

DANIEL'S SEVENTIETH WEEK

Dan 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.

Hebrew word for weeks = hepdomads = segments of seven

Dan 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

Dan 9:2 In the first year of his reign I Daniel understood by books the number of the **years**, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish **seventy years** in the desolations of Jerusalem [Jer 25:11].

7 day's equals 1 week

1 day in Daniel's prophecy equals 1 year

The children of Israel were in captivity for 70 years in Babylon.

Daniel, Shadrach, Meshach, and Abednego were four young men who their captors wanted to keep alive so they could brainwash them in order to turn them from their own country's belief, and use them for the good of the Babylonian ways. Sound familiar for today? New World Order "NWO" brainwashing has been going on for a long time and not many people are the wiser, because that sort of thing just doesn't happen in modern times.

The books of Dan 9:2 were Isaiah and Jeremiah:

1. The prophet Isaiah wrote "if you repent you will be blessed."
2. The prophet Jeremiah is known as the "Weeping Prophet," he wrote more sternly than Isaiah regarding the children of Israel and their judgment if they didn't repent of their idolotry worship of Baal and their use of perverted sex in the groves (mountains) around Israel. Giant idols were set up and people would come and have mass orgies during the day in these groves. The women would become so hysterical during these times of sex and child sacrifices, that you couldn't tell the screams of sex from the screams of their children burning in the flames.

The Babylonians captured the children of Israel and the few remaining people who survived went into captivity.

After the children of Israel came out of captivity they never worshipped idols again. But they did turn to religion (the law), for redemption. The law was never meant to be used for redemption, only to "point" to redemption, the Redeemer, Jesus Christ.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Nebechenezzar became saved before his death.

Grandson Belshazzar takes throne in Chapter 5.

Chapters 1-4 Daniel in captivity rising to leadership.

BELSHASSAR

Nebechenezzar's grandson, **Belshassar**, had a wild orgy one night. This was like any other wild orgy of his day that he would have in the palace. Belshassar became bored, so he commanded the golden vessels from the destroyed temple be brought in and said, let's drink out of them. The party got stone quiet. There was a giant hand writing on the wall. Belshazzar's knees knocked together. What does this mean? No one could interpret it, but Daniel. "Tonight you are weighed in the balances and found wanting. Tonight the kingdom will be taken from you and given to another."

In the same hour came forth **fingers** of a man's hand, and **wrote** over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote [Dan 5:5].

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his **finger wrote** on the ground, as though he heard them not [John 8:6].

- **MENE. God hath NUMBERED thy kingdom and finished it.**
- **TEKEL. Thou art WEIGHED in the balances and found wanting.**
- **PERES. Thy kingdom is DIVIDED and given to the Medes and Persians.**

Mene, Mene, Tekel, Upharsin four Aramaic words which suddenly appeared on the walls of Belshazzar's banquet halls where the king "made a great feast to a thousand of his lords, and drank wine" (Dan. 5) out of the golden vessels taken by Nebuchadnezzar from the temple at Jerusalem after its capture in 586 B.C. (II Kings 25:14f). The king

became terrified when he saw the writing. “The wise men of Babylon” failed to interpret the words and Daniel was called in on the suggestion of the queen to decipher the message.

A great deal of discussion has taken place regarding this writing both as to the original form of the inscription and to its interpretation. The words should seem to refer to three weights in common use: the “mina,” the “Shekel,” and the “half-mina.” Or they may be terms used in Mesopotamian counting houses: “numbered, numbered, weighed, and divisions.” It is to be noted that *upharsin* in the inscription (5:25) becomes *peres* in the interpretation. The *u* is the connecting participle “and,” while *pharsin* is the plural form of “Peres” which word naturally suggests the Persians.

What Daniel had to deliver as the message by the mysterious writer was the fact that “God had numbered” the days of the kingdom; the king had been “weighed in the balances and . . . found wanting”; his “kingdom is divided and given to the Medes and Persians.” And there was not much time between interpretation and fulfillment, for “in that night Belshazzar the Chaldean king was slain.”

The end of Belshazzar’s time marks Daniel’s 69th week, with one week left for the tribulation or Daniel’s 70th week.

Merrill C. Tenney. The Zondervan Pictorial Bible Dictionary. 1967. Zondervan Publishing House.

