

SESSION 7: THE SEVENTY SEVENS OF DANIEL

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I. Prayer

II. Purpose of Today's Class: to understand...

A. [Show schedule, timeline]

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B. ... the book of Daniel contains the prophetic key for understanding both Gentile and Jewish history from God's perspective.

C. ... the prophecy of "Seventy Sevens" given to Daniel indicates that seven years, yet future, are "determined" for the Jews and Jerusalem, prior to God's kingdom on earth.

D. ... the prophecy predicted, hundreds of years in advance, *to the day*, the presentation of Messiah to Israel.

III. The Nature of Chronology

A. Two most important dates in history are not known with certainty: the birth of Christ and His crucifixion.

B. An extremely difficult area fraught with difficulties and less-than reliable extra-biblical historical witness.

C. systems of interpretation¹

1. Maccabean - Seventieth week fulfilled in the Maccabean period and describes Antiochus Epiphanes' attempts to Hellenize the Jews (170-164 B.C.).

2. Roman - Seventieth week fulfilled in the Roman period, by Jesus and/or Titus.

a) The prince who is to come is seen as Jesus

b) the people of the "prince who is to come" who destroy the city are said to be the Jews who indirectly destroyed Jerusalem by rejecting Messiah (bringing the judgment of the Roman army).

c) Verse 27 seen to parallel verse 26

¹ See Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27" in John S. Feinberg and Paul D. Feinberg. *Tradition & Testament: Essays In Honor Of Charles Lee Feinberg* (Chicago, IL: Moody Press, 1981), 189-220; Charles H. Ray, "A Study of Daniel 9:24 - 27, Part I", *The Conservative Theological Journal*, August (2001): 167-185.

(1) Jesus makes a "covenant with many"

(2) $3\frac{1}{2}$ years into his ministry, Jesus' crucifixion which put an end to sacrifice and offering

d) (A serious problem of this view, among other significant problems, is that the latest the last week could possibly extend is $33 + 7 = 40$ A.D., yet the destruction of Jerusalem by Titus would still be 30 years away.)

3. Eschatological - Seventieth week fulfilled in the events of the second advent.

IV. Preliminary Discussion in the Gospels

A. The Wise Men - were Gentiles paying closer attention to God's Word than the Jews?

1. Magi had a Medo-Persian connection

"The historian Herodotus tells us that the Babylonian magi (*Greek magoi*, plural) originally were one of the tribes of the Medes who acted as priests under the Achaemenian Persians (600-400 BC)."²

2. Daniel appointed as head of the wise men of Babylon

a) Daniel 2:48 Then the king promoted Daniel and gave him many great gifts; and he made him ruler over the whole province of Babylon, and **chief administrator over all the wise men³ of Babylon.**

3. Medo-Persia overthrows Babylon

a) Daniel 5:30-31 That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old.

4. Were the ancestors of the Wise men privy to and even instructed in Daniel's prophecies?

V. The Setting of Daniel

A. Captivity of Judah to Babylon

1. 3 captivities

a) 1st, 605-606 B.C.

Nebuchadnezzar went from Carchemish down into Jerusalem and took away the first group of Jewish deportees, including **Daniel**.

b) 2nd, 597 B.C.

In Nebuchadnezzar's return siege in 597 BC, king Jehoiachin surrendered and was carried away to Babylon.

² Tyndale Theological Seminary. *Daniel Commentary*, <<http://www.tyndale.edu>>, 6.

³ (*hakkim*) **wise men**. Used mostly of the court astrologers in Daniel. [Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (Page 1020). Chicago: Moody Press.]

- c) 3rd, 586 B.C.
Zedekiah's revolt in the ninth year of his reign brought about the complete destruction of the city and the great Solomonic Temple...Zedekiah was blinded and taken to Babylon in chains. Nebuchadnezzar placed a governor named Gedaliah over the rest of the Jews who remained in the land.

