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# THE SEVENTY WEEKS



**David and Donna Carrico**  
**B 16**

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# THE SEVENTY WEEKS

## CHAPTER ONE

### DETERMINING THE SEVENTY WEEKS

(Daniel 9:24-27 KJV ) 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. {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. {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. {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.

The prophecy of the Seventy Weeks in Daniel Chapter 9 is one of the prophetic portals through which we must look to understand God's end-time program for the events that will happen before the return of Jesus Christ to this earth . Sadly what often happens is that mistakes are made in the exegesis of Daniel Chapter 9 and the words of Jesus and the book of Revelation are interpreted in the light of these mistakes. This will obviously produce an extremely skewed picture of what the Bible says will happen in the time before Jesus' return and will produce much damage and hurt.

We are thankful that many Christians are realizing that the "pre-tribulation rapture doctrine" is false and that scripture places the return of Jesus after the tribulation and not before. We need to realize that the "pre-trib" "dispensational deception" is a layered deception that must be peeled back like an onion to reveal the prophetic truth of scripture to God's people.

We will proceed to do what we must do if we are to come to the truth. We will carefully exegete or give a scholarly interpretation of the prophecy of the seventy weeks in the light of what Jesus taught and did on the cross. We will be amazed and delighted at God's truth that will be revealed when we honor scripture in this way instead of interpreting the

doctrine of Jesus by the popular errors of modern false teachers.

We will be amazed at the results that will be yielded as we look into scripture in the light of the testimony of the only One who can lead us into a correct understanding of prophetic truth.

(Revelation 19:10 KJV ) And I fell at his feet to worship him.

And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

We desperately need to understand that for teachers of pre-trib rapture, their error concerning the timing of the Lord's return is just the tip of the iceberg. It is our prayer that this book will assist Christians in purging themselves from the complete effect of this popular false prophetic scenario.

#### SEVENTY WEEKS DETERMINED

(Daniel 9:24 KJV ) 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.

The first phrase of this prophecy is not controversial in its understanding, however, we will soon see the first four words of this prophecy are the only words of this prophecy that are not laced with controversy. John F. Walvoord, the Dean of pre-trib rapture teachers has rightly said:

“Conservatives generally feel the time units are years; in other words, seventy sevens add up to 490 years.”<sup>1</sup>

What we have in the prophecy of the seventy weeks is a 490 year time period in which six specific things must happen. We are in complete agreement with Dr. Alva J. McClain's conclusion and his comments are most helpful at this point.

“Turning now to the simple facts concerning these “weeks” in Daniel, we shall find no necessity for tampering with the exact language of the text. The Hebrew word is *shabua*, which means literally a “seven”, and it would be well to read the passage thus, dropping for a moment the word “week” which is to the English ear always means a week of days. Thus the twenty fourth verse of Daniel's ninth chapter simply asserts that “seventy sevens are determined”, and what these “sevens” are must be determined from the context and from other Scriptures. The evidence is quite clear and sufficient, as follows: Most important is the fact

that in their divinely inspired calendar, the Jews, had a “seven” of years as well as a “seven” of days. And this Biblical “week” of years was just as familiar to the Jew as the “week” of days.

It was, in certain respects, even more important. Six years the Jew was free to till and sew his land, but the seventh year was to be a solemn “Sabbath of rest unto the land” (Lev. 25:3-4). Upon a multiple of this important week of years - “seven Sabbaths of years” - there was based the great jubilee of social and economic adjustment every fiftieth year, when debts were wiped out, estates returned to the original holders, and slaves went free (Lev. 25:8-9). Nothing could be so important to the Jew as this week of years.<sup>2</sup>

**We need to see clearly is that the “Seventy Weeks” or seventy “shabua’s” are seventy “groups of seven” that are seventy groups of seven years or 490 years.**

Another clear example from scripture of the use of the week (shabua) as a week of seven years can be seen in the case of Jacob and his service to Laban for his daughters.

(Genesis 29:26-27 KJV ) And Laban said, It must not be so done in our country, to give the younger before the firstborn. {27} Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

It is easy to see from this scripture that this week is seven years long. When we look at Daniel’s prophecy from the advantage of our point in time it is easy to see that Daniel’s prophecy of the 490 years will bring us to the time that God will send His Son to be the Savior of the world.

We now look at the next phrase in Daniel 9:24, “upon thy people and upon thy holy city,” . We firmly disagree with Walvoord’s comment on the phrase.

“a very important aspect of the prophecy given at the start is that the period of time in question relates to “thy people” and “thy holy city.” Even in ruins, Jerusalem remains the city set apart in the heart of God....this chapter is specifically God’s program for the people of Israel, as Daniel would obviously interpret it. To make this equivalent to the church composed of both Jews and Gentiles is read into the passage something, foreign to the whole thinking of Daniel. “<sup>3</sup>

Walvoord’s interpretation that “thy people” is Israel and “thy holy city” is Jerusalem is almost universally followed by dispensational pre-trib rapture teachers. The first thing that we would like to reply to Mr. Walvoord’s

comment is that Daniel's thinking has nothing to do with either the writing of the prophecy or the interpretation of it. Daniel is merely writing down the prophecy of the 70 weeks as it was given to him directly by the angel Gabriel.

