

1. Last week I continued teaching Dan 12:12-13 and when time expired we were reviewing Daniel's Seventieth Week.
2. I want to review some of that learned and then we will resume our review but first an expanded translation of Dan 12:1-10.

Dan 12:1 During the Tribulation Michael, Israel's guardian angel, will establish himself as the protector of your people. Although Israel will experience great distress, Michael will make certain that all which occurs is in the permissive will of God. The trauma will be without parallel. In that period of great persecution true Israel shall be delivered - in fact all whose names are left in the Book of Life shall rule with Him on earth in the Millennium.

Dan 12:2 Many who sleep in the dust of the earth will awake; some will be raised and live forever in ecstatic happiness and others will be raised for judgment, shame and everlasting contempt.

Dan 12:3 Those throughout the ages who wisely believe on the Lord Jesus Christ to come will shine like the brightness of the heavens, and those who lead many to the Lord will shine like the stars forever.

Dan 12:4 Close up and seal the scroll until the time of the end. From now until then, your people will travel all over seeking knowledge but they will not acquire an understanding of the end time. It is only during the time of the great tribulation that Israel will receive comfort from end time doctrines.

Dan 12:5 Then I looked up and there before my eyes were two angels, one on my side of the river and one on the other side.

Dan 12:6 One of them said to the man wearing the linen garment who was standing in the middle of the river on top of the water, "How long will it be before these astonishing things are fulfilled?"

Dan 12:7 The Man in linen lifted both His hands toward heaven, He then swore by the Lord Jehovah, "it will go on for three and one-half years. When Israel has finally been brought to her knees, then shall the end come."

Dan 12:8 I heard everything the angel said, but I did not understand the meaning. So I asked, "My lord, how will all this turn out?"

Dan 12:9 The angel answered, "Go Daniel and live your very own spiritual life, the prophecies concerning the end times are sealed until the tribulation.

Dan 12:10 During the Tribulation many will become believers, they will be made spotless and refined as the recipients of God's grace, but those who reject His offering of deliverance will continue to be wicked. Unbelievers will not and in fact cannot understand God's offering, but those who are become His by faith alone in Christ alone they will understand not only Daniel's vision but the whole realm of eschatology.

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3. Now let's return to our summary of The Seventieth Week described in Dan 9:24-27.

Expanded Translation:

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

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

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

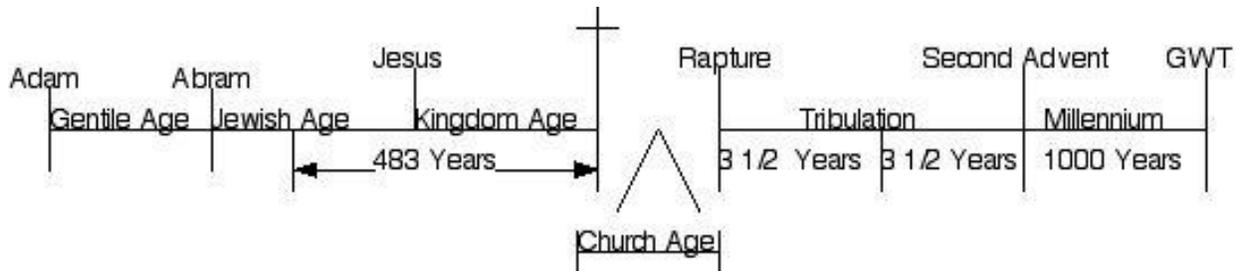
Dan 9:27 After the removal of the church from the planet the seven years owing your people will begin; it is then that the Antichrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored Temple. Be aware however that in the middle of that 7 year period the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

3.1 The prophecy as a whole (490 years) is presented in verse 24.

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3.2 The first sixty-nine sevens (483 years) is described in verse 25.

3.2.1 Let's see how this looks in chart form.



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

3.3 The events between the sixty-nine sevens (483 years) and the seventieth seven are detailed in verse 26.

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3.4 The final period of the seventieth seven (7 years) is described in verse 27.

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

3.5 In Daniel's prophecy of the seventy weeks, God through Gabriel predicted that exactly 483 years from the commandment to rebuild Jerusalem, Israel would officially be offered the Messiah on the first Palm Sunday.

3.6 Daniel not only told us when Jesus would enter Jerusalem on what we call Palm Sunday but he also tells us God still owes Israel seven years - the Tribulation.

3.7 In retrospect then we can see the prophecy was fulfilled to the letter; accordingly we can know as a fact there will be a future fulfillment for Israel in what the Scripture calls "a time of Jacob's trouble."

3.8 In concluding our summary of the Doctrine of Daniel's Seventieth Week 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 (in the Hebrew) ... is divided into three subdivisions, namely,

(1) from the edict . . . to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 49 years;

(2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and

(3) a period of one week, or 7 years, which must follow the crucifixion.

"In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled -- Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed Daniel's seventieth week, and is yet unfulfilled. In recognizing the point in time when this seven year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth ...

“The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war -- desolations determined", ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ...

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

4. In conclusion let me repeat the expanded translation of Dan 9:24-27:

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5. So much for our review of the Seventieth Week. Now let's return to our study of Dan 12:11 and 12 where we were about to ponder the meaning of the 1290 and 1335 days said to begin with the establishment of the "abomination that causes desolation."

Dan 12:11 "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.

Dan 12:12 Blessed is the one who waits for and reaches the end of the 1,335 days.

Dan 12:13 "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

6. The predicted event (the abomination) had its corresponding anticipation in the desolation of the Temple by Antiochus Epiphanies in the second century B.C.

7. That the events described in Dan 12:9-13 are future however and not a reference to the historic desecration by Antiochus is apparent given the prophecy of Christ in Mat 24:15 where "the abomination of desolation, spoken of by Daniel the prophet," is given as a sign of the start of the Great Tribulation.

7.1 From these passages, it is obvious that the last three and a half years of the time of the end is in view.

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:)

8. Seiss summarizes this interpretation as follows,

"Nor shall this state of things be only for a few days, weeks or months, but for a full three and a half years. In not less than six different places, and almost as many different ways is this declared in the prophecies, including both Testaments. It is for "a time and times and the dividing of time" (Dan 7:25) "the holy city shall be tread underfoot forty and two months" (Rev 11:2) -- "the woman fled into the wilderness, a thousand two hundred and three-score days" (Rev 12:6)Ñ for "a time, and times, and half a time" (Rev 12:14) - "and power was given him to continue forty and two months" (Rev 13:5)."

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

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 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 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.

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.

9. All these passages refer to one and the same period of oppression and trouble under the Antichrist, and in each instance the measure is three and a half years, dating from the breaking of the league and the suspension of the daily offering to the destruction of the monster by Jesus Christ.

10. Our Lord ministered on earth approximately three and a half years and the Antichrist shall enact his Satanic ministry for the same length of time.

11. The three and a half years of Daniel 9:27, however, are normally taken to be three and a half years or forty-two months of thirty days each, following the custom of the Jews.

12. This would be only 1,260 days. That the duration of the Great Tribulation as forty-two months is confirmed by Rev 11:2 and 13:5, which is considered equivalent to the "time, times, and an half" of Dan 7:25 and 12:7.

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

13. Why then are thirty days added to the 1,260 days? This question is further complicated by verse 12 which states that there is a special blessing for the one who attains to the 1,335 days. This is still another forty-five days beyond the limit of verse 11.

Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

14. Although the angel does not explain these varying durations, it is obvious that the second coming of Christ and the establishment of His millennial kingdom requires time.

End Lesson Taught 7-6-2003