

38 saying, "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; (Ps 118:26-note) Peace in heaven and glory in the highest!"

39 And some of the Pharisees (Ro 10:3-note) in the multitude said to Him, "Teacher, rebuke Your disciples."

40 And He answered and said, "I tell you, if these become silent, the stones will cry out!"

41 And when He approached, He saw the city and **wept over it**, (cf Mt 5:4, Greek word for **wept** pictures weeping or wailing with emphasis upon noise, lamentation with sobbing and wailing aloud even as professional mourners did in a funeral procession!)

42 saying, "**If you had known in this day** (they could have **the very day!**), even you, the things which make for peace! (cf "the favorable year of the Lord") But now they have been hidden from your eyes.

43 "For the days shall come upon you when your enemies (He is prophesying about the Roman general Titus who will come some 40 years later to crush the Jewish rebellion) will throw up a bank before you, and surround you, and hem you in on every side, (this happened when the Romans in 70AD encircled Jerusalem in a siege that leveled the city)

44 and will level you to the ground and your children within you, and they will not leave in you one stone upon another (this occurred literally because the Temple was

on fire, melted the gold vessels which ran between the stones, which the Roman soldiers lifted up in order to get the gold), because **you did not recognize the time of your visitation.**"

In this passage in Luke Jesus' points out that the Jews **should have and could have known** that this was the **very day** the King, their Messiah ([John 1:41](#)), would arrive in Jerusalem, the day we call "Palm Sunday", His triumphal entry recorded in [Luke 19:37, 38](#) where He was descending the Mt of Olives and the crowds were proclaiming "Blessed is the **King** Who comes in the name of the Lord". It is worthy noting that they even called Him the "**King**" quoting [Ps 118:26-note](#) where it says "Blessed is the **one** who comes". So the crowds changed "**one**" to "**King**" at Jesus' "Triumphal entry" into His beloved city, so beloved that because of their sin and rejection, it caused Him to greatly mourn and to weep.

So this was the "**favorable year of the Lord**" Jesus had read about in the synagogue probably some 3 years earlier. This was the day of visitation that they failed to recognize. Why should they have recognized it? The answer is found in one of the most amazing Old Testament Messianic prophecies, [Daniel 9:24, 25, 26, 27](#), which is commonly referred to as the **Seventy Weeks of Daniel** (see [Da 9:24-27: Part 1: Notes on Daniel 9:24-25; see new verse by verse notes on Da 9:24; Da 9:25; Da 9:26; Da 9:27](#)). Without going into detail a careful reading and computation of dates that one can perform based on the specific prophecy in [Daniel 9:24-27](#), allows one to predict the "**day of His visitation**" the day the King would enter into His city. At the end of the first "69 Weeks" of Daniel's prophecy Messiah was to enter Jerusalem. Note that the last week of Daniel, the seventieth week has not yet been fulfilled (see [Summary Chart of Daniel's Seventieth Week](#)) and thus there has been a **time gap of almost 2000 years!** (See [Discussion of Time Gap in Daniel 9:24-27](#))

B) Zechariah 9:9-10:

"Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey. 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.

Zechariah 9:9 is quoted in part by Matthew and was fulfilled when Jesus rode into Jerusalem on "Palm Sunday". Matthew records

Now this took place that what was spoken through the prophet might be fulfilled, saying, SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN. (Mt 21:4-5, see also John 12:14,15.)

Zechariah 9:10 refers a time yet future when at the Second Coming the King of kings will establish peace and will rule from "sea to sea, and from the River to the ends of the earth".

Note that the "time gap" or "parenthesis" separating the fulfillment of these prophecies has been almost 2000 years, the same time gap that a logical literal interpretation of Daniel 9:27 calls for.

C) See the chart below for time gaps in chapters 2, 7 and 11, which furnish ample evidence that the a **TIME GAP** between Daniel's 69th and 70th week is not at all unreasonable.

R. Gundry observes:

"The possibility of a gap between the sixty-ninth and the seventieth weeks is established by the well-accepted OT phenomenon of prophetic perspective, in which gaps such as that between the first and second advents were not perceived." (Miller, S. R. Daniel: The New American Commentary. Nashville: Broadman & Holman, 1994)

Leviticus 26 helps understand Daniel's "seventy units of sevens" as referring to **years** . In Lev 26:14, 15, 16, 17 God had warned Israel she would be punished from breaking the Mosaic covenant. Although there were many "lesser" punishments for Israel over the centuries the prime example of punishment was the destruction of Jerusalem, the Holy Temple and the 70 years of exile. In Lev 26:18 God had warned them that "if also **after these things**, you do not obey Me, then I will punish you seven times more for your sins." How long would seven times more be? Seven times seventy years more would be 490 years. God through his messenger Gabriel was explaining to Daniel that although the Jews would return to Jerusalem after the 70 years, the full restoration of the nation would not be realized until 490 more years had passed.

This line of reasoning is also suggested in "The Nelson Study Bible" where we read that the note that

Leviticus 25:8 speaks of "seven sabbaths of years"; Lev 26:18, 21 (which) implies that Israel's punishment would be **multiplied sevenfold**. Therefore, a seventy "week" exile would be expected to last for seven times seventy years. (The Nelson study Bible : NKJV: T. Nelson Publishers. 1997).

4) Other Prophetic Time Phrases:

In Da 9:27 there is a separate "seven" or "week" during which time a covenant is made and broken in the middle. If one accepts the "seven" as seven years, this would mean that the covenant would be broken at the three and one-half year point, and this description correlates with Jesus' warning in [Mt24:15,21](#) that when the Jews

see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place(let the reader understand)...then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.

This **midpoint** then marks a time of great distress for the Jews and correlates with the variations of this same time period, referred to as "**time, times, half a time**" (Da 7:25, 12:7), "**forty two months**" (Rev 13:5-[note](#) and "**one thousand two hundred and sixty days**" (Rev 12:6-[note](#)), all of these in context referring to what Jesus termed the "**great tribulation.**"

5) The Law of Moses and Israel's Failure to Keep Past "Sabbath rests":

The following makes several assumptions, so you may find it to be a weaker argument for "**years**" as the appropriate unit of time. Read it critically and accept it if you will, but if not, do not let it detract from the merits of the other lines of logic, especially the argument from **context**. Daniel was a man of the Book, and would likely have had access to the "Pentateuch", the first five books of Moses. Daniel as a student of the Scriptures was surely familiar with the law relating to the required rest for the land. For example, notice in his prayer he says

"Indeed all Israel has transgressed Thy law and turned aside, not obeying Thy voice; so **the curse** (e.g., see Lev 26:14, 15, 16, 17) has been poured out on us, along with **the oath which is written in the law of Moses** the servant of God, for we have sinned against Him. Thus **He has confirmed His words which He had spoken against us** and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done anything like what was done to Jerusalem. As it is written in the **law of Moses**, all this calamity has come on us; yet we have not sought the favor of the LORD our God by turning from our iniquity and giving attention to Thy truth. "Therefore, the LORD has kept the calamity in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice." ([Da 9:11-14](#))

Specifically Daniel knew from reading the "**law of Moses**" that

"Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, but during the seventh year **the land** (of Israel) shall have a **sabbath rest**, a sabbath to the Lord; you shall not sow your field nor prune your vineyard." ([Lev 25:3-4](#))

In the following chapter ([Leviticus 26](#)) Daniel knew the blessings of obedience but the punishment for breaking the **sabbath rest**, for God declared

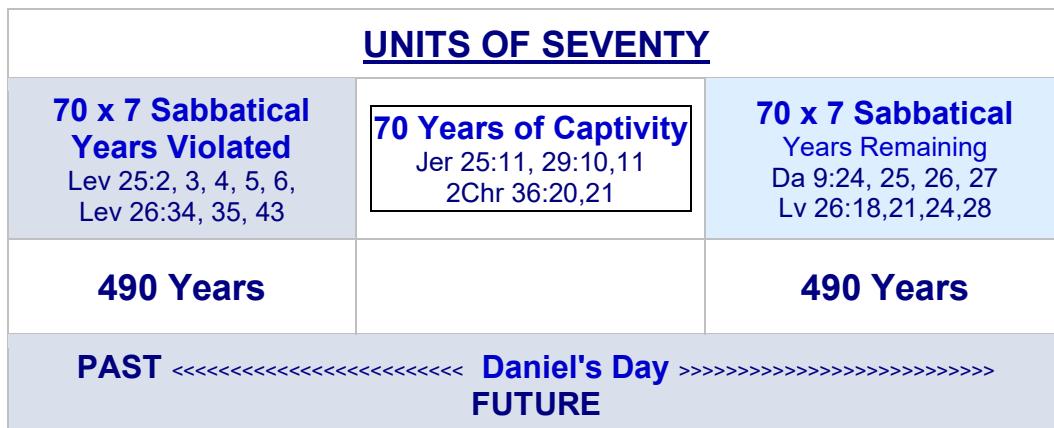
"I will scatter among the nations (fulfilled the first time in the exile to Babylon) and will draw out a sword after you, as your land becomes desolate and your cities become waste (which is what happened to Judah, Jerusalem and the Temple). Then **the land** will enjoy (Hebrew can mean satisfy a debt) its **sabbaths** all the days of the **desolation**, (11x in Jeremiah 23x in Ezekiel both prophesying of the Babylonian captivity) while you are in your enemies' land; then **the land** will **rest** and enjoy (satisfy the debt of) its **sabbaths**. All the days of its **desolation** it will observe the **rest** which it did not observe on your **sabbaths**, while you were living on it." (Lev 26:33-35)

How many "sabbath rests" were to be "paid back"? Seventy years, the time specified in Jeremiah (Jer 25:11, 12, 29:10) and explained in Second Chronicles where we read that

"those who had escaped from the sword he (Nebuchadnezzar) carried away to Babylon and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed (satisfy the debt of) its **sabbaths**. All the days of its desolation it kept sabbath until seventy years were complete." (2Chr 36:20-21)

The 70 years in captivity was not chosen arbitrarily but was directly related to the number of "Sabbath Years" Israel had not kept. So for how many years had Israel not kept the 70 cycles of "sabbath rests"?