(Daniel 9:20-23 KJV ) And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; {21} Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. {22} And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. {23} At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

Secondly, we agree that the city in view in this prophecy is Jerusalem, however, we disagree that “thy people” refers to Israel in an unqualified sense. This prophecy concerns Daniel's people Israel in the sense that it addresses the **believing remnant of Israel** that is contained within the mass of physical ethnic Israel.

(Romans 9:6 KJV ) Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

(Romans 2:28-29 KJV ) For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: {29} But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

In the Old Testament times as well as the New Testament times not all ethnic Jews were saved, but only those that had true faith were saved and received the spiritual blessings of the covenant.<sup>4</sup> We see from scripture that the “first covenant” was made with “the House of Israel and the house of Judah” and likewise the New covenant which includes Christians is made with “the house of Israel and the house of Judah”.

(Hebrews 8:7-10 KJV ) For if that first *covenant* had been faultless, then should no place have been sought for the second. {8}

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: {9} Not according to the cov-

enant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. {10} For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

The only thing that has changed is how we became a part of the “house of Israel and the house of Judah”. Today, becoming a part of the true Israel has nothing to do with your race or color, but true Israel is made up of those who have received Jesus Christ as their Lord and Savior. These people are referred to prophetically by Isaiah as the “remnant of Israel” .

(Isaiah 10:20 KJV ) And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

The Apostle Paul called the ones in Christ Jesus “the Israel of God”.

(Galatians 6:15-16 KJV ) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

{16} And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

We will see as we continue our study on the prophecy of the seventy weeks that it concerns Jesus death on the cross. If we believe Mr. Walvoord’s quote (endnote #3) that Daniel’s seventy weeks prophecy has nothing to do with the church, it would be the height of absurdity. When we correctly understand that the prophecy of the seventy weeks concerns Jesus’ death on the cross and the totality of that conquering death, it is impossible to separate Daniel’s prophecy from the church composed of both Jews and Gentiles who are new creatures in Jesus Christ. If Daniel was alive today and you could ask him if his people were the unsaved ethnic Israelites or those that had faith in Jesus Christ as Lord and Savior, what do you think he would say? We can know from scripture how Jesus would answer the question.

(Matthew 12:46-50 KJV ) While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. {47} Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. {48} But he answered and said unto him that told him, Who is my mother? and who are my brethren? {49} And he stretched forth his hand toward his disciples, and said, Behold my mother and my breth-

ren! {50} For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

We must remember that there is always a ditch on both sides of the road. Theology means the way we understand God. Dispensational theology refused to see One Unified People of God that runs throughout the Old and New Testaments. Replacement theology goes to the other extreme and takes passages that clearly apply to ethnic Israel and the land of Israel and try to make them all apply to the church. Both dispensational and replacement theology are wrong and both are to be avoided if your goal is to come to a mature understanding of God's word. The only way to understand the truth of the scripture is to understand both the Old and New Testaments by interpreting them according to the teachings of Jesus Christ and what He did for us on the cross.

The failure of dispensational pre-trib theology to see the city and the people to whom this prophecy applies in anything but an ethnic Jewish context has greatly hindered the light of this marvelous prophecy from shining forth as God intended. Their error in how to properly apply Daniel's seventy weeks prophecy obviously skews their understanding at every point hereafter.

Now that we have established that the seventy weeks are a period of 490 years, we see in Daniel 9:24 that there are six specific things that must take place within this 490 year time period. The fact that these six events must take place within the 490 years is so clearly stated in scripture that even pre-trib rapture teachers agree with this fact. Two pre-trib authors will be given as examples.

#### JOHN WALVOORD

"These six items, to be completed in the seventy sevens of Daniel 9:24, are comprehensive in nature".<sup>5</sup>

#### FINNIS JENNINGS DAKE

"6 things to be done in the 70 weeks of Daniel (v24):"<sup>6</sup>

Now that we have clearly established that there are six specific things that must take place in this seventy weeks (490 year) time period, we will proceed to carefully identify each of these six events.

We created OUR 70<sup>TH</sup> WEEK CHART <sup>7</sup> to help others see how Daniel's 70<sup>th</sup> Week and the SIX EVENTS should be interpreted.

