

TALK ABOUT

1. Who are included in the Church (Rev 7:9)?
2. When did the Church begin?
3. What is the Kingdom of God? Daniel said it was "everlasting" (Dan 2:44)?
4. What does "everlasting" mean to you?
5. Christ's Kingdom is inward – "Not of this world"(John 19:30) ___ True ___ False?
6. The Kingdom is outward in its witness ___ True ___ False?.
7. When did Jesus announce the Kingdom of God (Mark 1:15)?
8. When will the Kingdom be completed (1 Cor 15 24-26)?
9. Did our father Abraham enter the Church or the Kingdom or both? (Heb 11:39-40).

SEAL UP THIS PROPHECY

Daniel was told "to seal up vision and prophecy" (Dan 9:24). All the Old Testament prophecies are 'sealed.' They all pointed to Jesus Christ. In Old Testament times, God revealed His truth through His prophets. "In these last days" Jesus Christ brought God's final word to mankind (Hebrews 1:1). Nothing more is to be added and nothing is to be taken away (Rev 22:18-19).

MANNA PUBLICATIONS

www.mannapublications.org

Copyright © 2010 by Fred Morris, Manna
Publications (USA) All Rights Reserved
6.8.2010

The Meaning of . . .

an

ABOMINATION

causing

DESOLATION

(Daniel)

Written by

Fred Morris

To the Reader: Some chapters in the Book of Daniel, the prophet, are difficult to understand.

To learn more about God's word, study these notes. Keep your Bible beside you and read the Bible verses first. Invite a friend to study with you. You can talk together about what you have learned. And both of you will be blessed.

Read: Daniel 1:1-17

Introduction: The Book of Daniel stands on its own merits. You do not need any other book in the Bible to interpret the Book of Daniel. The Revelation does not explain Daniel's prophecies, as many Bible teachers say it does.

Jesus confirmed that Daniel was the author of the Book that bears his name. When Jesus spoke of "the desolation" spoken by Daniel the prophet, He explained the meaning of the words as Daniel used them (Luke 21:20-22).

We take the Scriptures at face value as the inspired, God-breathed word of the Lord God Almighty.

I know many commentators have made changes to the text in the Book of Daniel because they consider it 'rough' and not accurate. Others have thought Daniel did not write this account, but that it was put together by others at a much later time in history, perhaps at the time of the Maccabean Revolt 175-164 BC. But no one at that time could have known of the fall of Rome, which Daniel foretold, unless God had revealed it to them.

To counter some of these arguments, we can sight archeology and historical records, including the Dead Sea scrolls. (Daniel: "The Mystery is History," John Saxon pp. 229).

WE BELIEVE THE BOOK OF DANIEL

Why we believe Daniel wrote this book:

- a) The book has one theme – the sovereign power of God. God is in control of all things, in heaven and on earth.
- b) Daniel is named as the man who received the revelations (visions) recorded here (Dan 7:2,4,6).
- c) The first part of the Book of Daniel prepares the reader for the second part, and the second part looks back to the first.
- d) Chapter 7 develops what Daniel saw in his vision of chapter 2; Chapter 2 prepares the way for the revelation of chapters 9,10,11 and 12.

2. When did the Church begin (Eph 1:4)?
3. Who is in the Church (Rev 7:9)?
4. What is the Kingdom of God?
5. Is the Kingdom and the Church the same thing?
6. When will the Kingdom come to an end (1 Cor 15:24-26)?
7. Did Abraham and Rahab enter the Church or the Kingdom?
8. What about the 8 persons saved in the Ark?
9. They say the CHURCH was not revealed until Paul understood it. But what of all the Jews who believed down through the ages?
10. Who were "the children of the promise" which Peter spoke of on the Day of Pentecost (Acts 2:39); and Paul noted in (Gal 3:29)?

AN EVERLASTING KINGDOM

Daniel said that Christ's Kingdom is "everlasting" (Dan 2:44). His prophecy makes the Cross of Christ central to all history. For 1800 years, prior to the preaching of the gap theory, Christians held the Messianic or the Reformed interpretation of Daniel's prophecy (Dan 9:24-27).

