

# Daniel's 70 Weeks Prophecy

BICOG Publication



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## Introduction

Daniel's prophecy in chapter nine has been one prophecy that has been misinterpreted by many in the Evangelical world. This prophecy is very important, for it shows the revealing of the Messiah, and when exactly he would come; how he would die, and for who, and also the ministry that he would perform on this earth by himself and his followers. This prophecy when read correctly also substantiates the New Testament, especially the Gospels, as a fulfillment of that prophecy of Daniel 9, therefore making the New Testament even more trustworthy, adding another proof amongst many others that the Bible is in fact the Word of God!

In this booklet we are going to go through Daniel 9:24-27 and explain what the mainstream world believes about these passages and what the BIBLE really reveals in these passages. Once you understand, you will see the New Testament in a whole new light, and realize that Daniel was a true and great prophet of God, and that God truly revealed to him the Mysteries of future world events.

## Daniel 9

Did you know that History has BEEN WRITTEN IN ADVANCE! You know you could take that word "History" apart and you get "HIS STORY" the story of man. Looking back at what man has done in the past so we avoid making the same mistakes in the future. But History has also been written in advance, that is called Bible Prophecy. God has determined certain events to take place to herald the coming of Jesus Christ, the FIRST TIME, and the SECOND TIME. Daniel 9 shows history written in advance about the first advent of Jesus Christ!

Let's examine Daniel 9 to see how the history of the Jewish people and the Messiah was written in advance:

"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. "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come 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. "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." (Daniel 9:24-27).

Seventy-Weeks of history written in advance has "been determined" for the Jews. The underlying Hebrew term for "determined" is "Chathak" and "The well known Hebrew-English dictionary by Gesenius says that properly it means to 'cut' or to 'divide.' Ancient Rabbis used it as meaning to 'amputate" (God Cares, C.M. Maxwell, p.206).

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The JFB Commentary says, "Literally, 'cut out,' namely, from the whole course of time, for God to deal in a particular manner with Jerusalem."

So God "cut out" a certain time frame for the Jews, and many exciting things were going to happen during that time, that God was going to work out his plan of Salvation for the "Jew FIRST, and also to the Greek (Gentile)" (Rom 1:16). In this plan we will see that God's plan of salvation was going to the Gentiles as well as the Jews. But the Jews were to receive it first for "for salvation is of the Jews" (John 4:22). It was determined "upon *thy* people" Gabriel said to Daniel which were the Jews of the House of Judah. But then it was to go to the Gentiles. But who are the Gentiles? You will be amazed when you find out, it is one of the best kept secrets of all the Bible, but it is now revealed today in our time, the end time as God promised it would be, "Go thy way, Daniel: *for the words are closed up and sealed till the time of the end.*" "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; *but the wise shall understand*" (Daniel 12:9-10).

We are now going to examine each verse and get the true meaning of it, and how it was fulfilled in history.

"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" (v.24). This verse *sums* up exactly what will happen during this time of seventy weeks. First, the "Seventy weeks" time frame is given. Daniel was praying and it was nearing the end of Jeremiah's prophecy of the 70 YEAR CAPTIVITY! (Jer 29:10). He prayed for guidance and mercy for his people Judah as they were about to go back to the promise land and re-establish themselves see Daniel 9:1-19. Gabriel comes and tells Daniel that for all that he prayed for to be accomplished it would be "Seventy weeks are determined upon thy people."

The word "weeks" in the Hebrew is "shabua' literally *sevened*, that is, a *week* (specifically of years): - seven, week" (Strong's # H7620). So the prophecy literally means seventy "weeks of years." The RSV translation has "weeks of years." "In the 'pseudepigraphical book of Jubilees as well as in the Mishnah, 'shabua' is used to denote a period of seven years" (Commentary on Daniel and Revelation, p.851). So here we have seventy periods of seven years which comes to 490 years that the prophecy will be fulfilled. This is the time God has cut out for the people of Judah.

Notice what will be accomplished during that time of 490 years:

1)...*to finish the transgression*. "To Finish" is *lechalle* which is from the root word "kala' which means "To restrain." However some "40 Hebrew manuscripts read...*to bring to completion*. If Kalah is the root, then the passage evidently refers to the fact that within this period [490 years] the Jews would fill their cup of their iniquity" (Daniel and Revelation Verse by Verse Commentary, p.852, emphasis added). There are examples of this in the Bible. God spoke of the Amorites, That, "the iniquity of the Amorites is not yet full [*shaw-lame*' H7999; *complete*]" (Gen 15:16). So the sins of Judah were to be filled or complete at the end of the 490 year period.

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After that time Jerusalem and the Jews were to be destroyed which happened at 70 A.D by the armies of Titus which is also in this prophecy which we will explain later.

2) “...to make and end of sins.” “To make an end of sins; rather ulehathem chataoth, ‘to make an end of sin-offerings,’ which our Lord did when he offered his spotless soul and body on the cross once for all” (Clarke’s Commentary under Daniel, emphasis added). Jesus Brought an end to the Sacrificial offerings of the temple through the once and for all sacrifice for the sins of the world. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all....For by one offering he hath perfected for ever them that are sanctified...Now where remission of these is, there is no more offering for sin” (Hebrews 10:11, 14, 18).

3) “...to make reconciliation for iniquity.” “To make reconciliation (ulechapper, ‘to make atonement or expiation’) for iniquity; which he did by the once offering up of himself.” (Clarke’s Commentary). Jesus Christ was the ultimate Atonement for Our Sins, “And he is the propitiation [Strong’s # G2434 ‘hil-asmos’ atonement, that is, (concretely) an expiator: - propitiation] for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2).

4) “... to bring in everlasting righteousness.” “To bring in everlasting righteousness, tsedek olamim, that is, ‘the righteousness, or righteous One, of ages;’ that person who had been the object of the faith of mankind, and the subject of the predictions of the prophets through all the ages of the world.” (Clarke’s Commentary). That righteous One of the Ages was to be brought into the World and Give us HIS Righteousness, or “to impute and to impart his righteousness to the penitent sinner. When men accept him, He bestows on them the robe of his righteousness...and to reconcile man to God” (Daniel & Revelation Verse by Verse Commentary, p.852). Yes we are to “put on Christ” (Gal 3:27). We have “obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ” (2 Peter 1:1). This righteousness which Abraham had by faith is also that “he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:” (Rom 4:11). This righteousness comes from Jesus Christ, “much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)” (Rom 5:17).

5) “...to seal up the vision and prophecy.” There are two meanings to this verse. The first is to “seal’ or to “complete” or “bring to an end” (70 Weeks, Leviticus, Frank B. Holbrook, p.80; Clarke’s Commentary under “Daniel”), the vision, meaning this 490 year period. Second, this vision was to come to an end by the death of a “prophet.” Young’s Literal Translation has “to seal up [to bring to an end or complete the] vision and prophet.” A prophet’s life was to end at the time of the end of this vision, the 490 year period. Holbrook confirms, “[The] ‘vision’ and ‘prophet’ are to come to an end by the time this prophetic period closes” (ibid, p.80). Who is this prophet? We will continue this discussion when we show you the entire meaning of Daniel 9:24-27. It will be more understandable when the entire prophecy is explained. When we explain the meaning of the rest of these verses, then you can come to understand the death of that prophet and the end of the 490 year period more fully.

6) “...to anoint the most Holy.” The Hebrew Phrase here is “*kodesh kodashim*,” “the Holy of holies.” “Outside of Daniel this phrase occurs more than 40 times in the Old Testament. In every instance it refers to the sanctuary or something connected with it.” (ibid, p.83, emphasis added).



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Here the Sanctuary was to be anointed especially the Holy of Holies which was where the ark of the Covenant stood, and God dwelling between the cherubim's, see 1 Samuel 4:4. But the question arises which sanctuary? In the Old Testament we see 4 temples of God. The first was the sanctuary Moses built in the wilderness. That was dedicated and anointed long before this prophecy was given so it cannot mean that. The second was Solomon's temple which replaced the Sanctuary of Moses. This one however was destroyed by the Babylonians long before this prophecy was given as well. Now we come to the second temple built in Ezra's day? Is it this temple? Absolutely Not! This temple was "dedicated for use upon the completion of its construction in 515 B.C. (Ezra 6:15-18), LONG BEFORE the coming of the Messiah predicted in this prophecy" (ibid, p.83, emphasis added). This prophecy was to start in 457 B.C. as we will show you in the coming verses long after the second temple was dedicated so it cannot mean this temple. By process of elimination and the New Testament book of Hebrews as well, reveals to us that the only temple it could mean is the Temple of God IN HEAVEN.

In the Old Testament we see in Isaiah's vision, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his *train filled the temple*.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

"And the posts of the door moved at the voice of him that cried, and *the house was filled with smoke*" (Isaiah 6:1-4). This Heavenly vision fits exactly with what John saw in Revelation 4:1-11.

Inside the Temple in Heaven there is also revealed in Revelation 11:19, "And the temple of God was opened in heaven, and there was seen in his temple the *ark of his testament*:" So the temple in Heaven has a throne room where God dwells and has the ark of his testament in it as well. This is the Holy of Holies, just like the sanctuary on earth which had in the holy of holies and the Ark of the Covenant as well.

As Hebrews puts it, the earthly sanctuary was a copy of the Heavenly sanctuary, "Who [The Levitical Priesthood] serve unto the example and shadow of heavenly things," (Hebrews 8:5).

"Temples were anointed to inaugurate their services (cf. Exodus 40:9 ff.). The anointing in this verse most naturally points to the inauguration of Christ's priestly ministry in the Heavenly temple following his ascension (Heb 9:21-24)" (ibid, p.83).

The remainder of this prophecy vv.25-27 shows that the seventy-weeks are composed in three segments. The first consists of 'seven weeks' (49 years); the second consists of "threescore and two weeks" (434 years); and the third consists of "one week" (seven years). It is here in this last week that the mainstream evangelicals say there is a "gap" between the last two segments. Thus placing the first two segments in the distant past, while claiming the final segment (seven years) still lies yet into the future. As we shall see this concept is false and does away with the whole prophecy of the coming of the Messiah and the beginning of the New Testament church.

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## The Rebuilding of the Jerusalem

In Daniel 9:25 it reveals when this prophecy will begin and history shows its exact beginning:

“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.” This prophecy tells us that from the going forth of the commandment to restore Jerusalem *unto* the Messiah would be 483 years or “69 weeks.” (7 & 62 weeks). That would be the total time when the city would be rebuilt, the wall, and troublesome times would come as well. When this was all finished, 483 years would past and then Messiah would come AT THE END OF THESE 483 YEARS!

This “commandment” that goes forth to restore and build Jerusalem is the starting point of the prophecy. When one gets the correct date then one will KNOW WHEN MESSIAH WAS SUPPOSE TO APPEAR!