70th WEEK CHART

**DANIEL'S 70<sup>TH</sup> WEEK - Daniel 9:24-27**

69 Weeks elapsed from the time the Commandment was given to restore Jerusalem until Jesus was anointed as the Messiah at his baptism. (Verse 25)

**7 YEARS = 2,520 DAYS**

**70<sup>th</sup> Week lasts for 7 years and is divided into Two Halves**

FIRST HALF	SECOND HALF
1,260 Days = 3 ½ years	1,260 Days = Rev. 11:3 - 42 Months = Rev. 13:5 = 3 ½ Yrs.
1 <sup>st</sup> Half of 70 <sup>th</sup> week Begins with Baptism of Jesus when the [6] Most Holy is Anointed Matthew 3:16-17	Ends with Return of Jesus Revelation 19:11-16
The Cross † John 19:30	2 <sup>nd</sup> Half of 70 <sup>th</sup> week Begins with Abomination being Set Up Daniel 11:31
[3] Reconciliation for Iniquity	[2] End of Sins
The Covenant Confirmed [v27]	[4] Everlasting Righteousness
Cause the Sacrifice and Oblation to Cease [27]	[1] Finish the Transgression
	[5] Seal up the Vision and Prophecy

## SIX EVENTS

## 1. “To finish the transgression”

This is not referring to bringing to an end to sin and transgression in general. The Holy Spirit does deal with that in this prophecy under “to make an end of sins”, but what is in view here is something quite different. The transgression in view here is a specific one “the transgression” and was explained in the book of Daniel in the previous chapter, Daniel Chapter eight.

(Daniel 8:11-13 KJV ) Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. {12} And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. {13} 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*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

We see from this scripture that the transgression that is in view here is “the transgression of desolation” referred to by Jesus Christ as the “abomination of desolation”.

(Matthew 24:15-21 KJV ) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) {16} Then let them which be in Judaea flee into the mountains: {17} Let him which is on the housetop not come down to take any thing out of his house: {18} Neither let him which is in the field return back to take his clothes. {19} And woe unto them that are with child, and to them that give suck in those days! {20} But pray ye that your flight be not in the winter, neither on the sabbath day: {21} For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Jesus taught that the “abomination of desolation” would be the event that would start the period of intense tribulation that would take place just before his return.

Certainly one level of fulfilment of this prophecy was seen in Antiochus IV Epiphanes. In the second century B.C. the pagan king refused to allow the Jews to worship the true God and forced them to participate in pagan practices or pay with their lives. Many were tortured and put to death in the most cruel ways. The historical record of this event is found

in the apocryphal book of I Maccabees.

(I Maccabees 1:44-50 The New American Bible ) {44} The king sent messengers with letters to Jerusalem and to the cities of Judah, ordering them to follow customs foreign to their land: {45} to prohibit holocausts, sacrifices, and libations in the sanctuary, to profane the sabbaths and feast days, {46} to desecrate the sanctuary and sacred ministers, to build pagan altars and temples and shrines, {47} to sacrifice swine and unclean animals, {48} to leave their sons un-circumcised, and to let themselves be defiled with every kind of impurity and abomination, {49} so that they might forget the law and change all their observances. {50} Whoever refused to act according to the command of the king should be put to death.<sup>8</sup>

In the near future, an abominable act of worship once again will be forced upon God's people as a life and death matter.

(Revelation 13:11-18 KJV ) And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. {12} And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. {13} And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, {14} And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. {15} And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. {16} And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: {17} And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. {18} Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

This future act of abominable worship will be forced on people by a man known in scripture as "the false prophet".

(Revelation 19:20 KJV ) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and

them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

If you do participate in this act of worship you will loose more than your life - you will loose your soul and suffer eternal torment.

(Revelation 14:9-11 KJV ) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, {10} The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: {11} And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

At the time of this writing this act of abomination is still future but we do sincerely believe that it will be the near future.

## 2. “to make an end of sins”

The obvious meaning of this phrase is repeatedly obscured by pre-trib teachers who vainly attempt to re-translate the King James Bible. Clarence Larkin is a case in point.

“The margin reads “Seal up Sin”. That is, restrain it, as when a criminal is “locked up” and the door sealed.”<sup>9</sup>

This scripture doesn’t say anything about sealing up sin or restraining it, but speaks of the time that sin will be brought to an end in the human race. Scripture is clear on when this will take place.

(1 Corinthians 15:51-56 KJV ) Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, {52} In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. {53} For this corruptible must put on incorruption, and this mortal *must* put on immortality. {54} So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. {55} O death, where *is* thy sting? O grave, where *is* thy victory? {56} The sting of death *is* sin; and the strength of sin *is* the law.

When Jesus Christ returns, death and its “sting”, sin will be swallowed up in

victory.

3. “to make reconciliation for iniquity”

This should be a “no-brainer” that everyone should agree on.

“It is certain, therefore, that when Christ Jesus died and rose again, atonement for sin and reconciliation for the enemies of God were fully and finally accomplished as a matter of historic fact”<sup>10</sup>

There is no other time, no other place, and no other way that could bring about reconciliation for iniquity apart from the death of Jesus Christ on the cross.

(2 Corinthians 5:17-19 KJV ) Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. {18} And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; {19} To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (Romans 5:10 KJV ) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

4. “to bring in everlasting righteousness”

The prophet Jeremiah prophesied that one day Jesus Christ the righteous Branch would rule the earth in righteousness.

