

Appendix

Daniel's Seventieth Week

The young man, Daniel, as one of the king's seed was carried off captive to Babylon before the rest of the nation and the destruction of The First Temple. (Daniel 1:3-6.)

The Times of the Gentiles

With the carrying away of the nation of Israel by Nebuchadnezzar and the Babylonians, what Jesus called "The Times of the Gentiles" began.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (ASV)

Jesus here prophesied what would happen 40 years later. The Romans would destroy the Second Temple and carry off the Jews into a worldwide diaspora. Jerusalem would be trodden down of the Gentiles "**until...**" Until is a time word. Here the Lord skips 2000 years and declares that the times of Gentile rule in Jerusalem would come to an end. "The Times of the Gentiles would be fulfilled."

Hilton Sutton, *Revelation Revealed*, p.159

Daniel was the only prophet who had all-inclusive insight into the times of the Gentiles as related to Israel's captivity. The Gentile Age began with the captivity of Israel (721-608 BC) and will reach its conclusion with Israel's restoration (1948 AD until the Millennium). From its beginning, the times of the Gentiles produce the great empires: Babylonian, Medo-Persian, Greek, and Roman."

David Baron *Israel in the Plan of God*, p. 111

...The Babylonian captivity ...commences "the times of the Gentiles," which only close with the end of this age, when the Kingdom shall once again be restored to Israel.

At the outset of "the times of the Gentiles," God gave Nebuchadnezzar a dream covering the entire period. The Babylonian king saw a metallic colossus. Daniel interpreted its meaning showing the empires in the chronological order they would rise to power.
(See all of Daniel Chapter Two.)

Dan. 2:36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

Dan. 2:37 Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory;

Dan. 2:38 ...thou art the head of gold.

Dan. 2:39 And after thee shall arise another kingdom [silver] inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

Dan. 2:40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

Dan. 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Dan. 2:42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

Dan. 2:43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

Dan. 2:44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (ASV)

Prophecy and Prayer

Daniel saw prophecy come to pass when the two-armed silver empire (the Medo-Persian) toppled the golden head of Babylon. So he went to the written word of the Lord. He searched the scrolls of the prophesies of Jeremiah concerning the number of years of the Babylonian exile (Jeremiah 25:11; 29:4-10). As a young man of the seed royal in Jerusalem, Daniel would have heard Jeremiah himself. For the prophets spoke primarily in the areas of the king's palace and the Temple.

Upon study of the Word of the Lord through Jeremiah, Daniel sought prayer, (how to pray), and afterwards, he prayed. (Daniel 9:1-4.)

The ArtScrolls translation reads, "I set my face toward my Lord, God, **to request prayer** and supplication, with fasting, sackcloth, and ashes. **I prayed** to HASHEM, my God, and I confessed...(Daniel 9:3, 4.)"

Daniel sought the prayer itself—the utterance. The God-given utterance of his prayer was for: *Judah, Jerusalem, all Israel, Thy city Jerusalem, Thy holy mountain, Thy sanctuary, the city which is called by Thy Name.*

This chapter and its revelation apply *only* to those specifically named. This does not apply to the Nations (the Gentiles). And it does not apply to the Church.

Gabriel, the archangel, came with the answer. And it is an answer that reaches far past the seventy years of the then present exile. It reaches right down to the long-anticipated setting up of the Messiah's visible kingdom upon the earth.

Daniel is told that seventy weeks of years have been cut out, measured out, of time for God's dealings with Israel.

Daniel would have understood that this meant ten seven-year shmittah cycles.

Dan. 9:24 ¶ Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

Dan. 9:25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one [Messiah], the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.

Dan. 9:26 And after the threescore and two weeks shall the anointed one [Messiah] be cut off, and shall have nothing; 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 even unto the end shall be war; desolations are determined.

Dan. 9:27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate.

Seventy weeks of years totals 490 years. The Jews say that the First Temple was destroyed in 423 BCE. This differs with the Western reckoning date of 590 BC. By either calculation it has been more than 2400 years since Daniel Chapter 9—how could this be?

The answer is simple. I'm a basketball fan. A professional NBA game is four 12-minute quarters. That's 48 minutes playing time. But with time outs, the games take at least two hours and thirty minutes.

These seventy weeks of years are interrupted at given points marked out in verse 25. These are the time-outs.

But first, let's look at verse 24 and what is to be brought to completion in those 490 years. And remember these are in answer to Daniel's prayer for his people, Jerusalem, and Israel.

1. To finish transgression (only that of Israel.)
2. To make an end of sins.
3. To make reconciliation for iniquity (Zechariah 12:9-13:1; Isaiah 66:8.)
4. To bring in everlasting righteousness – Millennial Kingdom (Isaiah 26:1, 2, 7, 8; Jeremiah 31:33, 34; Ezekiel 37:21-28.)
5. To seal up vision and prophecy. (To complete the fulfillment.)
6. To anoint the most holy (place.) The Millennial Temple (Ezekiel 40-47.)

Now, notice that God makes division points in the seventy weeks of years. For our purposes, we begin at verse 26. Of course, the Anointed One is the Messiah. He was cut off....

Is. 53:8 By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was **cut off** out of the land of the living for the transgression of my people to whom the stroke *was due*?

When Messiah is cut off, sixty-nine of the seventy weeks of years have passed.

One week of seven years is left.

Sixty-nine of the seventy shmittah cycles have passed.

One shmittah cycle is left.

Of the 490 years, 483 have passed.

Seven years are left.

This seven-year cycle is the period of God's dealing with Israel in the Book of Revelation.

The "prince that shall come" is the antichrist. "The people of the prince that shall come" are the Romans. They destroyed Jerusalem and the Temple in 70 AD. The antichrist will be a Roman prince. A judgment will come upon them like a flood, even in a war. This refers to the antichrist and his forces operating out of the old Roman Empire revived. (Zechariah 14; Revelation 16:16; 19:19.)

Daniel's Seventieth Week A Shmittah Cycle

Daniel's Seventieth Week is a seven-year Shmittah Cycle.
(See the Appendix "Time: Shmittah Cycles.)

Perhaps it is the last one before the true Jubilee when the One the Jews call, "The King Messiah," will set up the earthly kingdom. This title was first uttered in Hannah's prophetic prayer of praise.

1Sam. 2:10

They that strive with Jehovah shall be broken to pieces;
Against them will he thunder in heaven:
Jehovah will judge the ends of the earth;
And He will give strength unto **His king**,
And exalt the horn of **His anointed (Mashiach)**. (ASV)

The seventieth week sees an evil one arise who is most often called, the antichrist.

Christ is the Greek translation of the Hebrew *Mashiach*.

The English translation is The Anointed One.

Therefore the antichrist is anti, or against, The Anointed One, The Mashiach.

At a time of extreme trouble in Israel, I was at an Orthodox yeshiva near Hebron. Our group was allowed to come in and be addressed by a very revered rabbi. I had just been to Brussels and so I wanted Israel to know not to trust the evil one forthcoming.

So I asked him, "Do you know there is an evil person coming upon the scene?"

"Yes," he answered, "Do you know who he is?"

Later I learned that their Talmud warned of him:

"...The Holy One, Blessed is He, will cause to rise a king who will make decrees as difficult as Haman's were and Israel will repent and return to the right path." (*Sanhedrin 97b*)

Though he comes in as "the answer man" a solver of problems, the evil one will remove his mask of deception in the midst of the week — 3 ½ years into the week of years.

The Time of Jacob's Trouble

In his wonderful book, *Zechariah, A Commentary on His Visions and Prophecies*, David Baron makes this observation concerning the last chapters of that prophetic book:

The overthrow of world-power, and the establishment of Messiah's Kingdom, may be given as the epitome of the last chapters of Zechariah...