B. Reason for captivity

- 1. the failure to keep the sabbatical years (Lev. 25:1-7) for a period of 70 sabbatical years = 490 years
 - a) Leviticus 26:33-34 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste. Then **the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land; then the land shall rest and enjoy its sabbaths.**
 - b) 2 Chronicles 36:20-21 And those who escaped from the sword **he carried away to Babylon**, where they became servants to him and 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 her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.**
- 2. Jesus makes a reference to the patience and forgiveness of God for these 490 years of disobedience (Mat. 18:21-22)

C. Daniel reads Jeremiah (Dan. 9:2)

- 1. Jeremiah 29:10 For thus says the LORD: **After seventy years are completed at Babylon, I will visit you and perform My good word toward you**, and cause you to return to this place.
- 2. His amazing intercession for "Your" (God's) and "Your" (God's) people (Dan. 9:3-19)

D. Gabriel responds with an interpretation of the vision regarding "your" (Daniel's) people and "your" (Daniel's) holy city.

VI. Daniel's Seventy Sevens

A. The meaning of "seventy weeks"

- 1. Hebrew *shavuim shivim* = "sevens seventy"
- 2. The sevens are groups of *years* (not days)
 - a) Israel had just spent 70 *years* in captivity because they failed to keep the sabbatical year (Lev. 25:1-7) for the land for 70 x 7 (490) *years*.
 - b) This prophecy sets forth an equivalent, but yet-future period of another 490 *years*.

- c) 490 days would seem an insufficient time for all that is predicted to take place.
- d) "The units of seventy can be laid out in the following way: (1) 70 x 7 sabbatical years violated prior to the Babylonian Captivity (Le 26:34-35, Le 26:43); (2) the seventy years of the Babylonian Captivity (Jer 25:11 Jer 29:10); (3) 70 x 7 decreed years remaining after the Babylonian Captivity (Da 9:24-27)."⁴

- B. The scope of the prophecy: *your people and for your holy city* - the Jews and Jerusalem
1. This is to be contrasted with the visions of Gentile history found elsewhere in the book of Daniel (the 'times of the Gentiles,' ending in the Messianic Kingdom.⁵)
 2. [see the "rule" column of the Historic Timeline from session 1]

Beautiful Statue (Man's Perspective) Dan 2:31-45	Rapacious Beasts (God's Perspective) Dan 7:1-28	Kingdom	
head of gold (Dan. 2:32.37)	like a lion with eagle's wings (Dan. 7:4)	1	Babylon (Dan. 2:38)
chest and arms of silver (Dan. 2:32)	like a bear with three ribs (Dan. 7:5) ⁶	2	Medo-Persia (Dan. 2:39)
belly and thighs of bronze (Dan. 2:32)	like a leopard with four wings and four heads (Dan. 7:6) ⁷	3	Greece (Macedonian) (Dan. 2:39)
legs of iron (Dan. 2:33)	a <i>unique</i> beast dreadful and terrible (Dan. 7:7, 19-20, 23-25) ⁸	4	Rome (Dan. 2:40)

⁴ Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977) 118.

⁵ The times of the Gentiles began in 586 B.C. with Nebuchadnezzar's destruction of Jerusalem and will end at the Second Coming of Christ to establish His kingdom on earth. [Arnold Fruchtenbaum, *The Footsteps Of The Messiah*. (Tustin, CA: Ariel Press, 1990), 16-23.] The "times of the Gentiles" has been defined by the Lord as that period of time in which Jerusalem was under the dominion of Gentile authority (Luke 21:24). [Dwight Pentecost, *Things To Come : A Study in Biblical Eschatology* (Grand Rapids: Zondervan Publishing House, 1958), 315.]

⁶ See also Dan. 8:20

⁷ See also Dan. 8:21-22; 10:20; 11:2-4

⁸ See also 9:26

Beautiful Statue (Man's Perspective) Dan 2:31-45	Rapacious Beasts (God's Perspective) Dan 7:1-28	Kingdom	
feet partly of iron and partly of clay, [ten] toes (Dan. 2:33, 41)	ten horns, a little horn, slain (Dan. 7:8, 11; Rev. 19:20)	5	Rome divided and dispersed (Dan. 2:41-43)
stone cut without hands, strikes statue, fills entire earth (Dan. 2:34)	son of Man (Dan. 7:13-14, 18, 22, 26)	6	Messianic Kingdom (Dan. 2:44-45)
The Eternal State (Rev. 20:11-15; 21; 22)			

- C. The Division of the period: 7 sevens, 62 sevens, 1 seven
OVERHEAD: [israel 02 07 seventy sevens.doc](#)
- D. What is the primary purpose of the entire period?
Jesus' sacrifice made these six tasks possible, but the benefits will not be applied until He returns and Israel repents.