(Jeremiah 23:5-6 KJV ) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. {6} In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

This will become a reality when Jesus Christ returns. Isaiah prophesied that this will be fulfilled in the new earth.

(Isaiah 51:6-8 KJV ) Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for

ever, and my righteousness shall not be abolished. {7} Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings. {8} For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Everlasting righteousness that will not be abolished will not take place until Jesus returns.

#### 5. “to seal up the vision and prophecy.”

Once again we are on solid Biblical ground as to when this will take place.

(1 Corinthians 13:8-10 KJV ) Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. {9} For we know in part, and we prophesy in part. {10} But when that which is perfect is come, then that which is in part shall be done away.

When Jesus Christ, the perfect one, returns there will no longer be any need for God to use vision and prophecy as a means of communicating with his people.

#### 6. “To anoint the most Holy.”

To arrive at their interpretation of this phrase, pre-trib teaches change the words of scripture and retranslate the King James Bible.

#### DR. ALVA J. MCCLAIN

““to anoint a most holy place” (ARV margin) is undoubtedly the correct reading and translation. The reference is to the great millennial Temple which will be consecrated as a place of worship and prayer for all nations at the beginning of Messiah’s kingdom.”<sup>11</sup>

The obvious problem with the interpretation of Dr. McClain, and almost all rapture teachers, is that the Bible does not say, “a most holy place” the Bible says “to anoint the most Holy.”

Allow us to ask you a question, and if you get this answer wrong, you need to go to the back of the class!

“Who is more holy - Jesus Christ or some earthly temple?”

Jesus was anointed with the Holy Ghost when he was baptized by John.

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(Luke 3:21-22 KJV ) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, {22} And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 4:18-19 KJV ) The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, {19} To preach the acceptable year of the Lord. (Acts 10:38 KJV ) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

When we analyze the six EVENTS that scripture says must take place during the seventy week (490 year) period, we see that two of them took place during the earthly life and death of Jesus and that four of them will be accomplished when he returns. The breakdown goes like this.

## CHAPTER TWO

### CHRONOLOGY OF THE SEVENTY WEEKS

(Daniel 9:25 KJV ) 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 three-

**JESUS EARTHLY LIFE**

1. To anoint the most holy
2. To make reconciliation for iniquity

**JESUS RETURN**

1. To finish the transgression
2. To make an end of sins
3. To bring in Everlasting Righteousness
4. To seal up vision and prophecy

We will be referring back to this understanding as we continue to interpret the rest of this awesome prophecy. (See OUR 70<sup>TH</sup> WEEK CHART in this Chapter One, page 11)

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score and two weeks: the street shall be built again, and the wall, even in troublous times.

In this scripture we have a panoramic view of 69 weeks or 483 years of Daniel's prophecy. It is expressed as seven weeks and threescore and two weeks which breaks down as seven weeks and sixty two weeks or sixty-nine weeks. We remember that these are weeks of years which means that we are looking at a period of time which is 483 years long ( $69 \times 7 = 483$ ).

This scripture tells us what will begin this 483 year period and also what will end it. The "commandment to restore and to build Jerusalem" will begin this 483 year period and the appearance of "Messiah the Prince" will end it. It is obvious that we must carefully identify these two events or we will lose our way in understanding this great prophecy.

Unfortunately when someone today hears teaching on the prophecy of the seventy weeks it is usually from the dispensational (pre-trib) point of view. Therefore we must expose the error of this popular doctrine to enable us to understand the true meaning of this scripture.

Dr. Alva J. McClain, who is of the pre-trib position, in his influential book (*DANIEL'S PROPHECY OF THE SEVENTY WEEKS*) gives the identification of these two events that is almost universally followed by all pre-tribulation rapture teachers. He identifies the date of the command to restore and rebuild Jerusalem as March 14, 445 B.C., and he identifies the appearance of "Messiah the Prince" as Jesus triumphal entry into Jerusalem on "Palm Sunday" on the date of April 6, 32 A.D.. Dr. McClain readily admits that these conclusions are based on the writings of Sir Robert Anderson.

#### DR. ALVA J. MCCLAIN

"Having found that the Weeks are composed of years, that the length of the prophetic year is 360 days, and that these years begin on March 14, 445 B.C., the ground is now cleared for the chronological computation. And for this I am indebted to the painstaking research of the late Sir Robert Anderson, the results of which are set forth in his great book, *The Coming Prince*, a work occasionally sneered at by the critics but never answered....I shall simply state his conclusions that April 6, 32 A.D., was the tenth of Nisan, that momentous day on which our Lord, in fulfillment of Messianic prophecy, rode up to Jerusalem on the "foal of an ass" and offered Himself as the Prince and King of Israel"<sup>12</sup>

In the last thirty years we have read many books and heard many teachings

on the seventy weeks by “rapture teachers” and we have never found a single one that did not try to place the 69 weeks between the command given to Nehemiah in Nehemiah 2:1-8 and the final entry of Jesus into Jerusalem. They admit this is all based on the work of Sir. Robert Anderson. The leading rapture teachers in placing the 69 weeks because they have also been forced to admit the information that Anderson used to make his calculations was false.