## Ezra and Nehemiah Contemporaries?

Did Ezra and Nehemiah compile their books and go to Jerusalem at the same time?

What many fail to realize is, “In Hebrew manuscripts of the Bible, and the early printed editions of the Hebrew text, these two books are always treated and reckoned as one book” (p.616).

Ezra and Nehemiah’s book is actually one unit. These were split in two, fortunately Bullinger has comprised a harmony of the two books so one can understand it, he says “When the whole of the events are looked at in their Chronological and Historical order, a different Structure is necessarily observed: this Structure is determined by certain fixed points, common to both Orders. *These fixed points determine the place of the remaining events recorded in the two parts respectively.*” (ibid, p.616, emphasis added).

Notice the important point Bullinger makes here, “The Chronological Order of Events, and the Structure based thereon, revolutionizes the traditional view, which treats this one book as two books; places Ezra historically as *preceding* Nehemiah; and inserts the book of Esther between Ezra, chapters 6 and 7, instead of before Ezra-Nehemiah. (See date, Est. 1. 3.).

“Those who thus dislocate the two divisions of this book proceed to speak of certain portions as being ‘misplaced’, and ‘not original,’ and as having ‘false connections.’ These so-called ‘discrepancies,’ after having thus been first made by the commentators, are charged home on the inspired writers themselves.

“That the ‘difficulties’ exist *only in the minds of the critics will be seen if we note the following facts* :

“1. The fixed points, common to the two parts of the book, determine for us the true position of all the other parts, and result in giving us the Chronological Structure of the whole on page 617.

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“2. *The traditional view places the building of the temple by Ezra as coming many years before Nehemiah 1. But this is inconceivable in view of the report brought by Hanani to Nehemiah concerning the desolations (Neh. 1. 3) and repeated to the king (Neh. 2. a).*

“3. Nehemiah would surely have inquired about the welfare of the 42,360 exiles who are supposed to have returned to Jerusalem, and not about ‘the Jews that had escaped, which were left of the captivity’ (Neh. 1. 2).

“4. When the wall was finished, ‘the houses were not yet builded’ (Neh. 7. 1-4).

“5. When the Feast of the seventh month was kept (Neh. 8), ‘the foundation of the temple of the Lord was not yet laid’ (Ezra 3. 1-6).

“6. When the people dwelt in their ‘cieled houses,’ the house of the Lord still lay waste (Hag. 1. 1-4).

“These facts are more certain than all chronology, and are more important and conclusive than all reasoning.” (p.618, emphasis added).

Bullinger also adds that Ezra 9:9 says, “This helps to prove that the task of Nehemiah had already been effected.” (p.630). Ezra wrote this in the 9<sup>th</sup> month (Ezra 10:9), after they arrived in September in the 5<sup>th</sup> month, so the building of the city was already being done.

### **The Focus of the Two Books**

The book of Ezra “...confines himself mainly to the events connected with the Temple.

“Nehemiah confines himself mainly to the events connected with the *Wall and the City*.

“Ezra comes first in the Canonical Order, *because the Temple is more important than the Wall, morally and spiritually*.

“Nehemiah follows, because the Wall is of *secondary importance*.” (*ibid.*, p.616, *emphasis added*). Ezra’s focus was on the temple, and Nehemiah was on the city, *and the foundation of it*. *So if one cannot find interaction between the two, it is for the simple reason of the task at hand. One his working on the city, the other on the temple.*

### **The Decree of Artaxerxes**

There were 3 decrees given to build the Temple and Jerusalem. Ezra writes, “...according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.” (Ezra 6:14).

Artaxerxes’ decree is the one that was given to rebuild *Jerusalem*, not *just* the temple.

Another reason why it has to be the decree of Artaxerxes is, “The most important part of this decree is the last part, granting Ezra, and his successors the right to administer their own law,

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enforced by punishment up to and including the death penalty. In effect this decree grants autonomy to the Jewish province of the Persian Empire” (Daniel; Hostage in Babylon, p.80, Kendall K. Down). This is what makes this decree the legitimate decree that fits Daniel 9, for it is to also “restore” Jerusalem, meaning, “but it is evidently used here with reference to the city of Jerusalem, and the meaning must be, ‘to restore it to its former condition.’” (Barnes’s Notes). It did not have this autonomy under the other two decrees.

This decree is found in Nehemiah the second chapter. It says, “And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchres, *that I may build it.*

“And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

“Moreover I said unto the king, If it please the king, *let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;*

“And a *letter* unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace *which appertained to the house, and for the wall of the city, and for the house that I shall enter into.* And the king granted me, according to the good hand of my God upon me.” (vv.5-8).

Since Nehemiah and Ezra were contemporaries, when was the decree actually implemented? If we follow the chronologies given in Ezra and Nehemiah we can understand exactly when it was implemented Ezra says, “And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, *unto Jerusalem, in the seventh year of Artaxerxes the king.*

“*And he came to Jerusalem in the fifth month, which was in the seventh year of the king.*

“For upon the *first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem,* according to the good hand of his God upon him.

“Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

“Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace,* and at such a time.

“*I make a decree,* that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.” (Ezra 7:7-9, 11-13).

So on the first day of the first month which is Abib/Nisan corresponding to our March/April (Exodus 12:2) they left Babylon, and on the first day of the Fifth month corresponding to our August/September they arrived in Jerusalem. But they didn’t implement the decree right away. Ezra says, “And we came to Jerusalem, and abode there three days.” (Ezra 8:32). “After their arrival at Jerusalem, they abode, i.e., remained, as Nehemiah subsequently did, quiet *and inactive three days, to recover from the fatigues and hardships of the journey,* Neh 2:11, before they undertook the arrangement of their affairs.” (K&D Commentary, emphasis added). Then “on the fourth day was the silver and the gold and the vessels weighed in the house of our God” (v.33).

Now in verse 35 offerings were made for the whole nation to God.



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But notice, “Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel...” (v.35) these people are, “Namely, those that now came along with Ezra:” (Gills Commentary). This is vital to understand the exact date because verse 36 reveals that after this the decree of Artaxerxes was implemented.

Now, “The entire number of adult male colonists who accompanied Ezra was, including Levites and Nethinim, 1773. Counting five to a family, this would give a total of nearly 9000 souls.” (Pulpit Commentary). It was only after these people settled that the offerings were given, it could not be given while they are still trying to settle in the land. It takes time, it doesn't happen as fast as you can read it. 9000 people settling in the land is a huge task to take on.

Now this settlement had to happen *before* the “9<sup>th</sup> month” (Ezra 10:9) because it was at this time that the Jews were marrying heathen women, an issue Ezra had to deal with, so obviously they were already settled in the land.

The answer can be found in Nehemiah's book. In chapter 7 verses 1-5; and verse 73 Nehemiah writes of the settlements of the captives in his and Ezra's day. Notice what Barnes writes, “Nehemiah's quotation from Zerubbabel's register *ends here*, [see Neh 7:72] and the *narration of events in Jerusalem in his own day is resumed* from Neh 7:3....*The last two clauses of Neh 7:73 should stand as the beginning of Neh. 8 (as in the Septuagint)*. The text would then run: ‘And when the seventh month was come, and the children of Israel were in their cities, the whole people gathered themselves together as one man,’” (emphasis added). So Nehemiah 7:73 is *speaking of the settlements of his day* and continues in chapter 8. Verses 6-72 are those of the *previous* settlements.

Now it gives us the time when the Israelites settlement was complete, “and all Israel, dwelt in their cities; and when the *seventh month* came, the children of Israel *were* in their cities.”

Then Ezra read the law to them on the “first day of the seventh Month” which was the first day of the Feast of Trumpets (Lev 23:24). This takes place in late September/October. This day was “holy” for them (Ezra 8:9, 10). It was at this time they offered the sacrifices (Ezra 8:35).

Then after this, “And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.” (Ezra 8:36). “i. e., *the orders issued to all governors of provinces near Judaea by Artaxerxes, given in Ezra 7:21-24.*” (Barnes, emphasis added).

So the decree was actually implemented in the 7<sup>th</sup> month on the Feast of Trumpets.

### **The Dates of his Rule?**

The International Standard Bible Encyclopedia says, “All are agreed that the Artaxerxes at whose court Ezra and Nehemiah were officials is Artaxerxes I, the son of Xerxes, commonly called Longimanus, who reigned from 465 to 424 B.C.” (Article “Artaxerxes”).

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The fixed date of the death of Xerxes is 465 B.C. This date comes from the official Babylonian chronology. In August 465 BC, Artabanus assassinated Xerxes with the help of a eunuch. Artabanus reigned “for 7 months on which all authorities agree, which brings us to February 464 B.C. when he was killed by Artaxerxes, whose ascension is thus fixed with considerable accuracy,” (E.B. Knoble Note on Regional years, p.8). Artaxerxes had to put down the insurrection of Artabanus, since Artaxerxes was co-ruler with Xerxes, therefore next in line on the throne. Archaeology reveals that the Persians used Nisan-to-Nisan (March/April to March/April) dating system. That means that if a king dies, his successor's 1st year of reign is counted from the month of Nisan (Nisan 1) following the death of a king. So March 464 B.C. was the official date when Artaxerxes was *sole ruler of the Kingdom!*

Now Ezra, “...went up from Babylon; ...unto Jerusalem, in the seventh year of Artaxerxes the king.” (Ezra 7:6, 7). This comes to September, in the 7<sup>th</sup> year of the King, meaning “Artaxerxes king of Persia,” (v.1). 464 B.C. minus 7 years brings us to 457 B.C.

Halley also agrees with the year of this decree “457 B.C. in the reign of Artaxerxes...about 60 years after the temple had been completed” (Halley's Bible Handbook, p.233).

**So the decree was implemented on the Feast of Trumpets in late September/October 457 B.C.**

But why does Nehemiah 1:1 and 2:1 say it took place in the 20<sup>th</sup> year of his reign? Many believe that Nehemiah came *after* Ezra. As noted above they were contemporaries. *This is the main reason why many do not believe that Nehemiah and Ezra went to Jerusalem at the same time.* Is there a discrepancy here? No!

Many fail to realize is Artaxerxes ruled with his father in the 12<sup>th</sup> year of Xerxes reign. “This marks *the first year* of Artaxerxes reign. Ptolemy's canon does not record viceroy relationships hence starts Artaxerxes reign nine years later when his father died” (Annals of the World, Ussher, vol. p.146, emphasis added).

Nehemiah was the Kings Cup bearer (2:1).

Nehemiah says, “The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, *in the twentieth year, as I was in Shushan the palace,*” (1:1). Nehemiah marks the ***whole 20 years of his reign*** including with his father Xerxes, during that time Nehemiah was his *servant*.