Six things (v. 24):

1. to [intensely] finish the transgression
 - a) a specific singular transgression?
"The one specific transgression in this context is the rejection of the Messiahship of Jesus."⁹
 - b) Possibly the course of Israel's apostasy and dispersion¹⁰
2. to make an end of [cause to finish] sin
 - a) to "seal up" sin, "the figure of the sealing stands here in connection with the shutting up in prison"¹¹
 - b) Sin will be controlled during the millennium and completely during the eternal state. The kingdom of God includes both periods.¹²
3. to make reconciliation [to intensely atone or cover] for iniquity
 - a) Jesus' work on the cross

⁹ Arnold Fruchtenbaum, *Manuscript #67: The Seventy Sevens of Daniel* (Tustin, CA: Ariel Ministries, 1984), 3.

¹⁰ John Walvoord, *Daniel: The Key To Prophetic Revelation* (Chicago, IL: Moody Press, 1971), 221.

¹¹ Walvoord, *Daniel*, 221.

¹² Fruchtenbaum.

4. to [cause to] bring in everlasting righteousness
 - a) righteousness eternal (ages) (*zedek olamim*)
 - b) the establishment of God's kingdom on earth (Mat. 6:10).
 - (1) Isa. 9:7, Of the increase of His government and peace there will be no end, upon the throne of David and over his kingdom, to order it and establish it with judgment and justice (*zedekah*) from that time forward, even forever (*olam*).
 - (2) Jeremiah 23:5-6 "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.
 - (3) Romans 11:26-27 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins."
5. to seal up vision and prophecy
 - a) to 'seal' · confirm with official endorsement
 - b) to bring to complete fulfillment
 - c) 'vision' refers to oral prophecy, 'prophecy' refers to written prophecy¹³
 - d) "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."¹⁴
 - e) "When Christ comes back, there will be no more need for visions and prophecies."¹⁵
 - f) OT vision and prophecy relates to the Messianic Kingdom, whereas NT contains revelation concerning the eternal state¹⁶
6. to anoint [the] Most Holy
 - a) definite article [the] is not in the Hebrew

¹³ Fruchtenbaum.

¹⁴ Walvoord, *Daniel*, 222.

¹⁵ Charles H. Ray, "A Study of Daniel 9:24 - 27, Part II", *The Conservative Theological Journal*, December (2001): 307.

¹⁶ Fruchtenbaum.

- b) "nowhere in Holy Writ is *qodesh qadashiym* ('a most holy') applied to the Church or to a person... Each of the 39 occurrences pertains to the Tabernacle, Temple (specifically the Holy of Holies), or the things of the Temple... A reasonable deduction from that fact is 'a most holy' is the Temple. The allusion is not likely to be the Holy of Holies proper because that term almost always has the article with it."¹⁷
- c) Probably the Millennial temple (Eze. 40-48)
- d) Anointed by the presence of the Anointed One (Messiah, the very Shekinah of God). See Mat. 23:38-39 where Jesus predicts the Temple will be desolate until His return.

E. Seven Sevens

- 1. the rebuilding of the city required 49 years to complete
 - a) "True, it took just 52 days for Nehemiah and the people to finish the walls, but many years (in the days of no construction equipment) were required to clean up the city after decades of desolation. It would have been very difficult to construct the streets and moat (not to mention houses) if debris were in the way."¹⁸

F. Seven sevens and sixty-two sevens (v 26)

- 1. until Messiah the Prince
- 2. follow the seven sevens for a total of $7 + 62 = 69$ sevens
 $69 \times 7 = 483$ years
 - a) Who is giving Daniel this detailed prediction concerning Messiah? **Gabriel**.
 - b) Who announces to Mary that she is with child of the Holy Spirit and will soon give birth to Messiah? **Gabriel!** (Luke 1:26-38)
 - c) Jesus avoids popular attempts to be made king
 - (1) John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
 - d) The Day of Jesus Presentation, Luke 19:29-44
 - (1) *Arranges* to fulfill Zechariah's prophecy concerning the presentation of the king.

