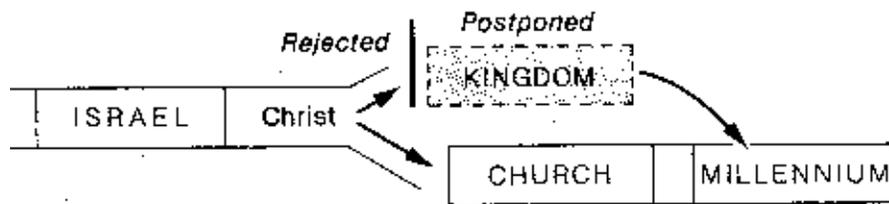


1. Last week when time expired we were wrapping up our study of Daniel's Seventieth Week. I think the best way to complete that study is to provide a review of what we have learned by way of The Doctrine of the Seventieth Week.
2. Before finishing that study I want to give you an expanded translation of Dan 9:24-27.

### The Doctrine of the Seventieth Week

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



4. Early in our Lord's earthly ministry Christ provided numerous evidences that the Kingdom of God had come. As used here the term Kingdom of God refers to the earthly Kingdom offered to Israel with its four unconditional covenants. There were numerous signs and wonders performed by the Christ and several declarations that, "I Jesus of Nazareth am both the Jewish Messiah and the Son of God."

5. For example Jesus said in Mat 12:28 that His ability to cast out demons was prima facie evidence that the Kingdom of God had come to Israel.

Mat 8:16 When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick.

Mat 12:28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

Joh 5:17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

Joh 5:18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Joh 5:22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, Joh 5:23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

Joh 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

Joh 5:25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

Joh 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

Joh 9:36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

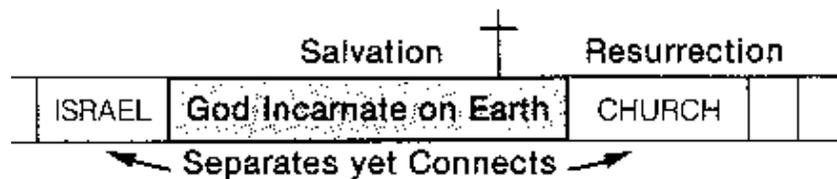
Joh 9:37 Jesus said, "You have now seen him; in fact, he is the one speaking with you."

Joh 4:24 God is spirit, and his worshipers must worship in spirit and in truth."

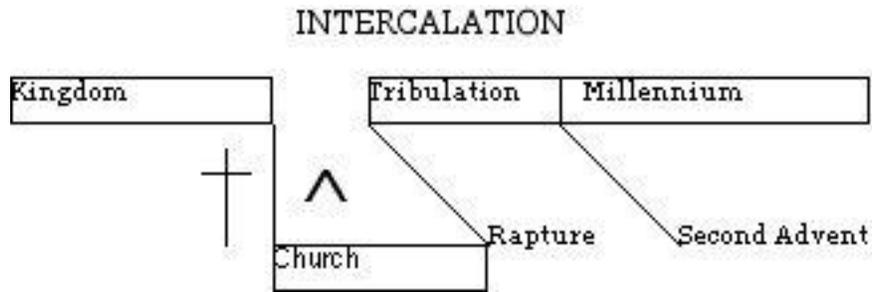
Joh 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

Joh 4:26 Then Jesus declared, "I who speak to you am he."

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



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



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

9. The chronology of events in the first passion week:

- The Last Supper was held just after 6:00 P.M. on our Tuesday--the beginning of Israel's Wednesday.
- The trials of Christ were held on Tuesday night before Annas, Caiphas, Herod and Pilate.
- Christ was placed on the cross at approximately 9.00 A.M. on Wednesday morning.
- Darkness covered the face of Golgotha at noon on Wednesday and Christ gave up His human spirit that afternoon.
- Christ was removed from the cross and placed in the grave on Wednesday night where His body would remain until sometime after 6:00 P.M. on Saturday, which would be Israel's Sunday.
- Christ would therefore be in the grave for three days and three nights, just as Christ had predicted.
- In summary then, Christ's body was in the grave Wednesday night, all day and all night Thursday, all day and all night Friday and all day Saturday. The resurrection took place before sundown on Saturday.