#### JOHN WALVOORD

“The principal difficulty is Anderson’s conclusion that the death of Christ occurred in A.D. 32. Generally speaking, while there has been uncertainty as to the precise year of the death of Christ based upon present day evidence, most New Testament chronologers move it one or two years earlier, and plausible attempts have been made to adjust Anderson’s chronology to A.D. 30.”<sup>13</sup>

#### CLARENCE LARKIN

“The first of these calculations (that of the writer) is two years and 14 days short of 483 years, while that of the second (Sir Robert Anderson’s) is 1 year and 5 days short. How are we to explain the shortage? The only way that we can explain it is that there is an error in profane chronology, of a year or two, between B.C. 445 and A.D. 30 or 32.”<sup>14</sup>

In short, the calculations of Sir Robert Anderson is the “horse” that rapture teachers ride to come up with their teaching on the seventy weeks and by the admission of their own leaders these calculations were flawed.

However, rather than to admit they were wrong, rapture teachers still try to breathe life into Anderson’s dead horse and this has produced an embarrassing array of dates for the end of the 69<sup>th</sup> week.

On page 67 of his book, *FINAL WARNING*, Grant Jeffrey holds to the original date of April 6, 32 A.D. that was arrived at by Anderson and upheld by McClain as the date for the end of the 69 weeks.

On page 191 of his book, *THE BOOK OF DANIEL*, Clarence Larkin gives the date April 2, A.D. 30 as the date of the end of the 69 weeks.

On page 254 of his book, *EVERY PROPHECY OF THE BIBLE*, John F. Wolvoord comes up with the date of A.D. 33 as the end of the seventy weeks.

How can all of these “Bible Prophecy Experts” start at the same decree in Nehemiah chapter two, add 483 years, and come up with an

assortment of different dates for the end of the 69 years? If you are not confused by the antics of these men that try to force the Bible to say what they want it to say, then you are just not paying attention. As usual, confusion reigns in rapture land but the ‘poof Christians’<sup>15</sup> are too busy drinking Kool-aid and following the yellow-brick road to notice a problem.

So what is wrong with all of this - Everything!

Let’s look at the command that is used by rapture teachers to begin the time clock on the 69 weeks of Daniel 9:25.

(Nehemiah 2:1-8 KJV ) 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. {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, {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? {4} Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. {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. {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. {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; {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.

This was the decree of King Artaxerxes. The problem is that the pre-trib teachers are using the wrong King and the wrong command.

As we have already stated the prophecy of the seventy weeks is one of the greatest prophetic passages in scripture and is crucial to understanding God’s prophetic time-line. God went to great lengths to enable his people to understand it that he gave us the name of the man who would give this decree 150 years before he gave it.

(Isaiah 44:28 KJV ) That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

In one of the most remarkable prophecies in scripture the Holy Ghost, through the prophet Isaiah, named Cyrus by name before he was born and around 150 years before he gave the command as God's chosen vessel he would give the command that would start the rebuilding of Jerusalem. Just as Isaiah prophesied we find the command of Cyrus recorded in the book of 2 Chronicles.

(2 Chronicles 36:21-23 KJV ) 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 sabbath, to fulfil three-score and ten years. {22} Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, {23} Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

The God of all time prophesied years in advance the King who would give the command that would start this time clock on the 69 weeks of Daniel 9:25. How can we ignore this awesome prophecy and hope to arrive at truth? Rapture teachers are also wrong in their interpretation of the phrase "unto Messiah the Prince". Rapture teachers try to fit the 69 weeks of Daniel 9:25 between the decree of King Artaxeses in Nehemiah chapter two and the triumphal entry of Christ into Jerusalem on what is commonly known as Palm Sunday.

#### CLARENCE LARKIN

"Having reached the conclusion that the "STARTING POINT of the 69 weeks" was the "Decree of Artaxerxes Longimanus, given March 14<sup>th</sup>, B.C. 445, and the "TERMINUS" the "TRIUMPHAL Entry" of Jesus into Jerusalem on "Palm Sunday," April 2, A.D. 30,..."<sup>16</sup>

We have already shown that rapture teachers are using the wrong command to begin the 69 weeks. We will show from scripture that they are also wrong in trying to make the triumphal entry of Jesus into Jerusalem the end of the 69 week period. The statement by rapture teacher Grant Jeffery will

help us to understand why they try to make the triumphal entry at the end of 69 weeks.