¹⁷ Charles H. Ray, "A Study of Daniel 9:24 - 27, Part II", *The Conservative Theological Journal*, December (2001): 309.

¹⁸ J. Dwight Pentecost, "Daniel" in *The Bible Knowledge Commentary*, 1:1363.

(a) Zechariah 9:9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

(2) Weeps over the city for a specific reason

(a) Luke 19:41-42 Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, *especially in this your day*, the things that make for your peace! But now they are hidden from your eyes.

3. Calculating the Time

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a) Solar Year is 365 days, 5 hours, 48 minutes, 45.975 seconds

(1) That's what leap years are for

(2) Jewish calendar adds a 13th month once every 3 years

b) Lunar Year (better "prophetic year"¹⁹) consists of 12 30-day months = 360 day year

(1) Evidence for using a 360-day lunar year in the calculations comes from

(a) the account of the flood, which lasted 5 months or 150 days (Gen. 7:11,24; 8:3-4)

(b) from the apparent equivalency of **3 ½ years, 42 months, and 1260 days** (Dan. 7:25; Dan. 12:7; Jas 5:17; Rev. 11:2-3; Rev. 12:6,14; Rev. 13:5)

(c) The latter appears to represent ½ of the final week (Dan. 9:27).

(2) When using lunar years, 69 sevens = 483 *lunar years* = 476 *solar years*.

"with modern astronomy one can reckon a year very precisely as being '365.24219879 days, or 365 days, 5 hours, 48 minutes, 45.975 seconds.' However, in ancient times various systems were used. When one investigates the calendars of ancient India, Persia, Babylonia and Assyria, Egypt, Central and South America, and China it is interesting to notice that they uniformly had twelve thirty-day months (a few had eighteen twenty-day months) making a total of 360 days for the

¹⁹ We are here using the term 'lunar year' loosely in that a true lunar year consists of months which average 29.5 days (alternating 29 and 30 day months). A better term might be a "prophetic year."

year and they had various methods of intercalating days so that the year would come out correctly. Although it may be strange to present-day thinking, it was common in those days to think of a 360-day year."²⁰

c) Decree to rebuild Jerusalem: Artaxerxes Longimanus 20th yr to Nehemiah (Neh. 2:1-8,13,17), March 5, 444 B.C..

d) Until Messiah, presentation of Jesus as King, March 30th, A.D. 33 (Luke 19:28-40)

e) March 5, 444 B.C. to March 30, A.D. 33.

(1) LUNAR YEAR CALCULATION

$69 \times 7 = 483$ years, $483 \text{ years} \times 360 \text{ days/lunar year} = 173,880$ days

(2) SOLAR YEAR CALCULATION

$444 \text{ B.C. to A.D. 33} = 476$ years (only one year expires between B.C. 1 and A.D. 1)

$476 \text{ years} \times 365 \text{ days/year} = 173,740$ days

$173,740 \text{ days} + 116 \text{ days in leap years} + 25 \text{ days (March 5 - 30)} = 173,880 \text{ days}$ ²¹

[The period] begins Nisan 1 of Artaxerxes' 20th year (March 5, 444 BC, Ne 2:5-9). Sixty-nine 'sevens' = 173,880 ($29 \times 7 \times 360$) days ending on the Triumphal Entry on Nisan 10, AD 33 (March 30, AD 33, Lu 19:28-40). Messiah cut off after 69 weeks on Nisan 14 (April 3) AD 33. Calculation: $476 \text{ years} \times 365.24219879 \text{ days per solar year} = 173,855$ days. Days between March 5 and March 30 = 25. Total: $173,855 + 25 = 173,880$ days.²²

f) This prophecy indicates that Messiah has already come!

"Leopold Kahn, a European rabbi, studied the prophecy of the seventy weeks of Daniel and, on the basis of verses 25 and 26, came to the conclusion that the Messiah had already come. Puzzled by this, he approached an older rabbi and asked, 'Where is the Messiah?'

"The rabbi didn't know the answer but told him he thought the Messiah was in New York City. So Kahn sold almost everything he owned and bought a passage to America, seeking the Messiah. He arrived in New York and began

²⁰ Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), 135-136.

²¹ John F. Walvoord and Roy B. Zuck, eds., *The Bible knowledge commentary* (Wheaton, IL: Victor Books.) Dan. 9:26.

²² Hoehner, 115-140.

to wander up and down the streets, looking for Messiah. One night, he walked past the door of a gospel mission and heard people singing. He went in, sat down in the back of the room and heard a preacher talk about Jesus Christ, the Messiah. That night Leopold Kuhn received Jesus Christ as his Savior.

"Soon after, Kahn bought a stable, swept it out, set up some chairs, and began to hold his own gospel meetings. That was the first outreach of what was to become the American Board of Missions to the Jews. It all started because a rabbi read the ninth chapter of Daniel."²³

G. Gap - Evidence for a gap is as follows:

1. The grammar of verse 26 describes what happens *after* the sixty-ninth week and *before* the seventieth week, implying a temporal gap between the sixty-ninth and seventieth weeks.
2. Within this interval we find both the cutting off of Messiah and the destruction of the city and sanctuary—events which are themselves separated by nearly four decades (33-70 A.D.).
3. Intervals in the fulfillment of prophecies are a common Old Testament phenomenon. Each of the following sets of verses span over 1900 years (include references to both the 1st and 2nd coming of Christ): Isa. 9:6-7; Isa. 61:1-2 (cf. Luke 4:17-19 where Jesus reads only the 1st coming portion); Mal. 3:1-2; Mat. 3:11-12
4. The final week is treated separately from the first sixty-nine.
5. The last half of the seventieth week fits well with what we know elsewhere about the events of the last half of the Tribulation period (Dan. 7:25; 2Th. 2:3ff.; Rev. 12, 13, 19).
6. Jesus speaks of the abomination of desolation as yet future (Mat. 24:15; Mark 13:14).²⁴

"The sixty-ninth week has already been set off as a distinct unit comprised of the seven and sixty-two weeks. This would imply in itself that the events of the seventieth week are to be treated separately. Further, the events in verse 26- 'the cutting off of Messiah,' and of the 'people of the prince'--are stated to occur after the sixty-nine weeks. If this was intended to occur in the seventieth week, the text would have read here 'during' or 'in the midst of' (cf. Daniel's use of hetzi, 'in the middle of,' v. 27). This language implies that these events precede the

²³ David Jeremiah and C. C. Carlson, *The Handwriting On The Wall* (Dallas, TX: Word Publishing, 1992) 138.

²⁴ The value of this consideration will depend on whether or not one sees the Olivet discourse as having been fulfilled in the destruction of Jerusalem in A.D. 70.

seventieth week but do not immediately follow the sixty-ninth. Therefore, a temporal interval separates the two. It is also important to note that the opening word of verse 27 (higbbir, 'confirm') is prefixed by the waw consecutive, a grammatical connective that indicates a close consequential relationship to a preceding verb. This use indicates that the events of verse 27 are subsequent to those of verse 26. Furthermore, the very language of these two verses, first speaking of 'the prince [nagid, 'leader'] who is to come' (v. 26), and then of that prince that later comes (the 'he' of v. 27), implies that a separation of time exists between these events."²⁵