God established ONE Church (Eph 2:11-22) not two churches; ONE bride, not two brides (Rev 21:2), ONE Kingdom, not two (Daniel 2:44) – not one for Jews and one for all others. Paul declared that God "reconciled the world to Himself" through Christ's death (2 Cor 5:19).

THE KINGDOM OF GOD REVEALED

At the time of the fourth empire (Rome, Dan 2:43), Jesus came to earth and demonstrated the character or nature of God's Kingdom (Matt 5; Luke 17:20-21).

The Kingdom was always open to those who had faith (Joel 2:31). The New Testament writers said the Kingdom of God was "close by" or "at hand.". Jesus said it was "near," or available to all who repented (Mark 1:15)..

God speaking to and listening to the nations on the telephone, then cutting off the line and listening only to Israel is a preposterous idea. God listens to all men and women and He answers their cry. Even those who cried out in Sodom got God's attention (Gen 18:20-21). He has always heard the cry of the nations (Ex 3:7; Gen 18:20-21; 2 Peter 3:9).

He is listening for you to call on Him. at this very moment, He is ready and waiting to save you from your sins. Turn to Him now and accept His wonderful salvation and enjoy His blessings forever. (John 5:24).

events which were to occur. These events have brought peace between God and man – the greatest thing ever achieved on behalf of mankind.

Note: For a fuller explanation of the Parenthesis or Gap theory, the reader should turn to authors like Ironside, Walvoord, McClain and Scholfield.

TALK ABOUT

1. Can Christians claim the promises made to Abraham (Gal 3:29)?
2. The Messiah secured eternal s..... for all who believe?
3. What happened to the Old Covenant when Christ died (Heb 8:13)?
4. Why is it more important to understand the New Covenant than the 70 sevens of Daniel 9:24?

A prominent teacher expresses this theory as God speaking on the telephone with mankind. He hangs up on the Jews and listens to the Gentiles. Then He stops listening to the Gentiles and puts the Jews back on the line. This is preposterous teaching. God listens to all men and women, all the time. He always has and always will as long as this earth continues (Psalm 34:15). God even heard the cry that came up from the wicked city of Sodom (Gen 18:20).

THE CHRISTIAN CHURCH

The fullness and oneness of the Christian Church was not revealed until the New Testament times (Eph 2:11-22)..

According to this theory, when the parenthesis ends, and the 70 th seven begins, a great Roman leader appears (the antichrist). He pretends to be a friend of the Jews, makes a covenant with them for seven years, then breaks it.

The word 'covenant' occurs 280 times in the Bible, but nowhere does it say the Antichrist will make a covenant with the Jews.

JESUS TOLD OF THE ABOMINATION

When the text reads, "He (the Anointed One) has nothing" the Gap theory refers us to John 1:11. However, it was the prophet Isaiah who brought us this language (Isa 53:8) And the gospel writer tells us plainly that the abomination was the Roman army surrounding the walls of the holy city, Jerusalem (Matt 24:15-18). Jesus also explained "the abomination that causes desolation" to be the Roman armies (Luke 21:20-22).

TALK ABOUT

1. What is the Church (Eph 2:14-16)?

- e) Jesus spoke of Daniel the prophet and confirmed the genuineness of the record (Matt 10:23; 16:27; 19:28; 24:30; 25:31; 26:64).
- f) The book is set in the historical times of the Babylonian and Persian empires.

SOME HISTORICAL RECORDS

Flavius Josephus, the Jewish historian, said that Alexander the Great stopped in Jerusalem and read some of Daniel's prophecy. He recognized himself in the Book of Daniel (Josephus, "The antiquities of the Jews," Book II , Ch 8, Verse 5).

Belshazzar's name (Daniel 5) is preserved in "Baruch" (the Apocrypha). Herodotus, the Greek historian (484-425 BC) wrote of Cyrus and Babylon.

Who was Darius the Mede (Dan 5:31; 6:9)? This has always puzzled scholars. He must have been appointed by Cyrus. Some think he was Cyrus' father or grandfather, also known as Astyages. Darius was allowed to act as 'king' until Cyrus died.