[T]wo oracles...make up the whole of the second half of the book (chaps. 9-11 and 12-14)...Both sections treat of war between the heathen world and Israel, though in different ways.

In the first (chaps. 9-11), the *judgment through which Gentile world-power over Israel is finally destroyed*...

In the second (chaps. 12-14), *the judgment through which Israel itself is sifted and purged* in the final great conflict with the nations, and transformed into the holy nation of Jehovah....

Chapters 30 and 31 of Jeremiah are a book within a book that the LORD told the prophet to write (30:1,2). These enlightening chapters succinctly put forth God's plans and purposes in the restoration of Israel. The book within a book begins:

Jer. 30:3 For, lo, the days come, saith Jehovah, that I will turn again the captivity of my people Israel [the northern kingdom] and Judah [the southern kingdom] saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. (ASV)

The LORD closes this book within a book with His amazing declaration that as long as the sun, the moon, and the stars exist, there will be a nation of Israel upon the earth before Him forever. This completely obliterates "replacement theology."

Jer. 31:35 ¶ Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name:

Jer. 31:36 If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.

Jer. 31:37 Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah. (ASV)

Yet it is in these promising chapters that we hear of "the time of Jacob's" trouble.

[And I would interject a word here about His calling the nation Jacob. He does not call it Abraham. Abraham had other sons: Ishmael, and Keturah's six sons. He does not call it Isaac. Isaac had another son, Esau. All of Jacob's sons head up the twelve tribes of Israel. Therefore, when speaking of the natural seed of Israel, He often calls them Jacob.]

Jer. 30:4 ¶ And these are the words that Jehovah spake concerning Israel and concerning Judah.

Jer. 30:5 For thus saith Jehovah: We have heard a voice of trembling, of fear, and not of peace.

Jer. 30:6 Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer. 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Jer. 30:8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman;

Jer. 30:9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them.

Jer. 30:10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid.

Jer. 30:11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

Dan. 12:1 ¶ And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Matt. 24:15 ¶ When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand),

Matt. 24:16 then let them that are in Judaea flee unto the mountains:

Matt. 24:17 let him that is on the housetop not go down to take out the things that are in his house:

Matt. 24:18 and let him that is in the field not return back to take his cloak.

Matt. 24:19 But woe unto them that are with child and to them that give suck in those days!

Matt. 24:20 And pray ye that your flight be not in the winter, neither on a sabbath:

Matt. 24:21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

Matt. 24:22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

All these scriptural references refer to Daniel's Seventieth Week.
The Shmittah Cycle of the Book of Revelation.

The Hebrew word *tsar* is translated variously as, *tribulation*, *trouble*, *affliction*, and *travail*.
It means literally "a narrow place...created by outside pressure."

The references to travail and the birth of a child illustrate it well.
The child passes through the narrow place of the birth canal.
Pain is associated with the passage.
But at the end, a baby is born!

During one of the Intifadas (uprisings) in Israel, I took a group to the new community next to ancient Shiloh. Constant attacks were happening on the roads to and from Shiloh. A young mother named Rachel had just been murdered in an attack upon her car.

In those days there were no facilities for tourists, so my friend, Batia, kindly let our whole busload of about 40 use her bathroom. I noticed she had a fragment of cloth pinned to the shoulder of her dress. The cloth was torn in the middle as a sign of mourning.

She pointed to it and said, "We know there is to be travail in the fulfilling of prophecy, but at least in the end, we will get a baby!"

And they will. The nation will be born in a day.

Is. 66:8 Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion **travailed**, she brought forth her children.

Brim Note: Though the church is a hidden mystery in the Old Testament. And though the church is not a part of the answer to Daniel's prayer, a time space is left for the church in the "time out" between the 69th and 70th week of Daniel's Seventy Weeks of Years.

Some have called this space of now about 2000 years, a parenthesis.
A parenthesis which covers the church age upon the earth.
A parenthesis which includes the day of salvation by grace (Acts 20:24).
A parenthesis which begins with the birth of the church and ends with her catching up.