

Doctrinal Studies
DANIEL'S SEVENTIETH WEEK

- I. The events recorded in Rev. 6:1 through Rev. 19:21 are connected with the last (70th) week of Daniel's 70 weeks.
- II. The prophet Daniel had been 68 years in Babylon (BC 538) and by a study of the Prophecy of Jeremiah ([Jer. 25:11](#)), he discovered that the 70 years captivity of his people was nearing its end, so he set his face unto the Lord ([Dan. 9:1-5](#)) to know the exact time of its ending.
- III. While he was praying, the angel Gabriel appeared to enlighten him ([Daniel 9:20-23](#)).
- IV. Daniel was very concerned about the expiration of the 70 years of captivity and the restoration of his people to Palestine, and the rebuilding of the city of Jerusalem.
- V. Without doubt, the angel Gabriel informed Daniel that God would fulfill His promise as to the 70 years of captivity, BUT HE ALSO MADE KNOWN TO HIM THAT WOULD NOT END THE TROUBLES OF ISRAEL.
- VI. Daniel was informed that while the Jews were to return to Jerusalem at the end of the 70 years of captivity, there was a greater period of time to elapse before the Kingdom would be restored to them, which was a period of 70 weeks. Remember 70 weeks means 70 times 7 = 490 (One week means 7 years).
- VII. The history of Israel is divided into three sections in Daniel 9:24 and following:
 - A. The first period from Artaxerxes, King of Persia, that is from the time he issued the decree to restore and rebuild the City of Jerusalem ([Neh. 2](#)) until the walls were actually completed (7 weeks, representing 49 years).
 - B. The second period is called 62 weeks or a period of 434 years.
 1. This goes from the time of the rebuilding of the walls of Jerusalem down to the time of the Cross, where Jesus Christ was rejected.
 2. This (the 7 weeks, plus the 62 weeks) is a continuous period made up of 483 years.
 3. Now, [Dan. 9:24-27](#) tells us that God actually promised 490 years (70 weeks X 7 +490 years).
 4. Why only 483 years? It was 483 years from the end of the Babylonian captivity until the point of the Cross, so there appears to be a missing "week" – there are 7 years short.
 5. These 7 years are mentioned in [Dan. 9:27](#), called Daniel's 70th week.
 6. Note: There is a break after the 483 years (after the Cross; the break is for the *Church Age*).
 7. Then when the Church is removed, we have the third period.
 - C. The third period of 7 years is the Tribulation (one week). That's Daniel's 70th week – the Tribulation, the last 7 years of the Jewish Age.

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So we have the 70 weeks divided as follows:

7 weeks	=	49 years	– time required to rebuild the walls of Jerusalem
62 weeks	=	434 years	– time from that rebuilding to the Cross
		<u>Sum: 483 years</u>	
1 week	=	7 years	– (Tribulation – Daniel's 70 th Week)
		<u>Total: 490 years</u>	

VIII. Let us analyze again [Daniel 9:24ff](#)

- A. 70 weeks are determined upon THY PEOPLE (Daniel's people – the Jews) and upon the HOLY CITY (Jerusalem, six fold purpose – 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
 - 6. To anoint the Most Holy
- B. *"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 THREE SCORE AND TWO WEEKS: the street shall be built again, and the wall, even in troublous time."* – Verse 25
- C. *"And after threescore and two weeks (62 weeks) shall Messiah be cut off, but not for Himself: and the people (Roman) of the prince that shall come (Anti-Christ) shall destroy the city and the Sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."* – Verse 26
- D. *"And he (Anti-Christ) shall confirm the covenant with many for ONE week (the last of the 70 weeks) and in the midst of the week, he (Anti-Christ) shall cause the sacrifice and the oblations to cease, and for the overspreading of abominations, (the Abomination of Desolation spoken of by Christ in [Matthew 24:15](#)) he shall make it DESOLATE even until the consummation, and that determined shall be poured upon the desolate."* – Verse 27

IX. The vision of the 70 weeks is extremely important, since we're told that this period of time was determined upon Daniel's people (the Jews) and upon the Holy City (Jerusalem). This says two things:

- A. That the 70 weeks have nothing to do with the Gentiles, or the Church, but only with the Jews and Jerusalem.
- B. That the 70 weeks only cover the period when the Jews are DWELLING IN THEIR OWN LAND, therefore, it does not cover the period of their dispersion.