One answer might be 70 years but in fact their disobedience covers seventy cycles of seven years or 490 years. Each year of captivity represented one **seven-year cycle**. So for a total of 490 years of Israel's approximately 800 year history (to 605BC when the 70 years exile began), the nation had failed to keep the "**sabbath rest**" for the land! Now look at the diagram below.



As Gabriel revealed Israel's future to Daniel, it would reasonable for Daniel to conclude

that the future prophesy of "seventy units of seven" most logically also be in terms of **years**. There would be 490 years before Gods people would experience restoration reconciliation with their God as outlined in Ro 11:25, 26, 27 (see [notes](#)) and Zechariah 13:8, 9.

A SPECIAL SIN INDICATED

Now let us examine each one of these statements carefully and discover if we can see what the angel meant when he said these things.

Since all of these things were spoken to Daniel concerning his people and the Holy City, I am

compelled to believe that the transgression spoken of here, refers to some special sin of the

Jewish people. True enough, all we need to do is to study the Old Testament and we will

discover that Israel, as the chosen people of GOD had been guilty of many sins, but the very

wording of the expression in our lesson text seems to indicate some special sin which they, as

a people, have committed which needs to be atoned for.

To emphasize this point, in Leviticus 26:40 it says, "**If they shall confess their iniquity, and**

the iniquity of their fathers, with their trespass which they trespassed against me, and

that also they have walked contrary unto me," etc. These words seem to indicate some

special sin which they must confess before they can expect the blessings of GOD to rest upon

them.

Again in Hosea 5:15 the Lord said, "**I will go and return to my place, till they acknowledge**

their offence, and seek my face: in their affliction they will seek me early."

WHAT THE SPECIAL SIN WAS

The nature of the sin which Israel would commit against her Messiah was prophetically foretold in Isaiah 53:1-8, where it says, "**Who hath believed our report? And to whom is**

the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as

a root out of a dry ground: he hath no form nor comeliness; and when we shall see

him, there is no beauty that we should desire him. He is despised and rejected of men;

a man of sorrows, and acquainted with grief: and we hid as it were our faces from him;

he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But

he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken."

THIS PROPHECY NOW A MATTER OF HISTORY

These words, we know were prophetic of CHRIST who came unto His own and His own received Him not. What was prophetically announced by Isaiah is now a matter of history and

was fulfilled in the coming and rejection of CHRIST by the Jewish people.

Therefore, when the Angel Gabriel announced to Daniel saying seventy weeks "**are determined upon thy people and upon thy holy city, to finish the transgression,**" we

know from the Word of GOD and from history that the transgression referred to in this passage was the rejection of CHRIST by His own people.

TO MAKE AN END OF SINS

The second thing mentioned in Daniel 9:24 was that seventy weeks or 490 years would be

required to make an end of sins. In other words, this period of time, i.e., 70 weeks or 490

years would be required to atone for or to expiate, or to clear the Jewish people from sin. In

other words, the time is coming when sinning shall cease in Israel, but this time will not come

until the 490 years referred to in this passage shall have been accomplished. But before the

children of Israel will cease to sin against the Lord, they must be converted back to GOD both

individually and nationally. That, my friends, is what we have every reason to expect.

Even

now we see how GOD is dealing with His chosen people in preparation for the bringing to

pass of these very things.

TO MAKE RECONCILIATION FOR INIQUITY

The next thing mentioned in our lesson text is that seventy weeks, or 490 years are determined to make reconciliation for iniquity.

This expression really means to purge away or to cover or to forgive or to atone for iniquity.

The word "iniquity" as used in this passage means "perverseness," or "sin," "guilt," or "crime,"

which well expresses the perverted nature of the human heart, which has come about as a

result of Adam's fall. One thing is sure all men must be born again by the renewing power of

the SPIRIT of GOD before they can be delivered from iniquity. The Psalmist David seemed to

realize this when he prayed, saying in Psalm 51:10, **"Create in me a clean heart, O God;**

and renew a right spirit within me."

Judging, therefore, from our lesson text the time is coming, no doubt when the Children of

Israel will confess their iniquity. What a happy time it will be for Israel and for all the people of

the world when reconciliation has been made for their iniquity, and they are restored into

fellowship and communion with GOD.

TO BRING IN EVERLASTING RIGHTEOUSNESS

According to our lesson text, seventy weeks or 490 years are required upon Daniel's people

to bring in everlasting righteousness.

Dr. Cooper tells us that the expression "everlasting righteousness" if literally translated means

the "righteousness of the ages." In other words, they look forward prophetically to the time

when the kingdom of Heaven shall be established upon earth, and GOD brings in everlasting

righteousness, so that His will shall be done upon earth as it is in Heaven.

But mind you, no such condition of righteousness can or will ever be established until the

seventy weeks of 490 years have been accomplished upon Daniel's people, the Jews. These

words reveal what an important place the Jewish people have in GOD's plans and purposes

for the present and for the future, for until the Jews turn back to GOD, the world must wait for

the coming of that kingdom wherein dwelleth righteousness.

The same period of time was required to seal up the vision and prophecy and to anoint the

most Holy.

TO SEAL UP THE PROPHECY

The expression "**seal up the vision and prophecy**" signifies the finishing up of the matter.

Just as we do not seal up a letter until the letter is finished, just so this vision which the angel Gabriel gave to Daniel will not be sealed up until it is finished, which assures us that all these things will come to pass.

TO ANOINT THE MOST HOLY

The expression "**to anoint the most Holy**," is the most difficult of all this group to understand.

Therefore, we cannot be too sure as to what it means.

It is accepted by many Bible scholars of note, to refer to the holy temple, which will be in Jerusalem during the millennial period, which we understand will be built by the Lord Himself,

as stated in Zechariah 6:12-13, where it says, "**Thus speaketh the Lord of hosts, saying,**

Behold the man whose name is the BRANCH: and he shall bear the glory, and shall sit

and rule upon his throne; and he shall be a priest upon his throne; and the counsel of

peace shall be between them both."

Therefore, we have reason to expect that when such a temple has been built in Jerusalem, it

will be anointed and filled with the very presence of GOD, even as Solomon's temple was on

the day that it was dedicated.

There is much more to be said upon the subject of the seventy weeks but space will not permit it here. Therefore, suffice it to say that the Angel Gabriel spoke unto Daniel saying,

"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."

Between the sixty-ninth *heptad* there is a great parenthesis; there is a great interlude; there is a great interposition. And that interposition is the day of grace, the day of the church, the day in which we now live.

Well, why didn't Daniel put that in the revelation? Why didn't Gabriel tell him about it? Because God expressly says—through the prophet and apostle Paul in the third chapter of Ephesians—God expressly says that the church—the age of grace, the dispensation in which we now live—that the church was a secret kept in the heart of God from the beginning of the world. He says “from the foundation of the world.” No Old Testament prophet ever saw the church; and Daniel is an Old Testament prophet. Nor

was it revealed in the Old Testament. The old covenant did not seem, did not present, did not prophecy, did not foretell the church. The church was a secret in the heart of God. No prophet saw it.

Now, in order for us to understand the Bible, we must not take the words and the promises and the prophecies that are Israel and bound them to the church. They are two different things. And the Old Testament has nothing in it about the Church. The Church is a new creation. It is a separate, distinct, unique creation. It is a secret that God kept in His heart until He revealed it to the holy apostles. And Paul expatiates upon it in the third chapter of Ephesians. Now, if there is for us any understanding of the prophetic, and of the Bible, and of the revelation of the future, we have to remember these things that God has said. The Bible does not speak to the same people all the time.

