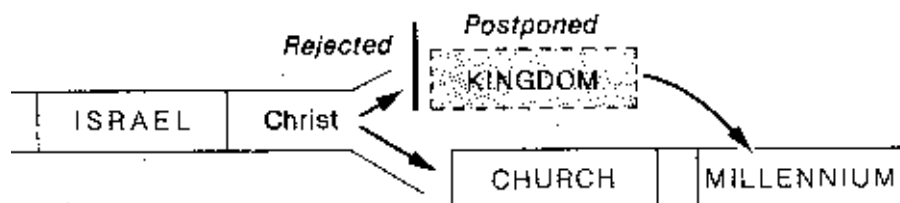


## The Doctrine of The Seventieth Week

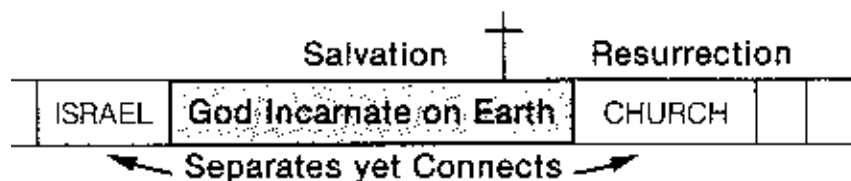
1. Palm Sunday was designed to be the greatest of all Jewish celebrations. It was the day Christ offered to Israel their promised Kingdom. By the end of the first century it had become a special Holy Day for Christian's around the world.
2. The day on which Israel was to have crowned Christ as their King had become the first day of a seven day "Passion Week."
3. Israel's rejection of His offering resulted in a major sea change. Israel's future would forever be changed. This is best described in chart form.



4. Early in our Lord's earthly ministry Christ provided numerous evidences that the Kingdom of God had come. As used here the term Kingdom of God refers to the earthly Kingdom offered to Israel with its four unconditional covenants.
5. For example Jesus said in Mat 12:28 that His ability to cast out demons was prima facie evidence that the Kingdom of God had come to Israel.

Mat 12:28 But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you.

6. Sadly, Israel's rejection of Christ's offering changed the Age of the Kingdom from one of immediate promise to one of separation and connection. The Kingdom of Christ became that which separated Israel and the Church while at the same time connecting Israel with the Church. This too can best be seen in chart form.

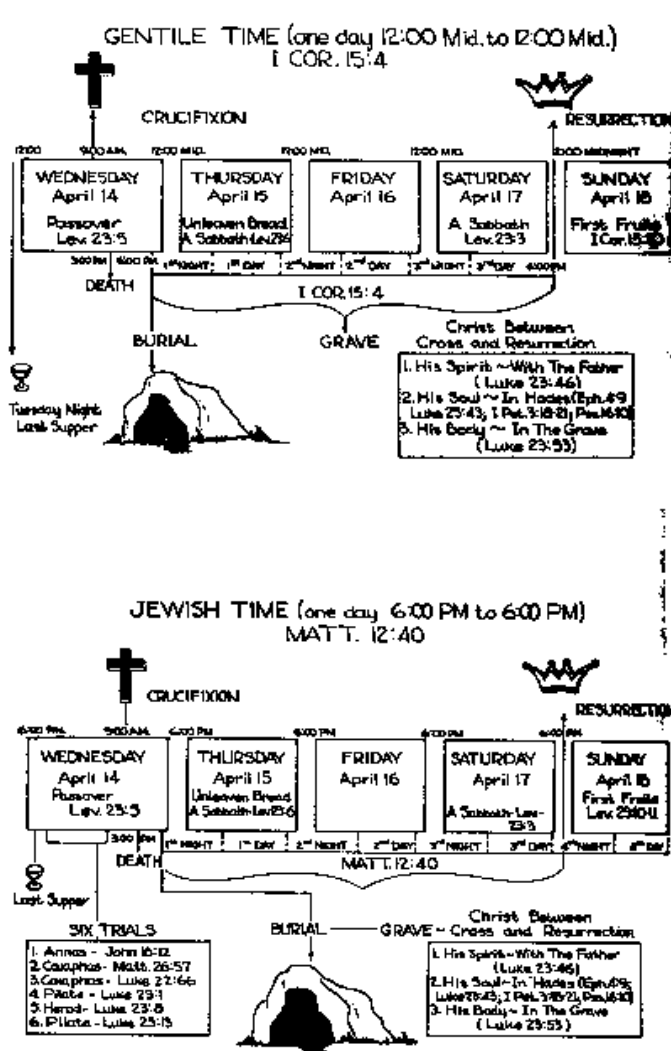


7. Rather than becoming the long awaited promised Kingdom for Israel, their rejection resulted in the insertion of the church age between two Jewish ages; the two being the Age of Israel proper and the Tribulation.