10. There is a special irony here for Israel. It was in the year c. 539 B.C. that Daniel was given one of the world's most spectacular prophecies concerning the timing of the first Palm Sunday. One of their prophets, Daniel had given them very specific information about the timing of the first passion week, yet they would not listen.

11. By c. 600 B.C. Judah had become an idolatrous nation; a nation which had been warned time and again to repent and return to Jehovah God. Judah was ripe for God's discipline; the fifth cycle of discipline was about to fall upon the apostate southern kingdom.

11.1 In 606 B.C. Babylon advanced upon Judah with a great and powerful army. Judah was devastated and many hostages were taken to Babylon as slaves--among them was Daniel. As a result of Judah's continued rebellion, further defeat and hostage-taking occurred in 597 B.C. and in 586 B.C. It was in the 586 B.C. siege that the city of Jerusalem and Solomon's Temple were destroyed. By 586 B.C. the Diaspora was complete--Judah was no more. Over the years, Daniel had risen to power as one of Babylon's and later Persia's leaders. He had served well these Gentile kings. Still he wondered when the Jews of the Diaspora would be permitted to return to the land--when would they be permitted to rebuild the Temple?

11.2 In 539 B.C. Daniel, as an old man, began to search the Scriptures for the answer to his question. In reading from the 25th chapter of Jeremiah where he learned the Diaspora was only to last 70 years.

Jer 25:11 This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.

11.3 The old prophet put a pencil to 606 minus 539 arriving at 67. From reading Jeremiah's prediction he concluded the Diaspora was not to last more than 70 years, but he couldn't be sure so he prayed.

12. The prayer can be found in Dan 9:1-19. Let me provide the first 19 verses of that prayer from the NIV.

Dan 9:1 In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom --

Dan 9:2 in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.

Dan 9:3 So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

Dan 9:4 I prayed to the LORD my God and confessed: "O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands,

Dan 9:5 we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws.

Dan 9:6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land.

Dan 9:7 "Lord, you are righteous, but this day we are covered with shame -- the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you.

Dan 9:8 O LORD, we and our kings, our princes and our fathers are covered with shame because we have sinned against you.

Dan 9:9 The Lord our God is merciful and forgiving, even though we have rebelled against him;

Dan 9:10 we have not obeyed the LORD our God or kept the laws he gave us through his servants the prophets.

Dan 9:11 All Israel has transgressed your law and turned away, refusing to obey you.

"Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you.

Dan 9:12 You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem.

Dan 9:13 Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth.

Dan 9:14 The LORD did not hesitate to bring the disaster upon us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

Dan 9:15 "Now, O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong.

Dan 9:16 O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us.

Dan 9:17 "Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary.

Dan 9:18 Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy.

Dan 9:19 O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name."

13. The prophet only wanted to know when would they get to return to the land; Gabriel was sent to answer his prayer and much more. Let's see what Gabriel had to say to Daniel about the timing of the return.

Expanded Translation:

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem in 445 B.C. until the Messiah arrives in Jerusalem to formerly offer His Kingdom to Israel shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored; even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483), after which the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world ...

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

- that the date Jesus would enter Jerusalem to offer His Kingdom to Israel would be 173,880 days or 483 years after the command to rebuild the city-- thus becoming the first Palm Sunday;
- after the rebuilding of the city the Messiah will be crucified, and
- He shall be crucified as a substitute for the sins of the world.
- In hind sight then we can see the prophecy was fulfilled to the letter.