Now look in the tenth chapter of 1 Corinthians, the thirty-second verse. Paul divides all mankind into three categories: the Jew, the Gentile, and the Church. And sometimes the Bible will be speaking to the Jew: in the Old Testament, all of the Old Testament is to the Jew or to his relationships with the Gentiles. Or sometimes He is speaking to the Gentiles, or He is speaking to the Church. And if you want to find the Church, you must look in the New Testament. It is not in the Old Testament. It was a thing hid from the eyes of the prophets.

Now, that's why that, to many people, the Bible becomes a riddle, hid in an enigma, wrapped up in a mystery. They don't see how the thing fits together. Because they don't take what God says and let God say what He says. But they take what the Lord says and they apply it to something else.

I want to give you an illustration of that. In this beautiful Bible, out of which I preach—and it is a beautiful Bible with large text so I can read it—this beautiful Bible is like your Bible; it has editorial notes up at the top. Now, I am going to read the editorial note up here at the top of Isaiah 43. All right, the editorial note: "The church comforted with God's promises." That's what I read up here at the top. Now, I'm going to read what God says, listen to it:

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

Now up here it says: "The church comforted with God's promises;" but when I read the Bible, it says "Jacob," and it says "Israel."

Now, I'm going to turn over to another passage. Here again, the editor has done the same thing: "The church comforted." Then I read the text, what God says:

Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou Jesurun [that's a pet name that God has for Israel] and thou, Jesurun, whom I have chosen.

When you do that the Bible becomes absolutely inexplicable. It is a jigsaw puzzle that has no design and the pieces do not fit. What God says to Israel is one thing; what God says to the church is another thing.

Now, you can take the promises of God to Israel, and they are legion. The Bible, the Old Testament, is full of them. Now you can take those promises and you can do three things with them. One, you can say that those promises are fictional. It's Hebrew poetry and imagination—and vivid and far-out imagination at that. It's wishful thinking. It's a dream and has the fabric and substance of castles and hopes that are built in the air. That's one way you can say.

A second thing you can do is what the editor of this Bible did: you can take the promises to Israel and you can apply them to the church. Just take all of them bodily and say, God was talking about the church. The strange thing that—and this is practically all of the theological academic world; that's what they do—the strange thing about that is this: that Paul expressly says that the church was hid from the eyes of the Old Testament prophet. He didn't see it. It is a secret hid in God. Well, when the academician, therefore, says that in the Old Testament you have all of these promises about the church, when Paul expressly says they never saw the church, I don't know how you could be intellectually honest and say that—but that's a possibility and that's what is mostly done.

Now, there's a third possibility. The first possibility was that it's fictional; it has a fabric of dreams and imagination. The second possibility is that you can take all of those promises that are made to Israel and apply it to the church. But the third possibility is that God meant what He said; that when He spoke to Israel, He meant Israel. And that every prophecy and promise that God made to the chosen family, He will faithfully keep; that God did not mislead them; he did not lie to them.

Now, I have a little parenthesis there. To me, if God could lie to Israel and mislead Israel, how do I know that, in the promises, God also could [not] lie to me and mislead me? If God does not keep these promises to the chosen family, I have no persuasion that He would keep His promises to me. That's one of the reasons that I so fervently and intently believe that when God said these things to Israel, there will come a time when every syllable of His promise, every sentence of The Word, will be faithfully kept. Not one will fall—or fail—to the ground.

Now, what has happened is this: in keeping with the revelation given to the apostle Paul, delineated, expatiated upon at length—without me having time to read it, in the third chapter of Ephesians—in keeping with that, what has happened is—in this great interposition, this great parenthesis, between the sixty-ninth *heptad*, and the seventieth *heptad*, in that interposition—the church-age, the Gentile church, in that interposition, in that interlude, in that parenthesis, God postponed the fulfillment of all of these prophecies until the time of the end.

They're in abeyance now. God is doing something else now. He's preaching the gospel of the grace of God now. He's calling all men—whether Jew, Greek, Gentile, Roman, Bavarian—He's calling all now into the fellowship of the Messiah (Christ) in the church, a new creation.

But He's not done with Israel; and He's not done with the Jew; and He's not done with His sacred promises. He has postponed them to the end time. And that end time, according to the Revelation of Gabriel, is this final seventieth *heptad*. And, when that time comes, God will fulfill every promise that He has made to the Jew.

May I speak here for a moment of God's promises to the Jew? The eleventh chapter of the Book of Romans begins: "Hath God cast away his people?" Talking about the Hebrew family: "Has God cast away his people?" Then Paul answers his own question: "God forbid!" God forbid that He should forget, cast out His people whom He foreknew, whom He elected in purpose before the world began. And then [in] the eleventh chapter of the book of Romans, Paul explains that the day is coming when the Lord will graft back into the olive tree its natural branch. And then concludes it:

"And so all Israel shall be saved." God is not done with the Jew. God is not done with Israel.

May I take time to read some of the emphatic promises of God to the Hebrew people? Look at this one in Jeremiah 30:

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee.

Other nations may rise and fall, and they have. I never saw a Hittite, who belonged to the Hittite empire. The old, ancient Assyrians are gone. How many empires and kingdoms have fallen and faded? "But I will never make a full end of thee."

All right, I turn again—here in the Word of God:

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars… by night, who divideth the sea…

If those ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation before me forever.

“As long as there is a day,” says God, “and as long as there is a night,” says God, “and as long as I have ordained the moon and the stars for light by night, just so long will Israel be a nation before Me forever.” That is plain language! And if God lies there, and is mistaken there; then I have no assurance but that He lies to us and He’s mistaken with us.

I turn the page—this is endless! You could read this by the hour and by the hour:

Thus saith the Lord; If you can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season;

Then may also my covenant be broken with David my servant…

And then he continues it again:

Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

Then will I cast away the seed of Jacob, and David my servant… (But I will not cast away his seed or the seed of Abraham, Isaac, and Jacob). I will cause their captivity to return, and I will have mercy upon them.

The prophet Amos, in the last two verses of the ninth chapter of his book, describes the fact that the people will return to their holy land, and they will live there forever: “I will never uproot them again.”

What I read in the Bible is what I see in human history and what I read in the daily newspapers. It is exactly what I read—God says it here, I see it in history. Look at the captivity of Babylon. The people were enslaved there for almost three generations. But the intense yearning of their hearts was for the holy land; their hearts were still in Judah. And when they were given an opportunity, they returned to rebuild their city, and their sanctuary, and their land.

In 70 A.D., the city was destroyed; the temple was destroyed. It’s never been replaced. There’s a mosque there now. And they were scattered through the nations

[of] earth. Were they assimilated? No! Like the Gulf Stream, they have remained distinct, and separate, and apart. Though persecuted sometimes unto death, they still live. Why? Because there are a thousand, thousand promises of God that rests upon their continued existence. All those promises God shall surely fulfill.

The Jewish nation is like quicksilver, like mercury. And it is dashed to the ground and the droplets are scattered everywhere. But there is coming a time when God will gather together all of those bright drops and they shall be a nation again, and a family again, and a people again, dwelling in their holy land.

Paul says—in the eleventh chapter of the Book of Romans—Paul says that when “the *pleroma*” is complete, when the “full number of the Gentiles be come in,” Jesus says, when the times of the Gentiles are fulfilled, when that is done, then God shall once again turn His heart and attention to Israel, and the heart and attention of Jacob will be turned in belief and acceptance to God. And then we shall have the millennium.

Now, may I return in a moment that remains to complete this seventieth [*heptad*] of Daniel? Preceding that millennial kingdom—which is described in verse 24—preceding that millennial kingdom, is this terrible week, this last week that finishes the judgment of God upon Israel.

That last week is delineated in Revelation chapters 4 through 19. In the passages of scripture that you just read in the seventh chapter of the Revelation, it is called “*he thlipsis he megale* (the tribulation, the great).” There will never be a time of such judgment as shall fall upon the earth during that last seventieth *heptad*, this one here in the book of Daniel.

It says here that this prince who shall come, that is Antichrist. (And I spent a whole message, about two Sundays ago, describing the earth’s final dictator.) In that final time, the Antichrist shall arise—the earth’s dictator, Satan’s masterpiece. And he will make a covenant with the Jewish people. He will make a covenant with the nations of the earth. The United Nations shall be… oh, there will be chaos; there will be economic, political, military, cultural, national stress, international disintegration.

A. TO FINISH THE TRANSGRESSION

God will bring to an end Israel’s rebellion against Him, for we read in Ezekiel 39:23-29, "The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword. According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them.’ Therefore thus says the Lord GOD: ‘Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name— after they have

borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their own land and no one made them afraid...

...When I have brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations, then they shall know that I am the LORD their God, who sent them into captivity among the nations, but also brought them back to their own land, and left none of them captive any longer. And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord GOD."

That means that Israel will turn back to God and repent of their ways and will recognize Jesus as their Messiah for Jesus told the nation of Israel, "**for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'**" Matthew 23:29. Yes the Jews will recognize Jesus as their Messiah and weep for what they have done to Him as we shall see shortly.