### CHART THE INTERCALATION OF THE CHURCH AGE

8. The immediate effect of Israel's rejection was the passion week. Palm Sunday became the first day of that special week when Christ would eat what we often call the Last Supper on Tuesday, be crucified on Wednesday, be placed in the grave on Wednesday night and be resurrected sometime after 6:00 PM on Saturday.

9. The chronology of events in the first Passion Week can best be seen in chart form.



10. There is a special irony here for Israel. It was in the year of BC 539 that Daniel was given one of the world's most spectacular prophecies concerning the timing of the first Palm Sunday.

11. It can best be studied under the Doctrine of Daniel's Seventieth Week.

### CHART DANIEL'S SEVENTIETH WEEK

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been allotted for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once and that on the first of Nisan c. BC 445; from that day until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in AD 70 is but a representation of what the future would hold for Israel. The destruction of the Temple and the city by Titus in AD 70 will begin an uncertain time gap in the 490 years. Many will later style it "the church age."

Dan 9:27 After the removal of the church from the planet the seven years owing will begin; it is then that the Antichrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored temple. Be aware however that in the middle of that 7 year period the antichrist will break that treaty and all Temple worship will cease.

12. To help us understand the meaning of Dan 9:24-27, I want to quote from Volume IV of Lewis Sperry Chafer's Systematic Theology.

"Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity -- Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan. 9:2 cf. Jer. 25:11-12) -- the desolation then in effect because of the captivity which seventy years were about accomplished, he turned to specific prayer ... While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter ...

The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years. The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors ... the angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all. In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy. This prediction reads: "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" (Dan 9:24) ... the period of 490 years ... it is divided into three subdivisions, namely, (1) from the edict ... to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 49 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and (3) a period of one week, or 7 years, which must follow the crucifixion. In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled -- Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed.

The last period of 7 years is properly termed *Daniel's seventieth week*, and is yet unfulfilled. In recognizing the point in time when this seven year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth. The time feature ... is stated in Daniel 9:25-26, "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. And after threescore and two weeks shall Messiah be cut off, but not for himself."

The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war -- desolations determined," ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ...

It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ..."

13. These Scriptures represent a remarkable prophecy for both Israel and the Church. They tell us:

13.1 that God owes Israel seven years which is the seven years of the tribulation

13.2 that the date Jesus would enter Jerusalem to offer His Kingdom to Israel would be 173,880 days or 483 years after the command to rebuild the city - the first Palm Sunday.

13.3 in hind sight then we can see the prophecy was fulfilled to the letter.

14. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem, and the public advent of "Messiah the Prince," i.e. between the 14th of March 445 BC and the 6th of April, 32 AD?

14.1 The interval contained exactly, and to the very day, 173,800 days, the first 69 weeks of Gabriel's prophecy to Daniel.

15. The best work in this regard has been done by Sir Robert Anderson who arrives at his figures as follows:

15.1 The 1st Nissan in the 20th year of Artaxerxes was 14 March 445 BC, when the edict to rebuild the city of Jerusalem was promulgated.

15.2 The Sunday before the Passover in the first Passion Week was the 10th of Nissan which was our April 6, 32 AD, the day of Christ's entry into Jerusalem.

