

Charting Daniel's 70th Week

Appendix #2

Scripture reveals that the Seventy Weeks in Daniel chapter 9 apply directly to Israel with no part applying to the Church. As we delve into the significance of Daniel's Seventieth Week, keep in mind that many of the false teachings concerning this Week revolve around usurping God's future dealings with Israel.

It is both unwise and heretical to misrepresent God's intentions toward Israel. For this reason, the Bible nowhere teaches or condones any type of Replacement Theology (or *Supersessionism*). Yet, stealing or ignoring Israel's future (whether blessings or cursings) has been progressively increasing during the last few generations. Historically, this heretical philosophy gave the world the Nazi holocaust and has more recently inflamed the Muslim desire for Israel's extermination. This is why it is imperative to understand that each of Daniel's Seventy Weeks directly points to *thy people* (the Jews) and *thy holy city* (Jerusalem).

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

After the passage identifies the target audience (both the people and the place), Gabriel delineates the seven purposes of this time period. These purposes are:

1. to finish the transgression, and
2. to make an end of sins, and
3. to make reconciliation for iniquity, and
4. to bring in everlasting righteousness, and
5. to seal up the vision and
6. (to seal up the) prophecy, and
7. to anoint the most Holy

Each point could be addressed extensively, but honing in on the third purpose involving reconciliation frames the entire context of Daniel's Seventy Weeks. Christians are *not* waiting until a future time to be reconciled to God. Christians are already reconciled in Christ Jesus and in need of no further reconciliation ([Ro 5:10](#); [2Co 5:18](#); [Col 1:21](#)).

Israel's Future Reconciliation

Israel, on the other hand, awaits its future national reconciliation. This simple truth exposes one of the key challenges faced by those attempting to apply any part of Daniel's Seventy Weeks to the Church Age or to Christians in general. The Christian's reconciliation takes place fully at salvation.

The nation of Israel, however, is a much different story. When Christ came to earth, Israel rejected their Messiah. Israel's individual and national rejection triggered the deferral of Daniel's Seventieth Week by almost two millennia. During this period, God parenthetically placed the Church Age into time. As such, the Lord has been working with and through the Church for almost 2,000 years now. Even with God's attention clearly focussed upon the Church for almost two millennia, Paul used the present tense to write about God's covenant with Israel attesting to its future fulfillment ([Ro 11:26-](#)

27). Israel's reconciliation simply follows the Church's departure as one of the seven purposes of Daniel's Seventy Weeks. If Christians remain in need of reconciliation, then the Bible contains serious contradictions.

With sixty-nine of the seventy weeks of years historically past, the seven expressed purposes await their fulfillment during Daniel's Seventieth Week. With this in mind, it should be no surprise that all eyes are prophetically upon this unfulfilled event. The final week (the seven years yet future) begins with a prince (not the Prince) confirming a false covenant with "many" promising seven years of religious peace and peaceful existence.