Has this taken place? Well, yes for those Jews who have turned to Jesus but for the nation as a whole, I think we can safely say no. But by the end of the tribulation period and the beginning of the millennial reign of Christ we will see this come to pass. Remember the 490 years will bring this to a completion.

"The time element of Gabriel's message, as far as possible, is expressed in terms of Daniel's thought. Speaking in a figure, we would say that the angel's language is an echo of the prophet's thinking. In order to make the idea so very clear that no one may misunderstand, I

will paraphrase and supply the implied elements of the revelation brought to the prophet.

"Daniel, you have been thinking that the final restoration will be accomplished and the full

covenant blessings will be realized at the close of these seventy years of exile in Babylon. On

this point you are mistaken. You are not now, on the eve of the fulfillment of this wonderful

prediction. Instead of its being brought to pass at this time, I am sent to inform you that there

is decreed upon your people and the Holy City a period of seventy sevens of years before

they can be realized. At the conclusion of this period of 490 years the nation of Israel will be

reconciled and will be reinstated into the divine favor and will enter into the enjoyment of all

the covenant blessings."

Why is this important to our study of the seventy weeks of Daniel? It is important, because as Gentry noted above, "An overriding concern of the prophecy, in distinction to all other Messianic prophecies is that it is specifically designed to be a measuring time-frame." True, so true, Dr. Gentry. Yet, you believe in a gap of time between the two coming of Christ, even though it is not specifically stated in the Bible. In the same way, I would argue that all other Messianic passages that speak of the two aspects or phases of the career of Messiah also must imply that they are fulfilled at the two coming of Christ, . . . with a gap of time in between. This means that there are many similar passages that speak in a single statement of items that encompass both phases of Christ's career – the first and second advents. However, as Dr. Gentry has noted, only the Daniel 9:24-27 passage deals specifically with measuring time. This explains why the Daniel passage is the only Messianic text that deals specifically with a time frame. However, a significant number of other Messianic passages have something in common with the prophecy in Daniel 9:24-27. They all speak of components of Christ's career that will take place in the two phases of His two advents. Only the Daniel text speaks of time factors.

Two-Phased Messianic Passages

This means that it is legitimate to argue for a gap of time from the other Messianic passages that also include, in a single passage, the two elements of Christ's career. Dr. Randall Price makes note of the way Scripture uses time gaps and provides a list of passages that fit into this category in the following statement:

The revelation of a prophetic postponement in the fulfillment of the eschatological aspect of the messianic program is in harmony with numerous passages in the Old Testament that reveal the two advents of Christ (e.g. Gen. 49:10-12; Deut. 18:16; 2 Sam. 7:13-16; Isa. 9:1-7; 11:1-2, 11; 52:13 – 59:21; 61:1-11, cf. Luke 4:16-19; 7:22; Joel 2:28, cf. Acts 2:17; Zeph. 2:13 – 3:20; Zech. 9:9-10; Mic. 5:2-15; Ps. 2:7-8, cf. Acts 13:33; Heb. 1:5; 5:5; Ps. 22:1-32; 34:14, 16; Mal. 3:1-3; 4:5-6; 5:10-11).

Perhaps the most well-known example of the kind of prophecy about which I speak is found in Christ's reading of Isaiah 61:1-2 as recorded in Luke 4:16-30. The passage reads as follows:

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord, and the day of vengeance of our God; to comfort all who mourn,

Tim LaHaye and I have a chart diagramming this passage in our new book called *Charting the End Times*. We say concerning this passage:

Now when Jesus read the prophecies about Himself in Isaiah 61, why did He stop at the beginning of verse 2? Because He was announcing the reasons for His first coming and because He was to "proclaim the acceptable year of Jehovah's favor" (kjv). That's a reference to the church age, often called the age of grace, a time when sinners can freely call on the name of the Lord to be saved (Romans 10:13). Jesus stopped at the words, "and the day of vengeance of our God," which speaks of the Tribulation period, mentioned by the Hebrew prophets as "the day of wrath" and "the time of Jacob's trouble," and by Jeremiah as "a day of vengeance" (46:10). That's because the purpose of His first coming was to announce the period of grace and salvation we are living in, not the time of judgment that is yet to come.

Another example of what some have called "double reference" is found in Zechariah 9:9-10. Dr. Arnold Fruchtenbaum says concerning double reference:

This rule should not be confused with another rule often called *Double Fulfillment*. This author does not accept the validity of the principle of double fulfillment. This law states that one passage may have a near and a far view; hence, in a way, it may be fulfilled twice. . . . This author, however, does not believe that there is such a thing as double fulfillment. A single passage can refer to one thing only, and if it is prophecy, it can have only one fulfillment unless the text itself states that it can have many fulfillments. The law of double reference differs from the law of double fulfillment in that the former states that while two events are blended into one picture, one part of the passage refers to one event and the other part of the passage to the second event. This is the case in

Zechariah 9:9-10.

In the same context we see that verse nine refers to Christ's first coming:

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.

Verse ten is a reference only to Christ's second coming as follows:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.

In the Zechariah passage, there has to be a gap of time between the fulfillment of the verse nine that relates to Messiah's first coming two thousand years ago, and His second advent, which is still a yet future event. Even though no time factor is explicitly stated in the text, because of the specific nature of the events described in the two verses, a gap of time is required to coordinate the fulfillment of this prophecy with the events of history.

When Knowles deals with the next major contributors – Irenaeus (130-200) and his disciple Hippolytus (170-236) – he describes their views as "undoubtedly the forerunners of the modern dispensational interpreters of the Seventy Weeks." Knowles draws the following conclusion about Irenaeus and Hippolytus:

... we may say that Irenaeus presented the seed of an idea that found its full growth in the writings of Hippolytus. In the works of these fathers, we can find most of the basic concepts of the modern futuristic view of the seventieth week of *Daniel ix*. That they were dependent to some extent upon earlier material is no doubt true. Certainly we can see the influence of pre-Christian Jewish exegesis at times, but, by and large, we must regard them as the founders of a school of interpretation, and in this lies their significance for the history of exegesis.

Thus, it is clear "that in Irenaeus and Hippolytus we have the originators of that method of interpretation that places the seventieth week of Daniel at the time of the consummation."

Although, Irenaeus does not explicitly spell out a gap in his writings, there is no other way that he could have come up with his view of a future tribulation period of at least at least three and a half years. Irenaeus speaks of how "three years and six months constitute the half-week" in his section on the prophecy of Daniel 9. This is why Knowles says that in Irenaeus "we have the basic concept for a futuristic construction of the Seventy Weeks, *viz.*, the position of the last week at the end of the age." Hippolytus, Irenaeus' pupil is even clearer.

Hippolytus is the first known person in the history of the church to write a commentary on any book of the Bible, and he wrote on Daniel. "Hippolytus give us the first attempt at detailed interpretation of the Seventy Weeks," observes Knowles. "He is dependent, no doubt, upon Irenaeus for the foundational proposition that the last half-week of the

seventy is to be connected with the Antichrist, but the detailed development is not found in Irenaeus." In fact, Hippolytus refers to a gap or, in his words "division," multiple times. Hippolytus says,

For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested, viz., Antichrist, announcing desolation to the world.

Le Roy Froom grudgingly admits that "Hippolytus . . . arbitrarily separates by a chronological gap from the preceding sixty-nine weeks, placing it just before the end of the world." "Certainly Hippolytus' interpretation does not have the refinements of the later development, but it is the direct ancestor of it," concludes Knowles.

Have The Events of Daniel's Seventieth Week Been Fulfilled?

One of the cleverest writers to support the interpretation that the seventieth week of Daniel is already fulfilled is Philip Mauro, whose views are set forth in his volume, *The Seventy Weeks and the Great Tribulation*. Mauro believes that God's purpose for Israel as a nation was finished upon their rejection of Christ and that the promises given to Israel are now being fulfilled in the church. He denies the possibility of a future millennium to fulfill the promises of a kingdom given to David and Israel. His work is accordingly prejudiced by his premises; but his appeal is to the Scriptures rather than human authority and for this reason his contentions should be weighed. He states the case in support of his position with all the force of an astute thinker and skillful debater. It is characteristic of his style, however, that he never discusses facts for which he does not have a ready solution; i.e., he selects for discussion only those points which are in favor of his viewpoint. This defect is too often overlooked by the unwary. He also has great skill in magnifying a minor point until it appears to be a decisive one, at the same time passing rapidly over material which might upset his argument. Accordingly, it is more important to consider what he does not say, on some points, than what he states.