Others think Cyrus was a general in the Persian army. Yet others believe Cyrus was the same person as Darius – and they make a good case for this (see D.J. Wiseman).

A tablet written in cuneiform (a method of writing used at that time), found in 1853, mentions Belshazzar by name. In 1924 Sydney Smith published the English translation of the cuneiform tablet "The Account of Nabonidus." Another cuneiform tablet – "the Nabonidus Chronicle" – supports the account in Daniel 5 as being correct. Nabonidus was the last king of the Neo-Babylonian empire. He left the city two days before it fell to Cyrus.

Nebuchadnezzar was the son of Nabopolassar who founded the Neo-Babylon Empire in 625 BC. In 605 BC after attacking Jerusalem, Nebuchadnezzar ascended the throne of Babylon.

Daniel recorded chapters 1-4 in the reign of Nebuchadnezzar. During the reign of Belshazzar, son of Nabonidus, he wrote chapters 5, 7-8. Chapters 6 and 9 were written in the reign of Darius, . And in the reign of Cyrus, Daniel completed chapters 10-12.

Whatever else is said about the prophecies of Daniel, they stand alone. The historic nature of Daniel's prophecies are confirmed by the New Testament record. We do not need The Revelation given to the apostle John, nor the letters written by Paul to the Thessalonians, to correctly interpret Daniel's visions.

Sadly, many Bible teachers take the student from Daniel 2 or Daniel 7 directly to The Revelation or to Thessalonians to explain Daniel, which only confuses the new believer.

TALK ABOUT

1. Do Christians need to understand the Book of Daniel?
2. Who came from Babylon and attacked Jerusalem?
3. Who was Daniel? Tell what you know about him.

THE SITUATION IN JUDAH

Read: Daniel 1:1-2 (2 Kings 24:1 – 25:24)

In the divided kingdom, we note first the situation in Judah, the southern kingdom with its capital at Jerusalem.

In King Je-hoi-a-kim's third year (by Babylonian reckoning) Nebuchadnezzar II came from Babylon and "besieged Jerusalem." Some say this was not what happened. Nebuchadnezzar either burst in, or the people opened the gates and let him in. God is sovereign. He delivered Jerusalem into Nebuchadnezzar's hand (Dan 1:2).

God had warned His people again and again. They had turned away from Him to worship idols. Many prophets spoke God's words against Israel (the northern kingdom) and Judah (southern kingdom). You can read these warnings in Deut 31:17; 32:9-44; Isaiah 10:5,25; Jeremiah 7:1-16; 25:8-15.

God always warns His people of coming judgment. He used Noah to warn that wicked generation of the coming flood (Gen 6). And He used the testimonies of Daniel and his friends.

THE ASSYRIAN EMPIRE

From 750 BC to 626 BC the Middle east was dominated by the Assyrian Empire. For more than a century, Assyria had appointed the kings that ruled over Babylon. On Nov 22, 626 BC Nabopolassar, Nebuchadnezzar's father, gained control of Babylon to become the first independent Babylonian monarch. Later he formed an alliance with the king of the Medes. Together they attacked Nineveh, the capital of Assyria and completely destroyed it.

Nebuchadnezzar is said to have been made king on Sept 6th, 605 BC (See "Chronicles of Chaldean Kings"). Jerusalem was destroyed nine years later (586 BC).

Daniel 9:27. The word used here means "cause to prevail" which is used only one other time in Psalm 12:4. Here in Daniel, the words point to a covenant that has already been made.

"The Messiah, during His early ministry, fulfilled the terms of that covenant (Jer 31:31-34). By His active and passive obedience to the Law of God, He fulfilled the terms of the Old Covenant made with Abraham and his seed. Romans 15:8 speaks of this covenant as 'the promises made unto the fathers'." (Edward Young).

Daniel gives us no subject, so many answers have been suggested:

Antiochus is the 'prince' who makes a covenant with apostate Jews.

Antichrist, who will force a 'covenant' on the masses of people to make them worship and follow him (2 Thess 2:5-11).

Messiah is the subject of this whole passage of Scripture (Den 9:24-27). The key thoughts are introduced in 9:26: a) The death of Messiah Christ. b) The destruction of the city and temple by the people of the prince.