Da 9:27a *And he shall confirm the covenant with many for one week.*

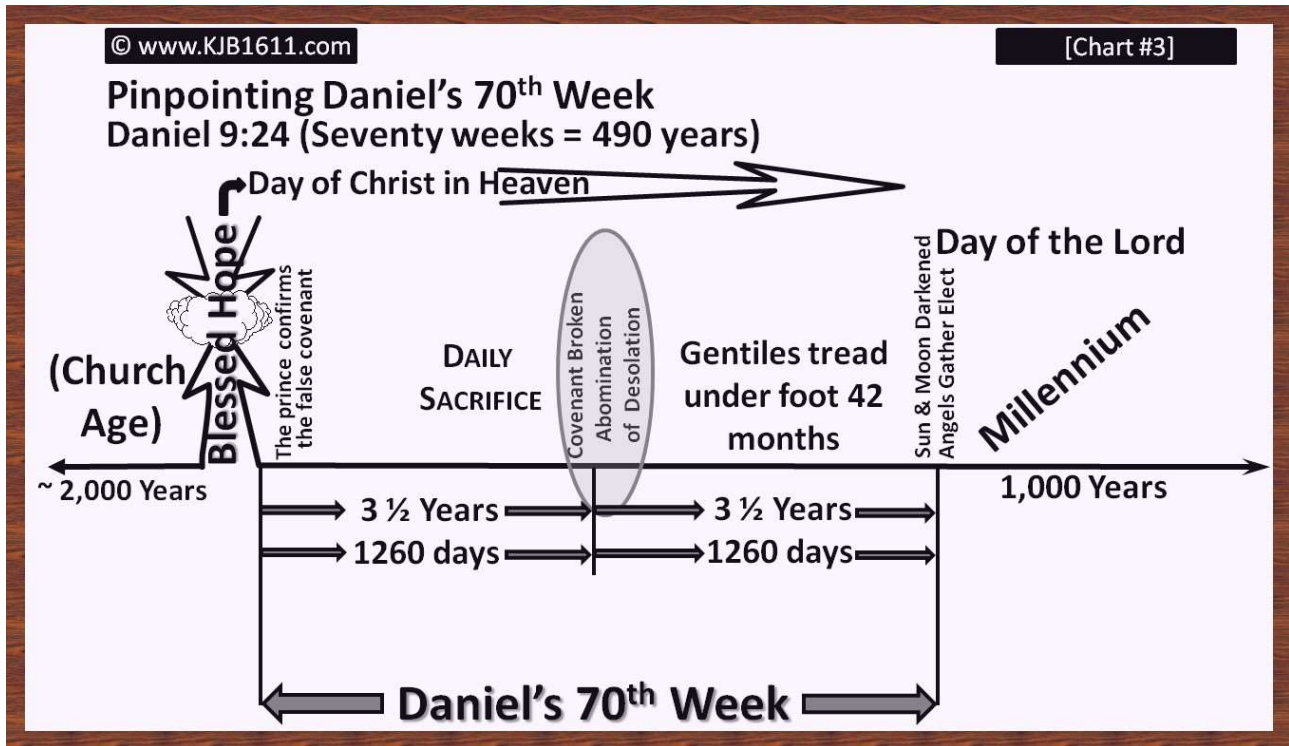
The Key to Understanding the End Times

Providentially, Daniel chapter 9 provides *the key* for how Bible students can know for sure Daniel's Seventieth Week remains entirely in the future. The false prince will confirm his covenant with Israel for seven years. Without this confirmation of the covenant, no part of Daniel's Seventieth Week could have taken place yet. The first sixty-nine weeks ended just prior to the crucifixion of Jesus Christ. This ending was followed by God parenthetically placing the Church Age into time. The Church Age has now lasted for approximately 2,000 years and will close with the Blessed Hope (or the Rapture of the Church). Though the prince (of verse 26) confirms his covenant with Israel for a full seven years, the Bible says that he will break that covenant and cause the sacrifices to cease.

Da 9:27b *[A]nd in the midst of the week he shall cause the sacrifice and the oblation to cease.*

In the midst of this final week of years—the seven-year period, the prince (again, not the Prince) will reveal his true intentions. The Bible repeatedly refers to this pivotal event in **Da 11:31**; **12:11**; **Mt 24:15**, and **Mr 13:14** as the "abomination of desolation." We know it will take place in the midst of the week and most likely at the midway point. This is the reason for so many designations for half of the week of years: 1,260 days; time, times, and half a time (*time* equalling one year); and forty-two months. Everything during that seven-year period hinges upon this key event at the end midpoint.

The Daily Jewish Sacrifice (Chart #3)



[Chart A.03 Pinpointing Daniel's 70th Week 3](#)

When Daniel's Seventieth Week begins, it will reintroduce a daily Jewish sacrifice. Scripturally, we can pinpoint precisely both the beginning and the interruption of these sacrifices. Discovering the sacrifice's conclusion is easiest for the scripture plainly states that at the midpoint of the week, the prince will "*cause the sacrifice and the oblation to cease.*" We can then pinpoint when the sacrifice *begins* by using another time element provided—the 2,300 days. For now, we must simply recognize (1) that the covenant starts the clock for Daniel's Seventieth Week, (2) then follows the building of the temple which could take approximately seven months to complete, (3) the daily sacrifice ends with the abomination of desolation, and (4) from that point forward the Gentiles will "*tread under foot*" the holy city for forty-two months (3½ years).

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

This treading of the holy city (Jerusalem) under foot for forty-two months equates to the last half of Daniel's Seventieth Week. (The forty-two months equals 1,260 days using the biblical thirty day per month lunar calendar.)