Ezra however says, “Now after these things, in the ***reign*** of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah...And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.” (Ezra 7:1, 8). Ezra just marks the “reign” of the King when he became *sole ruler of the Kingdom in 464 B.C.*

Since they were co-rulers Xerxes and Artaxerxes, one then must count 20 years from 457 B.C. and it comes to 477 B.C. Xerxes began to reign in 486 B.C. but Xerxes *also* was “co-regent” with his father Darius, “The titlature of Xerxes (496-475) in Egypt and the data of Diodorus

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confirm the co-regency of 10 years with Darius (522-486),” (Dating the reigns of Xerxes and Artaxerxes, by Gerard Gertoux).

Inscriptions and sculptures unearthed at the ancient Persian capital Persepolis *also* indicate a co-regency between Xerxes and his father, Darius I. In Persepolis several bas-reliefs have been found that represent Xerxes standing behind his father's throne, dressed in clothing identical to his father's and with his head on the same level. This is unusual, since ordinarily the king's head would be higher than all others. In A New Inscription of Xerxes from Persepolis (by Ernst E. Herzfeld, 1932) it is noted that both inscriptions and buildings found in Persepolis imply a co-regency of Xerxes with his father Darius. On page 8 of his work Herzfeld wrote: “The peculiar tenor of Xerxes' inscriptions at Persepolis, most of which do not distinguish between his own activity and that of his father, and the relation, just as peculiar, of their buildings, which it is impossible to allocate to either Darius or Xerxes individually, have always implied a kind of coregency of Xerxes. Moreover, two sculptures at Persepolis illustrate that relation.” With reference to one of these sculptures, Herzfeld pointed out: “Darius is represented, wearing all the royal attributes, enthroned on a high couch-platform supported by representatives of the various nations of his empire. Behind him in the relief, that is, in reality at his right, stands Xerxes with the same royal attributes, his left hand resting on the high back of the throne. That is a gesture that speaks clearly of more than mere successor-ship; it means co-regency.”

There is another fixed date we can go by to determine when Xerxes reign began *officially*, so we can know when Artaxerxes reign began as well.

The Battle at Marathon was “in the Autumn 490 [B.C.]” (Herodotus, The Histories, Footnote 1, p.666, Penguin Classics).

Herodotus states that after this battle, “*Instantly* he [Darius] sent off messengers to make proclamation through the several states that fresh levies were to be raised, and these at an increased rate; while ships, horses, provisions, and transports were likewise to be furnished. So the men published his commands; and now all Asia was in commotion by the space of three years, while everywhere, as Greece was to be attacked, the best and bravest were enrolled for the service, and had to make their preparations accordingly.” (Book VII, 2).

The footnote says, “Darius preparation took from 490 to 487.” (Footnote 1, *ibid*, p.666).

Then, “After this, in the fourth year, the Egyptians whom Cambyses had enslaved revolted from the Persians;” (Book VII, 2). This was “486 [B. C.]” (Footnote 1, *ibid*, p.666).

Herodotus then says, “But *as* Darius was *making* his preparations” there rose a dispute about who would be his successor because, “Under Persian law, the Achaemenian kings were required to choose a successor *before* setting out on such serious expeditions” (Herodotus, book VII, 2). This was *during* the preparations for war against Greece and Egypt. This was between 490-486 B.C.

Herodotus give us a clue how we can pinpoint the year further, he writes, “Before Darius had pronounced on the matter [of successor], it happened that Demaratus, the son of Ariston, who

# Daniel's 70 Weeks Prophecy

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## Other Decrees?

Ezra also mentions Cyrus and Darius' decrees. Do these two other decrees qualify to start the prophecy of Daniel 9:25?

“The Bible mentions three separate decrees: The first is the original decree of Cyrus, given in his first year (probably 537/536 B.C.) which is recorded in Ezra 1:1-4. An undated decree of Darius (but falling about his second year, 520/519 B.C.) which is found in Ezra 6:1-12 merely reconfirms the decree of Cyrus: (Daniel; Hostage in Babylon, K. Down, p.80).

The first two decrees is about the temple, and its reconstruction, whereas the “statement in [Daniel] 9:25 is concerned with the decree that resulted in the rebuilding of the city of Jerusalem...The [first] two decrees ...can be omitted from further consideration, therefore, because they deal only with the building of the temple...A temple does NOT a city make. This maxim can be illustrated by archaeological examples such as the temple on MT. Gerizim, and the temple found when the Amman airport was expanded. No towns or cities have been found immediately adjacent to these isolated temples.” (70 Weeks, Leviticus, Frank B. Holbrook, p.86, emphasis added).

had been deprived of his crown at Sparta, and had afterwards, of his own accord, gone into banishment, *came up to Susa*, and there heard of the quarrel of the princes” (book VII, 3). When did this occur? **Ussher says “489 B.C.”** (Annals of the World, p.135).

“Xerxes, then, was publicly proclaimed as next in succession to the crown” (Herodotus, book VII, 4). In Fact Darius named Xerxes his greatest son in 489 during the archonship of Aristideides.

Ussher says Artaxerxes was co-ruler with Xerxes 12 years into his reign which was made official in 489 B.C. which bring us to 477 B.C. 20 years after, *Nehemiah in 457 B.C. and Ezra go to Jerusalem to rebuild the Temple and the city of Jerusalem.*

Notice the date Nehemiah received the orders to rebuild Jerusalem, “And it came to pass in the month *Nisan*, in the twentieth year of Artaxerxes the king” (Nehemiah 2:1). The *same* time Ezra left for Jerusalem in March/April. So the decree is one and the same.

So we come to the conclusion that the third decree of Artaxerxes is the one that started the prophecy of Daniel 9. The “going forth of the commandment to restore and rebuild Jerusalem.” was implemented in September/October 457 B.C.

## The First 7 Weeks (49 Years)

The prophecy says, “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.” (Daniel 9:25).

The first segment is the 49 years of 7 weeks describing the time during Jerusalem would be rebuilt. From the start of 457 B.C. and subtracting 49 years we get to 408 B.C. What happened in this time period? The prophecy says that the “the street shall be built again, and the wall, even in troublous times.” We do know that in the days of Ezra and Nehemiah, the city was indeed built during troublesome times see Ezra 4; Nehemiah 4-6.

This was also the time when “undoubtedly [the Jews] takes in the reforms of Ezra and Nehemiah as they directed the revival of worship and the rebuilding of the desolate city. Malachi probably prophesied during the latter portion of this period” (Stinson

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Daniel's 'Seventy Weeks' Prophecy, p.8, emphasis added). Yes Malachi was the *Last prophet* of the Old Testament-This why 408 B.C. is very significant and important. *After this began long gap between the Old and New Testaments:* "The book of Nehemiah describes this time of rebuilding. By 408 BC things were ready, so the long wait of 62 weeks (or 434 years) began. *This long silence is the gap between Malachi and Matthew, as the Jewish nation waited for the Messiah to come...*" (Daniel chapter 9 By Richard Gunther, emphasis added).

### **Second Segment: "threescore and two weeks," 62 weeks (434 years).**

At this time God did not send a prophet like in the past to the Jews. No prophets like Isaiah, Ezekiel, Jeremiah etc...were warning Israel as in times past. This is the long gap between Old and New Testaments. 400 silent years would pass until the second Moses would arrive and save God's people out of bondage one more time. But this was the bondage from sin. Like Moses in the past between Abraham and Moses was 400 years. God told Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;" (Gen 15:13). After that 400 year period God called Moses and led them out of Egypt, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." (Exodus 12:40). Now God after 434 years will send his Son to free Israel again from the bondage of sin.

Also, during this time, covers the remainder of the Persian period, the entire Greek period, and the first portion of the Roman period. The ungodly rule of Antiochus Epiphanes, and the Jewish revolt, led by Judas Maccabaeus falls within this segment.

But now we come to the most important part of this segment, the timing of the coming of the Messiah. It says, "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' (v.25). It says from the commandment UNTO Messiah the Prince shall be "seven weeks, and threescore and two weeks." This can only mean that the beginning of the ministry of the Messiah has to come AFTER the 69 weeks, not during it! Remember, the word "Messiah" means "Anointed one." Even though Jesus was the prophesied Messiah to come from the beginning of his human life, he had to be ANOINTED! The anointing marked the beginning of his ministry!

"There is no verb in this prepositional phrase. It is reasonable, *therefore, to take the actual anointing of the prince as the event to which this time period should extend*, rather than some other event in his life. Prophets, priests, and kings were anointed upon accession to office in OT Times (1 Kings 19:16; Ex 30:30; 1 Sam 9:16). Something different is envisioned here because his title is that of a prince and because his work, as described in the succeeding statement of this prophecy, transcends ordinary prophets, priests and kings" (F. Holbrook, pp.88-89, emphasis added).

What event in Jesus life signaled his anointing and the beginning of his ministry? HIS BAPTISM! He was anointed with the Holy Spirit and started his ministry.



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“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and *he saw the Spirit of God descending like a dove, and lighting upon him:*[The anointing of the Messiah]

“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matthew 3:16- 17).

In Luke, right after his baptism it says, “Yeshua [Jesus] himself, when he began to teach, was *about* thirty years old...” (Luke 3:23 HNV Translation). At 30 years, “was the age required by the law, to which the priests must arrive before they could be installed in their office: see Num 4:3.” (Clarke’s Commentary). This event happened and the end of the 69 weeks of Daniel’s prophecy as Jesus said, “The time is fulfilled” (Mark 1:15).

The Priests also in Jerusalem knew that the end of the 69 weeks had come, this is why they inquired about John the Baptist, “And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?” (John 1:19).

They were looking for Daniels prophesied “Anointed One.” John “...confessed, and denied not; but confessed, I am not the Christ.” (v.20). They knew the time was at hand, and the Messiah was about to appear.

### **Date of Jesus’ Baptism?**

What was the date of the Anointing of the Prince, the ruler of Israel, Jesus Christ? 408 B.C. when we subtract 434 years we get 26. A.D. Problem is when you get to 1 B.C. to 1 A.D. you lose a year. So you have to ADD one year in your chronological reckoning which is 27 A.D. Kendall K. Down writes, “When a calculation crosses the BC/AD divide one must always *add* a year. This is because there is *no year zero*, but 1B.C. is immediately followed by 1 A.D. For example, from mid-way through 2 B.C. to mid-way through 2 A.D. is only three years, not four as one might have expected.” (Daniel; Hostage in Babylon, p.83, footnote 7, emphasis added).

In the New Testament we read that Jesus was Baptized in the, “fifteenth year of the reign of Tiberius Caesar,” (Luke 3:1).

Barnes Notes says, “He was ‘two’ year’s *joint* emperor with Augustus, and Luke reckons from the time when he was admitted to share the empire with Augustus Caesar. See Lardner’s ‘Credibility,’ vol. i.” (emphasis added).

