

THE PROPHECIES OF DANIEL

In the Light of
PAST, PRESENT, AND FUTURE EVENTS

by

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CHAPTER NINE

“THE SEVENTY WEEKS” IN GOD'S CALENDAR FOR ISRAEL

From the Close of the Babylonian Captivity to the Bringing in of “**Everlasting Righteousness**”

AS THE seventy years' Babylonian captivity draw near its close, Daniel was greatly concerned about what the future had in store for his people. He knew from the message of the prophet Jeremiah, sent to the exiled Jews that God would permit them to return to their beloved land of Palestine when the seventy years had expired. Therefore, he gave himself to prayer and fasting, and sought the Lord on behalf of his people.

His beautiful prayer and God's answer in the form of a vision, telling His program for Israel, are recorded in chapter nine of the Book of Daniel.

The prophecy which God gave to His servant in answer to his prayer is usually called “**the seventy weeks**” of Daniel. Literally translated, the words mean “*seventy sevens*” of years which were “**determined**” upon God's ancient people, from the close of the Babylonian captivity, even unto the coming of Christ in glory to “**bring in everlasting righteousness**” in His millennial kingdom (v. 24).

Seventy times seven equals 490 years. As we go carefully into the details of this prophecy, we shall see that our Lord was crucified at the close of the sixty-ninth “**week**”; that is, after sixty-nine times seven, equaling 483 years. If we subtract 483 from 490, we have seven left of this, God's calendar for Israel.

That remaining seven years of Daniel's prophecy will be fulfilled during the rule of the Antichrist on earth, after the church has been translated. As we keep in mind the fact that Daniel did not see, in all his visions, this parenthetical church age, then the message of “**the seventy weeks**” is clear and plain. It is usually considered a very difficult chapter, but as the Holy Spirit unfolds its meaning to us, it does not seem hard to understand at all.

It might well be called the backbone of all prophecy; it gives the key to all of God's future dealings with Israel.

It appears all the more remarkable to us as we remember that, when God gave this vision to Daniel, every word of the message was then prophecy.

Sixty-nine of the “weeks” have been literally, historically fulfilled. The long parenthesis of this church age seems to be drawing near its close. When it is ended, then the last “**week**” of seven years will run its course.

But someone may ask, “Why is this vision concerning God's dealings with Israel, from Daniel's day until the second coming of Christ in glory, recorded in this book which has as its theme, 'The Commencement, Character, Course, and Consummation of “**The Times of the Gentiles?**”

The answer to this question is significant; “**the times of the Gentiles**” extend from the Babylonian captivity unto the return of Christ in glory; and they will end simultaneously with the fulfillment of the “**seventy weeks**” of Daniel's prophecy. The last Gentile ruler will be the Antichrist, and his dominion will end with the return of the Lord Jesus to establish His kingdom of peace and righteousness.

In other words, “**Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled**” (Luke 21:24). Then Israel's King, even Jesus, will take the throne!

Therefore, this ninth chapter of Daniel, with its message to Israel, must of necessity have to do with Gentile dominion in its relationship to God's ancient people throughout all of the “**seventy weeks**” of years.

From the time Israel rejected her Messiah and crucified Him on the cruel cross, she has been set aside as a nation; meanwhile the church is being called out from among all peoples, both Jew and Gentile. But “**God hath not cast away his people which he foreknew**” (Romans 11:2). “**And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I take away their sins**” (Romans 11:26, 27).

This wonderful prophecy will be fulfilled when Jesus comes in glory.

Meanwhile, from the Day of Pentecost, when the church had her beginning, until she is translated to be with Christ, there has been and will be this long parenthesis in God's dealings with Israel as a nation. It is an interval not counted in His calendar for the Jews, according to the vision which He gave to Daniel.

Some years ago I was on a train en route from Chicago to Texas, to see the young woman who later became my wife. For a time we ran on schedule, to the very minute. Then my train was sidetracked for two and one-half hours. It seemed like such a long wait! So I finally asked the conductor why we were sidetracked all that while. He answered me, saying, “We are waiting for the express to go through.”

After a time I heard a shrill whistle, and saw the fast train whizz by. Then my own train was put back on the main line, and on we went, according to schedule.

As I understood the reason for our being sidetracked, later to be put back on the main line, I thought of God's train for Israel. For sixty-nine sevens of years His people ran according to schedule. Then their train was switched to a sidetrack, as it were, in order that the "heavenly express" might go through! From Pentecost to the rapture, the gospel train of this church age is on the main line.