7. Reasons for a Gap

- a) Expectation that the Messianic Kingdom would immediately attend the first advent (Acts 1:6-8)
 - (1) The timing - delayed (Acts 1:6-7).
 - (2) Pentecost (the creation of the Church) as an unexpected mystery (Acts 1:8)
 - (3) Surprise over *Gentile* inclusion in the work of God (Acts 10:44-47; 15:8)
- b) Focus shifts to the *Gentiles* - the divine purpose in the rejection of Messiah
 - (1) Salvation has come to the *Gentiles*, Rom 11:11
 - (2) Their fall is riches for the world (but how much more their fullness!) Rom. 11:12
 - (3) Blindness in part *until* the fullness of the *Gentiles* has come in (Rom. 11:25)
- c) The Church as a mystery [to be covered in session 9]

8. What takes place between the 69th and 70th seven? (v. 26)

- a) Messiah shall be cut off - the crucifixion of Jesus
 - (1) "but not for himself" is better translated "and nothing for him" Isaiah 53:8 He was taken from prison and from judgment, And **who will declare His generation?** For He was **cut off from the land of the living; For the transgressions of My people He was stricken.**
- b) City and sanctuary destroyed
 - (1) by the "people of the prince who is to come"

²⁵ Dr. Randall Price cited in Thomas Ice and Kenneth L. Gentry Jr., *The Great Tribulation: Past or Future? Two Evangelicals Debate the Question* (Grand Rapids: Kregel Publications, 1999), 86.

- (2) When was Jerusalem and the temple destroyed *after* it was rebuilt by Zerubbabel? After the 69 weeks?
- (3) Jesus predicts this event in Mat. 24:2
- (4) 70 A.D. Titus Vespasian
- (5) Note the importance of historical context to biblical understanding here: the prince to come will be of Roman genealogy.

H. Final Seven

1. "he" shall confirm a covenant
 - a) "he will [cause to make a firm] covenant" (NASB)
 - b) The identity of "he" is taken to be the "prince" of 9:26, not the "prince" of 9:25 (Messiah). The following reasons apply:
 - (1) "the prince" of 9:26 is the nearer antecedent;
 - (2) the prince is said to be a Roman (9:26), which accords with Dan. 7:8, 23-24, where a little horn is said to arise out of the fourth kingdom, Rome;
 - (3) the article before the participle "the coming one" (9:26) implies that this prince has been previously mentioned and is known to the readers (e.g., Dan. 7:8, 23-24)
 - (4) the activities of the verse fit what is known elsewhere of Antichrist.
2. a covenant for one week
 - a) inoculation against a questionable view - some see this as the New Covenant
 - (1) Christ initiates the New Covenant in His blood with "many"
 - (2) Puts an end to *effectual* sacrifice and offering
 - (3) problems
 - (a) Dan. 9:26 indicates Christ is cut off *after* sixty-two and *before* the seventieth week, not in the middle of the seventieth week.
 - (b) Jerusalem and the Temple are destroyed *before* the seventieth week, events which were dozens of years *after* the crucifixion.
 - (c) Offerings continue in the Temple for several more decades beyond the crucifixion.
 - (d) No event of significance 3.5 years after the crucifixion qualifies for the end of the seventieth seven.

- (e) In what way can the New Covenant be said to be for only "one week?"
 - b) An agreement between the "prince who is to come" and the leadership of Israel (remember, this prophecy concerns the Jews and Jerusalem)
 - 3. in the middle of the week (3 $\frac{1}{2}$ years, 42 months, 1260 days)
 - a) Daniel 7:25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For **a time and times and half a time**.
 - b) Daniel 12:11-12 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be **one thousand two hundred and ninety days**. "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.
 - (1) "How then can the variance of 30 days (1,290 compared with 1,260) be explained? Some suggest that the 30 days will extend beyond the end of the Tribulation, allowing for the judgment of Israel and the judgment of the nations. Another possibility is that the 1,290 days will begin 30 days before the middle of the 70th "seven" of years when the world ruler will set up "the abomination that causes desolation" (Matt. 24:15). The 1,290 days could begin with an announcement (about the abomination) made 30 days before the abomination is introduced. This abomination, as stated earlier, will be an image of himself (Rev. 13:14-15) and will be the symbol of this religious system."²⁶
 - c) Daniel 12:7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for **a time, times, and half a time**; and when the power of the holy people has been completely shattered, all these things shall be finished.
 - d) Revelation 11:2-3 "But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for **forty-two months**. "And I will give power to my two witnesses, and they will prophesy **one thousand two hundred and sixty days**, clothed in sackcloth."
 - e) Revelation 12:14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for **a time and times and half a time**, from the presence of the serpent.