Now Augustus died and, “Tiberius succeeded Augustus in the empire, and began his ‘sole’ reign Aug. 19th, 14 A.D.” (Albert Barnes Notes). 14 A.D. add 13 years as *sole* Emperor as Barnes says, “This was the ‘thirteenth’ year of his being *sole* emperor” we come to August 27 A.D.

### **When was Jesus born?**

In our booklet “Is Christmas Christian,” we demonstrate the fact that Jesus was born on the first day of the Feast of Tabernacles, which takes place in September/October. John says, “And the

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Word was made flesh, and *dwelt* among us,” (John 1:14). The word “dwelt” should read “tabernacle.”

As noted above Jesus began his ministry at around 30 years old (Luke 3:23). 3 ½ years later he died on the Passover in April-So 6 months before the Passover it would have been his birthday, which bring us to the Feast of Tabernacles. So Jesus' baptism took place in Sept/Oct 27 A.D. This source writes, “Placing his birth on the feast of Tabernacles goes along with another entry of when he was baptized by John. In the Hebrew culture, *baptisms were done, at this time in Hebrew history*, on Yom Kippur, 5 days before the Feast of Tabernacles. The report of Luke is that Yeshua [Jesus] was *about thirty years old, or close to his birthday* when he was baptized by John the Baptist,” (Ancient History: A Revised Chronology: An Updated Revision of Ancient history based on New Archaeology, Volume 2 By Anthony Lyle, emphasis his).

Another source says, “bathing in the Mikvah [took place] before the feast of Trumpets the Jewish new year” (Jewels in the Sand, by Peggy Dameron, p.72).

So during the time of the Feast of Trumpets or Yom Kippur in September/October 27 A.D. Messiah was anointed, exactly 483 years from Sept/October 457 B.C.

Then, three and on half years later brings us to the Passover in 31 A.D.

### **Messiah Cut Off**

In the next verse of Daniel 9 we again see plainly when Messiah's ministry was to take place. “And *after* threescore and two weeks shall Messiah be cut off,” (v.26). Notice that Messiah was to die AFTER the 62 weeks as in the last verse; Messiah was to appear after the 69 weeks. The expression “cut off” refers to the Messiah's death, and how that death would occur as Barnes notes, “The word used here (karath) means, properly, to cut, to cut off...the phrase, ‘that soul shall be cut off from his people,’ ‘from the midst of the people,’ ‘from Israel,’ ‘from the congregation,’ etc., occurs frequently in the Scriptures (compare Gen 17:14; Lev 7:20-21; Num 15:30; Num 19:13, Num 19:20; Ex 12:19, et al.), and denotes the punishment of death in general, without defining the manner...The proper notion or meaning here is, undoubtedly, that of being cut off by death, and would suggest the idea of a ‘violent’ death, or a death by the agency of others”(emphasis added).

“**but not for himself:**” or “But no one shall be for him” (Holbrook, p.92). This describes the rejection of the Messiah in his death, which was fulfilled so vividly in the experience of Jesus Christ (John 1:11; Matthew 26:56, 74; Luke 24:21).

Isaiah says, “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.” (53:3).

Now the next part of verse 26 says, “and the people of the prince that shall come shall destroy the city and the sanctuary;” Many people have interpreted this to mean that this prince was Titus in 70 A.D. who came and destroyed Jerusalem, “However, this prince can be identified as Roman only at the expense of the Hebrew term for ‘prince’ in the passage” (ibid, p.92). If one

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looks at the structure of the passage in the Hebrew text and notes the titles employed, “it becomes apparent that there is a pattern to the way these titles are used. That pattern clarifies whether one, two, or three personages are under consideration. Note the arrangement:

<b>1.vs 25</b>	<b>Messiah</b>	<b>The Prince</b>	<b>A+B</b>
<b>2.vs 26</b>	<b>Messiah</b>	-----	<b>A-</b>
<b>3.vs 26b</b>	-----	<b>The Prince</b>	<b>-B</b>

“This pattern maybe described as a breakup of a dyad or a word pair (Messiah Prince). The original word pair has been broken up, and the individual terms (Messiah/Prince) have been reused in verse 26. Thus the sense of this pattern is to suggest that ALL THREE TITLES REFER TO THE SAME PERSON” (F. Holbrooke, pp.92-93, emphasis added). When we understand the pattern of titles we can understand the prophecy and what it is conveying.

The true meaning is the “people of the Prince (Messiah) that shall come,” these are the Jews, for Jesus was called “King of the Jews” (Matthew 2:2; 27:11), and the whole prophecy remember is for the Jews as Gabriel told Daniel in verse 24, “Seventy weeks are determined upon *thy* people [The Jews] and upon thy holy city.” The whole prophecy falls into place.

Messiah the Prince was to come at the end of the 69 weeks, v.25. Messiah the Prince was to be cut off v.26. It follows then that he should also be the Prince of the people who were to destroy the city and its temple, “and the people of the prince [Messiah] that shall come shall destroy the city and the sanctuary;” (v.26).

“The identification of him as the ‘prince who is to come’ (vs. 26b) *fits well with the reference to the time when he was to come in the preceding verse* (vs. 25). The Romans are present in this prophecy, but only as the ‘*desolator*’ that is mentioned after this” (ibid, p.93, emphasis added). The pattern fits exactly to the Prince meaning one person Jesus Christ!

Now the question arises “Weren’t the Romans were the ones that destroyed Jerusalem not the Jews?”

While the Roman army was the military power that carried out the destruction of the city and the temple, the Romans were *not* the ultimate cause that brought on that destruction. The “reason the Romans attacked Jerusalem was because the Jews there rebelled against them. Had the Jews remained loyal and subservient vassals, the Romans would have never attacked Jerusalem...*It was the Jews themselves that precipitated the chain of events which ultimately led to the destruction of Jerusalem by the Romans...* Thus far the following sequence of events appears to be foreseen by the successive statements of this verse (1) Messiah was to be put to death; (2) the Messiah’s people were going to reject him when he was put to death; (3) the people who rejected the Messiah when he *died were also going to bring upon themselves the destruction of their city and temple*” (ibid, pp.93-94, emphasis added).

One more point to make here is the time of the latter end of the verse about the destruction of the city, “and the end thereof.” It happened in 70 A.D. The wording of this part of the verse “need *not* fall within the 70 weeks. The wording suggests...[It will happen] AT SOME POINT after

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Messiah is 'cut off.' This section of the verse appears to be *parenthetical*" (Stinson, Daniel's 70 Weeks, p.10, emphasis added).

And as E.J. Young suggests "it's a detail of information which is *added* that the Jews may know what will befall their city *consequent* upon the death of the Messiah. Two events therefore are mentioned in vs. 26. One of these as vs.27 shows, belongs to the 70th seven; *the other does not*" (p.215, emphasis added)

Let's continue with the rest of the verse: "end thereof shall be with a flood," "baseteph." "That is, it shall be like an overflowing flood. The word used here means a 'gushing, outpouring,' as of rain, Job 38:25; of a torrent, Prov 27:4; an overflowing, inundation, flood, Psalm 32:6; Nahum 1:8. Hence, it would appropriately denote the ravages of an army, sweeping everything away. It would be like a sudden inundation, carrying everything before it. No one can doubt that this language is applicable in every respect to the desolations brought upon Jerusalem by the Roman armies" (Barnes Notes).

The last phrase of verse 26 says "and unto the end of the war desolations are determined." Here it says that at the end of the war between the Jews and the enemy which was the Romans, there would be desolations. After the death of the Messiah, the Jews and Romans continued to fight with one another till finally the Romans destroyed the temple and Jerusalem and scattered the Jews all over the known world (see also Matthew 24:2).

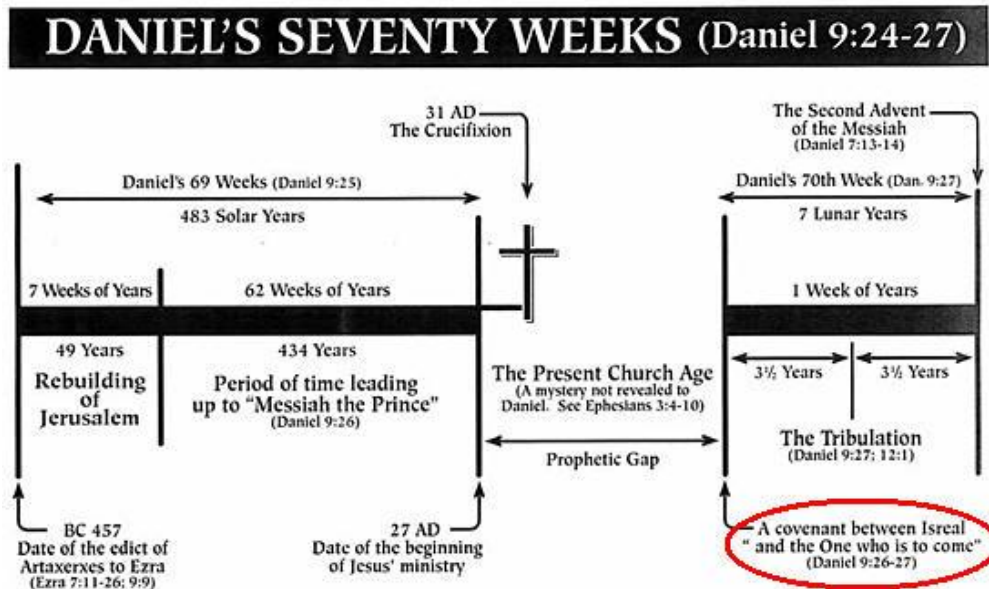
Barnes explains: "That these desolations would extend through the war, or to its close. There would be no intermission; no cessation. It is hardly necessary to say that this was, in fact, precisely the character of the war which the Romans waged with the Jews after the death of the Saviour, and which ended in the destruction of the city and temple; the overthrow of the whole Hebrew polity; and the removal of great numbers of the people to a distant and perpetual captivity..." (emphasis added).

### **Daniel 9:27 "And he shall confirm the covenant with many for one week:"**

Now the verse that is the most popular and the least understood in the whole evangelical world. "And he shall confirm the covenant with many for one week:" The evangelical world believes that after the 62 week period there falls into this period a great gap. At this point the prophetic clock stops ticking when Messiah was "cut off" and will not start again until the church is taken away in a rapture and Israel will have once again have its prophetic significance. So right now we are in the "church age" or the "age of Grace" and Israel has no prophetic significance whatsoever. After the rapture, they believe the "he" in Daniel 9:27 is the Anti-Christ who will make a seven year contract or "covenant" with many. The first half is called the tribulation, and the last half of the seven years is called the great tribulation. In the "midst of the week," the peace agreement is going to break and the Anti-Christ will "cause the sacrifice and the oblation to cease" and causes the "overspreading of abominations he shall make it desolate."