And thank God! I am on that heavenly express! Are you, my friend? Are you on your way to the New Jerusalem, the city of the King?

One of these days the journey will be over, and we shall be ushered into the presence of the Lord! Then the Jewish train will be put back on the main line. The Jewish clock will begin to tick once more!

Now let us turn to the ninth chapter of Daniel to find God's whole program for Israel, from the time of Daniel even unto the second coming of Christ.

This prophecy was given to Daniel **"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"** (v. 1).

In secular history this king was called "Cyxares II, in whose name Cyrus, his nephew, son-in-law, and successor, took Babylon in 538 B. C. The date of this chapter is, therefore, 537 B. A, a year before Cyrus permitted the Jews to return from exile, and sixty-nine years after Daniel had been carried captive at the beginning of the captivity, 606 B. C." (Jamieson-Fausset-Brown).

DANIEL'S UNDERSTANDING OF THE BOOK OF JEREMIAH

Daniel's faith in the Word of God is seen in his acceptance of the prophecy of Jeremiah, recorded in verse two of our chapter:

In the first year of his ["Darius"] 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.

Daniel had been but a youth when he was taken captive by Nebuchadnezzar. Sixty-nine long years had passed during his exile from Palestine.

How often during those years he must have pondered upon God's prophecy through Jeremiah—first that He would send His people into captivity if they did not turn from their idols; then His promise to restore them to their native land after the seventy years of discipline.

There was no mistaking the meaning of Jeremiah's prophecy:

“And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years” (Jeremiah 25:11; cf. Jeremiah 27:22; II Chronicles 36:20, 21).

And in chapter 29, verses 1, 10, 11—

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives . . . to Babylon . . . For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Daniel took God at His Word; it was his concern for his beloved people and land that caused him to pray for wisdom as that period of seventy years' captivity in Babylon drew near a close.

My Christian friend, is your faith in God's Word like that? You and I have so much more of the inspired record than Daniel had; we have the complete revelation of His will in the whole Bible. Yet how ignorant is the average Christian concerning its message! Let us read it, ponder over it, pray as we use it to lead souls to our Lord, even as Daniel did many centuries ago.

DANIEL'S PRAYER FOR ISRAEL

Doubtless as Daniel prayed for wisdom concerning his people and his land, he was distressed at the sins of those in Israel who did not even want to return to Palestine, for only a faithful remnant went back under Ezra, Nehemiah, and Zerubbabel. Daniel himself was evidently too old to be among the returning remnant. Certainly, as he prayed, he confessed the sins of his nation that had led to their captivity in the first place.

Every child of God who desires to know how to pray effectually would do well to study carefully this prayer of the prophet Daniel. So few know how to pray! It may be that the Holy Spirit has caused this prayer to be recorded in detail, in order that He might teach us to pray.

Many pages might be written about Daniel's prayer; we shall mention only a few of the secrets of its power. With your open Bibles before you, read it over and over, as we call attention to the following thoughts:

1. The Absence of Self-righteousness in Daniel's Prayer.

While there is no recorded failure on the part of Daniel, yet he realized that he, too, had fallen short of the glory of God and of His requirements. Therefore, he prayed, saying:

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes (in true humility): and I prayed unto the Lord my God, and made my confession . . .

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets . . . O Lord, to us belongeth confusion of face . . . because we have sinned against thee . . . we have rebelled . . . neither have we obeyed the voice of the Lord our God . . . We have sinned . . . we have done wickedly . . . for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

And these words which we have just quoted are only a part of Daniel's confession of his sin and of the sins of his people!

- There is not a word of complaint on his part. He did not remind God of his own faithfulness when, as a youth, he had **“purposed in his heart not to defile himself with the portion of the king's meat, nor with the wine which he drank.”**
- There is not a word of spiritual pride concerning the visions which God had revealed to him.
- There is not a word of his willingness to be torn by the lions rather than deny his God.

There is only confession of sin; there is true humility. How quick we are to seek to vindicate ourselves when things go wrong! May we learn this lesson from Daniel, that **“all have sinned, and come short of the glory of God”** (Romans 3:23); and but for His grace, we could never stand before Him.

As we look about us today, we bemoan the apostasy in professing Christendom, but let us remember that we have contributed toward the failure of the church.