#### GRANT JEFFREY

“When Israel rejected Jesus Christ as their promised Messiah on Palm Sunday, April 6, A.D. 32, “the time of thy visitation” on the last day of Daniel’s sixty-ninth week of prophecy, one part of God’s prophetic clock was stopped and the Lord postponed their prophesied Kingdom for almost two thousand years.”<sup>17</sup>

As we have already mentioned, when dispensational rapture teachers interpret “thy people” in Daniel 9:24 they refuse to see any application of this prophecy to anyone but ethnic Jews. The words of Clarence Larkin make this perfectly clear.

“We are told that these “six things’ concern only Daniel’s people (the Jews), and the HOLY CITY (Jerusalem). This is very important. It discloses the fact that the “Seventy Weeks” have nothing to do with the “Gentiles” or the “Church”, but only with the Jews and Jerusalem.”<sup>18</sup>

This is very sad because the Prophecy of the seventy weeks is ALL ABOUT what Jesus accomplished for all who will put their faith in Him at the cross and also what He will do for them when He returns.

The ministry of John the Baptist who was the forerunner to make the paths straight for the ministry of Jesus did not believe that the Jews had special privileges with God just because of their race.

(Matthew 3:7-9 KJV ) But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? {8} Bring forth therefore fruits meet for repentance: {9} And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Jesus did not think Jews had special privileges either!

(Matthew 23:13 KJV ) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

(Matthew 21:43 KJV ) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

It was not at His triumphal entry, but at His baptism that Jesus was revealed as the Messiah. Not just to the nation of Israel, but as the Lamb of God that

taketh away the sin of the world.

(John 1:29 KJV ) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

## PHILIP MAURO

We fully agree with the following words from Philip Mauro. “We are accustomed to regard the term “the Messiah” as merely a name or a title, but in fact it is a descriptive Hebrew word meaning “the anointed (one).” In Greek the word *Christos* has the same meaning. Therefore, we have only to ask, when was Jesus of Nazareth presented to Israel as the Anointed One? As to this we are not left in any doubt whatever, for it was an event of the greatest importance in the life of Jesus our Lord, as well as in the dealings of God with Israel, and in the history of the world, an event which is made prominent in all the four gospels. It was at His baptism in Jordan that our Lord was “anointed” for His ministry, for then it was that the Holy Spirit descended upon Him in bodily shape as a dove. The apostle Peter bears witness that “God anointed Jesus of Nazareth with the Holy Ghost and with power” (Acts 10:38). This is clear and explicit to the point that, when the years of Israel’s history had unrolled to that marvelous day on which the Father, Son and Holy Spirit were simultaneously manifested to the senses of men, it brought them “unto the Messiah.”<sup>19</sup>

We can confidently state that the 69 weeks of Daniel 9:25 cover the period of time from the “command given by Cyrus to begin the process of rebuilding in Jerusalem (2 Chronicles 36:21-23) to the baptism of Jesus by John the baptist. We can also confidently state that this was exactly a 483 year period. ( $69 \times 7 = 483$ )

If you try to calculate the length of time between the command of Cyrus and the baptism of Jesus using Ussher’s Chronology , you will come up with 562 years. This is 79 years longer than the 483 years allotted by scripture.

All scholars of Bible chronology will admit that Ussher did a good job in his chronology and his dates that are in the margins of many Bibles give us a good idea of the general time line. All scholars of Bible chronology will also admit that Ussher’s dates are not exact and at times are only educated guesses. All true students of the Bible will also readily admit that the Bible is always true and accurate. We can never allow the word of God to be corrected by secular history. We must always correct and understand

history by the infallible word of God. To conclude our study on the 69 weeks mentioned in Daniel 9:25, we summarize with the chart on the next page:

## **CHAPTER THREE WHO ARE THE PEOPLE OF GOD?**

It will be helpful at this point in our study to pause and have a Bible study to answer this question. Solid Bible teaching is such a rare commodity and because false teachers are multiplying like rabbits, many people are very confused about **who** the people of God really are.

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**The 69 weeks of Daniel 9:25 is a 483 year period,  
extending from the command of Cyrus  
to the baptism of Jesus.**  
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It is often said that God made the Old Covenant with Israel and that he made the New Covenant with the church. Nothing could be farther from the truth. The Bible clearly states that the Old Covenant was made with “the house of Israel and the house of Judah” and that the New Covenant was also made with “the house of Israel and the house of Judah”. This is the prophecy given in Jeremiah and its fulfillment in the book of Hebrews.

(Jeremiah 31:31-34 KJV ) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: {32} Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: {33} But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. {34} And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

(Hebrews 8:7-11 KJV ) For if that first *covenant* had been faultless, then should no place have been sought for the second. {8} For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: {9} Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. {10} For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: {11} And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

During Jesus earthly ministry He said that He was sent unto the lost sheep of the House of Israel .

(Matthew 15:24 KJV ) But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

(Matthew 10:5-6 KJV ) These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: {6} But go rather to the lost sheep of the house of Israel.

