

**The Seventy Weeks of Daniel Were for the Purpose to Tell the Jews When the Messiah Would Come and Bring the New Covenant for Salvation.**

# **THE SEVENTY WEEKS OF DANIEL CHAPTER NINE**

**(Appendix B of my book: *Watchman Warning; A Detailed Development and Analysis of the Seventy Weeks*)**

**by  
John M. Stephenson  
1994; 2006**

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**The seventy weeks are important to Bible Prophecy. By understanding they are all history at the time of Christ, they show the Tribulation is not an exclusive Jewish Period based on the seventieth week that would require a Pre-Tribulation Rapture. The Rapture comes Post-Tribulational**

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Scriptures quoted are taken from the New American Standard Bible.

*See the glossary for definitions and understanding of the terms used.*

**Note:** This report is Appendix B of my book: *Watchman Warning* (1994). The details are summarized in my other book: *Watchman, How Far Gone is the Night?* (1995). We encourage you to read these books for more detail and breadth for greater background and more complete understanding. They are available by contacting the above.

This paper is written for those who have some knowledge of the issues and doctrines in prophecy. Those wanting a more beginning view can read *Watchman, How Far Gone is the Night?*

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2 Chronicles 16:9;  
Matthew 6:33; 1 John 2:6

# THE SEVENTY WEEKS PROPHECY OF DANIEL

(Detailed Development and Analysis of  
Daniel 9 - Appendix B of *Watchman  
Warning*)

by  
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## INTRODUCTION

The Prophecy of the Seventy Weeks is a view-determining doctrine that helps to establish whether or not the church will be raptured before or after the endtime Tribulation. Because the prophecy deals exclusively with the Jews, it is important to determine whether the last or 70th Week (representing seven years) can refer to the endtime Tribulation. If it does, because the weeks are a time when God deals exclusively with the Jews and Jerusalem, then it gives a foundation for a pretribulation Rapture. The all-nations church must be raptured before the exclusively Jewish period begins. But, on the other hand, if the last and 70th Week is history, occurring near the time of Christ, then the prophecy provides no basis for a pretribulation Rapture, and thus, the Rapture will be posttribulation. The passage has interpretive difficulties that have led interpreters to take both views. Carefully working through the passage and these interpretive difficulties shows that the 70th Week is history. This means that the 70th Week does not refer or define the endtime Tribulation, Thus, it period need not be limited to seven years.

## THE UNDERSTANDING OF THE PROPHECY

The traditional view of the prophecy with all the weeks being history will be first presented. The Traditional View has been held by many others for a long time. This is also my view. This will be followed by developments and discussions of the many issues involved that show why this interpretation is correct. The discussions will also include the tenets of the alternative Dispensational View which holds that the 70th Week is the future Tribulation period. The discussions will show why this view is invalid.

God gave Daniel, the prophet, the Seventy Weeks Prophecy (Daniel 9:24-27) when he was in Babylonian exile in the first year of Darius the Mede (Daniel 9:1, 2). The angel Gabriel (referred to as a man) gave the prophecy about two years before the 70-year captivity ended. The purpose of the weeks was to give a chronology from the giving of a decree to return Israel to her land to the coming of the Messiah. History has shown that the 70 weeks are 490 years which run from the end of the captivity to the time of Christ. Each week represents seven years. [Figure B-1](#) shows an overview of Daniel's Seventy Weeks Prophecy.

The prophecy that Gabriel delivered is:

*Daniel 9:24-27 - "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and*

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*grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."*

Daniel's 70 Weeks were decreed upon Daniel's people — the Jews — and the holy city of Jerusalem. The 490 years continue without interruption or hiatus, from the end of the 70-year captivity, at the decree of Cyrus the Great, to three and one-half years into the Church Period. This is the **only** period after the giving of the prophecy when God dealt **exclusively** with the Jews and Jerusalem. This is one reason the Lord said, *"I was sent only to the lost sheep of the house of Israel"* (Matthew 15:24). The gospel did not leave Jerusalem and the Jews until after this period, three and one-half years into the Church Period, in the sequence of Acts 1:8. After this time, God dealt with Jews and Gentiles alike and all the cities of the world — not just Jerusalem.

The Seventy Weeks Prophecy is the only biblical chronology that ties the Old Testament to the New. It covers the period when God gave no revelation of Scripture and gives a precise chronology for the **fulness of times** when the Messiah would come (Mark 1:15; Galatians 4:4).

Being under the Palestinian Everlasting Covenant, Daniel was anticipating that God would return the Jews to the land when the assigned time for the 70-year captivity ended (Daniel 9:2, 4). According to the covenant, God always returned the Jews from exile to the land immediately after the disciplinary exile. Thus, in Daniel 9:1-9, Daniel prayed God's required prayer of repentance (Leviticus 26:40-42, Jeremiah 29:12-14) asking Him to return the Jews to the land after their exile (Deuteronomy 30:1-10; Nehemiah 1:6; Hosea 5:15). Daniel prayed His prayer after Babylon was taken over by the Medes and Persians (about 538 B.C.), two years before the termination of the 70-year captivity.

The beginning point of the 70 weeks refers to the giving of a decree to rebuild the city. Because of Daniel's prayer, the prophecy anticipates an **immediate** return of the Jews to the land **at the very end of the 70 years** to rebuild the city and the temple. God promised that He would punish the King of Babylon and return the Jews to their land when the 70 years were terminated (Jeremiah 25:12; 28:10). The return began at the decree of Cyrus in about 536 B.C. at the termination of the 70 years. Because Babylon was destroyed in about 536-538 B.C., the 70 year captivity ended then.

This immediate return is in accordance with the impact of Daniel's prayer, as part of the Jew's relationship with God under the Palestinian Everlasting Covenant. The giving of the decree and the Palestinian Everlasting Covenant imply that the return would be immediately after the end of the disciplinary period when the decree was proclaimed. This immediate return would naturally be required in order for the Jews to rebuild the city. Daniel's prayer also implied that the decree required the Jews to rebuild both the city and the temple, not just the city (Daniel 9:17). The temple was central to their worship and relationship with God.

God's objective for the 70 Weeks was to make a transition from fellowship with Him, based on **human** works of the Palestinian Everlasting Covenant (with the animal sacrifices and the Mosaic Law Covenant), to one with Him based on **His** works of the New Covenant (with Christ's sacrifice). Christ inaugurated the New Covenant in His blood during the 70th Week. The 70th Week served as a transition from the Jews' fellowship with God, represented by being in the land, to being in Christ via the Cross. The 70 Weeks' period was for the purpose to allow the Jews to return to Israel, rebuild the city and temple, and announce when the Messiah the Prince would come.

A natural reading of the prophecy shows that Christ was anointed the Messiah, to begin His ministry at the precise end of the 7 plus 62 weeks.

*Daniel 9:25 - So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks ...*

The Messiah in the upper room confirmed with the Jews that the New Covenant would be enacted in His blood (Matthew 26:26-29; Mark 14:22-25; Luke 22:14-23) during the last or 70th Week. Christ's ministry lasted three and one-half years and ended in the middle of the 70th Week when He was crucified. The church continued the New Covenant ministry by confirming the covenant to the Jews in Peter's speech (Acts 2), beginning on the Day of Pentecost during the first three and one-half years of the Church Period. This occurred during the last half of Daniel's 70th Week. The New Covenant

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was established by the Cross and implemented during the Church Period. The church continued with the New Covenant ministry throughout the Church Period (1 Corinthians 11:23-26; 2 Corinthians 3:6).

Analysis of the book of Acts shows that believers spread the gospel to the Jews in Jerusalem and surrounding areas in times of persecution during the last half of the 70th Week. Even though persecution drove Jewish believers from Jerusalem, the gospel did not go to the Gentiles until after the 70 Weeks ended, three and one-half years after the Church Period began.

The first three and one-half years of the Church Period ended near the time of the stoning of Stephen and Peter's vision of the sheet from heaven. The sheet from heaven (Acts 10:10-16) allowed Peter to eat things that previously were declared unclean under the Law. These events showed that the Jewish and Law periods were over. Paul was called to preach the gospel to the Gentiles after this final three and one-half years of the 70th Week (Acts 9). The gospel went to the Jew first and then to the Greek (Romans 1:17). The gospel did not leave the Jews and Jerusalem to go to the Gentiles until after the last half of the 70th Week ended, three and one-half years into the Church Period.

This situation is confirmed by Revelation 12. After Christ came, He was caught up to heaven and to His throne. He received all power of heaven and earth (Matthew 28:18) and became the mediator between God and man (1 Timothy 2:5). With this position and new power, He cast Satan and His angels out of heaven. After being cast out of heaven, Satan began to make war against believers and followed after them as they left Jerusalem. He did this for three and one-half years, the last half of Daniel's 70th Week.

Satan knew that he had only this short time to destroy the believers in Jerusalem before they would take Christ's gospel to the world in accordance with Acts 1:8 and Daniel 9:27. The gospel was to come from Jerusalem to Judea, to Samaria, and then to the remotest part of the earth. The remotest part of the earth included all the people of the earth, not just the Jews or not just the Gentiles. Thus, immediately after the Day of Pentecost, Satan tried to persecute the woman, or Israel, with great vengeance (Acts 7:54-60; 8:1-3; Revelation 12:12). Satan pursued Israel because the Israelites and those in Jerusalem were the only believers in this three and one-half year time period. He persecuted them to persuade them not to take the gospel to the Gentiles. After this three and one-half years, Satan also pursues the Gentiles (Revelation 12:17).

Satan's initial strategy included persecuting and killing Jewish believers so they would or could not take the gospel to the Gentiles. He was trying to prevent Christ's gospel from fulfilling the promise in Abraham's Covenant of Christ blessing all peoples and Joel's Prophecy of the Holy Spirit being poured out on all flesh.

Peter and Stephen taught the Jews that they had crucified Christ, that the Cross was the only basis for everyone's salvation, and that they had better accept Christ's work on their behalf. Satan tried to kill these key evangelists. He began with Stephen, a man accepted by everyone as an exemplary man of God (Acts 7:54-60). He apparently thought that if he could kill many Jewish believers and discourage others, he could prevent the gospel from going to the Gentiles (Acts 8:1-3; Revelation 12:13-17). This would defeat God's plan for the elect. Working from his strategy, Satan severely persecuted Jewish believers in the last three and one-half years of Daniel's prophecy. He used Saul, later to become the apostle Paul, greatly to bring this persecution.

Satan will use a similar strategy in the endtime Tribulation to persuade people not to believe the gospel. His persecution after the Day of Pentecost backfired because it caused an even faster spread of the gospel. Instead of shutting the mouths of the believers through fear, it caused them to be more vocal. As Satan forced them to leave Jerusalem, they spread the Word of God everywhere they went (Acts 8:4).

### The Purposes of the Prophecy

The prophecy had six purposes that were **to be fulfilled in the 70-week period**. *Seventy weeks have been decreed ...* (Daniel 9:24):

1. **To Finish the Transgression** -The Jews finished their transgression under the Palestinian

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Everlasting Covenant when they made the binding blood covenant for themselves and their children, as they had Christ crucified (Matthew 27:25). After this act, God has no way to reconcile the Jews as a covenant nation to Himself. Their sin under the Palestinian Everlasting Covenant was now complete, and God had no further plans for Israel as a covenant nation. This last transgression is the reason that the prophecy announces the destruction of Jerusalem and the temple by the Romans. This happened in A.D. 70.

2. **To Make an End of Sin** - The Cross of Christ made an end to the power of sin over death for those who believe the gospel. The Lord Jesus came to *"save His people from their sins"* (Matthew 1:21) when He *"put away sin by the sacrifice of Himself"* (Hebrews 9:26).

The Hebrew word used for sin in Daniel 9:24 can mean sin offering. The Lord Jesus Christ on the Cross was the last sin offering. He made purification for everyone's sins; that is, He satisfied God's justice for sin by means of His own sacrifice (Hebrews 1:3; 10:12).

Making an end to sin cannot refer to any earthly human period, including in any Millennium, because people sin as long as they are on the earth. Thus, it cannot refer to a potential future Millennium.

3. **To Make Atonement for Iniquity** - Christ's death and blood covered over sins. This is what atonement means. This atonement satisfied God's justice for sin (propitiation) and made reconciliation between God and man. Only Christ's spiritual and physical deaths on the Cross could accomplish this atonement. (Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17; 1 John 2:2.)
4. **To Bring In Everlasting Righteousness** - Christ's Cross brought in the righteousness that God imputes to every believer (Romans 3:21-26; 5:17-21; 1 Corinthians 1:30; 2 Corinthians 5:21; 2 John 2:29). This righteousness lasts forever. The righteousness does not last just for the Church Age or just for a Millennium. In the Church Age, believers live in righteousness in the Kingdom of God and under the power of the Holy Spirit (Romans 14:17).

The Cross of Christ is the **only** event that brings in righteousness to people. Being born again and having God impute righteousness is what makes people righteous, not the period in which they live or the fact that Christ may be personally present or ruling. All periods of history are sinful including the Great Tribulation and any potential future Millennium. Sin would be present in any millennium because any believer or unbeliever in this period will sin, and the Bible teaches that armies make war against the saints after the 1000 years are over (Revelation 20:7-9). Making war against the saints is sin (when they are not going under divine discipline). This implies there would be preparation for war over many years. Because the war occurs after the 1000 years, its preparation would most likely be during the 1000 years.

5. **To Seal Up Vision and Prophecy** - The true and full understanding of the 70 weeks would be known only after their end to those using faith. Woodrow<sup>1</sup> states that the sealing is a metaphor derived from the ancient custom of sealing a document to show it is genuine (1 Kings 21:8; Jeremiah 32:10, 11; cf. John 6:27; 1 Corinthians 9:2).
6. **To Anoint the Most Holy** - The Holy Spirit anointed Christ as the Most Holy, or the Messiah, at His baptism. Christ told the Jews shortly after His baptism that He was the Messiah (Luke 4:17-21). Throughout Scripture, Christ is called "the Holy One of God" and "the Anointed One" (Mark 1:24; Luke 1:35; 4:18; Acts 2:27; 3:14; 10:38; Hebrews 1:9; Revelation 3:7). The name "Christ" means "anointed of God."

*Acts 10:37, 38 - you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power ...*

The Hebrew word for "most holy" (literally "holy of holies") in Daniel 9:24 can refer to a person instead of a place.<sup>2</sup> The word "place" is not in the Hebrew Scripture. The Hebrew quodesh quodashim (holy of holies) is used in reference to Aaron as he was called most holy:

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*1 Chronicles 23:13 - ... Aaron was set apart to sanctify him as most holy ...*

"Most holy" cannot refer to a future physical temple because God has no future temples; the church is now the sanctuary. If the Man of Lawlessness in 2 Thessalonians 2:3 (Revelation's Beast whom many call the Antichrist) has a physical one, God certainly would not call it "most holy." "Most holy" also cannot refer to a Millennial temple, for then it would need to be anointed after the 70th Week, particularly, if the 70th Week referred to the endtime Tribulation. The anointing must occur within the period of the 70 weeks, and Daniel teaches that Christ became the Messiah at the exact end of the 69 weeks (Daniel 9:25). He was anointed at the time of His water baptism.

Most of these purposes of the Seventy Weeks Prophecy were fulfilled in Christ on the Cross. All these purposes were fulfilled by the end of the first three and one-half years of the Church Age in A.D. 33. All the prophecy's events are history; they concluded with the destruction of Jerusalem in A.D. 70.

### The Organization of the Weeks

The Bible sets off the weeks as follows:

1. The first seven weeks (49 years) were for the returning Jews to rebuild the city, the temple, and the walls in the distressful times described in the books of Ezra and Nehemiah.
2. The next 62 weeks (434 years) covered from the end of the Old Testament revelation to Christ's anointing as the Messiah at His baptism and to the beginning of His ministry.
3. The last and 70th Week (seven years) covered the Messiah's ministry and the beginning of the Church Period. The Messiah was crucified in the middle of the week. The New Covenant was confirmed to the Jews in this period, first by Christ, and then by the church. The New Covenant was confirmed to the Gentiles only after the 70 weeks ended.

The end of the 69 weeks occurred at a specific event, Christ's anointing as the Messiah at His baptism. The timing was purposeful, to tell the Jews when they could expect the Messiah and His ministry. During the 70th Week, Christ confirms the New Covenant with the Jews. Thus, the Bible has good reasons for the division of the weeks.

The prophecy deals with the restoration of the Jews to fellowship with God and with Christ's coming as the Messiah. It serves as a transition from the Jewish period under the Palestinian Everlasting Covenant, to the Church Period under the New Covenant. The prophecy deals with the destruction of the temple and Jerusalem as the center of worship, because they were no longer needed under the New Covenant in the Church Period. The destruction resulted from the Jews' transgression when they had Christ crucified. The destruction of the temple and city came 40 years after the Cross as a grace period to give the Jews time to believe the gospel before the judgment came (the Bible throughout uses the number 40 for testing).

Christ brings the Roman armies ("the people of the prince" in Daniel 9:26), as His servants against the Jews to destroy Jerusalem and the temple in A.D. 70. This situation is similar to the earlier time when God brought the Babylonian armies, as His servants, to destroy His temple (Jeremiah 25:9; Ezekiel 24:21). In both circumstances, God brought judgment against His own people and the destruction of the existing temple.

The last part of Daniel 9:27 describes the destruction of Jerusalem and the temple. This can be seen from the Septuagint translation to which our Lord probably refers in Matthew 24:15. He uses "*the abomination of desolation*" (although the Septuagint translation has abominations plural that agrees with the Daniel 9:27 passage).

*Daniel 9:27 (Septuagint) - "... and on the temple shall be the abomination of desolations; and at the end of the time an end shall be put to the desolation."*

Matthew 24:15 refers to Daniel the prophet when referring to "*the abomination of desolation.*" There are three references in Daniel (9:27; 11:31; 12:11) that refer to the abomination of desolation. The

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reference in 11:31 refers to the deeds of Antiochus Epiphanes and has no reference to the Daniel 9:27 passage. Both Daniel 9:27 and 12:11 appear to have reference to the destruction of Jerusalem in A.D. 70 by the Roman legions, who are the abomination that makes desolate or brings desolations.

The destruction of Jerusalem was to come with "a flood." The Bible uses the term "flood," or turbulent waters, to illustrate coming defeat and destruction by an enemy (2 Samuel 22:5; Job 27:20; Psalm 18:4; 69:2, 15; 90:5; Proverbs 27:4; Isaiah 59:19; Jeremiah 46:7-9; 47:2, 3; Nahum 1:8).

**All the weeks were history when Paul took the gospel to the Gentiles near A.D. 33. The purposes of the 70 weeks deal only with God's program for the coming of His Messiah, the Cross, and the New Covenant through which salvation comes. The 70 weeks do not deal with Satan's program, the Tribulation period, the Man of Lawlessness (Antichrist), or any Millennium. They are not in the context, nor taught in the passage.**

The preceding interpretation is close to the historical or traditional Messianic interpretation of the prophecy held by Pusey in his book *Daniel the Prophet*.<sup>3</sup>

The prophecy gives a divine hope and precise timing for the Messiah's First Coming. The Jews could have known when to look for Him. His recognition would be a matter of faith based on other Scriptures that describe Him, His ministry, and His message. The prophecy is central to God's plan and to people being in fellowship with Him.

## DISCUSSION

As previously mentioned, interpretive difficulties of the prophecy have led Bible students to hold two major views. The first is the Traditional View that believes the 70th Week is history surrounding the time of the Cross. The second is the Futurist View that believes the 70th Week is future, occurring at the end of the Church Period as the final Tribulation period. This latter view has caused many to believe that the Tribulation lasts seven years. **Because of these interpretive circumstances, this chapter discusses the various difficulties and the approaches others have made in order to show more clearly what the Bible actually teaches. This is done with the hope and purpose that readers will believe the view presented in this book.**

Holders of the Traditional View believe that the 70th Week is history and that the Church Period includes the "all-nations" Great Tribulation period. "All nations" includes the Jews. God has ended His exclusive Jewish period three and one-half years after the Cross. Thus, God is expected to continue His church, composed of believers from all nations, through the Great Tribulation period. The Traditional View then, leads to a Posttribulation Rapture View.

Holders of the Futurist View believe the 70th Week is future, when the Man of Lawlessness, or Antichrist, makes a covenant with the Jews during a final seven-year Tribulation. They believe the Gentile or all-nations church cannot be on earth during a Jewish-dominated Tribulation period defined by Daniel's prophecy. Thus, the Futurist View leads to a Pretribulation Rapture View.

Using consistent interpretation, those who believe that the 70th Week is history must also be posttribulationists or hold to a Preterist View of Revelation (believes that most of the events in Revelation are historical, instead of futuristic). Those who believe that the Jewish 70th Week is future must also be pretribulationists. Those who hold to the Futurist View must show that the final Tribulation is actually a period when God deals exclusively with the Jews, in order to qualify it to be the 70th Week.

**The 70th Week can only be history** because of the following reasons:

1. The endtime Tribulation does not qualify as a period when God deals exclusively with the Jews and the city of Jerusalem. God deals with people from all nations including the Jews and all the world's cities in all periods following the first three and one-half years into the Church Age. The Great Tribulation period is overwhelmingly Gentile (all nations) in character. A number of people from all nations, both Jews and Gentiles, greater than any person can count, die during the Great Tribulation (Revelation 7:9, 14). The Bible mentions only 144,000 Jews being in this period. **The**

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**only all-Jewish period that qualifies for the prophecy is from the decree of Cyrus the Great to the end of the first three and one-half years of the Church Period.**

2. The purposes of the 70 Weeks must fall inside the period of the 70 Weeks. Many purposes for the prophecy were fulfilled at the Cross such as the atonement for iniquity. These purposes require the Cross to be in the 490-year period. The prophecy requires the 70 Weeks to be consecutive without hiatus. The prophecy teaches that the Messiah is cut off **after** the 69 weeks. Thus, the prophecy requires that the Cross be in the 70th Week. Equating the 70th Week with the Tribulation places the Cross **after** the 69th Week and **before** the 70th Week. This places the Cross **outside** the 70 Weeks Period, which is not in keeping with the prophecy or with sound interpretive technique.
3. God always returned the Jews to their land immediately after the end of the disciplinary period, such as at the exact end of the 70-year captivity. Analysis shows that the Futurist View, based on an assumed decree of Artaxerxes Longimanus, requires the return of the Jews to their land to rebuild the city to begin 91 years after the end of the 70-year disciplinary period. The 91 years is longer than the 70-year captivity itself, which is not consistent with God's policy.

### INTERPRETIVE DIFFICULTIES

#### Summary of the Difficulties

A detailed discussion of the difficulties that lead to the two main interpretations is now presented to show that the Traditional View of the prophecy is the correct interpretation. These difficulties are summarized below and are developed in detail afterward, in the same order.

1. **Discussion of the Chronology.** The chronology runs from the decree of Daniel 9:25 to three and one-half years into the Church Period.
2. **Alternative Decrees.** The only applicable decree is the one of Cyrus the Great because (1) the Bible states that God chose him, and (2) his is the only decree that occurs at the end of the 70 year captivity and deals with the rebuilding of the city (Isaiah 44:28; 45:1, 13) as the prophecy requires.
3. **The Rebuilding of the City.** The rebuilding of the city and temple began in distressful times **before** the decrees of Artaxerxes. The Futurist View is based on a decree given by Artaxerxes Longanimus in his 20th year. The events in Ezra and Nehemiah describe these distressful times after the decree was given by Cyrus to rebuild the city and return the Jews to Jerusalem.
4. **Discontinuing the Sacrifices.** The sacrifices that are important to God are only the ones associated with His program. These stopped when the temple's veil was rent at the Cross, even though the physical sacrifices by the Jews actually continued to A.D. 70.
5. **"For One Week" in Daniel 9:27.** The Hebrew grammar of Daniel 9:27 does not require the interpretation to be "for one week" as many English Bibles have it. The translation could be "in one week" or simply "one week." The passage teaches that the Messiah "confirms" the covenant or "causes it to prevail" "in" the 70th Week, not "for" the duration of one week.

The Hebrew requires the covenant to be one **that was previously known**. A covenant was not "created" during the 70th Week, but instead a known covenant was "made to prevail." **This eliminates the possibility of the Man of Lawlessness, or Antichrist, making a new covenant with the Jews for one week.**

6. **The Prince That Will Come.** There is only **one** prince in the passage. This is the Messiah.
7. **The New Covenant.** The New Covenant in Jeremiah 31 refers to both Jews and Gentiles, even though the Gentiles are not mentioned in the passage.

#### Discussion of the Chronology

A discussion of the chronology from the giving of the decree to the time of Christ is helpful to

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understand the prophecy. This discussion involves a study of who gave the decree, when it was given, and when the 490 years end.

The Bible teaches that Cyrus the Great was God's choice to rebuild **the city and the temple** (2 Chronicles 36:22, 23; Isaiah 44:28; 45:1, 13; Ezra 1:1, 2). The building of the temple is implied in the prophecy because it was central to the Jews worshipping God.

*Isaiah 44:28 - "It is I who says of Cyrus, 'He is My Shepherd! And he will perform all my desire.' And he declares of Jerusalem, 'She shall be built,' And of the temple, 'Your foundation will be laid.'"*

*Isaiah 45:1 - Thus says the Lord to Cyrus His anointed ...*

*Isaiah 45:13 - "... He will build My city, and will let My exiles go free, without any payment or reward," says the Lord of hosts.*

Second Chronicles 36:22, 23 states that Cyrus would fulfill the requirements of Jeremiah and make the proclamation to bring back the people to Jerusalem, to rebuild the city and the temple as God promised:

*2 Chronicles 36:22, 23 - Now in the first year of Cyrus king of Persia — in order to fulfill the word of the Lord by the mouth of Jeremiah — the Lord stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing saying, "Thus says Cyrus king of Persia, 'The Lord, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the Lord his God be with him, and let him go up!'"*

From the mouth of Jeremiah:

*Jeremiah 29:10 - "For thus says the Lord, 'When the seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.'"*

*Jeremiah 29:14 - 'And I will be found by you,' declares the Lord, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the Lord, 'and I will bring you back to this place from where I sent you into exile.'*

The Bible teaches that it would be Cyrus whom God uses to fulfill His promise in the Palestinian Everlasting Covenant to bring them immediately back to the land after the 70-year captivity. From the mouth of Jeremiah, the Lord said both the city and the temple would be rebuilt:

*Jeremiah 30:18 - "Thus says the Lord, 'Behold, I will restore the fortunes of the tents of Jacob and have compassion on his dwelling places; and the city will be rebuilt on its ruin, and the palace shall stand on its rightful place.'"*

Thus, the Bible teaches that Cyrus made the required decree, which started the 490-year prophetic clock.

It is interesting to note that Josephus states in his writings that Cyrus issued such a decree (although the documentation describing it cannot be found today) for the rebuilding of the city and the temple.

According to Josephus,<sup>4</sup> a letter was sent by Cyrus to his governors in Syria which stated:

*"King Cyrus to Sisinnes and Sathrabuzanes, sendeth greeting. I have given leave to as many of the Jews that dwell in my country as please to return to their own country, and to rebuild the city and to build the temple of God at Jerusalem, in the same place as it was before. I have also sent my treasurer, Mithridates, and Zorobabel, the governor of the Jews that they may lay and build the foundation of the temple ..."*

Josephus' writings are not authoritative, but it is interesting that the Bible teaches that Zerubbabel returned with people of the same names (with differences in spelling) at the Jew's first return in 536

## Daniel's Seventy Weeks

B.C.

*Ezra 1:8 - and Cyrus, king of Persia, had them brought out by the hand of Mithredath the treasurer, and he counted them out to Sheshbazzar, the prince of Judah.*

*Ezra 2:1, 2 - Now these are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, each to his city. These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.*

For this period of history, biblical interpreters normally use Ptolemy's chronology when making a study of the 70 Weeks Prophecy, because it has wide acceptance. However, when using this chronology interpreters find there are more than 490 years from Cyrus' decree to Christ's time. This calculation has shed doubt on the choice of Cyrus and has led interpreters to search the Bible for other possible decrees. Interpreters have selected the proclamations of Artaxerxes in the 7th and 20th years of his reign. To make the chronology valid, interpreters have assumed that the Artaxerxes in the books of Ezra and Nehemiah is Artaxerxes Longimanus, **which the Bible does not indicate.**

The alternatives that use the dates from Ptolemy are:

1. Cyrus:  
536 B.C. - 490 = 46 B.C.
2. Darius 2nd year:  
520 B.C. - 490 = 30 B.C.
3. Darius 7th year:  
515 B.C. - 490 = 25 B.C.
4. Darius 20th year:  
502 B.C. - 490 = 12 B.C.
5. Artaxerxes Longimanus, 7th year:  
458 B.C. - 490 +1 = A.D. 33
6. Artaxerxes Longimanus, 20th year  
445 B.C. - 490 +1 = A.D. 46

The Darius mentioned above is Darius Hystaspes. He is different from Darius the Mede, of Daniel 9:1, 2, who reigned earlier.

Chronology studies<sup>5</sup> show the Lord was born in the fall of 5 B.C., baptized in the fall of A.D. 26, at age 30, and crucified in the spring of A.D. 30, at age 33. These studies show the 490 years could possibly end at A.D. 33 using Artaxerxes Longimanus' 7th year as the year the decree was issued. **This result shows that the only possible choice based on Ptolemy's chronology is the 7th year of the reign of Artaxerxes Longimanus.** This was the choice of Pusey<sup>6</sup> in his book, *Daniel the Prophet*.

However, his choice is not acceptable because the Bible clearly teaches that Cyrus was God's choice to rebuild the walls, the city, and the temple. Pusey's choice does, however, allow the interpretation of the remainder of the prophecy to be correct.

Nevertheless, choices other than Cyrus are not satisfactory because the Jews' return to Israel would not be immediately after the 70-year captivity as required by Jeremiah 29:10. **The decrees of Artaxerxes Longimanus would have been issued 78 and 91 years AFTER the 70-year captivity ended. These durations are longer than the 70-year captivity itself.** [Figure B-2](#) shows the timing of these decrees.

**Decrees at these times would, IN EFFECT, EXTEND THE 70-YEAR CAPTIVITY TO LAST 148 and 161 YEARS, RESPECTIVELY. Such a conclusion is not keeping with the intent of God for the duration of the Jew's discipline and exile and to return the Jews immediately after the 70-year captivity. Also Ezra shows the Jews had returned to Israel and had begun building the city and temple (Ezra 3:8, 10; 4:11, 12) BEFORE the decrees of Artaxerxes were given. Artaxerxes in the following table is Artaxerxes Longimanus.**

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Ptolemaic	Time	<u>Date</u>	<u>Difference</u>
		536 B.C.	0
Cyrus the Great (2 Chronicles 36:20-23; Ezra 1:1-3; Isaiah 44:28; 45:1, 13)			
		520 B.C.	16
Darius Hystaspes (Ezra 4:24; 5:1-6:15)			
		458 B.C.	78
Artaxerxes, 7th year of reign (Ezra 7:1-28)			
		445 B.C.	91
Artaxerxes, 20th year of reign (Nehemiah 2:1-8)			

The dates were taken from Anstey.<sup>7 8</sup> The time differences or durations are years from the end of the 70-year captivity to the time of the decree.

Daniel's prayer for the restoration of Jerusalem was given two years before the end of the 70-year captivity (Daniel 9:1, 2). **A prayer at this time would lose its meaning if the return to rebuild the city did not occur until 91 years after the captivity.** The prayer would have been given near the time of the decree and return. Daniel's prayer anticipates an immediate return, which is what happened by the decree of Cyrus. **This teaching alone shows that Artaxerxes Longimanus cannot be the giver of the decree required by the prophecy.**

A major interpretive problem lies with the authentication and verification of the Ptolemy chronology. Apparently, there are no authenticated records of the Persian kings and their reigns for those who reigned after Darius Hystaspes. **The chronology of Ptolemy has never been authenticated. Interpreters have assumed that Ptolemy's chronology has been correct. Actually, according to Anstey, it is very much in doubt. Thus, interpretations depending upon it can also be in doubt.**

According to Anstey,<sup>9</sup> the years of the Persian kings from Darius to the time of Alexander the Great are the years in question and doubt. There is excellent biblical chronology ending with the Hebrew kings. There is also excellent secular chronology beginning from Alexander the Great (331 B.C.). The problem lies in the period of the Persian kings.

According to Anstey,<sup>10</sup> Ptolemy's chronology is contradicted by:

1. The national traditions of Persia,
2. The national traditions of the Jews,
3. The testimony of Josephus, and
4. The conflicting evidence of such well-authenticated events as the conference of Solon with Croesus and the flight of Themistocles to the court of Artaxerxes Longimanus.

Anstey states that these variances "make the accepted (Ptolemaic) chronology impossible." He states, "The error of Ptolemy has probably been through his having assigned too many years, and perhaps too many kings, to the latter part of the Persian Empire, in the scheme which he made out from various conflicting data."<sup>11</sup>

There is disagreement between Ptolemy's and Daniel's chronologies by 78 years, if the Lord's death is placed in the 70th Week's middle, occurring in A.D. 30. **The wisest choice is to accept the Bible's chronology of the 70 weeks that begins with the decree of Cyrus. This makes the return**

**immediately after the 70-year captivity and ends the 490 years as the prophecy states. Additionally, this bases the understanding of the prophecy primarily on interpretation, instead of on secular chronologies.** The chronology study makes the year for Cyrus' decree to be 536 B.C. minus 78 years or 458 B.C. This error, being correct, would mean that Christ's Crucifixion occurred in A.D. 26 (483 B.C. minus 458 years plus 1 [only one year from 1 B.C. to 1 A.D.]).

The Jewish calendar is both solar and lunar, the years being reckoned by the sun and months (of 29 to 30 days each) by the moon. The Old Testament Jewish calendars started at the Vernal Equinox in the Spring. The Jews added months to their calendars to make the seasons and harvesting times come out right.<sup>12</sup> Their average year was 354.37 days (average of about 29.5306 days per lunar month according to modern astronomy<sup>13</sup>). A month, a second Adar (12th month) or second Eluh (6th month), was intercalated in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of a metonic cycle of 19 years. This is a total of seven extra months. ( $[29.5306 \times 12 \times 19] + [7 \times 29.5306]/19 = 365.25$  days per year average.) The average number of days per year over long periods came to 365.25 such as were the 490 years. **Because the Jews used such calendars, they would have expected the 490 years period of the prophecy to do the same to determine when their Messiah would come.**

Sir Robert Anderson in *The Coming Prince* departs from the Jewish calendar method and puts forth another chronology for the 70 weeks that begins with the decree of Artaxerxes being that of Longimanus, in the 20th year of his reign. The chronology appears so exact that many interpreters have accepted it as being the only possible or best one available. The chronology assumes a 30-day prophetic month and a 360-day prophetic year as the biblical way of computing time, even over **hundreds** of years. Neither the prophecy nor the Bible gives authorization for this assumption.

Anderson's approach assumes the beginning date for the 70 weeks is March 14, 445 B.C. and the end date is April 6, A.D. 32. The month of Nisan is given in Nehemiah 2:1 for the 20th year of the reign of Artaxerxes who is assumed to be Artaxerxes Longimanus. This would be from the middle of the third month to the middle of the fourth month of the year. The day or date in the month is not given in Scripture. The first day of the month of Nisan was chosen (14th of March) to make the calculations correct. There is no biblical authorization for this choice, except as McClain states, "the month was Nisan, and, since no day is given, according to Jewish custom the date would be understood to be the first."<sup>14</sup> It is also assumed that Christ's Crucifixion occurred on April 11 in A.D. 32, **that disagrees with many chronology studies that show A.D. 30.**

The Anderson calculation follows. From March 14, 445 B.C. to March 14, A.D. 32, the time span is  $445 + 32 - 1$ , or 476 years. From March 14, A.D. 32 to April 6, A.D. 32 is 23 days or .063 years ( $23/365.25$ ). April 6 is chosen for the requirement "until Messiah the Prince," which in this interpretation would be at His triumphal entry into Jerusalem, occurring five days before His Crucifixion. But this assumption makes no sense because Christ became the Messiah at His baptism, not at the triumphant entry. The day of Christ's triumphant entry into Jerusalem has no milestone or connection with the prophecy. The Bible gives no authorization for such a conclusion.

This chronology makes a total duration of 476.063 years of 365.25 days each, from the decree of Artaxerxes Longimanus to the triumphal entry. The number of prophetic 360-day years for this chronology is  $365.25/360 \times 476.063$  or 483 years. This makes the 483 years run from the 20th year of Artaxerxes Longimanus to the triumphal entry of Christ into Jerusalem. The 483 years end a few days before Christ's Crucifixion, as the time to the Messiah the Prince.

Anderson's conclusion for the chronology, using 360 day years, places the Crucifixion after the 69 weeks, fulfilling Scripture's requirement that Christ was cut off after the 69 weeks. But in this chronology, Christ's Crucifixion would come too soon to be in the middle of the 70th Week. Thus, Anderson has the 69 weeks ending near the Crucifixion, three and one-half years after Christ became the Messiah. This choice is in opposition to the prophecy (Daniel 9:25) which states that the time period ended when Christ became the Messiah. He became the Messiah at His baptism as the gospels teach (Luke 4:17-21).

This chronology, with other assumptions, has led interpreters to assume the 70th Week is future. **It places the Crucifixion after the 69th Week and before the 70th Week, or outside the period of the 70 Weeks.** Such a conclusion does not meet the prophecy's requirements because its purposes

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must be fulfilled in the 70-Week Period. The prophecy requires the Cross to be in the 70th Week.

(To say that the purposes of the Weeks fall outside the period of the Weeks does not follow any rules of proper interpretation. The purposes of the weeks is why the Weeks are implemented. They are not implemented so that the purposes can fall outside the Weeks.)

**Interpreters cannot logically accept Anderson's calculations unless Pusey's choice, using Artaxerxes 7th year for a decree, is shown to be incorrect. It is an exact calculation based on Ptolemy's chronology using normal 365.25 day years. It brings the end of the 69 weeks at Christ's baptism, that the prophecy implies.**

Matthew's genealogy shows 14 generations from the deportation (to Babylon) to the time of Christ (Matthew 1:17). This would be about 560 (14 times 40) regular calendar years, if 40 years can be taken as the average biblical number for a generation (Numbers 14:33). Subtracting 70 years for the captivity period, the result is 490 years. If Anderson's logic is used for the period of the 14 generations, then the result would be (560 -70) times 365.25/360, or about 497.1 years. This would be longer than the required 490 years. The Bible itself gives witness that Anderson's calculations may not be correct.

For the Anderson calculations to be correct, the Bible must authorize the use of 360-day years (30-day months) over long periods of many years. No such authorization is not found except for short periods. The Bible references 42 months, 1260 days, and "times, time, and half a time" in prophetic Scriptures and five months in the days of Noah and the flood (Genesis 7:11, 24; 8:3, 4).

For the Anderson calculations to be correct, Christ's Cross would have to be in A.D. 32. Chronologies show that a more likely date is A.D. 30.

### Chronology and Dates of Christ's Ministry

Calculations show that Christ was most likely baptized in A.D. 26 and crucified in A.D. 30.

From the Scriptures, it is taught that:

1. Christ was born under the rule of Caesar Augustus, but no year is given (Luke 2:1).
2. Christ was born in the days of Herod the king (Matthew 2:1). The announcement was given to Mary in the days of Herod, king of Judea (Luke 1:5).
3. The birth of Christ occurred when Quirinius was governor of Syria (Luke 2:2).
4. Wise men came from the east while Herod was alive (Matthew 2:3). Herod had children killed who were two years and younger (Matthew 2:16).
5. The Christ child was brought back from Egypt after the death of Herod and at the succession of Archelaus (Matthew 2:19, 22).
6. Christ was baptized at about the age of 30 years, in the 15th year of the reign of Tiberius Caesar (Luke 3:1, 23).
7. Christ was crucified at the time of the Passover (all gospels).

According to Josephus, there was an eclipse of the moon shortly before the death of Herod. A footnote in Josephus states:

"This eclipse of the moon [which is the only one mentioned by Josephus] is of the greatest consequence for the determination of the time of the death of Herod and Antipates and for the birth and entire chronology of Jesus Christ. It [the eclipse] happened March 13th, in the year Julius period 4710, and in the 4th year before the Christian era."<sup>15</sup>

From the account of Josephus, the death of Herod occurred in March or April of 4 B.C. There were

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no other eclipses that could be viewed from Palestine in either 3 or 4 B.C.

Because Herod had the children in Bethlehem who were two years of age and younger killed, it can be assumed that Christ probably was less than two years old at the time. The Christ child was taken to Egypt and then returned after Herod's death. The length of the stay in Egypt appears unknown. Assuming it was only a few months, Christ could have been born in 5 B.C. or as early as the spring of 6 B.C.

The time that Quirinius was governor (or commander) of Syria is uncertain. There are many uncertainties in the dates. However, Tenney shows that it is possible that Christ was born in 5 B.C. as he writes:

*"Ramsey calculates that the years during which Quirinius was administering Syria were between 5 to 3 B.C., or may have been earlier."*<sup>16</sup>

Christ was about 30 years of age when He was baptized. He had to be at least 30 to be a priest and represent the people (Numbers 4; 1 Chronicles 23:3). At His baptism, when He was anointed by the Holy Spirit to be the Messiah, He probably was just over 30 years of age. His baptism occurred in the 15th year of the reign of Tiberius Caesar. There are three most likely times for the 15th year of his reign:<sup>17</sup>

1. Governed jointly with Augustus      A.D. 26
2. Had single reign (Jewish Reckoning) A.D. 28
3. Had single reign (Roman Reckoning) A.D. 29

The reckoning refers to calendars. From the viewpoint of the reign of Tiberius, the Lord Jesus could have been 30 years of age in either A.D. 26 or 28. Later dates would not qualify for the biblical requirement of "about the age of thirty." This leaves several possible calculations:

Combination:	1	2	3	4	5	6
Date of Birth: B.C.	6	6	6	5	5	5
15th year of Tiberius reign:	A.D. 26	28	29	26	28	29
Subtract 1 year (1 B.C. to A.D. 1 is one year):	-1	-1	-1	-1	-1	-1
Possible age of Christ at His baptism:	31	33	34	30	32	33
Date of the Crucifixion: A.D.	30	32	33	30	32	33

(The way to determine the date of Christ's crucifixion in the above table is to add three and one-half years to the date of the 15th year of Tiberius' reign.)

Finegan states<sup>18</sup> that the most likely combinations are 1, 4, and 6. He states of #4 when Christ was crucified in A.D. 30, this combination "makes it possible to take Luke 3:23 in the most exact sense of the words 'about thirty', and to take John 2:20 in what may be the most natural sense of these words as counting forty-six years from the time when Herod began rebuilding the temple in 19/18 B.C." He speaks of the combination of #6 when Christ would be crucified in A.D. 33, this scheme "allows for the longer ministry but makes it necessary to take 'about thirty' (Luke 3:23) with considerable latitude, and to take John 2:20 as counting forty-six years after the priests completed the edifice proper, an interpretation which is possible but perhaps not quite as natural as that which counts from Herod's

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inauguration of the entire project in the nineteenth year of his reign."

The most likely combination appears to be 4, which matches the age of 30 with His baptism and the age of becoming a priest. In this combination, Christ was born in the fall of 5 B.C., His ministry began in the fall of A.D. 26, and He was crucified in the spring of A.D. 30. A choice of 4 B.C. for Christ's birth is unlikely because it is too close to the death of Herod. Although possible, with latitude regarding "about the age of 30," A.D. 28 and A.D. 29 are unlikely, because they place Christ at age 32 or 33 at His baptism, which is not near the age of 30. If He were baptized in the fall of A.D. 26, He would have been baptized within a month or two of being 30 years old which is the most likely possibility. Being born in 6 B.C. could be another possibility. This date would make Christ 31 years old at His baptism and still place the Crucifixion in A.D. 30.

Most likely, soon after Christ's birth, the family moved into a house (Matthew 2:11). Because the shepherds were in the fields at the time of Christ's birth in the stable, it was unlikely that the birth occurred in the period from November through February. Because of the proximity of Herod's death, it is most likely that Christ was born in the fall of 5 B.C. Because the reign of Tiberius was from January to December in A.D. 26, Christ would have been 30 years of age in the fall of A.D. 26. The exact chronology cannot be determined without additional data.

Another reason to believe that Christ was crucified in A.D. 30 is that Jerusalem was destroyed in A.D. 70. This would have given the Jews a 40 year probationary period to repent and believe in Christ as Savior. The number 40 is used as a testing period throughout the Bible.<sup>19</sup>

From the data in the gospels, the Lord's ministry from His baptism probably lasted three and one-half years which matches the time for the first half of the 70th Week. The calculations follow.

According to the gospel of John, the Lord's ministry probably included four Passovers.<sup>20</sup>

<u>Feasts</u>	<u>Probable Date</u>
1. First Passover (John 2:13, 23): four months to harvest (John 4:35)	Spring A.D. 27
2. Second Passover (not listed): the feast (Purim John 5:1; tabernacle?)	Spring A.D. 28
3. Third Passover (John 6:4): tabernacle (John 7:2,8); dedication (John 10:22)	Spring A.D. 29
4. Fourth Passover: (John 11:55; 12:1)	Spring A.D. 30

The long list of events given for the Lord's ministry shows that more than one year would be required to encompass all the events between the first and second references to the Passover in John. This then would require a time period covering another Passover, which would bring the time duration of the Lord's ministry to three and one-half years.

Scroggie states:

*"There are not many notes of time in the gospels, and they are chiefly in the fourth, but there is reason for assuming Christ's ministry lasted from three to three and a half years from the Autumn of A.D. 26 to the Spring of A.D. 30."*<sup>21</sup>

If He was baptized in the fall of A.D. 26 and died in the spring of A.D. 30, His ministry would have lasted three and one-half years. From the details of the events in His ministry, it appears to have lasted at least a few months beyond three years.

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The works of Robertson<sup>22</sup> and Scroggie<sup>23</sup> show Christ's chronologies and concur that His ministry probably lasted three and one-half years.

From the foregoing, the most likely conclusion for the chronology for Christ's life is:

1. Birth: Fall of 5 B.C.
2. Baptism: Fall of A.D. 26, at age 30
3. Crucifixion: Spring of A.D. 30 at age 33
4. Length of Ministry: Three and one-half years, from the fall of A.D. 26 to the spring of A.D. 30

This chronology is not a certainty, but it is developed and accepted by many chronologists as listed previously. The above listed dates for Christ's ministry and Crucifixion shed doubt on Anderson's chronology. The length of Christ's ministry confirms that it could be the first half of the 70th Week.

### The 70 Weeks Are Consecutive

A natural reading of the prophecy indicates that the 70 weeks are consecutive, which is according to the Traditional View of the prophecy. However, the Futurist View of the 70th Week treats them as being non-consecutive with a gap of nearly 2000 years between the 69th and 70th Weeks. To make this assertion, interpreters must show that the Scriptures teach that such an interpretation can apply to this passage of Scripture. I do not believe this can be done. But even so, does the Bible allow for such an interpretation?

References to consecutive days, months, and years in Scripture are without hiatus. There are apparent hiatuses in Scripture or lapses of time in texts that have a non-numbered or indefinite number of years such as between verses 2 and 3 of Isaiah 61:

*Isaiah 61:2 - To proclaim the favorable year of the Lord ...*

*Isaiah 61:2 - ... and the day of the vengeance of our God.*

Christ proclaimed the favorable year of the Lord at Nazareth (Luke 4:16-22), and Titus, with the Roman legions, executed the vengeance of God on the Jews in A.D. 70 (Luke 21:22). There are no units of time given. The Daniel prophecy, on the other hand, is one using a numbered-year period.

Bullinger, Larkin, and Tatford suggest that there are other sequences of 490 years in Scripture, for the Jews, in which there are time gaps.<sup>24</sup> They state that these longer periods reduce to 490 years when periods of servitude (when God's people are out of favor with Him) are subtracted from the longer period. These observations show the possibility that the 490 years may cover a longer time period than 490 consecutive years. **However, these periods use 365.25, not 360-day years.**

Using their logic requires the Jews to be in favor with God in the 483 years and in a future 70th Week and out of favor during the hiatus period. However, the Jews were not in favor with God during Christ's ministry, which was in the 70-Week period. This is confirmed by the fact that Christ was sent to the lost sheep of Israel, and that they had Him crucified. The Jews will be also out of favor with God in the final Tribulation. According to the Futurist View, they make a covenant with the Man of Lawlessness (the Antichrist). Revelation indicates that Jerusalem was mystically called Sodom and Egypt, indicating no fellowship with God.

One purpose of the 70 weeks was to finish the transgression of the Jews; therefore, the Bible teaches strongly that the Jews were out of favor with God before Christ's Crucifixion. **Thus, the concept of 490 years with gaps of servitude does not apply to the prophecy of the 70 weeks.**

**Interpreters must develop their assertion from Scripture that there is a gap between the 69th and 70th week. Declaring one to fit one's interpretation of the passage is not following sound interpretive rules.**

### Discussion

The above summary shows that the beginning and ending points of the Anderson calculations are in error and, therefore, should not be used for the chronology of the 70 Week Prophecy. The beginning date for the chronology is the decree of Cyrus the Great that was given immediately after the end of the 70-year captivity. The above summary also shows that the accepted Ptolemy chronology for the era of the Persian kings is in error by some 78 years. This leaves only the Bible's chronology to work from to establish the terminal points of the 70 Weeks. It means the understanding of the prophecy is a matter of Biblical interpretation only. Secular chronologies are not trustworthy and therefore, are ruled out of consideration. This means that a determination of a future 70th Week can only be made **independent** of Anderson's calculated chronology.

### **Discussion of the Alternative Decrees**

Even though interpreters have assumed alternative decrees for the beginning of the 70 Weeks because of the difficulty of the chronology, the Bible shows that only the decree of Cyrus the Great can be valid.

The suggested alternative decrees do not refer to the rebuilding of the city as the prophecy requires. Only the one by Cyrus does. As an introduction to the prophecy, Daniel's prayer speaks of both the city and the temple (Daniel 9:17, 18). Even though the prophecy itself does not speak of the temple, its restoration was probably implied by the prophecy because the temple was essential to God's Old Testament program.

The possible alternative decrees (letters, etc.) are summarized:

**Cyrus** - God appointed Cyrus to rebuild **both the city and the temple** (Isaiah 48:28; 45:1, 13). He issued a decree, or proclamation for this purpose. The proclamation itself, as recorded, refers only to the temple (2 Chronicles 36:20-23; Ezra 1:1-4; 4:3; 5:13, 17; 6:3).

**Darius Hystaspes** - Darius issued a decree based on the earlier one given by Cyrus to continue building the temple. The original decree was found after a search. It also included provisions for worshipping in the temple. **Nothing is said about building the city or the walls.** (Ezra 4:24; 5:1-6:15.)

**Artaxerxes (7th year of reign)** - Artaxerxes issued a decree to assist in financial aid for temple worship. **It had nothing to do with rebuilding the city, the walls, or the temple** (Ezra 7:1-28).

**Artaxerxes (20th year of reign)** - Artaxerxes issued letters — not decrees, commandments, or proclamations — to governors of the provinces to allow Nehemiah passage through the land and give him assistance. The letters were not decrees at all, and they had nothing to do with beginning the construction or rebuilding of the city or the temple. **The city and the temple had already been rebuilt before this time, under the decree of Cyrus.** One letter had to do with allowing Nehemiah to have timber to make beams to repair the walls that had been recently damaged by fire through enemy action. The letter did not give Nehemiah permission to begin the initial rebuilding of the walls. (Nehemiah 2:1-8.)

**The ONLY decree that deals with the rebuilding of the city and the return of the Jews to the land as the prophecy requires is the decree of Cyrus.** The Babylonians attacked Jerusalem and the Jews the first time to take them into bondage in 606 or 605 B.C. Cyrus issued the decree in 536 B.C. The time duration is about 70 years, which is the length of the 70-year captivity. God delivered the Jews to their land when the captivity ended — not 91 years after the captivity ended under Artaxerxes Longimanus in his 20th year.

Because of Jeremiah 25:8-11 passage, some interpreters believe that the desolation that begins the 70 year captivity is the one that devastated Jerusalem during Babylon's third attack. Such an interpretation would give more justification or credibility that the decree of Artaxerxes Longimanus began the 70 Weeks prophecy.

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*Jeremiah 25:11 - 'And this whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years.'*

The captivity lasted 50 more years after the devastation of Jerusalem. For the decree to begin the Jew's return to their land to rebuild the city, the decree would have to occur about 20 years (50 plus 20 makes the 70 years) after Babylon was destroyed. But it occurs 91 years afterward. Thus, this decree can not be a candidate.

The Bible also uses the term desolation with the initial attack of Babylon (Jeremiah 4:27; 6:8; 9:11; 10:22; 18:16; 19:8). Thus, the Jeremiah 25:8-11 passage most likely refers to the initial attack against the Jews in 606 B.C. Additionally, the Bible teaches that Babylon would be destroyed at the end of the 70 years.

*Jeremiah 25:12 - 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the Lord, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.'*

Babylon was destroyed in about 536 to 538 B.C. which makes the destruction seventy years after the initial attack against Israel. Thus, the passage of Jeremiah 25:8-11 does not teach that the 70 years begin at the desolation of Jerusalem at the third attack. They begin at the first attack.

### The Rebuilding of the City

The Jews had already returned to the land and had begun rebuilding the temple and city **before** Artaxerxes' two proclamations were given (Ezra 4:11, 12, 23, 24; 5:1, 2; 6:14, 15). They were being built then, in distressful times (Ezra 4:4, 5). The references show that the decree to return the Jews to Jerusalem was given earlier.

*Ezra 4:11, 12 - this is the copy of the letter which they sent to him: "To King Artaxerxes: ... that the Jews who came up from you have come to us at Jerusalem; they are rebuilding the rebellious and evil city, and are finishing the walls and repairing the foundations."*

*Ezra 4:23, 24 - Then as soon as the copy of King Artaxerxes' document was read ... they went in haste to Jerusalem to the Jews and stopped them by force of arms. Then the work on the house of God in Jerusalem ceased, and it was stopped until the second year of the reign of Darius king of Persia.*

*Ezra 5:1, 2 - When the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel ... then Zerubbabel ... and Jeshua ... arose and began to rebuild the house of God which is in Jerusalem; and the prophets of God were with them supporting them.*

It was in the reign of Darius when Haggai prophesied from the word of the Lord for the Jews to **finish** the job of building the temple (Haggai 1:1-11). At this time the Jews were living in paneled houses showing the city had been rebuilt or was well underway. This was done **before** the rule of Artaxerxes Longimanus.

The decree that returned the Jews to the land to rebuild the city and the temple was the decree of Cyrus. The other kings continued to support it.

*Ezra 6:14 - And the elders of the Jews were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building according to the command of the God of Israel and the decree of Cyrus, Darius, and Artaxerxes king of Persia.*

The King Artaxerxes mentioned in this Scripture is actually King Ahaseurus or Smerdis. Artaxerxes is a general name for any Persian king. He comes before King Darius. Artaxerxes Longimanus does not come until much later and after King Darius.

The temple was completed in the sixth year of the reign of King Darius.

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*Ezra 6:15 - "And this temple was completed on the third day of the month Adar; it was the sixth year of the reign of King Darius."*

The walls were repaired in 52 days in Artaxerxes' reign (Nehemiah 6:15). Fifty-two days would be insufficient time to rebuild all the walls that were destroyed much earlier by the Babylonians and would certainly not be sufficient time to rebuild the city.

Nehemiah indicates only the walls were being repaired. Nothing is said about rebuilding the city. Nehemiah shows the city had already been rebuilt for there were many houses already in existence (Nehemiah 4:1, 6, 7, 14, 15, 17; 5:3, 11, 13; 8:16). Ezra also states the same that the rebuilding of the city and temple were already started before this time (Ezra 3:8, 10; 4:11, 12).

From the first year of Cyrus when the Jews returned to Jerusalem to the 7th or 20th year of Artaxerxes Longimanus is 78 and 91 years respectively. One would certainly expect the city, the walls, and the temple to have been rebuilt in this time period. The temple of Herod was built in 46 years (John 2:20).

The above analysis shows that the city and the temple were rebuilt **before** the 7th and 20th year reigns of Artaxerxes. **Thus, Artaxerxes' proclamations in either his 7th or 20th years would not qualify for the required decree.** The 490 years chronology starts before these times.

The beginning of the rebuilding of the city and temple were part of the reasons for the return of the Jews to Jerusalem. Because the rebuilding of Jerusalem and the temple were begun and completed before the decrees of Artaxerxes (in his 7th and 20th years), his decrees would not be valid for the beginning of the prophecy. Thus, Artaxerxes' proclamations cannot be used to begin the 490 weeks. It can only be the earlier one of Cyrus, as the Bible states.

### The Flow of the Narrative

Anstey observed that the flow of the narrative in Ezra and Nehemiah shows that Artaxerxes can only be King Darius.<sup>25</sup> The books of Ezra and Nehemiah are one continuous narrative throughout. The king from Ezra 7 and following is only Darius and not Artaxerxes Longimanus. Artaxerxes is a general name for Persian kings as Pharaoh is for Egyptian kings.<sup>26</sup> When the Bible uses the name Artaxerxes in Ezra and Nehemiah, it is referring to Darius. A natural reading of the text, knowing that Artaxerxes is a general name, would indicate they are one and the same king.

Note the flow of the following passages:

Ezra 1:1, 2 - First year of Cyrus - the decree given to build the temple (and the city implied by Isaiah 44:28; 45:1, 13).

Ezra 1; 2 - The Jews return to Jerusalem and Israel.

Ezra 3:8, 10 - Building of the temple, with its foundation, began in the second year of the return.

Ezra 4:4, 5, 24 - The temple construction was halted until the second year of the reign of Darius, during times of distress.

Ezra 4:11, 12 - Construction of the city and its walls had already begun in evil or times of distress.

Ezra 5:1, 2 - Second year of Darius - The temple construction continues in the days of Haggai and Zechariah, as a result of their prophesying.

Ezra 6:1-5, 8 - Darius issues a decree to continue building the temple, based on the decree of Cyrus.

Ezra 6:14, 15 - Sixth year of Darius - The temple was finished in accordance with the decree of Cyrus, Darius, and Artaxerxes (Ahasuerus or Smerdis). There was only one decree, but it was reissued because it came from God (2 Chronicles 36:22, 23).

Ezra 7:1, 7-9 - Seventh year of Artaxerxes - Ezra comes to Jerusalem.

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Ezra 7:1-28 - Seventh year of Artaxerxes - Artaxerxes issues a decree to take materials and animals to the temple for worship. It had nothing to do with the building of the city or the temple.

Ezra 8 - The materials and goods are taken to Jerusalem for the temple worship.

Nehemiah 1:1-3 - Twentieth year of Artaxerxes - Hanani's report about the walls being burned down with fire.

Nehemiah 2:1 - Twentieth year of Artaxerxes - Nehemiah goes to Jerusalem.

Nehemiah 2:1-8 - Twentieth year of Artaxerxes - King Artaxerxes issues letters for materials for the walls and the temple, recently damaged by fire (after they had been rebuilt).

Nehemiah 4; 5 - At the time of the 20th year of Artaxerxes, the city had already been built, as shown by its many houses.

Nehemiah 5:14; 13:6 - Thirty-second year of Artaxerxes - Nehemiah returns to Babylon.

The seventh year of the reign of Artaxerxes comes immediately after the sixth year reign of Darius (14 verses later, in the next chapter). There is only one king in both books after Darius comes to the throne. Artaxerxes of Ezra 7 and Nehemiah is King Darius. The records show that he reigned for 36 years and Artaxerxes Longimanus for 40 years.<sup>27</sup>

### The Ages of the People

Anstey's study shows that Nehemiah, Ezra, and the priests who went to Babylon in exile were living at the time of Artaxerxes.<sup>28</sup> They would be too old if Artaxerxes is Longimanus. They would be 120-140 years old. This makes the choice of Longimanus invalid and requires that the Anderson calculations be disregarded.

Person	Required Age (Years)		Year of Reign
	Darius	Longimanus	
Ezra	84+	141+	20th
20 priests	64+	121+	20th
Nehemiah	54+	123+	32nd

For these ages, the priests are assumed to be at least 30 years old when they went back to Jerusalem in 536 B.C. (they had to be 30 in order to be priests), Nehemiah was at least 20 years old (Ezra 2:2; Nehemiah 7:7), and Ezra was about 50 years old (He was 19 years old in 586 B.C.; 2 Kings 25:8, 18-21).

These ages show that the king of the books of Ezra and Nehemiah can only be Darius. For example, 20 out of the 30 priests that came to Israel at the decree of Cyrus were still alive in the 20th year of Artaxerxes. Compare the lists of priests who returned to Jerusalem with Zerubbabel at the decree of Cyrus (Nehemiah 12:1-9) with the list of those who were still alive in Artaxerxes' 20th year (Nehemiah 10:1-13). If Artaxerxes is Longimanus, the priests would be 91 years older in his 20th year. The priests would have to be at least 30 years old to be priests when they returned to Israel. Thus in Artaxerxes Longimanus' 20th year they would be at least 121 years old (30 + 91). People did not live that long in those days. Thus, it is impossible that Artaxerxes could be Longimanus. But if Artaxerxes is Darius, then his 20th year is 34 years later. This makes the priests at least 64 years old. This age is feasible.

This argument is conclusive that Artaxerxes is Darius and not Longimanus. It makes the accepted Ptolemaic chronology totally unacceptable and Artaxerxes Longimanus not a possibility. The situation makes the Bible's chronology, beginning with the decree of Cyrus, the only acceptable and possible one.

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### Discontinuing the Sacrifices

The Bible teaches that the Messiah (antecedent of "he" in Daniel 9:27) will put a stop to the sacrifice and grain offering in the middle of the 70th Week. History has shown that the animal sacrifices continued to A.D. 70. Based on Anderson's calculations, this appears to give credence for the argument that the 70th Week is future, with the animal sacrifices stopping in the endtime Tribulation's middle.

Animal sacrifices have meaning only in God's plan for the Jews, which for them, ended with the Cross. God showed that the sacrifice and grain offering and His plan for animal sacrifices were over when He rent the temple's veil. The fact that the sacrifices continued with the Jews in apostasy should not be used in interpreting the prophecy. The prophecy deals with relationships with God, not with the Man of Lawlessness (the Antichrist).

### The Preposition of Daniel 9:27

The translation of Daniel 9:27 from the Hebrew text in many English Bibles shows the Prince makes a covenant with the Jews "for" one week. Two questions arise (1) Who is the Prince? and (2) Is the "for" correct? Because Christ inaugurated the New Covenant for a much longer period than seven years, many interpreters believe the 70th Week can not pertain to Christ. Instead they believe it pertains to the period of the Man of Lawlessness as he makes a covenant with the Jews for seven years.

**However, there is no preposition<sup>29</sup> and the subject is indefinite for no subject is expressed<sup>30</sup> in the Hebrew.** They must be chosen by the interpreter from the context. The preposition could be omitted. Some interpreters have "one week" as the subject of the sentence. The interpretation could be that the covenant was confirmed "in" one week rather than "for" one week or that "one week" confirms the covenant. The latter is a translation by Keil, according to Walvoord.<sup>31</sup> The Septuagint and the Berkeley Bibles have it in these ways.

*Daniel 9:27 (Septuagint) - And one week shall establish the covenant with many ...*

*Daniel 9:27 (Berkeley Bible) - In a week, He shall make the covenant to prevail for the many ...*

The context of the 70 Weeks' prophecy is a return of fellowship of the Jews to God. It deals largely with the Messiah. The Antichrist is not in the context of the passage, although interpreters of the futurist view of the 70th Week state he makes a covenant with the Jews. But such an assertion is unacceptable without verifying Scriptures apart from this passage. I do not know of any.

The Hebrew text states that the Prince "confirms" the covenant or "causes the covenant to prevail." Christ could do this because the New Covenant was taught earlier in Jeremiah 31:31-33. Daniel 9:27 does not mean that a covenant was made or created during the week; but instead, a previously known covenant was confirmed or caused to prevail, to become active. The New Covenant was confirmed by Christ and caused to prevail (become active) beginning on the Day of Pentecost. Thus, the Antichrist does not initiate a covenant with the Jews (and could not according to the Hebrew). Thus the context of the passage allows the meaning of Daniel 9:27 to be "in one week," not "for one week."

Christ confirmed the covenant with "the many," or the Jews, during the 70th Week. The New Covenant went to the Gentiles only after the end of the 70th Week which was three and one-half years after the Church Period began.

### The Prince That Will Come

The prophecy states that the people of the Prince come to destroy the city and the sanctuary. This refers to the destruction of Jerusalem and the temple in A.D. 70, when the Roman armies came as also described in the Olivet Discourse. Matthew 24:15 with Luke 21:20 shows that the Roman armies are the abomination of desolation that destroys the temple, as declared by Daniel the prophet. He declares this in Daniel 9:26, 27. The 70 weeks passage has only one Prince, the Messiah, or the Christ.

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The pronoun "he" in verse 27 most likely refers back to the "Prince" of the people of the Prince who destroyed Jerusalem in verse 26. The Prince is thought to be the commander of the armies. Many have thought that the Prince could not be the Messiah because He would not destroy His own city. Because the Roman commander Titus did not make a covenant with the Jews, when he came to destroy Jerusalem with his Roman legions, the Prince has been thought to be the Man of Lawlessness (the Antichrist). This is because the "he" in Daniel 9:27 makes a covenant with the many. But this is an assertion, not an interpretation.

**However, from the Bible's perspective, God called the Babylonians His servants, or His people, when He brought them in judgment against Israel and His temple (Jeremiah 25:9; Ezekiel 24:21).**

*Jeremiah 25:9 - behold, I will send and take all the families of the north,' declares the Lord, 'and I will send to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land, and against its inhabitants, and against all these nations round about; and I will utterly destroy them, and make them a horror, and a hissing, and an everlasting desolation.*

*Ezekiel 24:21 - "Behold, I am about to profane My sanctuary, the pride of your power, the desire of your eyes, and the delight of your soul ..."*

Thus, the people of the Prince could be Christ's armies that came to destroy Jerusalem in A.D. 70, bringing God's judgment to the Jews.

## The New Covenant

Christ and the church confirm the New Covenant for salvation only to the Jews during the 70th Week. The Jeremiah 31 passage refers to the New Covenant applying to both houses of the Jews. Acts 2 shows that Jews from both the houses of Israel and Judah were saved on the Day of Pentecost. This is in the Church Period.

The New Covenant reference in Jeremiah also refers to the Gentiles because many saved Gentiles die in the Great Tribulation and they would also live in any Millennium. Because it does, the New Covenant period is the Church period, just as the Bible teaches (1 Corinthians 11:26). Interpreters must prove from Scripture that there is another New Covenant period other than the Church Period; not just state the idea. Gentiles are not named in Jeremiah because the fact of their equality with the Jews in Christ was held as a mystery (Ephesians 3:1-13). Thus, the fact was not revealed in the Old Testament Scriptures. The fact that the Gentiles are not named in the Jeremiah reference to the New Covenant does not negate the application of the covenant to the Gentiles. **There are no recorded periods when ONLY Jews are saved after three and one-half years into the Church Period.**

## SUMMARY

The purpose of the prophecy was to show (1) when the Jews would return to Jerusalem; (2) that fellowship with God would transition from being under the Palestinian Everlasting Covenant to being under the New Covenant, based on Christ and His Cross; and (3) the chronology when Christ as the Messiah would come, minister, and be crucified. The Cross and the New Covenant are central to God's main program.

Most of the prophecy's purposes were fulfilled through Christ on the Cross. This requires the Cross to be in the 70th Week. **The prophecy has nothing to do with the Great Tribulation or the Man of Lawlessness. They are not in the passage, the context, nor in God's main program.**

The 70 weeks run consecutively, from Cyrus' decree to three and one-half years into the Church Period. The 70th Week is history, surrounding the Cross. **Thus, the 70th Week does not define or refer to the final endtime Tribulation period; the Tribulation must be defined by other Scripture.** The prophecy covers the destruction of Jerusalem and the temple because they have no part in God's plan under the New Covenant.

Because God saves Gentiles throughout the Church Period, and a large number die in the Great

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Tribulation, the Church Period continues through to the Tribulation's end. The Gentile believers who die in the Great Tribulation have washed their robes and made them white in the blood of the Lamb (Revelation 7:14; 14:12, 13). The Tribulation is part of the Church Period when the Jew and Gentile are "one new man" in Christ.

Key points of the prophecy are:

1. The prophecy's purpose concerns the reconciliation of the Jews to God. This was shown by Daniel's prayer. The prophecy brings a transition from fellowship with God under the Palestinian Everlasting Covenant to one with God under the New Covenant.
2. The 70 Weeks were decreed on the Jews and the holy city of Jerusalem. They do not deal with the Gentiles and the world's cities. The all-nations Great Tribulation does not qualify as the 70th Week.
3. God chose Cyrus as the king to issue the decree to rebuild Jerusalem, and only his decree satisfies Scripture's requirements.
4. Artaxerxes in Ezra and Nehemiah is Darius Hystaspes, not Artaxerxes Longimanus. The rebuilding of Jerusalem and the temple had already begun before the decrees of Artaxerxes. The flow of Ezra and Nehemiah and the ages of Ezra, Nehemiah, and the priests, show that Artaxerxes must be Darius, not Longimanus.
5. The decree and return of the Jews occurs immediately after the end of the 70 years as anticipated by Daniel's prayer — not 91 years after that would be required if Artaxerxes Longimanus issued the decree.
6. The city and temple were rebuilt in the distressful times of the first 49 years after the decree of Cyrus was issued. These events are those described in Ezra and Nehemiah.
7. The end of the 69 weeks "**until Messiah the Prince**" occurred precisely at His baptism, when He was anointed the most holy.
8. The age of Christ was 30, not 32, at His baptism and anointing. Christ became the Messiah in A.D. 26, and He was crucified in A.D. 30.
9. All purposes for the 70 Weeks must fall within the 70-Weeks period and most occur at the Cross. Thus, Christ's Crucifixion must be in the 70th Week. The Cross cannot fall between the 69th and 70th Weeks.
10. Jewish calendars averaged 365.25 day years over long periods, when they added intercalary months.
11. There is no time gap in the 70 weeks. The 70 weeks are consecutive, without hiatus.
12. There is only one Prince in the prophecy, the Messiah.
13. The prince in "**the people of the prince**" is Christ as He brings His servants, the Roman armies, against the Jews and destroys Jerusalem and the temple.
14. There is no preposition, "for," in the Hebrew text of Daniel 9:27. The covenant is confirmed "in" one week, not "for" one week.
15. The Messiah confirms the New Covenant with the Jews. The church continues to confirm the New Covenant only to the Jews until the last half of the 70th Week is complete.
16. According to Anstey, Ptolemy's chronology has never been authenticated and many chronologies differ with it. The biblical data shows the Ptolemaic chronology is in error by about 78 years during the period of the Persian Kings. Thus, it should not be used in the interpretation of the prophecy.

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### Prophetic Significance

The prophecy brought God's promise and chronology to the Jews as to when the Messiah the Prince would come and be crucified, enacting the New Covenant. This would bring reconciliation of the Jews to God in a new regime, enacting the New Covenant's provisions promised in Jeremiah 31. The 70 Weeks Prophecy deals only with Jewish history. It does not refer to Gentiles, the Man of Lawlessness, or the endtime all-nations Tribulation periods.

The Church Age builds a church composed of believers from all nations including Israel. The church is to remain on the earth until the occurrence of the fulness of the Gentiles and Jews — until all are saved.

Because the 70 Weeks end three and one-half years into the Church Period, the prophecy does not refer to any future Jewish periods. It does not give allowance for the endtime Tribulation to be exclusively Jewish in character and, thus, support a pretribulation Rapture. Instead, it gives reason for the Church Period to continue through the Tribulation period. Because it does, and the Rapture occurs immediately afterward, followed by all unbelievers being killed at Christ's Coming (2 Thessalonians 1:6-12; Revelation 14:17-20; 19:19-21), there will be no unresurrected believers to enter a possible subsequent Millennium. Thus, a future Jewish golden Age, following the Great Tribulation, is not a possibility.

The understanding of the prophecy is, therefore, pivotal to the understanding of the endtime events. The doctrine, with the teachings of Revelation concerning Christ's Coming, absolutely determines that the Rapture is posttribulation, and there will not be a Millennium after the Tribulation.

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#### ENDNOTES

1. Woodrow, p. 120.
2. Leupold, p. 415, 416; Wilson, p. 220.
3. Boufflower, p. 179; Payne, Encyclopedia ... pp. 384, 385; Young, p. 192.
4. Josephus Complete Works, Antiquities of the Jews, Book XI, Chapter I, Section 3.
5. Anstey, pp. 237-239; Finegan, pp. 301; Halley, p. 421; Packer, pp. 63, 64; Tenney, New Testament Times, pp. 176, 177; Thomas and Gundry, pp. 327, 328.
6. Pusey, p. 189.
7. Anstey, p. 141.
8. The information used in this and later references from Anstey, Martin — Chronology of the Old Testament, published by Kregel Publications, Grand Rapids, Michigan, 49501, is used by permission.
9. Anstey, pp. 11, 12.
10. Anstey, p. 12.
11. Anstey, p. 12.
12. Alexander, Dave and Pat, editors, Eerdmans Handbook to the Bible, Grand Rapids: William B. Eerdmans Publishing Company, 1973, pp. 110-112; Anstey, p. 64; Douglas, J. D., editor, The New Bible Dictionary, Grand Rapids: William Eerdmans Publishing Company, 1962, pp. 176-179.
13. Finegan, p.17.
14. McClain, page 19.

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15. Josephus Complete Works, Antiquities of the Jews, Book XVII, Chapter VI, Section 4.
16. Tenney, New Testament Times, p. 137 takes data from Sir William Ramsey, Was Christ Born In Bethlehem?, pp. 227-248.
17. Finegan, pp. 260, 261, 300, 301.
18. Finegan, pp. 300, 301.
19. Bullinger, pp. 266, 267.
20. Scroggie, pp. 488-493.
21. Scroggie, p. 493.
22. Robertson, p. 270.
23. Scroggie, p. 489.
24. Bullinger, pp. 3-7; Larkin, Chart entitled: "Prophetic Chronology or the Seventy Weeks of Scripture;" Tatford, pp. 163, 164.
25. Anstey, pp. 135, 136.
26. Anstey, pp. 123, 134; Boutflower, p. 154.
27. Finegan, p. 174.
28. Anstey, pp. 127-129, 135, 136.
29. Mauro, The Seventy Weeks And The Great Tribulation, p. 87.
30. Archer, Encyclopedia of Bible Difficulties, p. 291.
31. Walvoord, Daniel, p. 234.