Let us not be too ready to condemn others while excusing our own failures to win souls, or to live consistent Christian lives. We dare not take the attitude of the self-righteous Pharisee, who **“prayed thus with himself, God, I thank thee, that I am not as other men . . .”** (Luke 18:11).

If we search our own hearts in the white light of God's Word, we shall be humbled to the dust, for **“all have sinned.”**

2. Daniel's Acknowledgment of Divine Justice.

Jerusalem had long been in ruins, Israel, in exile! Many would have complained against such a lot, saying that God had been too hard on them. But Daniel was careful to acknowledge that his God always does right. Listen to some of his words:

O Lord, righteousness belongeth unto thee . . . As it is written in the law of Moses, all this evil is come upon us . . . The Lord our God is righteous in all his works which he doeth: for we obeyed not his voice . . . O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.

It was Abraham who said, long before Daniel's time, **“Shall not the Judge of all the earth do right?”** (Genesis 18:25). And yet some who profess to love Him, by their actions, do not manifest such a faith. Have you a controversy with God, my friend?

Have you lost your property? Your loved one? Have you had a great sorrow? Then leave it all with His measureless love; He knows the end from the beginning. And He is always right!

3. Daniel's Desire for God's Glory.

It was for God's holy city, Jerusalem, and for His name's sake that Daniel prayed for the reproach upon Israel to be taken away. Here is what he said, in part:

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake . . . Behold our desolations, and the city which is called by thy name . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

It is so easy for us to be self-centered in our prayers, as we seek blessing for our loved ones and for ourselves, rather than God's glory. Our Lord wants to save our loved ones; He wants us to receive blessing. But we must be careful to search the motives of our hearts, even as we pray, that His honor and glory may be our chief desire.

4. Daniel's Ground for Approach to God.

This great prophet was redeemed as were all the Old Testament saints, by faith in the promised Saviour; Daniel was born again on the basis of Calvary's sacrifice.

It was “**about the time of the evening oblation**” that the Angel Gabriel “**touched**” Daniel (v. 21); and “**the evening oblation**” was the evening sacrifice. Now Daniel, away from his beloved city, an exile in a heathen land, could not actually offer the sacrifice upon God's altar in Jerusalem, yet he was faithful in prayer at that hour; and his thoughts were turned toward “**the evening oblation.**”

Of what did that sacrifice speak? Of only one thing—the shedding of the blood of the Lamb of God who was to come! And it was on the basis of the atoning work of our Lord Jesus that Daniel approached God. Even a devout, faithful man like Daniel could draw near to God upon no other ground than by the way of the cross!

One of Satan's most subtle delusions is that he succeeds in getting hundreds of thousands of men to trust in prayer, apart from faith in the shed blood of the Lord Jesus. Even the pagan prays!

Often I have asked people if they are saved, only to receive such a reply as this, “I pray to God.”

- The Unitarian prays, but he denies the deity of Christ.
- The Christian Scientist prays, but denies Calvary's Cross.
- The Mohammedan prays, but not to the true and living God.

Oh, that men would see that our Father in heaven can hear only the prayer that is offered in the name of His only begotten Son!

Some years ago I had the privilege of leading a saloon-keeper to Christ. While I was visiting him one day after his conversion, he said to me, "Teach me to pray so I may know that God hears me."

His had seemed a hopeless case, humanly speaking. It was one Saturday night, as I sat in my study in Paris, Texas, preparing a sermon for the coming Lord's Day, that I heard a knock at my door.

When I opened it, I saw an elderly woman, poorly clad, standing there before me.

"Come with me," she begged; "my son is dying, and I cannot bear to see him go without being converted."

I accompanied her to the place which she called home, a tumble down shack of a house. There was no electric light in the shanty; only by the dim candle-light could I see a man lying on a bed in one corner of the room. The hour of death had not actually come upon him, but he was in the last stages of tuberculosis—a man about forty-five years old. He would not permit me to talk to him about his soul, but he did agree to let me read the Word of God to him on condition that I make no comment.

That seemed a hard thing to do, but I promised to heed his request—it was the only way; as it turned out, it was a wonderful way!

I made a contract with that dying man to read to him ten minutes each morning without any comment of my own—just the Word of God. This I did every morning for about three months. I read the Gospel according to John through once. I read it twice. I started to read it a third time.

But when I got to John 1:29, "**Behold the Lamb of God, which taketh away the sin of the world,**" that dying man put out his hand and touched my arm, saying, "Isn't that wonderful?" I need not tell you that he was born again that morning. And it was after this experience that he asked me to teach him how to pray.

It was one day when I had called to see him. He was sitting in a wheel chair in front of his house, giving out gospel tracts to passers-by. Evidently he had been praying, but he wanted to be reassured—he was such a young Christian! "Show me how to pray," he said, "I want to lead my mother to Christ."

To say that I was surprised is not to express fully my amazement; I had taken it for granted that his old mother was a believer in the Lord Jesus. But she was confused and deceived by Christian Science. Why she had knocked at my church study that Saturday night is still a mystery to me, but for the grace of God. That mother accepted Christ as her Saviour and Lord, and for some years now both she and her son have been with Him in glory. God answered that son's prayer!

My friend, would you like to move the arm of God on behalf of your son who sleeps every Lord's Day morning, indifferent to the things of Christ? Would you like to move the arm of God on behalf of your wayward girl? Then pray as Daniel prayed. And remember that **“the effectual fervent prayer of a righteous man availeth much”** (James 5:16).

“WHILE THEY ARE YET SPEAKING, I WILL HEAR”

It was through the prophet Isaiah that God gave us the precious promise, **“Before they call, I will answer; and while they are yet speaking, I will hear”** (Isaiah 65:24). And even while Daniel was talking to God, He sent the Angel Gabriel to answer His servant's prayer (vv. 20, 21).

Then Daniel continued:

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

How it must have encouraged Daniel's heart to hear the angel say that he was **“greatly beloved”** of God! And God loves you, my friend. You may feel lonely and misunderstood here on earth, but if you seek to please God first and always, then you may depend upon it—you are beloved by Him. He loves all His children. He **“so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”** (John 3:16).

But how it must make His heart glad to see His devoted servants, seeking above all else His will and His glory!

Surely the Holy Spirit wanted us not to miss the blessing from Daniel's prayer and God's answer; for He devoted most of this wonderful chapter to these things. Only four verses are left to tell about the vision of **“the seventy weeks”** of years; yet how full they are of rich and marvelous teaching!

“THE SEVENTY WEEKS” OF YEARS—GOD'S CALENDER FOR ISRAEL

As we read verses 24-27, let us refer from time to time to the drawing that faces the first page of this lesson. In it we have tried to outline simply this great prophecy. And as we read, we must bear in mind several fundamental facts:

1. “The Seventy Weeks” Are “Weeks” of Years, Not Days.

The Hebrew word used is *“seventy sevens,”* as we pointed out early in this lesson. Therefore, each of the seventy **“weeks”** represents a period of seven years. Seventy times seven makes 490 years, the total period of time of God's dealings with Israel—from the close of the Babylonian captivity, even unto the second coming of Christ to set up His kingdom on earth.

2. *The Prophecy Concerns Daniel's People and Daniel's City, Jerusalem.*

It has nothing to do with the Gentiles, other than that during this period Israel is under Gentile dominion. Nor has it anything to do with the church. We have shown repeatedly from Ephesians and other portions of Scripture that this church age was not revealed to Daniel—indeed, it was not **“made known to the sons of men”** until the days of Paul.

Note the exact words of the prophecy given to Daniel in verse 24, the key to the whole vision:

Seventy weeks are determined upon thy people [Israel] and upon thy holy city [Jerusalem], 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.

3. *“The Seventy Weeks” Are Divided into Three Periods.*

Let us see this from verses 25-27:

(a) *“Seven weeks”* (7x7, or 49 years) **“from the going forth of the commandment to restore and to build Jerusalem . . . and the street shall be built again, and the wall, even in troublous times.”**

(b) **“And threescore and two weeks”** (62x7, or 434 years). **“And after threescore and two weeks shall Messiah be cut off [crucified], but not for himself [literally, 'shall have nothing']:** **and the people of the prince that shall come [the 'people' of the Antichrist] 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.”** The **“people of the prince”** that was to come — not the “prince” himself — destroyed Jerusalem under the Roman emperor Titus in 70 A.D.