This does not mean that the only people who were saved during Jesus earthly ministry were Jews ; we see the Samaritan woman at the well and many Samaritans in John Chapter 4, the Canaanite woman in Matthew Chapter 15, the Roman Centurion in Luke Chapter 7 and the Roman Centurion in Luke Chapter 23. Jesus said that He had not found any ethnic Jews that had as much faith as the Roman Centurion in Luke Chapter 7.

(Luke 7:9 KJV ) When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

Jesus focus on “the lost sheep of the house of Israel” meant that Jesus was fulfilling the prophecy of Jeremiah 31:31-34 by preaching His message to the house of Israel in order to call out a remnant that would believe in Him. At the last supper when Jesus gave the bread and wine of the New Covenant to His disciples, the men He gave it to were Jewish.

(Matthew 26:26-28 KJV ) And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. {27} And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; {28} For this is my blood of the new testament, which is shed for many for the remission of sins.

On the day of Pentecost the Holy Ghost filled the 120 in the upper room, and the 120 that were filled were Jewish. This fulfilled the prophecy in Jeremiah 31 and other prophecies that God would one day make a new covenant with the House of Israel and the House of Judah. Isaiah prophesied that one day the remnant of Israel would turn to God in truth .

(Isaiah 10:20-22 KJV ) And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. {21} The remnant shall return, *even* the remnant of Jacob, unto the mighty God. {22} For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

The Apostle Paul quotes this prophecy from Isaiah in Romans Chapter 9 and applies it to the Jews who put their faith in Jesus Christ. Paul quotes Isaiah 10:22 in Romans 9:27. The entire passage from Romans 9 speaks of

God saving both Jews and Gentiles with a remnant of physical Jews coming to faith in Christ while most fail to do so because they are seeking salvation by works .

(Romans 9:24-32 KJV ) Even us, whom he hath called, not of the Jews only, but also of the Gentiles? {25} As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. {26} And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. {27} Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: {28} For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. {29} And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. {30} What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. {31} But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. {32} Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

In Romans Chapter 11 Paul speaks of these Jews who have come to faith in Christ as the “remnant according to the election of grace” .

(Romans 11:1-6 KJV ) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. {2} God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias?

how he maketh intercession to God against Israel, saying, {3} Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. {4} But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. {5} Even so then at this present time also there is a remnant according to the election of grace. {6} And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

God was true to his word and made a New Covenant with the house of

Israel and the house of Judah whereby EVERY JEW THAT CHOOSES TO - CAN BE SAVED . Under this New Covenant the Jews must accept Jesus Christ as savior and Lord to be a part of the “remnant of Israel” - the “remnant according to the election of grace”. Now, as all should know, any man or woman of any race or color can become a part of the “remnant according to the election of grace by believing in Jesus Christ for salvation. No particular race or sex has an inside track concerning salvation and the blessings of God.

**It is proper for a born-again person no matter what race or sex they are to say that they are a part of the “Israel of God”.**

(Galatians 6:16 KJV ) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

A Jew is not a part of the remnant of Israel just because he is a Jew. Under the New Covenant Jews and Gentiles both become a part of the remnant of Israel in the same way - by believing on Jesus Christ for salvation.

(Romans 2:28-29 KJV ) For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: {29} But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

It is also true that in Old Testament times **all** Jews were not saved but only those that had true faith. Many times in the Old Testament God judged the Israelites for their idolatry and rebellion and killed many of them in His wrath. In the Old Testament, as well as in the New, it was only the remnant with true faith that was saved.

(Romans 9:6 KJV ) Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

When God made the Old Covenant with Israel he told Moses that if Israel was obedient and true to the covenant that they would be a “kingdom of priests” and a “holy nation” unto God. The Old Testament tells us that Israel did break their covenant with God and because of that God said He divorced them and put them away.

(Jeremiah 3:8 KJV) And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Because Israel failed to be a holy nation before God and failed to be a witness of God’s truth and salvation to all nations , Jesus said they lost their privilege of being a special nation for God.

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(Matthew 21:43 KJV ) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Today it is the believers in Jesus Christ that make up “the royal priesthood” and the “holy nation” .

(1 Peter 2:9-10 KJV ) But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: {10} Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

After this brief study, we now can clearly see that when the Angel Gabriel spoke unto Daniel in Daniel 9:24 about “thy people”, he was speaking about the remnant of Israel, the Israel of faith, not the Israel of the flesh . Daniel and all true believers in Jesus are a part of the remnant of Israel.