The Day of the Lord/The Day of Christ

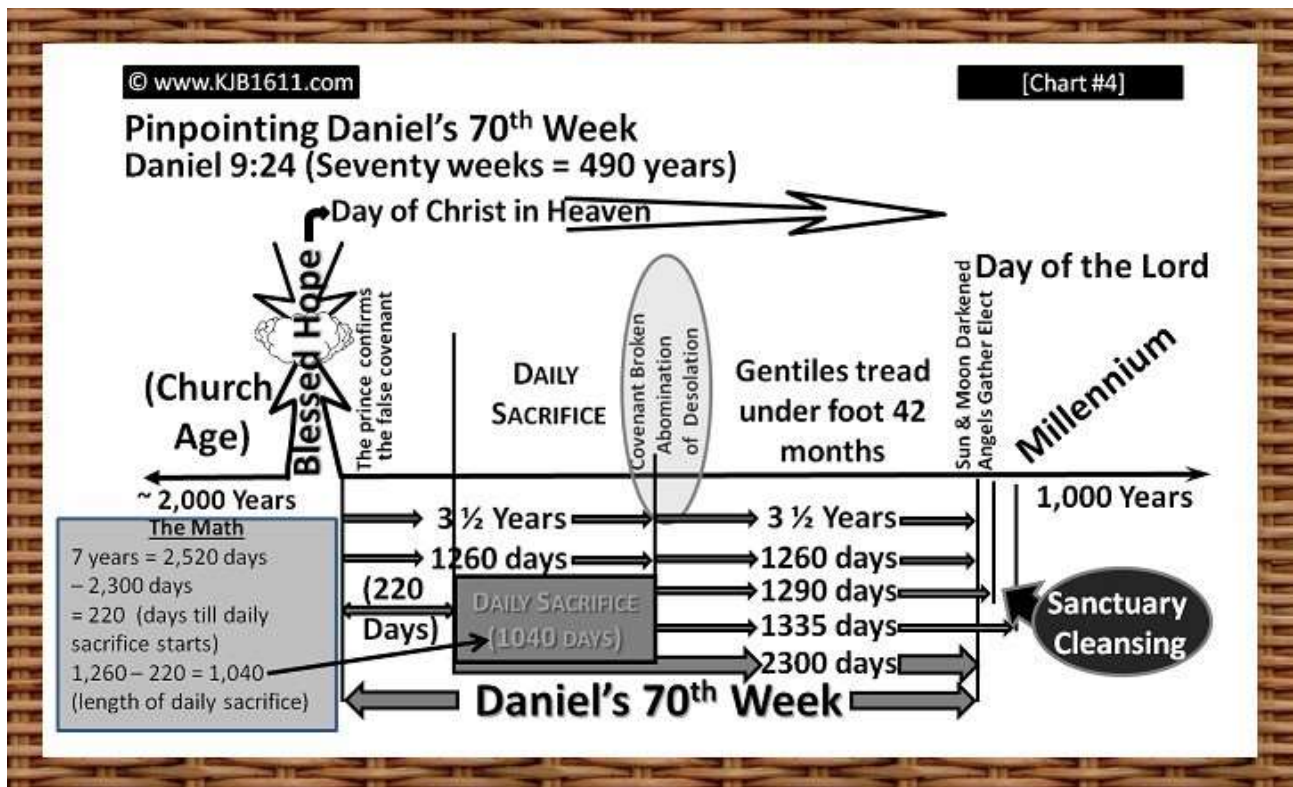
Matthew further establishes the end point for this event at the introduction of the Day of the Lord when it says that before that great and terrible day, the sun and the moon shall be darkened. It is important to emphasize that the *Day of the Lord* does NOT begin on earth until after the sun and the moon are darkened toward the end of Daniel's Seventieth Week. This day, according to Second Peter, spans a thousand years and begins at the end of the Tribulation continuing throughout the Millennium and into the destruction of the heaven and earth (***2Pe 3:10; Re 21:1***).

Before the Day of the Lord, the Bible says that the Lord is going to send His angels to gather His

elect ([Isa 45:4](#); [Mt 24:31](#)). The elect certainly cannot be the Church because by then the Church has been absent from earth for almost seven years.

Lot in Genesis offers a poignant example of this gathering as he was supernaturally protected from the judgment to come upon the earth by the angels sent down to gather him and his family. The angels came down from Heaven and grabbed their hands, yanking them out of the city just before its destruction ([Lu 17:29-30](#)). Likewise, the angels will gather the elect for protection just prior to the Lord's return. In fact, the Bible makes a clear distinction between the two gatherings by stating that Christ sends His angels for the elect in Matthew chapter 24 while the Lord HIMSELF descends for His body ([1Th 4:16](#)). It is equally important to note that the gathering of the Church commences *the Day of Christ* in Heaven ([2Th 2:2](#); [Php 1:6,10](#); [2:16](#)).