Philip Mauro's system of interpretation, in brief, involves the following points: (1) The first sixty-nine weeks of Daniel run from the decree of Cyrus (536 b.c.) to the baptism of Christ. As this period totals 562 years rather than 483, Mauro, while insisting on literal fulfillment, claims that there can be no certainty of the exact historic length of years between the decree of Cyrus and the baptism of Christ—in fact, he claims to find an error of eighty years which adjusts the difference.⁷ (2) The baptism of Jesus is the fulfillment of the prophecy, "to anoint the most holy" ([Dan. 9:24](#)), the anointment being the descent of the Holy Spirit, and the "most holy" being Christ Himself. (3) The "prince that shall come" is Titus, and the one who makes the covenant of [Daniel 9:27](#) is Christ. (4) The cessation of the sacrifices in the middle of the seventieth week is the fulfillment of Old Testament sacrifices by the death of Christ. (5) All the six elements of the decree in relation to "thy people" and "thy holy city" mentioned in [Daniel 9:24](#) are fulfilled by the life, death, and resurrection of Christ. (6) There cannot be any break between the sixty-ninth and the seventieth week of Daniel: "Never has a specified number of time-units, making up a desired stretch of time, been taken to mean anything but *continuous* or *consecutive* time-units."⁸

Who makes the covenant for one week? Mauro strenuously objects to identifying the "prince that shall come" with a future political ruler, not so much because it contradicts the plain meaning of verse 26 but because it provides an interpretation of verse 27 which utterly destroys his theory. In verse 27 it is revealed: "And he shall make a firm covenant with many for one week: and in the midst of the week he

shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." It is normal exegesis for a pronoun to claim as its antecedent the nearest noun with which it could be identified. The nearest antecedent in this case is the "prince that shall come." This could not be Titus for he did not make such a covenant, and according to Mauro's theory the seventieth week must immediately follow the sixty-ninth—and Titus did not appear on the scene until years later. Accordingly Mauro identifies the one who makes the covenant as Christ.

In support of Mauro's contention is the fact widely recognized by the Scriptures and expositors of the Scripture that Christ is the minister of the new covenant and that in His death on the cross the new covenant was duly executed. An attempt to connect Daniel's covenant with the new covenant, however, is a work of desperation rather than a natural exegesis. The new covenant is expressly called an "everlasting covenant" (Heb. 13:20). The covenant of Daniel 9:27 continues only for one week in its intent, and if the break at the middle of the week may be so interpreted, the covenant is broken before it runs its course, i.e., at the end of the first half of the week. The two covenants have nothing in common as to their duration.

It is also widely accepted that the new covenant was enacted by the death of Christ. Mauro's theory would require that the death of Christ occur at the beginning of the seventieth week. Because of the fact that he believes the death of Christ occurred in the middle of the week, he is forced to the conclusion that the covenant is made *in* the week rather than *for* one week—in opposition to the usual translation. It is obvious that Mauro's interpretation requires an unnatural exegesis.

A fact of great significance is that the covenant is made with "the many" which could only refer to "thy people" (Dan. 9:24), Israel. The new covenant, in so far as it relates to Israel, is connected in Scripture with their millennial blessings and the future regathering of Israel (cf. Heb. 8:8-12). Mauro, however, flatly denies that Israel has any place in God's future program. He believes that the covenant mentioned in Daniel 9:27 is a covenant of grace toward all people as contained in the present gospel of grace. Mauro, accordingly, is faced by a dilemma. If this is indeed a covenant between Christ and Israel regarding their future blessing, then his whole system breaks down for the passage would teach a future for Israel as such. The alternative is to admit that the covenant is not the new covenant and that Christ is not the one who enters into the covenant. Mauro's escape from this dilemma is to deny what the passage plainly teaches—that the seventy weeks refer specifically to "thy people," Israel, and "thy city," Jerusalem. In the last analysis, there is nothing whatever in the revelation concerning this covenant (Dan. 9:27) to connect it with Christ.

Were Old Testament sacrifices ended by the death of Christ? The argument concerning the identity of the one who makes the covenant is decisive in itself. If Christ did not make the covenant, then the last of the seventy weeks is yet awaiting fulfillment. A further question, however, has an important bearing on the issue. According to Daniel 9:27, the sacrifice and oblation are stopped in the midst of the seventieth week by the one who makes the covenant. According to Mauro, this is the event of the death of Christ which supplanted Old Testament sacrifices. Mauro quotes from Hebrews 10:8-9, where it is stated: "He taketh away the first, that he may establish the second." Mauro asks: "What perfect agreement with the words of the prophecy, 'He shall cause the sacrifice and oblation to cease'!"¹⁰

This is an important point. If indeed the death of Christ causes the sacrifice and oblation to cease, it would be a powerful argument in support of Mauro's view. That the new covenant supplants the old and the one sacrifice of Christ supplants the many sacrifices of the old covenant is indeed the teaching of the Scriptures. It is something else, however, to state that He *caused* the sacrifice and oblation to cease. As a matter of fact, *the sacrifice and oblation did not cease until the temple was destroyed in a.d. 70*. It was the ruthless work of violence of the Roman armies that cause the sacrifice and oblation to cease in the first century, and, if we interpret the passage correctly, the seventieth week of Daniel is a prophecy of a future restoration of these sacrifices under a covenant and their violent conclusion. Even the Epistle to the Hebrews speaks of the fact that at the time of the writing of the epistle, probably shortly before the destruction of Jerusalem, the priests were still ministering in the temple—more than thirty years after the

death of Christ. In Hebrews 8:4 we read: "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law" (A.S.V.). The argument is that Christ is a priest in heaven, not on earth, as there are still priests on earth serving according to the law of Moses. The Scriptures themselves are careful, then, by using the present tense, *are*, to include evidence which makes Mauro's interpretation inadmissible.

Have the desolations of Daniel's seventieth week been fulfilled? Mauro is probably more embarrassed by the lack of a good explanation of the latter part of Daniel 9:27 than by any other feature of his interpretation. His system requires that the seventieth week of Daniel be a definite time period of seven years. It is therefore necessary that the desolations of the latter part of verse 27 be fulfilled within a period of three and one-half years of the death of Christ—according to his system. Mauro comes to the conclusion, however, that the desolations in this verse are those accomplished by the armies of Titus in a.d. 70. In other words, Mauro is unable to find any event within the seventieth week of Daniel to fulfill the prophecy of the latter part of Daniel's seventieth week, and in the end is forced to abandon his major thesis that the prophecies of Daniel's seventy weeks are subject to literal fulfillment.

In contrast to Mauro's difficulty, we have in Matthew 24:15, from Christ Himself, the prophecy of the fulfillment of Daniel's promised desolations. Christ said: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand) ..." The context which follows indicates that the events are preliminary to the second coming of Christ. In fact, so direct is the connection that some who, like Mauro, connect Matthew 24:15 with the destruction of Jerusalem under Titus have attempted to find fulfillment of the promise of Christ's return in the events of a.d. 70. Instead of the desolations of Daniel 9:27 being fulfilled in connection with the destruction of Jerusalem, they are rather one of the signs pointing to the early return of Christ in glory.

The declared purpose of God for the seventy weeks. One of the decisive questions facing any interpreter of Daniel 9:24-27 is the question whether God's declared purpose for that period has been fulfilled. In that period, according to Daniel 9:24, it is God's purpose to (1) finish transgressions, (2) make an end of sins, (3) make reconciliation for iniquity, (4) bring in everlasting righteousness, (5) seal up vision and prophecy, (6) anoint the most holy. It is Mauro's interpretation that points one through four were fulfilled by the death of Christ; point five is the resulting spiritual blindness which befalls Israel; point six is fulfilled by the anointing of the church on the Day of Pentecost.

There are many interesting details involved in the discussion of each of these points which in the interest of brevity we cannot consider. It is of great importance to gain a clear view of the principles which dominate the interpretation, however. Mauro *must* find fulfillment of all the purpose of God revealed here before the end of the period extending three and one-half years beyond the death of Christ. In his interpretation, he claims to find such fulfillment, and it is this claim we now examine.

There are many details in his system which are open to question. For instance, he claims fulfillment of the prophecy that vision and prophecy are "sealed up," by which he means that Israel comes into *permanent* spiritual blindness. He perhaps overlooks the fact that God used Jews to write the New Testament after the date he claims for the close of Daniel's seventieth weeks—Jews without an exception if Luke was an Israelite. While Paul reveals that blindness in part befell Israel because of their rejection of Christ, it is also clear that the blindness will be lifted after the fullness of the Gentiles is come in (Rom. 11:25). Mauro's interpretation of the anointing of the most holy, that it refers to the baptism of Christ, while supported by some, is in violation of the consistent usage of the Old Testament. Tregelles states on this point, "The expression does not in a single case apply to any person."¹¹ It is a better interpretation that it refers to a future return of the Shekinah glory. The American Standard Version margin renders it, "a most holy place."

All these details are significant, however, before the principal objection to Mauro's, interpretation. According to the specific limitation of Daniel 9:24, the prophecy pertains to "thy people," Israel, and to "thy city," Jerusalem. To make it plain, then, transgressions must be finished in relation to Israel and Jerusalem; and end must be made to sins, and iniquity must be purged away (cf. A. S.

V. margin) in relation to Israel and Jerusalem; everlasting righteousness must be brought in for Israel and Jerusalem; and so on through the prophecy.

What does Mauro do with the passage? For him the passage deals with the whole world, a general provision of salvation through the death of Christ which, according to his interpretation, does not relate to Jerusalem or to Israel as such at all. Jerusalem is scheduled only for destruction and Israel to be utterly cast off—according to Mauro's view. **To make this prophecy of coming blessing to Israel and Jerusalem—which can be fulfilled only by the return of Christ to bring in a kingdom of righteousness—a reference to the work of Christ on the cross is to confuse the work of God in Christ on the cross and its application historically. The benefits of the death of Christ will be realized by Israel only after “they shall look unto me whom they have pierced; and they shall mourn for him ...” (Zech. 12:10), and in the day when “a fountain” be “opened to the house of David and to the inhabitants of Jerusalem” (Zech. 13:1)—events still future from our point in history. Sir Robert Anderson has demonstrated that none of the prophecies of Daniel 9:24 have been fulfilled: “A careful study of the Angel's words will show not so much as one of them has been thus accomplished.”¹²**

Is a parenthesis between Daniel's sixty-ninth and seventieth week unparalleled in Scripture? The entire burden of Mauro's argument is intended to support his contention that there is no break between the sixty-ninth and seventieth week of Daniel. He not only holds that the passage does not admit such an interpretation; but he states that such an interpretation would be a violation of a consistent principle in Scripture that time units are *always* continuous. To quote his exact words: “Never has a specified number of time-units, making a described stretch of time, been taken to mean anything but *continuous* or *consecutive* time units.”¹³

Fortunately, for the brevity of our own study here, there is an entirely adequate answer to this statement. Not only does the internal evidence of the passage demand it by stating certain events are *after* the sixty-ninth week rather than in or after the seventieth week, but there are parallel cases in the Scripture where God, as it were, stopped the clock of fulfillment only to resume the progress of fulfillment later.

The monograph of H. A. Ironside, *The Great Parenthesis*, is a worthy and timely contribution to the subject. Ironside shows a number of instances of parentheses in God's program: (1) The interval between the “acceptable year of the Lord” and the “day of vengeance of our God” (Isa. 61:2)—a parenthesis already extending more than nineteen hundred years. (2) The interval between the Roman Empire as symbolized by the legs of iron of the great image of Daniel 2 and the feet of ten toes (cf. also Dan. 7:23-27; 8:24-25). (3) The same interval is found between Daniel 11:35 and 11:36. (4) A great parenthesis occurs between Hosea 3:4 and verse 5, and again between Hosea 5:15 and 6:1. (5) A great parenthesis occurs also between Psalm 22:22 and 22:23 and between Psalm 110:1 and 110:2. (6) Peter, in quoting Psalm 34:12-16, stops in the middle of a verse to distinguish God's present work and His future dealing with sin (1 Pet. 3:10-12).

(7) The great prophecy of Matthew 24 becomes intelligible only if the present age be considered a parenthesis between Daniel 9:26 and 9:27. (8) Acts 15:13-21 indicates that the apostles fully understood that during the present age the Old Testament prophecies would not be fulfilled, but would have fulfillment “after this” when God “will build again the tabernacle of David” (Acts 15:16). (9) Israel's yearly schedule of feasts showed a wide separation between the feasts prefiguring the death and resurrection of Christ and Pentecost, and the feasts speaking of Israel's regathering and blessing. (10) Romans 9-11 definitely provide for the parenthesis, particularly the figure of the olive tree in chapter 11. (11) The revelation of the church as one body requires a parenthesis between God's past dealings and His future dealings with the nation Israel. (12) The consummation of the present parenthesis is of such a nature that it resumes the interrupted events of Daniel's last week.

To this imposing list of arguments for the parenthesis between Daniel's sixty-ninth and seventieth week, we can add the interesting computations of Sir Robert Anderson in regard to the statement in 1 Kings 6:1, that Solomon began to build the temple in the 480th year after the children of Israel were come out of

Egypt. A computation of the evidence indicates, that this period was, instead, 573 years.¹⁴ On the basis of a study of Judges, Sir Robert Anderson discovered a total of 93 years during which Israel was cast off as a nation—divided into five different periods of time (cf. Judges 3:8, 14; 4:2-3; 6:1; 13:1). By subtracting this from 573, the figure is corrected to 480, the exact figure stated by the writer of 1 Kings.

Conclusion

The answer to our leading question—Is the seventieth week of Daniel future?—can only be given in the affirmative. The Scriptures bear a full testimony that God has a purpose yet unfulfilled for His people, Israel. If the events of Daniel's seventieth week are future, it is clear that the person who makes the covenant must be the wicked character who is the persecutor of all who will not worship him. The "many" with whom the covenant is made can be, on the basis of the context, only Israel, still in unbelief. The "end" of which Daniel 9:27 speaks can be only the return of Christ to bring righteousness, peace, prosperity, and universal knowledge of the Lord to this evil world. Before the world will witness these stirring events, we who are His look for that blessed moment when, caught up from this world at the return of the Lord for His own, we shall see His face and forever thereafter know one passion and one love—to worship and serve our blessed Lord.

We must not forget that GOD had revealed to Daniel the march of empire during the times of

the Gentiles under the symbolism of four beasts. The fourth, and last beast, representing the

Roman Empire was a nondescript beast, which was described as being very terrible both in

nature and in appearance.

Therefore, in Daniel 7:19-20, the prophet expressed a desire to know the truth concerning the

Roman Empire and the ten kings which were to rule over the Revived Roman Empire, and the

coming Antichrist, which were represented by the ten horns, and the little horn respectively,

on the nondescript beast.

In the eighth chapter GOD gave to Daniel certain information concerning the fulfillment of

these things. We may expect, therefore, that in the ninth chapter also, GOD would reveal to

Daniel still further information regarding the revival of the Roman Empire and the ten kings

and the Antichrist. And that is exactly what He did.

Since Daniel had not fully understood the prophecy of Jeremiah, GOD found it necessary to

give him this special vision of the seventy weeks.

AN INTERESTING COMMENT

In his new book entitled "*Messiah: His First Coming Scheduled*," Dr. David L. Cooper, President of the Biblical Research Society of Los Angeles, California, makes a very interesting comment upon this point, which we quote as follows:

"The time element of Gabriel's message, as far as possible, is expressed in terms of Daniel's

thought. Speaking in a figure, we would say that the angel's language is an echo of the

prophet's thinking. In order to make the idea so very clear that no one may misunderstand, I will paraphrase and supply the implied elements of the revelation brought to the prophet.

"Daniel, you have been thinking that the final restoration will be accomplished and the full covenant blessings will be realized at the close of these seventy years of exile in Babylon. On this point you are mistaken. You are not now, on the eve of the fulfillment of this wonderful prediction. Instead of its being brought to pass at this time, I am sent to inform you that there is decreed upon your people and the Holy City a period of seventy sevens of years before they can be realized. At the conclusion of this period of 490 years the nation of Israel will be reconciled and will be reinstated into the divine favor and will enter into the enjoyment of all the covenant blessings."

To supplement what Dr. Cooper has said, we must explain that the seventy weeks referred to here were not weeks of seven days each but were prophetic weeks of seven years each, as a study of the text with its context will reveal.

The real theme therefore, of this portion of the ninth chapter is the time when the kingdom of

righteousness will be established by the Messiah here on earth.

Once it has been established that the prophecy relates to the people of Israel and the holy city Jerusalem, six important purposes of God are clearly discerned in verse 24: (1) "to finish the transgression"; (2) "to make an end of sins"; (3) "to make reconciliation for iniquity"; (4) "to bring in everlasting righteousness"; (5) "to seal up the vision and prophecy"; and (6) "to anoint the most Holy."

These six items, to be completed in the seventy sevens of Daniel 9:24, are comprehensive in nature. Some expositors, like Young, attempt to find three negative results, namely, "to finish the transgression," "to make an end of sins," and "to make reconciliation for iniquity." By contrast, the positive accomplishments would be "to bring in everlasting righteousness," "to seal up the vision and prophecy," and "to anoint the most Holy." This obviously is an arbitrary division, because "to make reconciliation for iniquity" is a positive rather than a negative act and, on the contrary, "to seal up the vision and prophecy" is probably negative instead of positive.⁴⁹⁷ The preferable approach is to take each on its own merits.

The first three, however, do deal with sin named in three ways: "the transgression," "sins," and "iniquity." Although a great variety of interpretations are possible, as the text itself does not explain the terminology, the general idea can be ascertained. In the period of the seventy sevens, first will be a program to finish the transgression. The expression *to finish* is derived from the *piel* verb form of the root *ka,la*, meaning "to finish" in the sense of bringing to an end. The most obvious meaning is that Israel's course of apostasy and sin and wandering over the face of the earth will be brought to completion within the

seventy sevens. The restoration of Israel which Daniel sought in his prayer will ultimately have its fulfillment in this concept.