15. Several experts have “crunched the numbers” and arrived at the same conclusions regarding the accuracy of this prophecy. The best work in this regard has been done by Sir Robert Anderson. His analysis is provided in great detail in a book by Dr. Dwight L. Pentecost, Things To Come. What then was the length of the period between the issuance of the decree to rebuild Jerusalem and the public advent of "Messiah the Prince The interval contained exactly, to the very day, 173,880 days.

16. Anderson shows us that the terminus a quo was the decree to rebuild Jerusalem and ended with the triumphant entry into Jerusalem on Sunday of the week of the Lord's death.

17. Not only did Daniel learn of the timing of the first Palm Sunday, but Dan 9:24 introduces the mystery of Daniel's Seventieth Week. Like Daniel, let's begin by returning to the Scriptures and an expanded translation of Dan 9:24-27.

Expanded Translation:

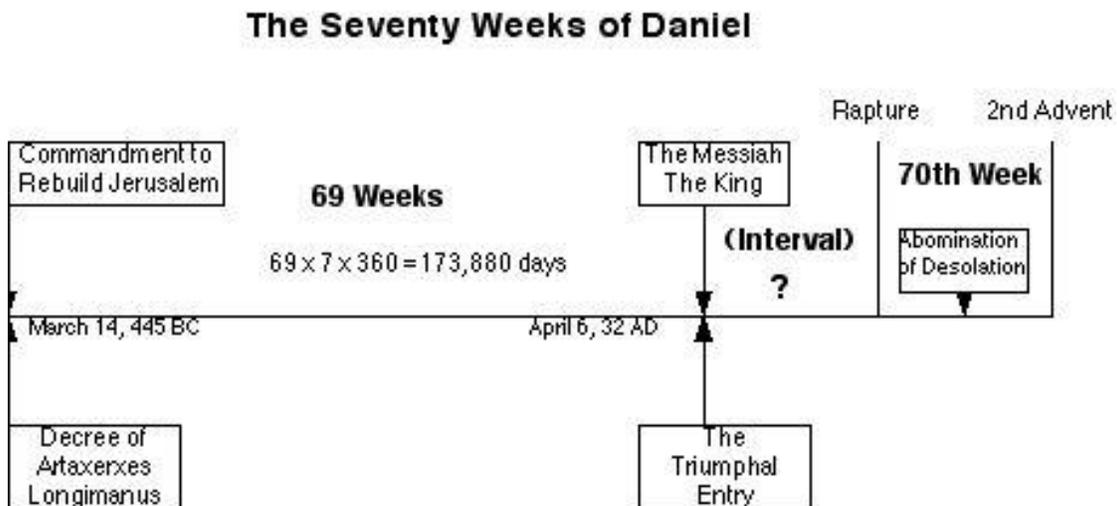
Dan 9:24 “Daniel I have heard your prayer; 490 years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490-year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing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

Dan 9:25 “I want you to understand that from the commandment to rebuild the city of Jerusalem in 445 B.C. until the Messiah arrives in Jerusalem to formally offer His Kingdom to Israel shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times; Nehemiah and his people will work on the city walls with a trowel in one hand and a sword in the other.

Dan 9:26 “After the 49 years it will take to complete Nehemiah's construction work, there will be another 434 years, and after which (49+434=483), after which the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans, as a precursor of the Antichrist, will come and destroy the city and Herod's Temple. The traumatic destruction in A.D. 70 will begin an uncertain time gap in the 490 years. Many will later style it the Church Age.

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

18. A chart from Chuck Messler's book, *Hidden Messages From The Edge of Eternity*, will help us understand how the missing seven years owed Israel represent the seven years of the Tribulation.



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

"Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity--Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan 9:2 cf. Jer 25:11-12) --the desolation then in effect because of the captivity which seventy years were about accomplished, he turned to specific prayer ... While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter ... The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years. The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks.

Seventy years of captivity had been predicted and accomplished for the captors ... the angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all.