Mene The 1st word of the Aramaic inscription written by a hand on the wall at Belshazzar’s feast: Mene, Mene, Tekel, Upharsin (Dan. 5:25), rendered in the margin of RV, “Numbered, numbered, weighed, and divisions.” RSV renders the last word literally: “and Parsin.” These words appear in Theodotion as three in number: *mane thekel phares*, with which agrees the Vulgate: *mane thecel phares*. From this and from PERES (v. 28) it may be inferred that the original Aramaic text was *m ne, t kel, p res*. *M ne* is a passive participle of the *Pe al*; *t kil* and *p ris* (passive participles, *Pe al*) accordingly are vocalized to conform to *m ne*. The inscription therefore means, “Numbered, weighed, divided.” It seems probable, however, that they were understood as nominal forms, for Josephus (Jos. *Antiq.* X. 11, 3) renders, “Number, weight, fragment.” The repeated MENE (*m ne*) and UPHARSIN (*upharsin*) accordingly are secondary. Daniel’s interpretation follows (Dan. 5:26-28): “God has numbered the days of your kingdom and brought it to an end,” or transferred it; “you have been weighed in the balances and found wanting.” In the case of UPHARSIN, *u* is the conjunction *and* and *pharsin* is the plural of *p res*. In the interpretation of this word, the singular, PERES, is used (v. 28): “Your kingdom is divided and given to the Medes and Persians.” With a play upon *paras* (Persia, Persians) a double meaning is given to the mystic word.

Professor James A. Montgomery says: “The terms may have been actual language of the countinghouse or of the law, used of the settling of a bargain, winding up of a contract, settling a bankrupt’s affairs, or the like.” Another interpretation of *m ne*,

t kel, p res is that the words represent a series of money values or weights: mina, shekel, half mina (or rather, half-shekel); in this case the 3 weights symbolically represent 3 Babylonian rulers in a descending scale of importance: Nebuchadnezzar, Nabonidus, and Belshazzar. There were two difficulties in reading the inscription: first, intelligent vocalization, since the consonants alone were written and the vowels were not supplied in Aramaic script; secondly, the correct interpretation of the words after they had been correctly pronounced.

The New Westminster Dictionary of the Bible. 1974. The Westminster Press.

During this time, the Medes and Persians were under the city in a hole in the wall from damming up the river that ran through the city. Cyrus the Great was a believer. Toward the end of the 70 years of captivity. Daniel had been studying the scrolls of Jeremiah and read where they were only going to be in captivity for 70 years [Jer 25:11]. So Daniel began to pray "Lord show me what's going to happen when we come out of here." He asked God what was going to happen when they were going to come out of captivity, but little did Daniel realize that God told him from the time that they came out of captivity all the way to the second advent of the Lord Jesus Christ. Daniel couldn't understand all the Lord was telling him. He said 70 weeks. If one day equals one year. What does one week equal? It = 7 years. How many years does 70 weeks equal? It = 490 years. Look at verse 24.

Dan 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.

Second advent.

But 490 years have come and gone since Daniel's day and still we have no second advent. But it's because the 490 years are broken up into segments.

Start counting 490 years from David's death. David represents the pinnacle of the kings of the Old Testament. Israel was at their best time at David's death. Now under Solomon they got richer but under Solomon they also became carnal. Women, spending money, idolotry. Israel began to degenerate. Small deviations but down the road they lead to bigger things. What happened was the people decided not to let the land rest every 7 years. We will become even more prosperous, they said. They didn't observe the sabbatical year every 7 years. What started out as simple, not letting the land rest, ended up with some of the worst cases of idolotry you can find in the entire Bible, pornography, heathen worship. For 490 years they didn't let the land rest every 7 years. So how many sabbaths did they owe the land? 70 years. They went into captivity for 70 years. God said you owe me 70 years. During the 70 years of Babylon captivity, Nomads couldn't nor anyone could get the land of Israel to grow crops. God said you owe me 70 years of sabbaths. God said I'm going to get my sabbaths back. Sound a little bit like today. For

2000 years Israel has been a dust bowl until 1948. The Jews came back to Israel in 1948 and it suddenly became a prosperous fertile land.

2Chr 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

2Chr 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.

2Chr 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

2Chr 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Chr 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, **until the land had enjoyed her sabbaths:** for as long as she lay desolate she kept her sabbaths, to fulfil threescore and ten years.

490 Years Before Captivity and 490 Years After Captivity

From the time of David to Babylonian captivity is 490 years. So God said Daniel you had 490 years before captivity, I'm going to give you 490 years after captivity, and these 490 years after captivity and they will end in righteousness. When Israel got out of captivity and came back to the land Israel enjoyed the golden years. Israel enjoyed her zenith right up until the time Jesus Christ came (see Zech). Deut 28 the opening 14 verses were fulfilled over Israel. Blessed in the city, blessed in the fields, blessed coming in, blessed going out, above only and not beneath, lend unto many and not borrow. But the children of Israel made God's law a religion of bondage, instead of what it was meant to be, to point to the Messiah, the Lord Jesus Christ. The scriptures became to the children of Israel Legalism and bondage. The mosaic law was to point to Jesus so they would recognize Him at His coming, but they were too blind to see who Jesus was when He came to free them of their sin.

490 years or 70 weeks or 70 segments of 7 years = 490 years.