(c) **“One week!”** (1x7, or seven years). The Antichrist **“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 [during the great tribulation], even until the consummation, and that determined shall be poured upon the desolate [literally, 'desolator'].”**

In other words, God has mentioned here three events that were to take place as the “Jewish clock” ticked off seventy sevens of years. The first great event took place at the close of the first seven “weeks”; the second, at the close of the next sixty-two sevens of years; and the third will take place in connection with the seventieth seven of years.

It was forty-nine years between the time when the rebuilding of the walls of Jerusalem was started and the completion of the work. The city was built again **“in troublous times.”**

Read the wonderful story in Ezra and Nehemiah to see how the enemy opposed the faithful Jewish remnant at every turn—by ridicule, by craft, and by open opposition. But God was with

His people; the temple worship was restored; the walls were finished; and God's prophecy was fulfilled.

From the close of this first period of seven sevens; i. e., forty-nine years, “**unto the Messiah the Prince,**” another sixty-two sevens of years were to be reckoned. Adding these first two periods, we have sixty-nine sevens, or 483 years, at the close of which time the Messiah was to be “**cut off, but not for himself.**”

That really happened; for Christ was crucified exactly at that time.

Able chronologists, such as Sir Robert Anderson, have shown that the crucifixion of the Lord Jesus Christ occurred immediately after the expiration of 483 prophetic years of 360 days each from the time designated in Daniel 9:25, 26. The Jewish clock had been ticking all those years.

By the time the Son of God was crucified, it had ticked off sixty-nine sevens of years. Then the clock stopped; and for nearly two thousand years now there has not been another tick from it.

After the crucifixion of the Messiah, Daniel's people and Daniel's holy city were set aside—not “cast off” by any means! Christianity fills up the interval, which has already lasted more than nineteen centuries. With these centuries the “**seventy weeks**” of Daniel's prophecy have nothing to do. They were determined upon Daniel's people and Daniel's holy city. But when the church is complete; when it is translated to be with Christ; when Gentile dominion draws near its close; then the last seven years of Daniel's vision will begin to run their course. Then Jerusalem and the Jews will once more occupy the center of the stage.

You will have no difficulty in understanding the great interval between the sixty-ninth and seventieth “weeks” if you will always bear in mind the fact that God never reckons time with the Jews when He is not dealing with them as a nation.

When He ceases to deal with them as a nation, then the Jewish clock stops. This happened when Christ was “**cut off,**” crucified; the Jewish clock stopped, and has not yet begun to tick again.

Israel's Messiah “**came unto his own [things], and his own received him not**” (John 1:11). He came unto His own created earth, unto His own rightful possession; but His own people, Israel, received Him not. He was “**cut off**” and “*had nothing*”—nothing which He rightfully should have possessed in His kingdom.

Instead of being accepted as Israel's King, He was betrayed, arrested, spat upon, scourged, mocked, tried, condemned as a blasphemer, crucified! But it will not always be so. One of these days God will reach down and start the pendulum of the Jewish clock once more. Quickly the seventieth seven of years on His calendar for the nation of Israel will run their course. Then He will return in power and great glory. And Israel will receive her King! Thus the “**seventieth week**” of Daniel will culminate in the personal, visible, bodily return of the Lord Jesus, completing every detail of this prophecy.

But someone may ask, “How can you be sure that the '**seventieth week**' will be a period of seven

years?” Because the sixty-nine “**weeks**” were actual years. To give any other interpretation to the passage would be utterly inconsistent. Consequently, the period between the translation of the church and the return of Christ must be exactly seven years—except that “**those days shall be shortened . . . for the elect's sake**” in “**the time of Jacob's trouble.**” Otherwise, “**there should no flesh be saved.**” (See Matthew 24:21, 22).

THE SEVENTIETH SEVEN OF YEARS

1. “*The Prince That Shall Come.*”

When we read verse 26 we observed that this “**prince**” will be the Antichrist, ruling over the revived Roman Empire. Daniel did not say that the prince himself would destroy the city of Jerusalem and the sanctuary, but that his “**people**” would.

And the Romans did destroy Jerusalem, taking away the sacred vessels of the temple, in 70 A.D., under Titus. We repeat this here for the sake of clearness.

“**The prince that shall come**” is discussed further in verse 27, a passage which positively identifies him with “**the little horn**” of chapter seven and the “**king of fierce countenance**” of chapter eight. He is also described in II Thessalonians 2:3-12 and in Revelation 13:1-18, to say nothing of the eleventh chapter of Daniel and other portions of the prophetic Scriptures.