The emphasis is on the 'people,' not on the prince. The contrast is between the 'He' and the 'many' (Isaiah 53:11). The whole nation will not receive salvation, but the 'many' will receive their Messiah.

THE END OF THE SACRIFICE

"He will put an end to sacrifice and offering..." The subject of this action is the same. This is not pointing to Antiochus or to a Roman general. The subject is the Messiah. At Christ death, the Old Covenant passed away and a New Covenant was put in its place (Luke 22:19-20; Heb 7:11; 8:13; 9:25-26; 10:8-9).

Some Jews held on to the Old Covenant sacrifices and continued to make them. God brought this to an end by allowing the Roman armies to destroy the temple. All animal sacrifice was made ineffective by the Messiah's one-for-all-sacrifice of Himself (Heb 9:12). As Young paraphrases: "and until the full end which has been determined shall pour upon the desolate. The end is final and decreed (Isaiah 10:23; 28:22).

"And on a wing.....(translators added "of the temple" to make sense) he will set up an abomination that causes desolation, until the end that is decreed..." The original Hebrew text is very difficult.

So we have the following numbers of years

49 + 434 = 483 years from the decree of Neh 2:1 (March 444 BC) to the appearing of the Anointed One (March 33 AD).

What marks the close of the 70 sevens is not stated. The emphasis is not on the beginning or the end of this remarkable period, but of the great

THE ANOINTED ONE WILL BE CUT OFF

“After 62 sevens, the Anointed One will be cut off and will have nothing” (Dan 9:26). In 9:25 Daniel set out the events that would mark the “7 sevens.” Now he sets out the events which will mark the “62 sevens.” These things would happen in the period between the rebuilding of the city and the cutting off of the Anointed One.

To “cut off” is the term used for stoning a person to death (Lev 7:20; Num 15:30; Isaiah 53:8). He will have nothing...: This indicates Christ’s total rejection by His own people, the Jews (John 19:15).

“The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood. War will continue until the end, and desolations have been decreed” (9:26).

“To the end, war and desolation is determined.” Jesus told His disciples, “You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come” (Matt 24:6).

Jesus was not speaking of a passing invasion like that of Antiochus Epiphanes, but of the complete destruction of the city and temple.

Titus and the Romans destroyed the city of Jerusalem as Jesus said they would (Matt 24:1-2). The overwhelming force of the Roman soldiers was “like a flood.”

TALK ABOUT

1. God’s word to His people was, “When seventy years are fulfilled, I will punish the King of Babylon and his nation for their guilt, declares the Lord...I will repay them according to their deeds...” (Jer 25:12-14). Did God keep His promise?
2. Who did God use to free the exiles (Isa 44:28)?
3. Who destroyed Jerusalem in 70 AD?

A GREAT RULER WILL APPEAR

To follow the teaching of Ironside and Schofield: When this period of judgment ends, a great ruler will appear and make ‘a seven-year covenant’ with Israel, promising the people prosperity and peace. At the end of 3 ½ years, he will break the covenant and demand that the Jews stop worshipping God. “He will put an end to sacrifice and offering...” (Dan 9:27). The “Great Tribulation” begins then and continues to the end of time. The emphasis is on WHAT will happen during this period, not WHEN they will happen.

But who will make this ‘covenant’? And with whom will he make it? The usual word for making a covenant is “to cut,” and that word is not used in

Nebuchadnezzar attacked Jerusalem. He took hostages “as well as some of the articles from the temple of God. These he carried off to the temple of his god (Marduk).” Nebuchadnezzar’s army came to Jerusalem three times and three times they led people away in chains to Babylon (2 Kings 23:36 – 24:17).

NEBUCHADNEZZAR and JUDAH AND JERUSALEM

Read: Daniel 1:3-16

Nebuchadnezzar’s conquering army brought Daniel and his three friends to Babylon in 606 BC (Dan 1:5, 18; 2:1). The king was very wise is seeking the best brains among the young men of Judah to be his advisors. This is how he went about it, and this is how Daniel separated himself from the idolatry of Babylon.