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Modern Evangelical Interpretation of the 70 Weeks Prophecy below:



Before examining who is the one who confirms the covenant. Is there any justification for a gap theory? Or are we to take the 70 weeks as a whole of one consecutive event after another?

“Since there is no gap between the first seven weeks and the following sixty-two weeks (the first and second divisions of the total period), it comes as a surprise to find an extraordinarily long gap posited to exist between the second and third division...The length gap...breaks the natural continuity of the prophecy...Vitranga cautioned long ago ‘that the period of seventy hebdomads, or 490 years, is here predicted as one that will continue uninterrupted from its commencement to its close or completion, both with regard to its entire period of seventy hebdomads, and also to the several parts (7, 62, 1), into which the seventy are divided.’ And the question has been raised, ‘How can one imagine there is an interval between the sixty-nine and the one, when these together make up the seventy?’...In the connection the observation of P. Mauro is significant because he has shown that there is ‘an absolute rule, admitting of no exceptions, [namely] that when a definite measure of time or space is specified by the number of units composing it, within which a certain event is to happen, or a certain thing is to be found, the units of time or space which make up that measure are to be understood as running continuously and successfully. This is based on the observation that the 430 years of Gen 15:13, Exodus 12:20, Gal 3:17; the 40 years of the wilderness wandering of Numbers 14:34; and the seven years of plenty and of famine of Gen 45:6 were respectively CONSECUTIVE YEARS. The three days after which Jesus was to arise were also consecutive. Since these time periods were consecutive, the natural thing would be to expect the 70 weeks of [Daniel] 9:24-27 likewise to be 70 CONSECUTIVE WEEKS” (F. Holbrooke, pp.22-23, emphasis added). So we see no justification for a gap theory in these scriptures of Daniel. These events are to run consecutively one after the other, first the 49 years then the 434 years and the last 7 years prophecy that was to end, in the year A.D. 34 since the 62 weeks come to an end at 27 A.D. This last week of prophecy predicts startling events that were to unfold.



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## Mistaken Identity

The bone of contention here is the “He” in verse 27. The evangelicals believe it is the Anti-Christ. But let’s examine who the “He” really is.

We must realize that the events of the prophecy must take place between 27 A.D. to 34 A.D. This is the last week of Daniel, and we now have concluded that the 70 weeks are CONSECUTIVE! We must find what was historically fulfilled in that time.

So who is the “he” in this verse? “Messiah, who is the *principal subject* of the prophecy;” (Barnes Notes). Since Messiah is the main focus of this prophecy of Daniel, “If we take the pronoun ‘He’ as relating to ‘the Messiah’ mentioned in the preceding verse, *then we find in the New Testament scriptures a perfect fulfillment of the passage... That pronoun must, in our opinion, be taken as referring to Christ, because (a) the prophecy is all about Christ, and this is the climax of it; (b) Titus did not make any covenant with the Jews; (c) there is not a word in Scripture about any future ‘prince’ making a covenant with them....*” (The Seventy Weeks and the Great Tribulation ; A Study of the Last Two Visions of Daniel, and of the Olivet Discourse of the Lord Jesus Christ Philip Mauro).

Richard Gunther gives his reasons: “The context:

- 1.The flow of the prophecy is focused on the Messiah and no-one else,
- 2.The structure of the passage. It would violate good grammar to read it any other way.
- 3.The link between ‘he’ and the ‘Messiah’ is very strong. For other examples of a similar link see 2Chron.21:5-8, 1Kings 13:1,2, Mark 2:13, 14 and 7:34-36.” (Daniel chapter 9). The “He” is the Messiah.

In verse 26, many Evangelicals try and link the wicked prince with the “He” in verse 27. But as we have shown you above, there is ONLY one Prince in verse 26 that is the Messiah. Since he is the only one spoken of in verse 26 as the “Prince” then the “He” can ONLY MEAN THE MESSIAH!

If one just links up Verse 26 and 27 *without* the parenthesis part of the verse and it will also become clear, “And after threescore and two weeks shall Messiah be cut off, but not for himself...And **he** shall confirm the covenant with many for one week...”

Also, as we have shown above, the Messiah was to come and be anointed “AFTER” the 69 weeks of Daniel. And since we have proved that the 70 weeks are consecutive, then the only conclusion we can draw is, the Messiah was to be Anointed and “cut off” DURING THE 70TH WEEK OF DANIELS PROPHECY! So the 70th week of Daniel begins at the BAPTISM OF JESUS CHRIST!

So “He [Messiah] shall confirm THE COVENANT with many for one week” (v.27). Here is the description of Jesus ministry on earth. He came to “confirm the covenant.” What covenant? The New Covenant, Jeremiah 31:31. Notice Romans 15:8, “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:*”

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Jesus was a minister to the circumcision the Jews, which this prophecy of Daniel was for, AND HE CONFIRMED THE PROMISES.

In the book of Malachi, it refers to the Messiah as the “Messenger of THE COVENANT” (3:1).

Christ is also called the “Mediator of a better COVENANT” (Heb 8:6).

JFB Commentary says: “The confirmation of the covenant is assigned to Him also elsewhere. Isa 42:6, ‘I will give thee for a covenant of the people’ (that is, He in whom the covenant between Israel and God is personally expressed); compare Luke 22:20, ‘The new testament in My blood;’ Mal 3:1, ‘the angel of the covenant;’ Jer 31:31-34, describes the Messianic covenant in full. Contrast Dan 11:30, Dan 11:32, ‘forsake the covenant,’ ‘do wickedly against the covenant.’ *The prophecy as to Messiah’s confirming the covenant with many would comfort the faithful in Antiochus’ times, who suffered partly from persecuting enemies, partly from false friends* (Dan 11:33-35)....” (pp.436-437, emphasis mine).

**“Confirm[s] the Covenant” (Daniel 9:27)**- The language in the passage shows that he is confirming a covenant that *already existed*. This is the New Covenant written in the book of Jeremiah chapter 31. This is not speaking as if there were a covenant that was TO BE developed by some coming world leader to have peace with Israel, or the *language would be different*.

Now the New Covenant in Jeremiah is called “New” but what does it really mean since this covenant is *already* in existence according to the language of the scriptures cited above? Now in the King James and other bibles we read, “Behold, the days come, saith the LORD, that I will make a *new covenant* with the house of Israel, and with the house of Judah:” (31:31). So here many think that God is introducing something new but he is not.

The root word “New” in this passage means “to be new; causatively to *rebuild*: - *renew*, repair.”(Strong’s # 2318 “chadash”). It means to “renew,” make “afresh” the Covenant.

In the book of Hebrews the same thing is revealed. Hebrews 8 quotes Jeremiah and, the “Greek has two words translated into English as ‘new.’ This first is ‘neos,’ meaning something new in time. The second, ‘kainos,’ refers to something different in quality of kind (see Trech, pp.233-237). Hebrews uses the second of those words, indicating the author is *not* emphasizing something new in time but something having a NEWNESS IN QUALITY” (Exploring Hebrews, George R. Knight, pp.147-148, emphasis added). The new quality is the Sacrifice! Jesus was the better sacrifice that took care of the sin problem. The whole book of Hebrews is dedicated to the sacrifices in the old Testament and the Sacrifice of Jesus Christ, and how “it is not possible that the blood of bulls and of goats should take away sins...Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. “ But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” (Hebrews 10:4, 10-12). There was to be a time when “the Covenant” was to be “reformed” into a covenant that had the sacrifice of Christ and

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the tabernacle in heaven, and the priesthood of Jesus Christ, and not the Levitical Priesthood. The prophecy of Daniel 9 indicates this as we shall examine later on.

When Israel was presented with the Covenant at Sinai it was *not* a new Covenant but the Abrahamic Covenant. God said in Exodus 19: 5 “Now therefore, if ye will obey my voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:” What Covenant did God call “my Covenant”? Genesis 17:7 answers, “And I will establish **my covenant** between me and thee and thy seed after thee in their generations for an **everlasting covenant**, to be a God unto thee, and to thy seed after thee.” This is the Abrahamic Covenant that God established with Abraham and his seed for an “everlasting covenant.” This is the covenant God presented to them at Sinai. God says over and over how he was to perform the promises he made to Abraham through Israel in the wilderness and to bring them into the land of promise.

“God **remembered his covenant** with Abraham, with Isaac, and with Jacob...And God looked upon the children of Israel, and God had respect unto them...And I have also established **my covenant with them**, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers....And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered **my covenant**.” (Ex 2:24-25; 6:4-5). Now it's interesting that the phrase “And he shall confirm the covenant” in Daniel 9:27, “literally,[is] ‘he shall make strong’ Barnes notes comments, “ The idea is that of giving strength, or stability; of making firm and sure. The Hebrew word here evidently refers to the ‘covenant’ which God is said to establish with his people - so often referred to in the Scriptures as expressing the relation between Him and them.” The book of Hebrews confirms this with the covenant. Jesus made the covenant stronger with a “better priesthood,” “better promises,” and “better sacrifices” that took care of the sin problem.

Also the Law of God would be written on our hearts and minds, mixed with Faith (obedience), as opposed to Israel at Sinai, they did not mix the Covenant with faith (obedience), their hearts were hardened, Hebrews 4:2 says, “For unto us was the gospel preached, as well as unto them [Israel]: but the word preached did not profit them, not being mixed with faith in them that heard it.” So Jesus was to strengthen the Covenant of Abraham with the people of Israel which is the NEW [Renewed] COVENANT!

### **“and in the midst of the week he shall cause the sacrifice and the oblation to cease”**

As noted above the “He” of verse 26 is the “He” of verse 27, and this part of the verse continues with the same person “Messiah the Prince.” Jesus caused the “sacrifice and the oblations to cease.” How did Jesus do this? By the sacrifice of himself, “offering of the body of Jesus Christ once for all....But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;...Now where remission of these is, there is no more offering for sin” (Heb 10:10, 12, 18).

Again the JFB Commentary says: “...*Messiah was to cause all sacrifices and oblations in general to ‘cease’ utterly.* There is here an allusion only to Antiochus’ act; to comfort God’s people when sacrificial worship was to be trodden down, by pointing them to the Messianic time

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when salvation would fully come and *yet temple sacrifices cease*. This is the same consolation as Jeremiah and Ezekiel gave under like circumstances, when the destruction of Jerusalem by Nebuchadnezzar was impending (Jer 3:16; Jer 31:31; Ezekiel 11:19). Jesus died in the middle of the last week, A.D. 30. [A.D. 31 see above] *His prophetic life lasted three and a half years; the very time in which 'the saints are given into the hand' of Antichrist (Dan 7:25).... The rending of the veil marked the cessation of sacrifices through Christ's death (Lev 4:6, Lev 4:17; Lev 16:2, Lev 16:15; Heb 10:14-18). There cannot be a covenant without sacrifice (Gen 8:20; Gen 9:17; Gen 15:9, &c.; Heb 9:15). Here the old covenant is to be confirmed, but in a way peculiar to the New Testament, namely, by the one sacrifice, which would terminate all sacrifices (Psalm 40:6, Psalm 40:11)...."* (pp.436-437, emphasis mine).