2. “*He Shall Confirm the Covenant with Many for One Week*” (vs. 27).

Here we have “**the seventieth week**” in view. At the beginning of his reign he will pose as a friend of the Jews. He will promise them protection and religious freedom, in return for their allegiance to him as their sovereign.

3. “*In the Midst of the Week*” He Will Break the Covenant.

Half of seven years, of course, means three and one-half years. Repeatedly in prophecy we read that the last three and one-half years of this period are called “**the Great Tribulation.**” And what will cause this terrible persecution of Israel? The answer is found in the words of our text:

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.

On other occasions we have pointed out that an “**abomination**” to a devout Jew is an idol. We have seen that the Antichrist will set up his image in the Holy Place of the temple in Jerusalem. When he does that, Israel will know that he is a false Messiah; will refuse to worship him as God; and he, in turn, will break his covenant with the children of Israel. Not only so; he will hate them bitterly, seeking to wipe out every trace of God's people. We have read together the passages of Scripture that foretell these events so often that we merely give some of the references (Matthew 24:15-26; I Thessalonians 2:3-12; Revelation 4:1-19:21).

4. “*The Great Tribulation.*”

Concerning the “**time of Jacob’s trouble**” we have also had much to say; but just here let us get clearly in mind the different terms used in prophecy to express the extent of this last three and one-half years of the “**seventieth week**” of Daniel.

The duration of this period is referred to in Daniel 7:25 as “**a time**” (one year), “**times**” two years, and “**the dividing of time**” one-half year; i.e., three and one-half years. It is identical with the “**forty and two months**” of Revelation 13:5; and with the “**thousand two hundred and threescore days**” of Revelation 11:3. To put it this way: 42 months of 30 days each equal 1,260 days, or 354 years.

When we come to the study of Daniel 12:7, we shall find this same period described as “**a time, times, and a half.**”

During this latter half of the “**seventieth week**” of Daniel, the most blasphemous idolatry will be forced upon the whole world; that is, upon all except those who will refuse to “**worship the beast.**”

Thank God! A vast multitude of both Jews and Gentiles will prefer death to a denial of the true and living Lord. They will receive the message of the 144,000 Jews, God’s missionaries in that day, who will herald the coming of the King. When Satan seeks worship in the very place where the Lord God’s name should be honored, even in the Jewish temple, yea, in the very Holy of Holies, he will seek to annihilate everything and everybody that suggest the name of God. It will be a veritable “**overspreading of abominations,**” making “**desolate**” the Jewish sanctuary.

THE BRINGING IN OF “EVERLASTING RIGHTEOUSNESS”

But God has limited Satan’s power, for we read in the closing words of the chapter that the “**man of sin**” will blaspheme the name of God and persecute His people only,

“**until the consummation, and that determined shall be poured upon the desolate.**”

God will pour out His wrath upon all those who set their faces against Him, and especially upon the ruler to whom Satan will give his power; for he shall be “**cast alive into a lake of fire burning with brimstone**” (Revelation 19:20). Then the prophecy of this ninth chapter of Daniel will be fulfilled in its entirety!

We are living in solemn days! The restoration of Israel as a nation is one of the most striking signs of the nearness of His coming. When He does, that last momentous “**week**” of seven years will be ticked off. At its “**consummation**” the smiting Stone of Nebuchadnezzar’s image will fall; the Son of Man portrayed in the seventh chapter of this prophecy will return as “**the Ancient of days**” to usher in “**everlasting righteousness.**” “**Transgression**” shall be “**finished**” for Daniel’s people and for their holy city (9:24). The Most Holy Place, as well as the Most Holy and Righteous King, will be “**anointed**” (9:24). And Christ will be “**KING OF KINGS, AND LORD OF LORDS**” (Revelation 19:16).

My friend, if you do not know Him, let me urge you to get acquainted with Him now, while you have the opportunity to know Him as your Saviour; for meet Him you must! If you will not meet Him now as your Saviour, you must meet Him in that coming day as your Judge. Everyone who has rejected His gift of salvation will go into outer darkness, where **“there shall be weeping and gnashing of teeth”** (Matthew 22:13). For your own sake, for your family's sake; but most of all, for Christ's sake, receive Him today while there is yet time. **“Behold, now is the accepted time; behold, now is the day of salvation”** (II Corinthians 6:2).

~ end of chapter 9 ~

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