Daniel was a youth of principle and common sense. God was in control and gave Daniel favor with the chief officer. The food offered to Daniel and his friends was rich in pork and wine – most likely offered to idols before it was served. Daniel asked for plain food and water to drink while he and his friends were in training (see Dan 2:1). And Nebuchadnezzar changed their names (Dan 1:7).

The prophecy of Isaiah 39:7 was fulfilled. The new names were to make them part of the Babylonian culture. Daniel and his friends were trained in a heathen setting.

TALK ABOUT

1. Which great power ruled Babylon?
2. Who conquered Babylon?
3. In 586 BC the same monarch broke into the city of Jerusalem and took Daniel and his friends captive?
4. Why did the king’s official change their names (Dan 1:7)?

GOD FAVORED THEM

Read: Daniel 1:17-21

God gave each of these young Hebrew men unusual understanding, but to Daniel He gave a special gift of being able to understand “every kind of vision and dream” (Dan 1:17).

God’s Spirit gives to each believer certain gifts. He gives these spiritual gifts, not for our honor and glory, but for His own. And He gives them for the “building up” of the body of Christ (1 Cor 12:1-11).

The Christian Church did not exist in Daniel's day as we know it today (Eph 2:1-11). Yet the Lord had His witness in Babylon. Not one person in the kings court or the chambers of government could escape the testimony of Daniel and his friends (Dan 2:27-28; 3:16-18).

THREE YEARS OF TRAINING

Read: Daniel 2:1-23

"In the second year..." Does this go against the three-year period of training (1:5)? No, because these three years of training need not have been full years (often so in Hebrew). One night, the king had a dream. He called his wise men and said, "I want to know what it means." It was no ordinary dream, but one which the Spirit of God caused the monarch to dream, and it frightened him.

The wise men answered the king in Aramaic – the first hint of the language used in Babylon. Daniel wrote the first seven chapters of his record in Aramaic. This language replaced many of the ancient languages and was spoken by the Jews in captivity and afterwards in Palestine at the time of Jesus (Mark 5:41; 7:34).

TALK ABOUT

1. What special 'gift' or ability did God give Daniel (Dan 1:17)?
2. Which language did Daniel have to learn?
3. What did Daniel refuse to eat the meat from the king's table?

GABRIEL SPOKE TO DANIEL

Read: Daniel 9:20-24

Daniel had served the king of Babylon for many years. He also studied the Scriptures with great care. He knew from studying Jeremiah the prophet that the 70 years of captivity for his people was about to come to an end. So Daniel turned to the Lord God in prayer to learn what would happen to them..

While he was still praying, and confessing his sin and the sin of his people, the man he had seen in his vision (the angel Gabriel) came to him. The angel said to him, "I have now come to give you understanding...as soon as you began to pray, an answer was given, which I have come to tell you..." (9:23).

The angel's message may puzzle us, but it was enough for Daniel to know that God had a purpose for Israel. Gabriel told Daniel, "Seventy sevens are

- a) For the people of Judah?
- b) For the remnant who loved Him (Jer 23:3)
- c) For Daniel to understand what would happen to the faithful remnant?

GOD ANSWERED DANIEL'S PRAYER

Gabriel told Daniel to "know and understand" three things that would take place in the future. God wanted Daniel to know what would happen to his people in the last days.

The subject of these verses has not changed. The subject is Jesus Christ.

God caused the decree to go forth. The decree made by Cyrus the Great opened the way for a remnant of the Jews to return to Jerusalem.

Many teachers take the 70 weeks as 70 years (Jer 25:11), and the going forth of the word (decree) would be 586 BC the year Nebuchadnezzar destroyed the holy city.. But no word to rebuild Jerusalem and the temple went out in that year!

The purpose of the 'word' or decree was to 'bring back' a remnant to Jerusalem. God said, "It will be rebuilt with streets and a trench (moat)" This seems to indicate a complete rebuilding of the city. This work would be carried on "in times of trouble," These are well documented by governor Nehemiah (Neh 4:1; 6:1; 9:36-37).

The word went forth in the first year of Cyrus (538-537 BC). The word that went forth, fulfilled the prophecy of Jeremiah, and that of other prophets (Isaiah 44:28; 45:13; Ezra 4:12; 9:9).