History also records the oblations and the sacrifices ceased because of the crucifixion of Jesus, see Edersheim's, *Life and Times of the Messiah*, pp.610-611. In the gospels when Jesus died the veil of the temple was ripped from top to bottom, see Matthew 27:51. When this happened the sacrifices had to stop because the holy of holies was exposed for all to see and the sacrifices had to stop completely until the repairs could be done. This was also a sign from heaven that the sacrificial law of sacrificing animals to atone for sins ceased!

Now this happened in the "midst of the week." The Hebrew word is "chatsah- the half or middle: - half, middle, mid [-night], midst, part, two parts" (Strong's #H2673). Jesus ministry was exactly 3 1/2 years. In the midst of the seven years Messiah was to die and cause the oblations to cease because of his sacrifice for sins, as Isaiah writes, "his soul an offering for sin," (53:10). Messiah in verse 25 and 26 plainly reveal the Messiah was to be cut off "after" the 62 weeks and to appear at the end of the 69 weeks period which again only leaves one conclusion, the Messiah's ministry was in the 70th week since they are consecutive periods of time. And Messiah was to "confirm" the covenant in the 70th week and Messiah was cut off in the "midst of the week" because that was the ONLY MOMENT when the bible says the oblations cease at the time of his crucifixion.

Interesting, not only was Jesus cut off in the seven year period called "the midst of the week," but Jesus was also crucified in half of a LITERAL WEEK! Jesus was crucified on a Wednesday and the resurrected on the Sabbath, (read our booklet *Christ Sabbath Resurrection* for more details).



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In his book *Darkness at the Crucifixion*, Anthony Alfieri proves in great detail that Wednesday April 25th 31 A.D. was the date of the crucifixion!

### **“overspreading of abominations he shall make it desolate even until the consummation.”**

Literally this verse should read, “Upon (the) wing of abominations (there shall be) a desolator” (F. Holbrook *70 Weeks*, p.97). This desolator “can be identified as the cause of those desolations both lexically and historically,” (ibid, p.97). The “consummation” means “a completion; adverbially completely;” (Strong’s # H3615). The desolation will come to end by the desolator.

“Upon the wing of” appears to be an “idiom to express immediate consequences, [or]... something that would follow shortly thereafter...this desolator and his desolations follow after...the abominations have appeared. The abominations were to come first and the desolator was to follow thereafter, at least in terms of time if not in terms of cause” (ibid, p.97).

First, as in the latter end of verse 26, the latter end of verse 27 speaks of the end and the desolations that were to come. These two parts of each verse are parallel and speaking of the same event. So we must conclude as we did about verse 26 that, “The wording of this part of the verse “need not fall within the 70 weeks. The wording suggests...[It will happen] AT SOME POINT after Messiah is ‘cut off.’ This section of the verse appears to be *parenthetical*” (Stinson, *Daniel’s 70 Weeks*, p.10, emphasis added).

Now what was the abomination that cause the desolator to come? The “[Roman] banners of a Roman army appearing outside the city...Roman officials became more grasping. Crushed by taxation, the Jews turned to the zealots...In 65 A.D. the Roman agent Floris did something that really upset the Jews. And they revolted. Led by John of Giscala, a rich merchant of Galilee, and Simon Bar Gioras, the Jews rose in mass revolt. Roman garrisons were surprised and cut to pieces. Jerusalem itself was seized by these Jewish fighters and fortified. Cestius Gallus, Roman Legate of Syria, took command and in the autumn of 66 marched against Jerusalem surrounding it with its troops.

“If it had not been for the Jewish rebellion that year, the Romans would have no reason to besiege Jerusalem...Pagan banners betokening the presence of Gentile arms not only appeared near and around the city, but were **EVENTUALLY IN THE HOLY PLACE**” (Ark of the Covenant, Jonathan Gray, pp. 196-197, emphasis added). As noted above in verse 26 and in this verse, “and the people of the prince that shall come shall destroy the city and the sanctuary;” It was because of the Jews that the Romans destroyed the city.

Verse 27 indicates the same thing, Holbrook notes, “...the Jews-NOT the Romans would have been the ones responsible for those abominations...” (p.97). Because of the Jewish revolt, the Romans put the abomination in the Holy Place. The pagan banners, idols in God’s Temple.

This is similar to Antichous Epiphanes. He came as Kitto writes: “This appears to have been a prediction of the pollution of the temple by Antiochus Epiphanes, who caused an idolatrous altar to be built on the altar of burnt offerings, whereon unclean things were offered to Jupiter Olympius, to whom the temple itself was dedicated” (Encyclopedia of Biblical Literature, John



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Kitto, Vol. 1, p. 22). So what the Romans did was set up the abomination in God's temple that was caused by the Jews because of their revolt!

The Romans then retreated "without any reason in the world" (Gray, p.198). The Zealots went to pursue them. At this moment the Christians knowing Jesus' prophecy about the city and the temple fled to Pella, as the Encyclopedia Judaica states. The Romans then began to "devastate one town after another in Judea and the people fled to Jerusalem, swelling the numbers there to be fed and kept in order. This continued...thousands more people poured in...Before long the invading Romans returned to the siege [in Jerusalem]...Titus the Roman General occupied the Mount of Olives in the spring of 70 A.D. and laid siege to Jerusalem..." (Gray, pp.199-200). Then Jerusalem was destroyed. And it all started with the Jewish revolt of the Zealots that snowballed into the final siege of Jerusalem in 70 A.D. And so the "desolator" is identified as Titus the Roman General.

**"and that determined shall be poured upon the desolate"**- That which was "determined" or "decreed" on the city of Jerusalem and the Jews was to be "poured" or to "flow forth" (Strong's # 5413), "upon" could read "according to, on account of, on behalf of," (BrownsDriver-Briggs, Dictionary), the "desolate" or as most newer versions have it "desolator" (MKJV; LITV). Young's has "desolate One." So that which was decreed is poured upon the city and the Jew on "account of" the desolator (Titus the Roman General).

### **The Remaining 3 1/2 Years of the 70th Week.**

We have seen that Christ confirmed the Covenant for one week. But in the Midst of the week Messiah was cut off, and then he went to heaven to sit at the Father's right hand and be our high priest in the temple in Heaven. This still leaves the remaining three and one half years of confirming the Covenant. How did Messiah do this? He continued to work through his church! Jesus promised that he was with them always Matthew 28:20 and that he would build his church, Matthew 16:18. Through the disciples on the day of Pentecost and after, they continued to confirm the covenant with "many [i.e. many of the same people, the Jews, because the 70 weeks prophecy was for them] for one week."

On the day of Pentecost thousands of Jews converted and became part of the New Covenant church. Peter speaking to the Jews declared, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

"Unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Act 3:25-26). Notice Peter said, "unto you first..."

At first "for salvation is of the Jews." (John 4:22), and Paul confirmed, "the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the *Jew first*, and also to the Greek" (Rom 1:16). Jesus, He came "unto his own," (John1:11), which was the Jews, for Jesus was of the tribe of Judah, see Heb 7:14; Rev 5:5. So the last half of the 3 1/2 years, the covenant was to be confirmed by the New Testament Church to the Jews.

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The crucifixion took place 3 1/2 years after the baptism of Jesus in Sept/Oct in 27 A.D. This leads us to the spring of 31 A.D. So the end of the 70th week of Daniel must be in the fall of 34 A.D. As I mentioned above in the summary of Daniels seventy weeks in verse 24, this vision was to come to an end by the death of a "prophet." Young's Literal Translation has "to seal up [to bring to an end or complete the] vision and prophet," A prophets life was to end at the time of the end of this vision or 490 year period. "[The] 'vision' and 'prophet' are to come to an end by the time this prophetic period closes" (Holbrook, *ibid*, p.80). Who is this prophet?

To find the answers to this we must look into the book of Acts to find an event that took place in the early days of the church to mark the end of the 70 weeks in the 34 A.D. with the death of a prophet. That event was the stoning of Stephen in Acts 6:12-7:60. What is so significant about the stoning of Stephen? Why is his martyrdom more important than that suffered by others at that time? When this event is evaluated in terms of experiences of OT Prophets, several aspects of it can be seen as highly significant in this connection.

The first point is Stephens's vision of heaven. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," (Acts 7:55). After this they turned on him and stoned him to death. When the Holy Spirit came upon him he became a prophet at this point in time. It is to the prophets that God gives visions of himself like this.

Other examples of OT prophets that became prophets after they have seen the heavenly vision are Micaiah ben Imlah 1 Kings 22. He saw Yahweh sitting on his throne and prophesied to Ahab.

Isaiah when he saw God in his heavenly temple, God cleansed him of his sin and was ordained a prophet, Isaiah 6.

Ezekiel was a prophet that was ordained when he saw visions of God, Ezekiel 1 and 10.

Stephen's vision parallels the other OT prophets, and became a prophet to Judah.

The second point of significance has to do with the nature of Stephen's speech. It should be understood with the connection with the Covenant God gave to Abraham down to Israel at Sinai. The blessings and the cursing of it, and its stipulations. When the prophets came to reform Israel back into the relationship they had with Yahweh at Sinai, they did so by applying the covenant formulary to situations current in their times, example see Micah 6. Stephen's speech parallels the same formula of the OT Prophets that some call the "covenant lawsuit." So Stephen's testimony give us good reasons to believe that he was the prophet, and his death takes on a much more theological significance when we look at it from Daniel 9:24 about the sealing up of the vision and the prophet.

"Stephen is the last prophet to speak to the Jewish people of Judea as the elect people of God. But his voice is silenced in death by stoning. In silencing him they also silenced the prophetic voice addressed to them with finality...As far as Daniel's own people are concerned 'vision' and 'prophet' were sealed up or brought to an end with the rejection of this final prophet sent to them according to Acts 7...Stephen's death was also of significance because it occurred in the year the

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70 prophetic weeks came to their end: A.D. 34. Shortly thereafter, Paul was called...to be an apostle to the GENTILES (Acts 9), and Peter was instructed....that the gentiles should be accepted into the fellowship of the church (acts 10)” (Holbrooke, p.82, emphasis added).