In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy. This prediction reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan 9:24) ... the period of 490 years ... it is divided into three subdivisions, namely, (1) from the edict ... to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 49 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and (3) a period of one week, or seven years, which must follow the crucifixion. In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled--Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed.

The last period of 7 years is properly termed Daniel's seventieth week, and is yet unfulfilled. In recognizing the point in time when this seven year period--so momentous in itself--will become history, it is necessary to observe again the unrelated character of the Church Age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth. The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction- the Romans.

The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war--desolations determined," ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ... It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ..."

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

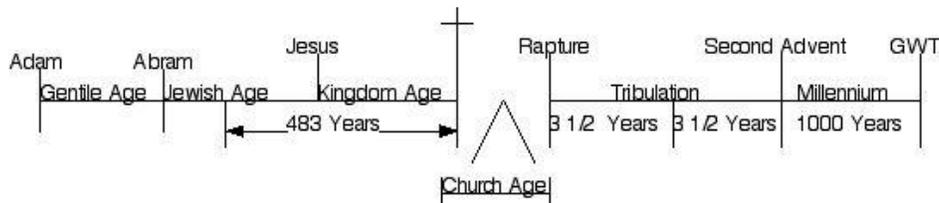
- God owes Israel seven years which is the seven years of the tribulation;
- the date Jesus would enter Jerusalem to offer His Kingdom to Israel would be 173,880 days or 483 years after the command to rebuild the city--the first Palm Sunday;
- 69 weeks of prophetic years,  $69 \times 7 \times 360$ , is equal to 173,880 days and, therefore, since we have seen it take place; it is a resounding miracle; There are, however, seven years that God owes Israel (490-483) which is the seven years of the Tribulation; and
- in the middle of the Tribulation, the Antichrist breaks the treaty and sets up the abomination of desolation in the ersatz temple, the sign for the believers to head south for the mountains of Idumaea.

20.1 The abomination of desolation was mentioned by Daniel in Dan 9:27 and by Christ in Mat 24:15.

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

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)  
 Mat 24:16 Then let them which be in Judaea flee into the mountains:

21. The seven year Tribulation is uniquely Jewish and, therefore, the Jewish calendar is germane.



22. The Tribulation will last for 2520 days or 84 Jewish months, or seven Jewish years.

23. For this reason we find the Tribulation is said to be divided into two periods of 1260 days, or 42 months, or three-and-one-half years, or a time and a times and a half-time. The book of Revelation is replete with the use of these terms.

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

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

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

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

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

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

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

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

24. Let's review what we have learned:

24.1 Four hundred and ninety years are given Israel from the 445 B.C. command until the Second Advent.

24.2 Four hundred and eighty-three years from c. 445 B.C. until c. 32 A.D. have already been fulfilled.

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

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

25. Scriptures for further study are as follows:

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

Mat 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,  
Mat 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.  
Mat 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.  
Mat 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,  
Mat 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Luk 19:35 And they brought animal to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.  
Luk 19:36 And as he went, they spread their clothes in the way.  
Luk 19:37 And when he was come ... the whole multitude of the disciples began to rejoice and praise God with a loud voice ...  
Luk 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.  
Luk 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.  
Luk 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.  
Luk 19:41 And when he was come near, he beheld the city, and wept over it,  
Luk 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.  
Luk 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

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

27. Is it any wonder God selected such a great man as Daniel for such a formidable task.

Eze 14:17 "Or if I bring a sword against that country and say, 'Let the sword pass throughout the land,' and I kill its men and their animals,  
Eze 14:18 as surely as I live, declares the Sovereign LORD, even if these three men were in it, they could not save their own sons or daughters. They alone would be saved.  
Eze 14:19 "Or if I send a plague into that land and pour out my wrath upon it through bloodshed, killing its men and their animals,  
Eze 14:20 as surely as I live, declares the Sovereign LORD, even if Noah, Daniel and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness.