

# Understanding Daniel's 70<sup>th</sup> Week

The Book of Daniel is a key book for anyone seeking to understand the end-time, and without it we would be unprepared for events which will greatly impact our lives in the future.

Like so much of prophecy, there is duality in Daniel; it includes both history and prophecy, and often has a spiritual and a physical application to future events. These events, Daniel saw in a series of visions which reveal the Anti-Christ, the Great Tribulation, the final return of Christ, a resurrection, and the establishment of the millennial kingdom. While there is scepticism amongst scholars who cannot believe such detailed information could be anything but written after the event, faithful Christians who have long proved for themselves the veracity of biblical prophecy, recognise its dual fulfilment in the world around them, and consequently can rely upon its information to help them to prepare for their future.

Chapter 11 of Daniel gains the most attention in much Church literature, and further detail of end-time events is provided in chapters 7, 8 and 9. A good place to start though, in dealing with the end time, is Daniel 9:27, *'And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.'* Then, 'the Prince who is to come,' [verse 26] 'shall confirm a covenant with many for one week' [verse 27a]. The 'Prince who is to come' was both the leader of Rome's armies in the first century AD and will be the final leader of the revived Holy Roman Empire (EU), in the future. He is the 'little horn' of Daniel 7:8; the 'man of sin' of 2 Thessalonians 2:3; the 'Beast' of Revelation 11:7, 13:1 and 19:20.

*.....But in the middle of the week he shall bring an end to sacrifice and offering'. And on the wing of abominations shall be one who makes desolate* (verse 27b)

Jesus Christ also warns us of this **end time event** in Matthew 24:15-16, *'Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains....'*

The Prince breaks his covenant with Israel, invades with his armies, and ends the work of God's Church in Jerusalem, exalting himself as head of the world's religious system, Revelation 13:11-15, *'And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had 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.'*

....verse 27c *' even until the consummation, (of the Great Tribulation) which is determined is poured out upon the desolate.'* After that, the Beast is then captured and cast into the Lake of fire, Daniel 7:11, Revelation 19:20, *'I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.'*..... *'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.'*

This 'week' of Daniel 9:27, is the 70<sup>th</sup> week of Daniel's 70 week prophecy, Daniel 9:24-25, *'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. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.'*

In explaining the 70 weeks, we see 7 weeks plus 62 weeks which makes 69 weeks. Why 7 weeks? Because  $7 \times 7 = 49$  years, the time it took to build the Temple and the city. Multiply 69 weeks by 7 (days) and we get 483 days and in the day for a year principle, (Numbers 14:34 and Ezekiel 4:6) 483 years from the 20<sup>th</sup> year of Artaxerxes (445BC, Nehemiah 2:1) to the crucifixion of Christ. Then, *'the people of the prince that shall come'* (the Roman army) *'shall destroy the city and the sanctuary'*, verse 26. This occurred in AD70, as the Roman armies under Titus destroyed the nation of the Jews and their Temple, scattering the Jews worldwide. That concluded the first 69 weeks of Daniel's 70 weeks prophecy.

There then occurs a long gap, or parenthesis, until a 'final' week of 7 years, which is yet to come. We know this because:

- A. The cutting off of the Messiah, and the destruction of the Temple were actually separated by a gap of about 40 years, and both are presented as occurring after the 69<sup>th</sup> week and before the 70<sup>th</sup> week – verse 26 *'and after 62 weeks ...'*
- B. Verse 24 lists the objectives to be accomplished during the 490 years, or 70 weeks, all of which can only be achieved by the establishment of Christ's Kingdom, Daniel 9: 24, *'Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.'*
- C. All of Daniel's visions terminate in Israel's final liberation and the establishment of the millennial Kingdom.
- D. Daniel's prophecies, like those of the other prophets, deal with Israel's apostasy and worldwide scattering, her chastisement at the time of Jacob's trouble (Jeremiah 30:5-7), the final return of Christ, her re-gathering, conversion, and establishment in Christ's Kingdom.
- E. Jesus Christ's discourse in Matthew 24, places his return for His Bride at the time shortly following the 'abomination of desolation', Matthew 24:15-16, *'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains.'* This is *after* the 'tribulation of those days', verse 29, *'Immediately after the tribulation of those days (The first 5 Seals) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken'*, described as the first part of 'the sixth seal', in Revelation 6.
- F. This gap or parenthesis is demanded to delineate the complete period of Israel's chastisement at the hands of the nations, before she is given headship over the nations in the millennial Kingdom, Deuteronomy 28:13, *'And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the*

*commandments of the LORD thy God, which I command thee this day, to observe and to do them:’*

Once we understand the importance of Daniel’s 70<sup>th</sup> week, we are unlikely to be confused by his later prophecies.

So, we arrive at Daniel 11, which most of God’s church recognise and stress as central to Endtime events, but focus on verse 40-45 because they have been led to believe in only a 3 ½ year tribulation, failing to recognise that the ‘tribulation of those days’, (Matthew 24:29) occurs during *the first half* of the **7 year ‘week’** of Daniel 9:27, which is followed by the 3 ½ year ‘Great Tribulation’ of the 7<sup>th</sup> seal introduced in Revelation 7.

Let us notice then, that in this important chapter, Daniel 11, the ‘King of the North’, who comes to his end in Daniel 11:45, first makes his appearance in verse 21, typified in history by Antiochus 1V. *‘And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.’* And verse 21, *‘And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.’*

The ‘league’ this ‘king’[In duality the Anti-Christ] is to make with the nation of Israel, is Strong’s no 2266, ‘chebar’, to join, league, compact.’ Verse 23, *‘And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.’* [A token force]. This corresponds to the ‘**covenant**’ we read of in Daniel 9:27, Strong’s 1285, ‘bereeth, covenant, ( In the sense of cutting) [ like 1254] a compact)’ *‘And he shall confirm the covenant with many for one week ...’* Brown Driver Briggs says on page 288, of this word, ‘ join oneself to, make an alliance with.’

So, in conclusion, we can see the vital importance, in prophecy, of understanding Daniel’s 70<sup>th</sup> week, in order to understand that the concluding chapters of Daniel are actually about a 7 year tribulation, not 3½ years! To further study the events of Daniel 11, you may find our study article, ‘Kings of the North and South’, helpful, also on the articles tab.

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