The second aspect of the program, “to make an end of sins,” may be taken either in the sense of taking away sins or bringing sin to final judgment.⁴⁹⁸ Due to a variation in textual reading, another possibility is to translate it “to seal up sin.”⁴⁹⁹

Keil translates this aspect, “to seal up sin,” and states, “The figure of the sealing stands here in connection with the shutting up in prison. Cf. ch.6:18, the king for greater security sealed up the den into which Daniel was cast. Thus also God seals the hand of man that it cannot move, Job 37:7, and the stars that cannot give light, Job 9:7... The sins are here described as sealed, because they are altogether removed out of the sight of God.”⁵⁰⁰

The final explanation may include all of these items because the eschatological conclusion of Israel’s history does indeed bring an end to their previous transgressions, brings their sin into judgment, and also introduces the element of forgiveness.

The third aspect of the program, “to make reconciliation for iniquity,” seems to be a rather clear picture of the Cross of Christ in which Christ reconciled Israel as well as the world to Himself (2 Co 5:19). As far as the Old Testament revelation of reconciliation is concerned, lexicographers and theologians have understood the Hebrew word *kippeh*, when used in relation to sin to mean to “cover,” to “wipe out,” to “make... as harmless, non-existent, or inoperative, to annul (so far as God’s notice or regard is concerned), to withdraw from God’s sight, with the attached ideas of reinstating in His favour, freeing from sin, and restoring to holiness.”⁵⁰¹

While the basic provision for reconciliation was made at the cross, the actual application of it is again associated with the second advent of Christ as far as Israel is concerned, and an eschatological explanation is possible for this phase as well as an historic fulfillment.

George N. H. Peters relates Christ’s sacrifice to the kingdom specifically:

Following the Word step by step, it will be found that the sacrifice forms *an eternal basis* for the Kingdom itself. For it constitutes the Theocratic King a Saviour who now saves from sin without violation or lessening of the law, He having died “the just for the unjust,” and even qualifies Him as such a King, so that in virtue of His obedience unto death He is given authority over all enemies, and to restore all things... The sacrifice affects the restoration of the Jewish nation; but when the happy time comes that they shall look upon Him whom they have pierced, faith in that sacrifice shall also in them bring forth the peaceable fruits of righteousness. The allegiance of the nations, and all of the Millennial and New Jerusalem descriptions are realized as *resultants* flowing from ‘this sacrifice being duly appreciated and gratefully, yea joyfully, acknowledged. It is out of the *inexhaustible fountain* from whence the abundant mercies of God flow to a world redeemed by it.’⁵⁰²

The fourth aspect of the program is “to bring in everlasting righteousness.” There is a sense in which this also is accomplished by Christ in His first coming in that He provided a righteous ground for God’s justification of the sinner. The many Messianic passages, however, which view righteousness as being applied to the earth at the time of the second coming of Christ may be the ultimate explanation. Jeremiah, for instance, stated, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jer 23:5-6). The righteous character of the Messianic kingdom is pictured in Isaiah 11:2-5 (cf. Is 53:11; Jer 33:15-18).

The fifth aspect of the program, “to seal up the vision and prophecy,” is probably best understood to mean the termination of unusual direct revelation by means of vision and oral prophecy. The expression *to seal*

up indicates that no more is to be added and that what has been predicted will receive divine confirmation and recognition in the form of actual fulfillment. Once a letter is sealed, its contents are irreversible (cf. 6:8). Young applies this only to the Old Testament prophet,⁵⁰³ but it is preferable to include in it the cessation of the New Testament prophetic gift seen both in oral prophecy and in the writing of the Scriptures. If the seventieth week is still eschatological, it would allow room for this interpretation which Young, attempting to interpret the entire prophecy as fulfilled, could not allow.

The sixth aspect of the prophecy, “to anoint the most Holy,” has been referred to the dedication of the temple built by Zerubbabel, to the sanctification of the altar previously desecrated by Antiochus (1 Macc 4:52-56), and even to the new Jerusalem ([Rev 21:1-27](#)).⁵⁰⁴ Young suggests that it refers to Christ Himself as anointed by the Spirit.⁵⁰⁵ Keil and Leupold prefer to refer it to the new holy of holies in the new Jerusalem ([Rev 21:1-3](#)).⁵⁰⁶ A. C. Gaebelein, expressing a premillennial view, believes the phrase “has nothing whatever to do with Him [Christ], but it is the anointing of the Holy of Holies in another temple, which will stand in the midst of Jerusalem,” that is, the millennial temple.⁵⁰⁷

There is really no ground for dogmatism here as there is a possibility that any of these views might be correct. The interpretation of Keil and Leupold that it refers to the holy of holies in the New Jerusalem has much to commend itself. On the other hand, the other items all seem to be fulfilled before the second advent and the seventieth week itself concludes at that time. If fulfillment is necessary before the second advent, it would probably rule out Keil, Leupold, and Gaebelein, although millennial fulfillment could be regarded as a part of the second advent. On the other hand, the six items are not in chronological order and it would not violate the text seriously to have this prophecy fulfilled at any time in relation to the consummation. If complete fulfillment is found in Antiochus Epiphanes as liberal critics conclude or in the first coming of Christ as characterizes amillenarians like Young, this reduces the perspective. If the final seven years is still eschatologically future, it broadens the possibility of fulfillment to the second advent of Christ and events related to it such as the millennial temple. Amillenarians like Leupold, who hold to an indefinite period of time, can extend the final fulfillment to the eternal state.

Because thou knewest not the time of thy visitation

The Two Phases of Christ’s Career

It is obvious from the Bible that if you view the ministry or career of Christ in its entirety, then it is composed of two parts or phases. The first phase encompasses the first coming of Jesus two thousand years ago, while the second phase will consist of His second coming some time in the future. Yet many Old Testament prophecies of the coming Messiah commingled their descriptions of both phases of Christ into a single passage, without distinguishing between the two comings or phases of His earthly career.

It is commonly understood today that the Jews of the first century did not understand that these Old Testament prophecies spoke of a single Messiah who would come twice – once in humiliation, then again in glorious exaltation. We have learned that many Jews of Christ’s day thought that there would be two different Messiahs – Messiah ben Joseph and Messiah ben David. Messiah ben Joseph would be one who suffers and dies, but is immediately followed by Messiah ben David, who reigns in glory. The reality of Scripture is that there is but one Messiah – Jesus of Nazareth – who comes twice. This means that there is a gap of time between the two comings.

Even though preterists like DeMar and Gentry belittle a gap of time between the sixtieth and seventieth weeks of Daniel 9:24-27, they are driven to believe in a gap of time between the two coming. DeMar and Gentry even believe in a gap, so far, of almost 2,000 years. Yet this time-gap is not explicitly stated in Scripture. So how can DeMar and Gentry hold to something like a gap of time that not explicitly stated in Scripture? Because the only possible implication that can be deduced from the facts of Christ's two coming is that there is a time-gap between the two events. In like manner, such a time-gap must also follow from the fact that Christ has a career that is two-phased.

Why is this important to our study of the seventy weeks of Daniel? It is important, because as Gentry noted above, "An overriding concern of the prophecy, in distinction to all other Messianic prophecies is that it is specifically designed to be a measuring time-frame." True, so true, Dr. Gentry. Yet, you believe in a gap of time between the two coming of Christ, even though it is not specifically stated in the Bible. In the same way, I would argue that all other Messianic passages that speak of the two aspects or phases of the career of Messiah also must imply that they are fulfilled at the two coming of Christ, . . . with a gap of time in between. This means that there are many similar passages that speak in a single statement of items that encompass both phases of Christ's career – the first and second advents. However, as Dr. Gentry has noted, only the Daniel 9:24-27 passage deals specifically with measuring time. This explains why the Daniel passage is the only Messianic text that deals specifically with a time frame. However, a significant number of other Messianic passages have something in common with the prophecy in Daniel 9:24-27. They all speak of components of Christ's career that will take place in the two phases of His two advents. Only the Daniel text speaks of time factors.

Two-Phased Messianic Passages

This means that it is legitimate to argue for a gap of time from the other Messianic passages that also include, in a single passage, the two elements of Christ's career. Dr. Randall Price makes note of the way Scripture uses time gaps and provides a list of passages that fit into this category in the following statement:

The revelation of a prophetic postponement in the fulfillment of the eschatological aspect of the messianic program is in harmony with numerous passages in the Old Testament that reveal the two advents of Christ (e.g. Gen. 49:10-12; Deut. 18:16; 2 Sam. 7:13-16; Isa. 9:1-7; 11:1-2, 11; 52:13 – 59:21; 61:1-11, cf. Luke 4:16-19; 7:22; Joel 2:28, cf. Acts 2:17; Zeph. 2:13 – 3:20; Zech. 9:9-10; Mic. 5:2-15; Ps. 2:7-8, cf. Acts 13:33; Heb. 1:5; 5:5; Ps. 22:1-32; 34:14, 16; Mal. 3:1-3; 4:5-6; 5:10-11).