The seventy weeks were like a probation period for the Jews to accept the Messiah and enter into the New Covenant. They failed, and so Jesus said to them, “The stone [Jesus the Messiah] which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?...Therefore say I unto you, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*” (Matthew 21:42-43). It was time for the Gospel of the Kingdom of God to go to another nation since the Jewish people had rejected it in that 490 year time frame. The Gospel went to the GENTILES! But who is that gentile Nation that was supposed to receive the Gospel and become Christian? This nation was the HOUSE OF ISRAEL!

### **The Gentile House of Israel**

The New Covenant is with the “house of Israel, AND with the house of Judah.” It was to the “Jew FIRST, and also to the Greek.” (Rom 1:16). The gospel in the 490 years was ONLY FOR THE HOUSE OF JUDAH! The prophecy says, “Seventy weeks are determined upon *thy* people...” Daniel was of the house of Judah, not the house of Israel who was lost in history. Also when you look at the language and the context of the chapter about the captivity of the 70 years of Judah in Babylon and the remnant that returned was the house of Judah, it’s obvious that this prophecy was to the house of Judah.

Jesus said, “I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24). And he commanded his New Testament Church, the original Apostles to, “Go NOT into the way of the Gentiles, and into any city of the Samaritans enter ye not:... But go rather to the lost sheep of the house of Israel” (Matt 10:5-6). He told them *not* to go to the gentiles but to the House of Israel.

Now aren’t the gentiles and the house of Israel two separate entities in the New Testament? Let’s examine who the gentiles are in the New Testament, and clear up the confusion.

The term “Gentile” in the New Testament has a variety of meanings. It comes from the Greek word “ethnos.” Now: “Most of Christendom have incorrectly taken this word to mean *exclusively* non-Israelite peoples. Anton Darms made this same false assumption:

“The term ‘Gentiles’ in the New Testament always refers to people and nations outside of and apart from all the twelve tribes of Israel.’

“It can be said positively that IN NO CASE IN THE BIBLE, either in the Old Testament or in the New, DOES THE WORD ‘GENTILE’ REFER OR APPLY TO ANY PART OF ISRAEL.’ (Mr. Darms’ emphasis).

“These are bold assertions, but totally inaccurate. As we look into the Bible, we find a much broader use than the limited definition suggested by Mr. Darms and most of Christendom....

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“Many preachers use Strong’s Exhaustive Concordance of the Bible and Vine’s Expository Dictionary of New Testament Words as study aids. It is interesting that with these excellent reference works at their disposal; preachers still espouse the mistaken conclusion that when the word ‘Gentile(s)’ is encountered in the New Testament, it always refers exclusively to non-Israelite peoples. Strong’s and Vine’s give the word ‘Gentile(s)’ or its Greek equivalent, a much broader interpretation than is used by most preachers and Christians. If we do not limit the word ‘ethnos’ to non-Israelites, we allow the Bible to say what each inspired writer intended.

“Strong’s defines ‘ethnos’ as follows:

‘eth’nos ... a race (as of the same habit), i.e. a tribe; spec. a foreign (non-Jewish) [non-Israelite] one (usually by impl. pagan): Gentile, heathen, nation, people.’

“Vine’s definition of ‘ethnos’ is more exhaustive:

‘ETHNOS ... ‘heathen, ‘denotes, firstly, a multitude or company; then, a multitude of people of the same nature or genus, a nation, people; it is used in the singular, of the Jews [Judahites] ... in the plural of nations ... other than Israel ... occasionally it is used of Gentile converts in distinction from Jews [Judahites] ....’

“As can be seen, there is more than one application for ‘ethnos.’ In light of these definitions, let us take a look at four different Biblical applications of the Greek word ‘ethnos’ found in the New Testament. When used in a New Testament passage, the following interpretations of “ethnos” must be considered along with the commonly held interpretation of ‘non-Israelite.’

“1. ‘Pagans’ - in reference to heathens, specifically all nations, races or people not serving YHWH as God:

‘You know that when you were pagans, you were led astray to the dumb idols, however you were led.’ (1 Corinthians 12:2)

“2. ‘Nation(s)’ - in reference to a multitude of people, specifically all mankind:

‘... He [YHWH] made from one every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitations’ (Acts 17:26)

“3. ‘Nation’ - in reference to the Judahites [Jews], specifically the descendants of the house of Judah, the two southern tribes of Israel:

‘ ... when he [the centurion] heard about Yhshua, he sent some Jewish [Judahite] elders asking Him to come and save the life of his slave. And when they [the Judahite elders] had come to Yhshua they earnestly entreated Him, saying, “He [the centurion] is worthy for You to grant this to him; for he loves our [Judahite] nation [ethnos], and it was he who built us our synagogue.” (Luke 7:3-5)

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**'This one passage alone repudiates the theory that the word 'Gentile' (ethnos) always refers to non-Israelite peoples.'**

"4. 'Gentiles' - in reference to the *Israelites*, specifically the descendants of the house of Israel, the ten northern tribes of Israel: '... even us, whom He [YHWH] also called, not from among Jews [Judahites] only, but also from among **Gentiles [House of Israel explained below]**. (Romans 9:24)" (Ted Weiland God's Covenant People, pp.24-24, emphasis his).

So we see that the word "Gentile" has a much broader use than just a "non-Israelite person." In proper context it can be used to mean Israelite as well. In the case of Matthew 10:-5-6, "gentiles" here means "pagan" non-Israelites since the 'House of Israel is mentioned. But there are other scriptures that show in their proper context that show that the "gentiles" are the HOUSE OF ISRAEL!

The word "Greeks" is "often used interchangeably with the word "Gentile(s)," is also used in the New Testament with reference to dispersed Israelites. One such instance is found in the Gospel of John:

"The Jews [Judahites] therefore said to one another, 'Where does this man [Yhshua] intend to go that we shall not find Him? He is not intending to go to the [Israelite] Dispersion among the Greeks, and teach the [Israelite] Greeks is He?" (John 7:35).

The word "dispersion" ("dispersed" - KJV) is defined in Strong's Exhaustive Concordance of the Bible as: "Isr. [Israelite] resident[s] in Gentile countries. The Apostle John acknowledged that dispersed Israelites were living among the Greeks, and he recognized them as being Greeks" (ibid, p.31).

Now why were the Israelites called "Gentiles" or "Greeks" in the New Testament? Because God would divorce Israel for all her whoredoms and took up a new Husband, the Pagan religions of the world. "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;" (Hosea 2:1).

She took up another husband as Israel says in verse 7, "I will go and return to my first husband; for then was it better with me than now."

God divorced Israel and put her away, "And I saw, when for all the causes whereby *backsliding Israel committed adultery I had put her away*, and given her a *bill of divorce*; yet her treacherous sister Judah feared not, but went and played the harlot also.

"And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks [reason Idolatry]

"And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD" (Jeremiah 3;8-10).



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## The Law of Divorce

According to the law of Divorce in the Bible, when a woman is divorced and marries another man, she cannot return to her first husband again, "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?" (Jer 3:1; Deut 24:4).

At this time as we have seen Israel ceased to be his people, and became Gentiles. But how could God have Israel return to him after giving them a bill of divorcement when under the law she was forever barred from being his people again?

The book of Hosea is devoted to the demonstration of God being Israel's husband once again. God told Hosea to name his two sons; one was called "Jezreel" and the other "Lo-Ammi." Lo-Ammi means "not my people." God told Hosea when this child was born, "for ye are not my people, and I will not be your God" (Hosea 1 v.9).

Yet after this prophecy from God, another prophecy was soon given about the restoration of Israel as his people, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (v.10). This is a remarkable prophecy of Israel becoming the sons of the living God hence a Christian people.

God gives hope to Israel in their condition of Divorce, with their hardships. He promises them that he will scatter them all over the world and cause them to grow as the sand of the sea as he promised Abraham he would, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not *my people*, Thou art my people; and they shall say, Thou art my God" (Hosea 2:23).

But how was Israel to be God's people again. What would be the process into which Israel was to have that certificate of the divorce annulled? The answer is given in the book of Isaiah, "Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. "... Is my hand shortened at all, that it cannot *redeem*? or have I no power to deliver?..." (Isaiah 50:1, 2).

God says to Israel that they have "sold yourselves" to the point of Divorce, God did not want it, God was faithful and hates divorce, Israel was the one who wanted the divorce going after other god's, so Yahweh being the husband of Israel wrote the bill of Divorcement that Israel wanted. Yet God tells them, "Ye have sold yourselves for nought; and *ye shall be redeemed without money*" (Isa 52:3). Here again God speaking of redemption of Israel. God was to redeem them through his Son Jesus Christ (the Yahweh of the Old Testament) who divorced Israel.

"To redeem means to regain possession of that which was once owned and lost" (Jeremiah, Howard B. Rand, p.30). Israel by the death of Jesus was to be freed from that law of divorce by

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the death of her first husband, "So then if, while her husband liveth, [while divorced see Mark 10:11-12] she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, *though she be married to another man*" (Rom 7:3). While Yahweh still lived on earth as a man-who is Jesus, she was an adulterous whoring after pagan gods. But Jesus died and the law of divorced was annulled and she was free, now she is able to come back to God once again and enter into the covenant, the New Covenant that involved the House of Israel. That could only take effect at the death of Jesus, "For where a testament is, there must also of necessity be the death of the testator.

"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb 9:16-17). Now Israel was free from the law of Divorce and be redeemed, brought back, to God through the death of Jesus Christ!

### **Book of Romans Chapter 11 Gentiles Identified with Israel**

Now that we know that Israel was called Gentiles because of the divorce with God, is there evidence first with the bible to show God is going to redeem them again, and they were to become the "sons of the living God?"

The book of Romans is a great testament to this fact. As we have shown in Hosea, God had every intension of bringing Israel back to him. Hosea writes: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1:10). This quote is used by the Apostle Paul in the book of Romans and he calls them *gentiles*!

Weiland writes: "It was previously demonstrated that the Jews in this verse were members of the house of Judah only, from either the tribe of Judah or the tribe of Benjamin. Recognizing that there is more than one application of the word 'ethnos' (translated 'Gentiles' in this passage), let us re-examine Romans 9:23-26 and see which of the five interpretations (the four listed above or the one which is usually provided) is the correct choice according to the context. It is important for us to do so since some of you will question the interpretation and application of #4 above. It would be foolish, if not dishonest, to randomly pick whichever application suits the reader's personal doctrinal position - the interpretation must fit the context... .. even us, whom He [YHWH] also called, not from among Jews [the house of Judah] only, but also from among Gentiles. As He says also in Hosea, 'I will call those who were not My people, 'My people,' and her who was not beloved, 'Beloved.' And it shall be that in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God.' (Romans 9:23-26).