Let's see how it's divided:

Dan 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.

thy people - Jews (not Oklahoman's, not American's)

holy city - Jerusalem, Israel

The hub of prophecy.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel your 490 years are going to begin when a king gives a decree. And with that decree is to rebuild the city and to rebuild the sanctuary. When that decree comes the 490 years will begin. That decree was spoken by King Artaxerxes Neh 2.

Neh 2:1 And it came to pass in the month Nisan, in the twentieth year of **Artaxerxes the king**, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Neh 2:2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

Neh 2:3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

Neh 2:4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

Neh 2:5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

Neh 2:6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Neh 2:7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

Neh 2:8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Neh 2:9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

Neh 2:10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

Neh 2:11 So I came to Jerusalem, and was there three days.

Neh 2:12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

Neh 2:13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Neh 2:14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

Neh 2:15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

Neh 2:16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Neh 2:17 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Neh 2:18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

Neh 2:19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

Neh 2:20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

2 time periods are given here:

Dan 9:25 Know therefore and understand, (1) **that from the going forth of the commandment to restore and to build Jerusalem** [Neh 2] unto the (2) **Messiah the Prince** shall be (1) seven weeks (49 years), and (2) threescore and two weeks (434 years): the street shall be built again, and the wall, even in troublous times.

(1) seven weeks = 49 years (7 segments of 7, or 7 x 7)

(2) threescore and two weeks = 62 weeks = 434 years

49 + 434 = 483 years (Messiah the Prince)

7 years left for the tribulation = 490

Dan 9:26 And **after threescore and two weeks shall Messiah be cut off, but not for himself**: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

483 years and Messiah (Jesus) will be cut off [at the cross], but not for himself

7 years left for the tribulation.

Jesus went to the cross at the end of Daniel's 69th week. Jesus went to the cross 483 years on the nose. The decree was given to rebuild the city. When Jesus went to the cross Daniel's 69th week stopped, and there's one more week of Jewish time. Daniel's 70 weeks have not been fulfilled yet.

The tribulation is also called, Daniel's 70th week. Daniel still has 7 more years left of his prophecy.

Antichrist:

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of **the prince that shall come** shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Important to understand is that the church (2,000 years) has been inserted between Daniel's 69th week and Daniel's 70th week. Why didn't Daniel know the church was coming? Because it was a mystery. He didn't understand it.

Daniel and Isa 9:6. They put prophecies together 1st and 2nd Coming connected together. They didn't know about the church age, not even the angels in heaven. Only the Father, Son, and Holy Ghost knew about the church age yet to come.

THE CLOCKS

The Jewish watch has stopped 7 years too soon. The church age watch started on the day of Pentecost = 483. But Jesus is about to come back for His church at the rapture. God is about to stop the church age watch and throw it away, and then He will reach over and pick up the other watch and click it on to go for the remaining 70th week of Daniel's prophecy. In the tribulation the earth returns back to Jewish time. During the tribulation we go back to a bonafide temple, sacrifices, it's impossible for the church to be here! We go back to Jewish time. No longer will God be dealing with the church He's going to dig up that nation again and start operating through Israel. The very first converts that occur right after the rapture are 12,000 out of each of the 12 tribes of Israel. Evangelism swings back over to Jerusalem. The 144,000 Jews out of each of the 12 tribes of Israel. The moment the church leaves, the earth reverts back to the time period at the cross, as if Daniel's 70th week was attached to the cross. At the time of the cross Israel was a dominant force in the earth, but they were under Roman authority. The moment that Jesus went to the cross, all that changed within the next 40 years. Rome was still a power but Israel went down and scattered at 70 ad. Rome degenerated through the years. All power shifted to gentile cities. During the 2,000 year church age there is no "one world power" except the church, but the church is coming to a swift end. The moment the church is gone, Israel is a dominant force under the control of the Roman empire, the "revived" Roman empire. We can see that happening with the EU, foreign owned banks, moving toward a cashless society, energy problems, etc.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

490 years before captivity

70 years captivity, minus one week

490 years after captivity

483 years Jesus at the cross

7 years tribulation

490 years complete

Leviticus 26:14-46

Five (5) levels of punishment that a nation goes through because of their disobedience

Lev 26:14 But if ye will not hearken unto me, and will not do all these commandments;

Lev 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

Lev 26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Lev 26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

Lev 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Lev 26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Lev 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Lev 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Lev 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

Lev 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

Lev 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Lev 26:25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

Lev 26:26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

Lev 26:27 And if ye will not for all this hearken unto me, but walk contrary unto me;

- Lev 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
- Lev 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
- Lev 26:30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
- Lev 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.
- Lev 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
- Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
- Lev 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.
- Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.
- Lev 26:36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
- Lev 26:37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
- Lev 26:38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.
- Lev 26:39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.
- Lev 26:40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
- Lev 26:41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
- Lev 26:42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
- Lev 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.
- Lev 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.
- Lev 26:45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.
- Lev 26:46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.