The people clearly understood the 'word' (decree) that went forth from Babylon and three groups of exiles returned to Judah (Haggai 1:2-4).

It would seem that Daniel was still serving the Babylonians, perhaps as a governor (Dan 1:21).

THE ANOINTED ONE WILL COME

At the end of the 7 sevens and the 62 sevens, "the Anointed One, who is a prince, will come."

Jesus Christ is both priest and king. His priestly character and His royalty are well established in prophecy (Isaiah 61:1-3). By Him "the sure mercies of David" came to God's people.

Conclusion: The 7 sevens extend from Cyrus to Jesus Christ. The 62 sevens refer to the period which followed the rebuilding of the temple (Ezra/ Nehemiah) and continue to the time of Christ's second coming.

6. To anoint the Most Holy, or the Most Holy One. THE FIRST GROUP

"To finish transgression," or restrain the transgression. All apostasy and rebellion will be hidden from God's face. Only God could do this. Christ's death atoned for or 'covered over' the sin of the world (John 1:29). Sin committed under the Old Covenant and under the New Covenant (Heb 9:15, 26).

"To put an end to sin," or carry it out of sight. Not to reserve it for punishment (Deut 32:34; Job 14:17).

"To atone for wickedness." God is the subject and by His one act of mercy, He forgave all our sin and He will remember it no more (Heb 8:12). This is the promise of the New Covenant (Jer 31:34).

THE POSITIVE RESULTS

"To bring in everlasting righteousness." This is the positive result of salvation, when God and man are reconciled. It is righteousness that is given to the believer freely by God (Psa 58:11-13). It comes to the sinner through faith in Jesus Christ and rises like the sun on those who fear God (Mal 4:2). It is the eternal inheritance of the righteous (Isa 60:21). And it is the fulfillment of the promise made to the forefathers (Gal 3:29). "To seal up vision and prophecy." The seal made a document legal and binding. This may refer to Christ bringing God's last and final word to man (Heb 1:1). Their functions were finished and no longer needed. Some believe this refers only to Old Testament prophets (Isa 1:1; Amos 1:1).

"To anoint the Most Holy." The words refer not to a re-consecration of the temple or the building of a new one, but to the anointing of the Messiah. Oil was used for anointing kings and priests. And fire and oil are symbols of the Holy Spirit. "When our Lord ascended into heaven, and the Holy Spirit descended, there remained not one of the six items of Daniel 9:24 that was not fully accomplished" (Philip Mauro).

Conclusion: All six statements relate to Jesus Christ. He was the Anointed One, the Holy of Holies of the New Testament. The prophet said, "He was cut off from the land of the living; for the transgression of My people He was stricken..." (Isaiah 53:8).

TALK ABOUT

1. What did God say would happen to the people of Judah (Jer 25:8-11)?
2. How did Daniel know this?
3. Why were God's people taken to Babylon?
4. How did Daniel pray (9:19)?
5. Did God answer Daniel's prayer:

decreed for your people..." God was in control of events in Babylon and in all the world.

Gabriel told Daniel six things that would happen. He said, "Seventy sevens are decreed for your people and for your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy" (Dan 9:24).

THE MESSAGE OF THE SEVENTY SEVENS

Read: Daniel 9:24-25

It was the time of the evening (meat) offering, when special prayers were made in Jerusalem. At this hour, God told His servant that He would truly restore His people. They would come out of bondage – both physical and spiritual – and return to their homeland.

The people of Israel and the Holy city were Daniel's first concern, but Christ's death and resurrection was for every people. This was the true goal of all prophecy.

The thoughts of the author expressed here may be made to read "sevens – and in fact seventy of them are decreed" (Young). The word is a participle meaning "computed by sevens" or "divided into sevens."

We must determine the length of a 'seven,' not from the word itself but from the details given about it.

Jesus came to earth to establish God's Kingdom. He came to earth only once (Dan 2:34,44-45). He was anointed by the Spirit once and He was killed once!

After He ascended to heaven, He sent the Holy Spirit to abide with His people. Now He reigns forever in the hearts of believers by the power of His Spirit! (Rev 1:18; 7:9).