The Extra Days (Chart #4)



[Chart A.04 Pinpointing Daniel's 70th Week 4](#)

The 1,290 Days: The abomination of desolation (the hinge upon which Daniel's Seventieth Week hangs) takes place at the midpoint sandwiched between two equal three and one-half year periods (or 1,260 days or forty-two months). Daniel chapter 12, however, introduces another number of days which equates to an additional thirty days beyond Daniel's Seventieth Week.

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

Why the additional thirty days beyond the end of the 1,260 days? Keep in mind that the temple's desecration at the midpoint necessitates a cleansing. This cleansing takes place following the end of the Seventy Weeks.

The 1,335 Days: Verse 12 also mentions one more time frame—the 1,335 days. This time likely encompasses the judgment of the nations ([Mt 25:31-46](#)).

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

The 2,300 Days: Daniel chapter 8 references the most commonly misunderstood and misapplied prophetic time period—the 2,300 days (**Da 8:13-14**)! The resolution for understanding its coverage comes from two features mentioned. First, that the full 2,300 days is fully encapsulated within Daniel’s Seventieth Week. Secondly, that the period consists of three interrelated elements:

- the daily sacrifice from start to finish
- the transgression of desolation (aka the abomination of desolation)
- the Gentiles treading underfoot the sanctuary for forty-two months

Defined Beginning and Ending Points

The 2,300 days begins at the commencement of the daily sacrifice during the Seventieth Week. It does not end “*until the times of the Gentiles be fulfilled*” (**Lu 21:24**) at the close of the second half of Daniel’s Seventieth Week (**Re 11:2**). The question introducing this unique period clues the reader into the three elements combined to span the entire 2,300 days.

Da 8:13a *Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long shall be the vision concerning the daily sacrifice?***

Carefully read the question for exactly what it says without any preconceived notions! The first element of the vision concerns the length of the vision concerning the daily sacrifice which provides the starting point for the 2,300 days. We must mathematically back into the starting point. The scripture confirms that the daily sacrifice **ceases** “*in the midst of the week*” (**Da 9:27**) by what the Bible refers to as the “*abomination of desolation.*” This 2,300-day vision refers to this event as the “*transgression of desolation.*”

Da 8:13b . . . *and **the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?***

Because the vision of the 2,300 days mentions the sanctuary being trodden under foot, we know the precise end point of the vision from the facts provided in Revelation chapter 12. The next verse tells us *how long* (1) the daily sacrifice, (2) the abomination of desolation, and (3) the Gentiles treading upon the sanctuary lasts—2,300 days all together—followed by the sanctuary being cleansed after Daniel’s Seventieth Week ends.

Da 8:14 *And he said unto me, **Unto two thousand and three hundred days; then shall the sanctuary be cleansed.***

What does the 2,300 days (or 6 1/3-year period) encompass? The inquiry reveals that it commences from the beginning of *the daily sacrifice* up through *the transgression of desolation*—the midpoint of the seven years—through the forty-two months that the *sanctuary and the host (is) to be trodden under foot.*

Do the Math . . .

Since the full seven-year period encompasses exactly 2,520 days (1,260 + 1,260), subtracting the 2,300 days from the total period leaves 220 days remaining. This period of 7 1/3 months allows for the building of the temple along with the preparations necessary for the daily sacrifice to begin. This reveals that the seven-year covenant which follows the Rapture of the Church will begin with

220 days of preparation before the daily sacrifice can start. The daily sacrifice continues up until the midway point (or the abomination of desolation) when the temple is desecrated. At that time, the man of sin “*sitteth in the temple of God, shewing himself that he is God*” ([2Th 2:4](#)).

Most likely, the man of sin will sacrifice something on the altar thus polluting the temple and the sanctuary ([Da 11:31](#)). It is important to note that at the halfway point of the Week, Satan is cast out of Heaven because the Bible says that he persecutes *the woman* (Israel) for time, times, and half a time ([Re 12:13-14](#); [Da 7:25](#); [12:7](#)) or 3½ years.

Recapping the Numbers

Daniel’s Seventieth Week commences when the prince confirms a false covenant for seven years. Approximately 220 days later, the daily sacrifices begin which last about 1,040 days until the sanctuary’s desecration at the midpoint of Daniel’s Seventieth Week. Satan causes this abomination after he is cast from heaven to earth where he persecutes Israel for 3½ years. At this same point, the Gentiles tread the sanctuary under foot for forty-two months.

When Jesus returns, He deals with the Devil, cleanses the temple, judges the nations, and establishes His Kingdom. These last few events take place toward the very end of the Seventieth Week and during the seventy-five days following.