²⁶ Walvoord and Zuck, (Da 12:11).

4. an end to [cause to cease] sacrifice and offering
 - a) Daniel 7:25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And **shall intend to change times and law**. Then the saints shall be given into his hand For a time and times and half a time.
 - b) Daniel 12:11-12 "And from the time that the **daily sacrifice is taken away**, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.
 - c) Why will sacrifice and offering [to God] be stopped? In order to redirect homage to a different occupant of the Temple (see below).
5. wing of abominations [or *abominable idols*]²⁷
 - a) a tough passage for translators
 - (1) "And on a wing [of the temple] he will set up an abomination" [NIV]
 - (2) "And upon the extremities of the abomination shall rest desolation" [Syriac]
 - (3) "upon the wing of abominable idols" [Leupold]
 - (4) some see the 'wing' as a reference to the horns of the altar
 - b) *wing* refers to pinnacle of the temple and means 'an overspreading influence'²⁸
 - (1) Jesus is taken to the 'wing' (*pterugion*, pinnacle) of the Temple during the temptation (Mat. 4:5; Luke 4:9).
 - c) *wing* can be translated as "wing, winged, border, corner, and shirt"²⁹
 - (1) same verbal root as "hide Himself" (Isa 30:20)
 - (2) noun appears as "the edge of Saul's robe" (1S. 24:4) and "the ends of the earth" (Isa. 24:16)³⁰
 - d) worship of Antichrist **in the temple**

²⁷ Leupold cited by Walvoord, *Daniel*, 235.

²⁸ Fruchtenbaum.

²⁹ R. Laird Harris and Gleason L. Archer, Jr., *Theological Wordbook Of The Old Testament* (Chicago, IL: Moody Press, 1980), 446-447.

³⁰ Charles H. Ray, "A Study of Daniel 9:24 - 27, Part IV", *The Conservative Theological Journal*, August (2002): 209.

- (1) Daniel 12:11-12 "And from the time that the daily sacrifice is taken away, **and the abomination of desolation is set up**, there shall be one thousand two hundred and ninety days. "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.
 - (a) Matthew 24:15-16 "Therefore **when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place**" (whoever reads, let him understand), "then let those who are in Judea flee to the mountains.
 - (b) 2 Thessalonians 2:3-4 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, **who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.**
 - (c) Revelation 13:14-15 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to **make an image to the beast** who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that **the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.**
6. poured out on the desolate (or *desolator*)
 - a) Bowls of God's wrath are poured out in judgment, the fifth of which is specifically targeted at the beast and his kingdom (Rev. 16:10-11)
 - b) the destruction of Antichrist at the second coming of Christ
Da 7:11,26; 8:25; 9:27; 11:45; 2Th 2:3,8; Re 17:8,11; 19:19-20; 20:10,15
7. *seventieth week is yet future*
 - a) Dan. 9:24, All vision and prophecy has not yet been sealed up (closed, completed)

VII. Implications

- A. ... the book of Daniel contains the prophetic key for understanding both Gentile and Jewish history from God's perspective.
- B. ...neither aspect, Gentile or Jewish, has been fulfilled as the kingdom of God has not yet come on earth.

- C.** ... part of God's purposes for Israel involve a future seven-year period when focus returns to Israel and the last week for Daniel's "people" and "holy city" (Jerusalem) comes to pass.
- D.** ... events of this last week presuppose a nation (not present until 1948) with a capital in Jerusalem, and almost certainly, a rebuilt Temple.
- E.** ... what we see in history today in relation to Israel, Jerusalem, and the promised land, is God's hand in preparation for the final week.

VIII. Prayer

- A.** The purpose of prophecy: both as a witness to God's ability to predict the future, and as a comfort as we see things unfold according to His purpose.