Perhaps the most well-known example of the kind of prophecy about which I speak is found in Christ's reading of Isaiah 61:1-2 as recorded in Luke 4:16-30. The passage reads as follows:

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord, and the day of vengeance of our God; to comfort all who mourn,

Tim LaHaye and I have a chart diagramming this passage in our new book called *Charting the End Times*. We say concerning this passage:

Now when Jesus read the prophecies about Himself in Isaiah 61, why did He stop at the beginning of verse 2? Because He was announcing the reasons for His first coming and because He was to "proclaim the acceptable year of Jehovah's favor" (kjv). That's a reference to the church age, often called the age of grace, a time when sinners can freely call on the name of the Lord to be saved (Romans 10:13). Jesus stopped at the words, "and the day of vengeance of our God," which speaks of the Tribulation period, mentioned by the Hebrew prophets as "the day of wrath" and "the time of Jacob's trouble," and by Jeremiah as "a day of vengeance" (46:10). That's because the purpose of His first coming was to announce the period of grace and salvation we are living in, not the time of judgment that is yet to come.

Another example of what some have called "double reference" is found in Zechariah 9:9-10. Dr. Arnold Fruchtenbaum says concerning double reference:

This rule should not be confused with another rule often called *Double Fulfillment*. This author does not accept the validity of the principle of double fulfillment. This law states that one passage may have a near and a far view; hence, in a way, it may be fulfilled twice. . . . This author, however, does not believe that there is such a thing as double fulfillment. A single passage can refer to one thing only, and if it is prophecy, it can have only one fulfillment unless the text itself states that it can have many fulfillments. The law of double reference differs from the law of double fulfillment in that the former states that while two events are blended into one picture, one part of the passage refers to one event and the other part of the passage to the second event. This is the case in

Zechariah 9:9-10.

In the same context we see that verse nine refers to Christ's first coming:

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.

Verse ten is a reference only to Christ's second coming as follows:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.

In the Zechariah passage, there has to be a gap of time between the fulfillment of the verse nine that relates to Messiah's first coming two thousand years ago, and His second advent, which is still a yet future event. Even though no time factor is explicitly stated in the text, because of the specific nature of the events described in the two verses, a gap of time is required to coordinate the fulfillment of this prophecy with the events of history.

Conclusion

The point that I am making in this article, relating to the seventy weeks of Daniel prophecy, is that it is not unreasonable to find implied time gaps in a significant number of Messianic passages in the Old Testament. I am not saying that this proves that there is in fact a gap in Daniel 9:24-27, I believe that I have demonstrated that in the earlier installments in this series. I think that this article demonstrates that it is not unreasonable to expect a Messianic passage that requires a time-gap between the fulfillment of all events prophesied in that passage. This supports our literal interpretation of Daniel 9:24-27. Maranatha!

THE TIME GAP BETWEEN DANIEL 9:26 & DANIEL 9:27

Analysis of Evidence for a "Parenthesis"
Between Daniel's Week 69 and Week 70

The following discussion presents a number of points (some points overlap) that favor interpretation of a **time gap** between Daniel's week 69 and week 70. The church age, which is a mystery—that is, something not specifically foreseen in the OT, but now fully revealed in the NT (see Matthew 13; [Eph 3:2-9](#))—fills that gap perfectly.

The detractors go to great lengths to try to disparage or denigrate these points, the sum total of which forms the basis of strong substantiation of a **time gap**. Those who do so seem to be primarily those who take the approach that God is finished with Israel, having "transferred" the promises from Israel to the church (which some go so far as to call "spiritual Israel"), and that the 1000 year reign of Messiah (Millennial Reign) on earth is a figment of an overactive theological imagination.

1) The six conditions in Daniel 9:24 must be fulfilled within the 70 "7's" and have not been accomplished historically.

For example, "to anoint the most holy", as discussed uses a Hebrew word for holy that is most often used of a place or thing and not of a person. The holy place therefore appears to most reasonably refer to the Jewish Temple, which was not anointed within 490 years. In fact the "holy place" was destroyed after, not during, the 490 years if one interprets them as literal years. So for this condition to be fulfilled, there has to be a rebuilt holy place or Temple and that does not exist during this "gap" or "parenthesis" in time.

Kenneth Baker points out that...

All the remaining unfulfilled prophecies become unintelligible unless the present church age is regarded as a distinct period of time of unknown duration in God's prophetic program (e.g., Israel's great unconditional covenants; Matthew 24-25; 2 Thessalonians 2; Revelation 6-20; etc) (The Master's Journal. 1998. Sun Valley, CA: Master's Seminary)

2) The text specifies that Messiah will be cut off AFTER the 69 weeks.

It does not state that He is cut off DURING or IN THE MIDST of the 70th week. ([Click](#) for events of 70th week in chart format). In fact it should be noted that at least three events occur after the 69 weeks and before the 70th week...

- (a) the cutting off of the Messiah (A.D. 30 or 33)
- (b) the destruction of the city and temple of Jerusalem (A.D. 70)
- (c) war and desolation until the decreed end (cf. [Matt 24:6-30](#); [Revelation 6-20](#)).

3) Although not agreed upon by everyone, the "he" in Daniel 9:27 appears to best parallel the nearest antecedent "the prince who is to come" in Daniel 9:26.

This person parallels the description of a similar personage ("little horn") in [Daniel 7:25](#), the individual described in [Daniel 11:36ff](#), the beast in [Revelation 11](#) and [13](#), the man of lawlessness in [2Thessalonians 2:3-4](#), and the description by Jesus in [Matthew 24:15](#).

Clearly the Lord Jesus Himself placed the seventieth seven, with its reference to "the abomination of desolation," at the end of the age just before His second advent to earth and identified it as the Great tribulation period ([Matthew 24:21](#)).

4) [Daniel 9:27](#) describes the fact that the "he" will "put a stop to sacrifice and grain offering".

But if the "he" is Christ as some detractors to the time gap interpretation propose, the fact is that the Crucifixion of Messiah, although certainly putting an end to the NEED for Temple sacrifices (as shown by the veil of the Temple being torn in two and the statement, among others, in Hebrews that "we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh" [Hebrews 10:19-20](#)), it is a fact that the sacrifices continued for over 30 years after the crucifixion, up to the time of the Roman destruction of Jerusalem and the Temple.

5) The scenario pictured in the last 3.5 years of [Da 9:27](#) fits well with the events described in Revelation.

6) One of the strongest arguments for the literal fulfillment of the events in the 70th "seven" is that the events in the first 69 weeks were fulfilled literally.

If the 70th week is taken as literal and one does not accept a gap of time, it is very difficult to virtually impossible to explain the events and the specific time break at the midpoint of the 7 years in terms of known past historical event. By "default" a literal interpretation most logically favors a 7 year period the events of which have not yet occurred.

7) There is ample precedent from Scripture and other passages in Daniel to support a **TIME GAP between prophecies which are grammatically contiguous. Here are a few examples:**

A) [Isaiah 61:1-2](#): (See also study on [The Incredible Prophecy of Isaiah 61:1-3](#))

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners 2 To proclaim the favorable year of the LORD, and **the day of vengeance of our God**

In [Luke 4:18-19](#) Jesus opened His ministry in the Jewish synagogue in Nazareth quoting from Isaiah but stopping after "to proclaim the favorable year of the LORD" The first portion of Isaiah's prophecy was fulfilled in Messiah's first coming. "**The day of vengeance of our God**" summarizes the the end time outpouring of God's righteous wrath as described for example in Revelation 6-19, and which culminates with His

Second Coming.

Paul sums up this time, writing of the "**day of vengeance**"

"when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution ("vengeance" NKJV) to those who do not know God and to those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed-- for our testimony to you was believed." (2Thes1:7-10)

B) Zechariah 9:9-10:

"Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey. 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.

Zechariah 9:9 is quoted in part by Matthew and was fulfilled when Jesus rode into Jerusalem on "Palm Sunday". Matthew records

Now this took place that what was spoken through the prophet might be fulfilled, saying, SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN. (Mt 21:4-5, see also John 12:14,15.)

Zechariah 9:10 refers a time yet future when at the Second Coming the King of kings will establish peace and will rule from "sea to sea, and from the River to the ends of the earth".

Note that the "time gap" or "parenthesis" separating the fulfillment of these prophecies has been almost 2000 years, the same time gap that a logical literal interpretation of Daniel 9:27 calls for.

C) See the chart below for time gaps in chapters 2, 7 and 11, which furnish ample evidence that the a **TIME GAP between Daniel's 69th and 70th week is not at all unreasonable.**

R. Gundry observes:

"The possibility of a gap between the sixty-ninth and the seventieth weeks is established by the well-accepted OT phenomenon of prophetic perspective, in which

gaps such as that between the first and second advents were not perceived." (Miller, S. R. Daniel: The New American Commentary. Nashville: Broadman & Holman, 1994)