SEVEN PERIODS OF TIME

Read: Daniel 9:20-27

The theory that divides the Bible into seven "Dispensations" was promoted by Harry Ironside (1943) and Schofield who treats the "seventy sevens" of Daniel 9:24 as literal years, though the Hebrew word does not mean 'years.' or 'weeks.' The word means an indefinite period of time.

By this reckoning, the decree that went forth from the palace in Babylon (See 2 Chron 36:23; Ezra 1:2-4), was issued in the 20th year of Artaxerxes (Nehemiah 2:1)..

Those who follow Schofield's teaching say that the period of 7 x 7 years = 49 years = was the time in which Jerusalem was to be rebuilt. The period 62 x 7 (Dan 9:25) brings us down to the 'King' coming to the city riding on a donkey (Zech 9:9), after which (within a literal week) the Anointed One was cut off by death.

So they teach that the wonderful promises of Daniel 9:24 were not fulfilled at Christ's first coming because "Israel did not recognize their Messiah." The truth is, they rejected Him (John 1:11). "They did not know Him as their sin bearer. Their transgressions had not yet been finished." (Ironsides).

The Dispensationalists say that the 70th 7 will not immediately follow the 62 + 7 sevens because, "Between the 69th and 70th weeks they have inserted a period or "Parenthesis" which has now lasted for 2,000 years.

They contend that the 70th week has been postponed by God Himself. They say that the moment Christ died, the prophetic clock stopped. It will not start again until the Gentile age is completed (Luke 21:24), and Israel, which God has abandoned, will once more be accepted by God as His treasured people (Exodus 19:5).

SIX EVENTS IN HISTORY

Read again: Daniel 9:25-27

Not all agree on what these six events in history mean. Over the centuries the foremost scholars of the Christian Church have proposed many different interpretations.

1. The Messianic View: Adopted by the Church fathers. It takes this verse as referring to the first coming of Jesus Christ into the world to die for man's sin. It also notes the destruction of Jerusalem by the Romans.
2. The Antiochus View: This wicked ruler was said to accomplish all these things. Jerome thought the destruction of the holy city was by the Romans. Josephus believed the words applied to the Romans destroying Jerusalem in AD 70.
3. The Christian Church View: Excellent expositors believed the 'sevens' are symbolical. After the 70 years of exile, there would be a period of indefinite length (the time of God's favor) when the gospel would be preached and people would be brought into God's Kingdom in large numbers..

This indefinite period is divided into three parts:

- a) The first 'seven' began with the decree of Cyrus (Ezra 1:1) and continues to the time of Christ – the Anointed One.
 - b) A period of 62 'sevens' during which there will be "a returning and rebuilding" – a picture of the gospel age.
 - c) A period in which Christ will be 'cut off.' A prince (Antichrist) who opposes God will appear. The people of this wicked prince will destroy God's city and temple He will be destroyed by Christ at His second coming.
4. The Parenthesis View: A recent interpretation of the seventy sevens was proposed by Bible teachers such as Ironside and Schofield. They said that the period of seven sevens referred to 49 years (after the exile) during which time Jerusalem was rebuilt. Sixty two sevens began then and takes us to the death of Christ. But that statements made in Daniel 9:24 were not fulfilled at Christ's first coming, for the Jews did not receive Him at that time as their Messiah (John 1:11).

Ironsides said the 70th week would not immediately follow the 69th week, but there would be "a great parenthesis" which has now lasted 2,000 years. According to this view, God Himself postponed this final week, because of the sins of His people Israel.

TALK ABOUT

1. When Jesus came, did His people receive Him (John 1:11)?
2. What part of the bible was Daniel reading?
3. Who brought him a message from God?

TWO GROUPS OF THREE

Some Bible teachers put these six events (listed in 9:24) into two groups: In the first group, all are negative:

1. To finish or hold back sin and wrong.
2. To seal up or put away sin.
3. To wipe away all wickedness.

These different words - transgression, sin and wickedness - all mean sin (Psalm 32:5). Some argue that we do not see sin put away; it is still very much with us!

In this second group, all are positive:

4. To bring in everlasting righteousness.
5. To seal up vision and prophecy.