

Daniel's Seventy Week Prophecy

This tract has been created to introduce those who are searching for truth set forth in God's word. This tract is not based on the traditions of men and pagan religions.

As children of God, we must look for truth in what the scriptures teach us on Daniel's seventy weeks prophecy. It is first important to deal with the seventy years prophecy that was applied to Israel in Jeremiah.

Jeremiah 25:11,12

Verse 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Verse 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

What was Israel's iniquity?

2 Ch 36:21

Verse 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Israel broke God's law in many ways; but in this case we see that Israel did not keep God's Sabbath. God rectified that by taking them out of the land of Israel, and allowing it to rest for seventy years.

The seventy years prophecy turns out to be much more than the seventy years of captivity of Israel. We must now turn to Daniel to understand about Jeremiah's prophecy. Start with Daniel 9:1-20, that you might understand the sincerity of Daniel's desire to know this prophecy, and make right Israel's error in their service to God. Then read Daniel 9:20-23, where Gabriel is sent to bring to Daniel skill and understanding that he may consider the vision.

Daniel 9:24-27

Verse 24 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.

Daniel is given a break down on what he is about to receive, which when read carefully is more than the seventy weeks of captivity. What here tells us there is more than the seventy weeks? At the end of the seventy weeks, Israel went back to Jerusalem. They were still far from having their sins reconciled, certainly they did not achieve everlasting righteousness, and there was no anointing of the most Holy.

Verse 25 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.

The first thing to notice is the time line laid out, it could have read three score and nine weeks; but it doesn't. It first says seven weeks then three score and two weeks. We believe that the first seven weeks or forty-nine years is the time that was mostly spent in the rebuilding of the Temple, as King Artaxerxes would not have likely wanted the city to be fortified at this time. Nehemiah 2:1-10. We believe that the decree would have been the last decree given; which would encompass the full period of sixty-nine weeks or four hundred and eighty-three years to the coming of the messiah. The last decree is the only one that actually addressed the rebuilding of the city and walls. Ezra 9:9.

Verse 26 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.

This helps us to know that the last week is in the future. We know that because we are told "the people of the prince that shall come shall destroy the city and the sanctuary." The city or Temple was not destroyed until Titus destroyed it in 70 A.D. So, we know that the last week will be after the destruction of the Temple. We also believe that this means the last day events will be brought by a type of Roman power. The rest of this verse tells us that desolation and wars would follow.

Verse 27 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.

Why is the “he” not Jesus as many churches teach: because although the veil in the Temple was tore in half the sacrifices did not end until the destruction of the Temple in 70 A.D. So, in verse 27 the peoples prince is speaking of an end time event. We also know that a great last day sign will be a covenant made with many, and part of that will be allowing Israel to begin sacrifices on the place that the dome of the rock sits. This will only be for the first part of the last week, and then the prince will break the covenant. We see this in the first part of Daniel 9:27: **“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...”**. The prince will break his covenant in the midst of the week, and this will usher in the tribulations of Jacob.

We will now head to Matthew 24:29, 30, where Jesus tells us that after these tribulations his second coming will take place.

Verse 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Verse 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

We know the people of the prince, from the earlier verses, was referring to Titus at the destruction of the Temple and the city of Jerusalem. Now looking at Revelations 13:1, 2.

Verse 1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Verse 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

These beasts come to us from Daniel chapter seven where they represent Kingdoms that ruled through military power. The Lion, Leopard and bear each representing Babylon, Medes and Persians and Greece. We believe that the beast of Revelations 13 which comes up from the sea will be a military power, as was the people of the prince in verse 26 of Daniel 9 which destroyed the Temple in 70 AD. What we get next is details of the wicked works that this first beast can do through Satan.

Revelations 13:11,12

Verse 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Verse 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

The first beast received its power from the dragon. The second beast speaks as the dragon telling us he has influence over the first beast. In Revelations 13:12, it tells us he is able to do all that the first beast was given power to do, and is an organized power that causes the earth and all that dwell on it to worship the first beast. We believe that these two beasts will fulfill the prophecies of Daniel, and complete the last week in Daniel’s seventy weeks prophecy.

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