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- X. [Daniel 9:24](#) reveals that the 70 weeks were determined for a six fold purpose:
- A. To finish the transgression
 - 1. Read [Romans 11:26-27](#)
 - 2. The transgression of Israel has not yet come to an end and will not until they, as a nation, shall be converted.
 - 3. The period of the Tribulation will be a time of great evangelism among the Jews.
 - 4. Throughout the Tribulation, the Gospel will be proclaimed so that the unbelievers will be without an excuse.
 - 5. Actually, the world will be evangelized four times during that brief seven years.
 - (a) [Rev. 7](#) – describes the 144,000 Jewish evangelists saved and preaching.
 - (b) [Rev. 14:12,13](#) – reveals that the Tribulational saints will be evangelizing.
 - (c) [Rev. 11:3](#) – speaks of the worldwide satellite ministry of Moses and Elijah.
 - (d) [Rev. 14:6,7](#) – depicts the ministry of Angels in the field of evangelism.
 - B. To make an end to sin – to “seal up” sins
 - 1. The sins of Israel
 - 2. There will be an end to Israel’s rejection at the end of the Tribulation.
 - 3. Satan, also will be sealed up in the Pit as recorded in [Rev. 20:1-3](#).
 - C. To make reconciliation for iniquity
 - 1. This refers to Israel’s iniquity of the rejection of their Messiah.
 - 2. Atonement was made for their sin on the cross, as atonement was made for everyone, but [Zech. 12:10](#) reveals that Israel as a NATION awaits the day when they shall look on Him whom they pierced, and a fountain shall be opened to the House of David, and the inhabitants of Jerusalem for sin and uncleanness ([Zech. 13:1](#)) and a nation, the Jewish Nation, shall be “born again” in a day ([Isa. 66:8](#)).
 - D. To bring in Everlasting Righteousness
 - 1. When the Transgression of Israel has come to an end and her sins are “sealed up” then everlasting righteousness shall be brought in.
 - 2. The King will come, and the Kingdom be restored to Israel and the Millennium will be here, and the “knowledge of the Lord” shall cover the earth, as the waters cover the sea ([Heb. 2:14](#)).
 - E. To seal up the Vision and Prophecy.
 - 1. When the “Transgression of Israel” has ceased and they have uninterrupted communication with God, there will no longer be any need for “vision” and “prophecy” or “prophets”.
 - 2. We need to remember that “vision” and “prophecy” has been confirmed to the Jewish race.

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- F. To Anoint the Most Holy
1. This refers to the anointing of the "MOST HOLY PLACE", or the Holy of Holies of the Millennial Temple, described in [Ezekiel 41](#).
 2. There is a great significance in this announcement for although the Tabernacle of Moses was anointed ([Lev. 8:10](#)) there is no mention of such a ceremony in the consecration of either Solomon's Temple or the Temple of Zerubbabel, for those buildings were considered merely as continuations of the Mosaic Tabernacle. But when the King comes back and sits upon the Throne of His Father David, there is to be a magnificent Temple erected, the likes of which have never as yet been seen on this planet of ours. There will be no "Ark of the Covenant" with its "Mercy Seat", in the "Most Holy Place" of the Millennial Temple ([Jer. 3:16](#)) but in its place will stand the Royal Throne on which the "Branch", the Messiah shall sit as the King-Priest ([Zech. 6:12-13](#)) and to whose anointing is here referred.

XI. When you see this six-fold purpose of the 70 weeks and compare that to the close of the Dispensation of Israel and the Tribulation as described in Revelation 6:1 – 19:21, it confirms that this 70th week is Jewish, and has *nothing to do with the Church*.

XII. The 70 weeks of Daniel are divided into three periods (7 weeks, 62 weeks, and 1 week):

- A. The first period of 7 weeks refers to the time required to rebuild the walls of Jerusalem, which was 49 years, this giving us the "key" to the meaning of the word "week"; for if 7 weeks are equal to 49 years, then one week is equal to seven years. [Nehemiah 2:1](#) reveals that the month was *Nisan* (March) when the decree was given to restore and to build Jerusalem. This was March 14th, 445 B.C.
- B. The second period of 62 weeks (or a period of 434 years) goes from the time of the rebuilding of the walls of Jerusalem down to the time of the Cross, when Jesus Christ was rejected.
- C. The third period, 1 week, is the 7-year period of the Tribulation.

REVIEW: 62 weeks plus 7 weeks = 69 weeks = 483 years, which leaves one week (7 years) short. [Daniel 9:24-27](#) tells us that God actually promised 490 years (70 weeks x 7 = 490 years).

- These 7 years are mentioned in Dan. 9:27, called Daniel's 70th week.
- Jesus Christ rode in triumph into Jerusalem on Palm Sunday, April 12, 30 A.D.
- The difference between 445 B.C. and 30 A.D. are Julian or Astronomical years of 365 ½ days each, but when we reduce them to Calendar years of 360 days each – the years used in the Scriptures – we find that we have exactly 483 years, of 360 days each.