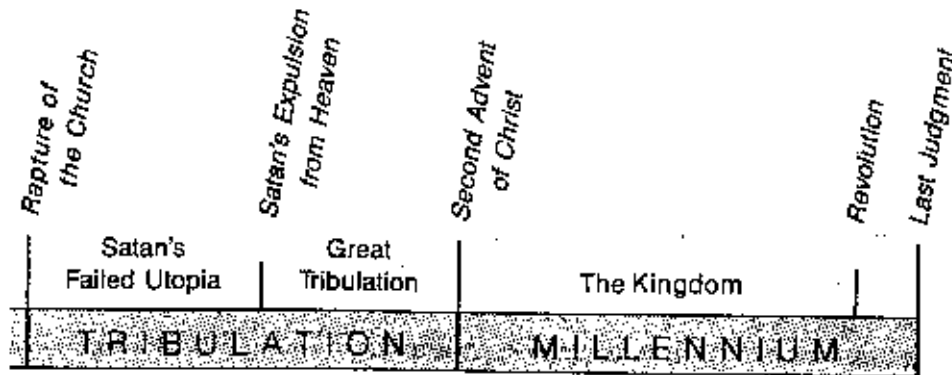
15.3 The intervening period was 476 years and 24 days, the days being reckoned inclusively, as required by the language of the prophecy.

16. Roman Calendar	476 x 365 =
173,740	
Mar 14 to Apr 6, both inclusive .....	24
Add for leap years.....	116
Total Days .....	173,880

16.1 Compare: 69 weeks of prophetic years  $69 \times 7 \times 360$  (Jewish Calendar days) is equal to 173,880 and therefore a resounding miracle. There are however 7 years still owing Israel ( $490 \text{ minus } 483=7$ ).

16.2 Anderson shows us that the 69 weeks began with the decree to rebuild Jerusalem, and terminated at the triumphant entry into Jerusalem on the Sunday of the week of the Lord's death.

17. This missing 7 years is mentioned in Dan 9:27, where the Antichrist will make a treaty with Israel at the beginning of the Tribulation, and a tenuous peace ensues.



18. Then in the middle of the Tribulation, the Antichrist breaks the treaty, and sets up the abomination of the desolation in the Temple, the sign for the believing Jews to head for the hills.

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Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

18.1 This abomination event is mentioned by our Lord in Mat 24:15-16.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

18.2 The 7 year Tribulation is uniquely Jewish and therefore the Jewish Calendar is germane.

18.3 The time of the Tribulation is then 2520 days in duration or 84 Jewish months or 7 Jewish years.

18.4 For this reason we find the Tribulation is said to be in Scripture as a period divided into 1260 days, 42 months, 3 and one-half years or a time, times and an half time. The Book of The Revelation is replete with the use of these terms. For example:

18.5 Elijah and Moses shall function during the first half of the Tribulation.

Rev 11:3 And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth.

18.6 And positive Israel shall flee Judah in the middle of the Tribulation to avoid the holocaust of the last half of the Tribulation.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there "**a thousand two hundred and threescore days.**"

18.7 The Temple will be tread under by Gentile warriors for the last half of the Tribulation.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months.**

18.8 The Antichrist reigns with miracles and wonders and blasphemes God for the last half of the tribulation.

Rev 13:5 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.**

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 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.

18.9 Satan who indwells the Antichrist knows he has but a short time remaining before his judgment. It is expressed in Rev 12:14 as a time, and times, and half a time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for **a time, and times, and half a time**, from the face of the serpent.

19. Let's review what we have learned:

19.1 Four hundred and ninety years are given Israel from the 445 BC command until the Second Advent.

19.2 Four hundred and eighty-three years from c. 445 BC until c. 32 AD have already been fulfilled.

19.3 Seven years are still owed to the Jew. Their seven years will begin with the Rapture and terminate with the Second Advent.

19.4 As you have seen the Church Age is an intercalation. The Tribulation is a Jewish kind of thing and called "a time of Jacob's trouble."

20. The arcane command of Mat 18:21-22 is explained when the Seventieth Week is understood.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven you must turn the other cheek.

20.1. The Lord will avenge true Israel at the end of the 490 years but until then Israel will be out under the fifth cycle of discipline - "a turning of the cheek."

21. Scriptures about the first Palm Sunday:

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Mat 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Mat 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Mat 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mat 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Mat 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Luk 19:35 And they brought animal to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Luk 19:36 And as he went, they spread their clothes in the way.

Luk 19:37 And when he was come ... the whole multitude of the disciples began to rejoice and praise God with a loud voice ...

Luk 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Luk 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Luk 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luk 19:41 And when he was come near, he beheld the city, and wept over it,

Luk 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Luk 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

22. All of this Gabriel had conveyed to Daniel many years earlier when the old prophet prayed and wondered: "has God forgotten his people?"