"If our reading is limited to just this passage, it is easy to see why most people would presume that the 'Jews' represent all Israel, and the 'Gentiles' represent all non-Israelites. When reading the Apostle Paul's quotation from Hosea, the average Christian naturally thinks that the Gentiles have to be non-Israelite people since they were never God's people and never considered His beloved. However, as is the habit of a good teacher *Paul gives his reference, the book of Hosea. The student who is a good disciple will study Hosea 1 and 2, and as a result will then understand whom Paul had in mind when referring to the Gentiles.* I challenge any reader to find anything in Hosea 1 and 2 that pertains to non-Israelite people... Especially note that the last phrase of Hosea

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1: 10, 'You are the sons of the living God,' is part of the quotation used by Paul in Romans 9" (pp.25-27, emphasis added).

Then Hosea says, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (v.11). Hosea continues to say that Judah (the Jews) and Israel will be reunited and Jesus will be their ruler.

Now, "At first glance it may seem confusing to identify the Gentiles in Romans 9:24 as 'the house of Israel' because of the contrast made between 'Gentiles' and 'Israel' in verses 30 and 31 later in the same chapter:

'What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; but Israel, pursuing a law of righteousness, did not arrive at that law.' (Romans 9:30-31)

"How can the 'Gentiles' in Romans 9:24 be the descendants of 'the house of Israel' yet, at the same time, be contrasted with 'Israel' in Romans 9:30-31? This dilemma is easily reconciled when one understands that at the time the Apostle Paul wrote to the Romans, the people of the divorced and dispersed house of Israel were no longer called 'Israel.' This loss of identity was in fulfillment of Hosea 1:9-10, where it was prophesied that the house of Israel would no longer be known as God's people. Although the ten northern tribes had been formerly known as Israelites (God's people), they were now (following God's divorcement of them) collectively referred to as 'Gentiles.' Only the descendants of the house of Judah were still known as and called Israel, 'ruling with El(ohiym),' at the time the Apostle Paul wrote his epistle to the Romans. The fact that the Judahites were called 'Israel' is demonstrated by the Apostle Peter:

"... when Peter saw this, he replied to the people [Judahites], 'Men of Israel, why do you marvel at this.... The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His Servant Yhshua the one whom you delivered up, and disowned in the presence of Pilate, when he had decided to release Him.' (Acts 3:12-13)

"These 'Men of Israel' addressed by the Apostle Peter, were the Judahite people who delivered up Yhshua the Christ to Pontius Pilate and demanded His crucifixion.

"Romans 9:24 can easily be reconciled with Romans 9:30-31 if one recognizes that Paul's use of the term 'Israel' is, in this case, used in reference to the Judahite (Jewish) Israelites, descendants from the house of Judah. With this knowledge and with the understanding that the descendants of the house of Israel were no longer called 'Israel,' Romans 9:30-31 can be properly understood as follows:

" 'What shall we say then? That Gentiles [the divorced and gentilized house of Israel], who did not pursue righteousness [which is exactly what the house of Israel did not do], attained righteousness, even the righteousness which is by faith; but Israel [the house of Judah], pursuing a law of righteousness [which is exactly what the faithful among the house of Judah tried to do], did not arrive at that law' (Romans 9:30- 31).

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“Consequently, what appears to be a dilemma between Romans 9:24 and Romans 9:30-31, is only a matter of semantics. After examining the use of the word ‘Gentile’ in the New Testament, its primary meaning is found to be: those people descended from the house of Israel, who were at one time divorced by God and dispersed among the heathen non-Israelite nations and who were at a later time called back into a covenant relationship with God” (ibid., pp.29-30, emphasis added). So improper context we can understand who the gentiles are in the scriptures. These were the lost ten tribes of Israel to whom, “He [YHWH] also called [made a new covenant with], not from among Jews [the house of Judah] only, but also from among Gentiles [the divorced and gentilized house of Israel]. (Romans 9:24).

### **Fulfilled in History**

After the stoning of Stephen in 34 A.D. “at that time there was a great persecution against the church which was at Jerusalem; and they were *all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*” (Acts 8:1). This scattering starting the preaching of the Gospel to the house of Israel, the gentiles (heathen) were going to be preached by the Apostle Paul. Is there any evidence of this in history? Absolutely!

Usually called the “First Missionary Journeys” the disciples of Christ, not the apostles, but the “seventy,” (the apostles stayed in Jerusalem), were the ones responsible for “much of this missionary work [and] was the outcome of enforced dispersion occasioned by the persecution which arose at the martyrdom of Stephen...’ And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles...Therefore they that were scattered abroad went everywhere preaching the word’ (Acts 8: 4) and ‘Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the *Jews only*... And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus...” (Acts 11:19-20)...(Coming of the Saints, John W. Taylor, pp.47-48, emphasis added). The work of preaching the Gospel began to take shape. God wanted the church to go out to all the world. At first the church stayed within the confines of Palestine. God used the persecution of the church to spread the word. But at the time it was still to the “Jews only” (Acts 11:19). The “Grecians” in verse 20 were “Hellenist Jews, who were born and brought up in Greece, and spoke the Greek language;” (Gills Commentary).

In the Greek the word “Grecians” is “pros tous Hellēnistas. To the Hellenists. This word usually denotes in the New Testament ‘those Jews residing in foreign lands, who spoke the Greek language.’” (Barnes Notes).

So they were still thinking Jews. God had other plans for them, and cause them to remember as the Holy Spirit was to do the commission Jesus gave them earlier, to go to the Lost sheep of the house of Israel.

Notice the places where they were preaching to the Jews: “And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.” (Acts 11:20). These were in the Phoenician colonies at the time, Taylor writes,

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“It is surely no accidental circumstance that the traditional Hebrew missions follow exactly the same course as that of Phoenician colonization, and that traditional sites of these missions are found accordingly, first at the Syro-Phoenician towns along the coast as far as Antioch [they were first called Christians there, see Acts 11:26], and secondly, at all the main Phoenician or Phoenician and Hebrew settlements-in Cyprus, in Sicily, in Crete, at Cyrene, in Sardinia and Spain, and finally at the so called ‘Cassiterides,’ or Cornwall” (ibid, pp.50-51). The Phoenicians are the House of Israel (see The U.S.A. & British in Prophecy that you can read on line on our website).

The Jews and the Phoenicians had no trouble communicating with one another as we see with the case of Jesus and the Syro-Phoenician woman, in Mark 7:26. So the preaching of the Gospel could be communicated to them. It is through these Phoenician trade routes also that the Apostles used to communicate the Gospel to the House of Israel that dwelt in far distant lands that the Phoenicians had access to.

Andrew Gray in his book *The Origin and Early History of Christianity in Britain* says, “We have no hesitation in saying that ‘the Christian faith was professed in Britain even in the days of the Apostles...This fact is fully proved by the testimony of ancient writers...Christianity was brought in Britain by Joseph of Arimethea, [with the Apostle Peter] cir. A.D. 36-39...The constant current of European tradition affirmed Britain to have been the first country in Europe to receive the Gospel, and the British Church to be the most ancient of all the churches of Christ therein” (pp.4-5).

Many ancient writers attest to the fact that “Britain was the first nation to accept the Gospel” (Polydore Vergil; Cardinal Pole A.D. 1555). Here are a few of those writers:

Tertullian. A.D. 155-222. He was Christianity’s first genius after the apostles, and he wrote, ‘The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by Roman arms have received the religion of Christ’.

Eusebius. A.D. 260-340. He was Christianity’s first great historian, and he wrote ‘The Apostles passed beyond the ocean to the isles called the Britannic Isles’.

Dorotheus. The Bishop of Tyre in A.D. 303 said ‘Aristobulus, whom Paul saluted, writing to the Romans (Romans 16:10) was Bishop of Britain’. He also mentions by name another disciple as visiting Britain. ‘Simon Zelotes preached Christ through all Mauretania, and Afric, the less. At length he was crucified at Britannia, slain and buried’.

The Apostles themselves went to Parthia, North Africa, Carthage Britain, India (Province of Parthia), Gaul, Scotland and all preached the Gospel to them, the House of Israel, confirming the Covenant to the House of Israel, and preaching that the death of Christ redeemed them back to God, no longer being divorced from him but now being part of “the commonwealth of Israel” again, and not being “strangers from the covenants of promise, having no hope, and without God in the world:” (Ephesians 2;12).



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According to the compilers of the *Synaxarion*, three members of the Apostolic Church had been responsible for preaching the Gospel in Britain:

- Apostle Peter who, after visiting Milan, had “passed over to the island of Britain, now called England, (where) he spent many years and turned many erring Gentiles to faith in Christ;”
- Apostle Aristobulus (brother of St. Barnabas), who is called the Apostle of Britain and who was its first bishop;
- Apostle Simon the Canaanite and Zealot. In these Islands, the Celtic Church had shone forth

Chart Below Shows the Destinations of the Apostles. These nations and people are all part of the Lost Ten Tribes of Israel:

<u>Apostle</u>	<u>Destinations</u>
Simon Peter	Parthia [Pontus, Galatia, Cappadocia, Asia, Bithynia], Britain
Andrew (Peter's Brother)	Cappadocia, Galatia, Bithynia, Sythia
Simon the Zealot	North Africa [Egypt, Cyrene, Mauritania, Lybia], Britain
James son of Alphaeus	Spain, (and possibly Britain and Ireland)
Thomas	Parthia, Media, Persia [Carman, Hyrcani, Bactria -- that is Iran and Afghanistan today], Northwest India
Bartholomew	Parthia, Media, Persia, Northwest India
Judas (Thaddeus, Libbaeus)	Assyria, Mesopotamia
Philip	Sythia, Upper (Northern) Asia Minor
Matthew	Parthia, Asiatic Aethiopia (Hindu Kush)
John	Gaul? (modern France)
James (Brother of John)	beheaded by Herod (Acts 12)
Matthias (replaced Judas Iscariot)	?
Paul (Apostle to the Gentiles, Kings & Israel)	Southern Asia Minor, British Isles

Jesus said that this nation to whom the Kingdom of God was going to possess was to “bringing forth the fruits thereof.” (Matthew 21:43). The Israelitish nations around the world through the missionaries have produced fruit in Christ all over the world not to mention the British and American Bible societies that print bibles for the whole world to read. These Christian Israelites have given us the standards of living that we have today.

In his book “Under the Influence; How Christianity Transformed Civilization, by Alvin J. Schmidt, shows how the British and American societies with their Christian religion have brought us all the rights, freedoms, laws and liberties we enjoy because of their commitment to Christ. Not to mention things like Capitalism, Hospitals, science and so on. Truly we have brought forth fruits for Christ and in Christ, Jesus. So Daniels’ 70 weeks prophecy authenticates the New Testament as a true testimony to fulfilled prophecy and keeping promises to his people Israel. The Bible is an awesome document to the truth of Almighty God and his Son Jesus Christ!