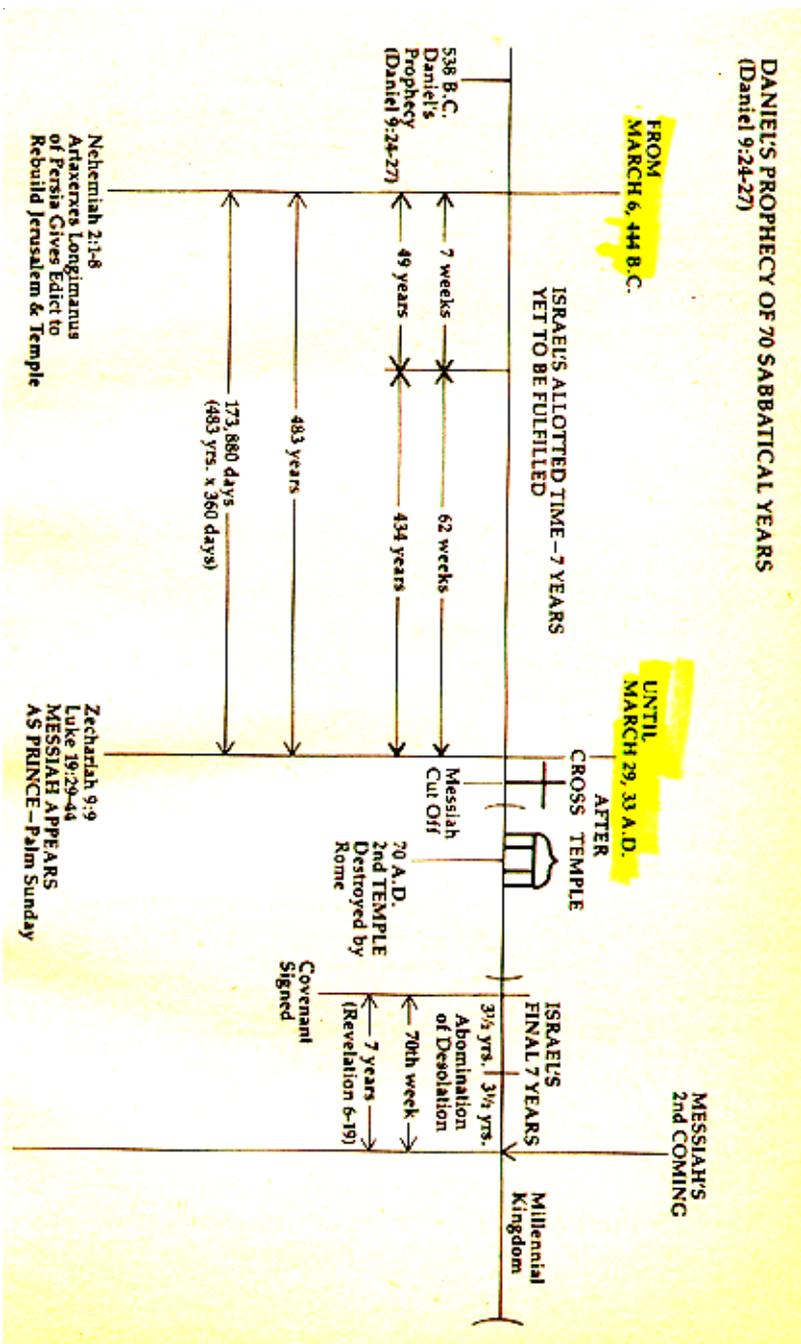
## **CHAPTER FOUR**

### **MESSIAH CUT OFF AND**

### **THE FALSE SEVEN YEAR TRIBULATION**

(Daniel 9:26 KJV ) 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;

HAL LINDSEY'S CHART



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and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

“And after threescore and two weeks shall Messiah be cut off,”.

This phrase is very clear and easy to understand and its plain meaning should not be disputed. Let's confuse the issue with a few facts.

We saw in Daniel 9:25 that there was a period of seven weeks followed by a period of 62 weeks. That makes a total of  $62 + 7$  or 69 weeks. Daniel 9:26 tells us that Messiah will be cut off after the 62 week period ended. Which means that Messiah will be cut off after  $62 + 7$  or 69 weeks. Let us ask ourselves a question. If there are 70 weeks and the Messiah will be cut off after 69 weeks - what week will the Messiah be cut off in? Do you agree that the Messiah will be cut off in the 70<sup>th</sup> week? Almost everyone will agree on this obvious truth, except, of course, the rapture teachers.

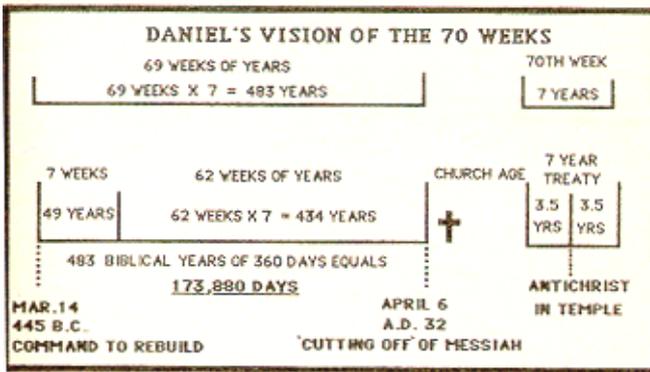
The CHART on the previous page, from Hal Lindsey's book <sup>20</sup>, *THE RAPTURE*, is Wrong and does not agree with the plain teaching of Scripture. (See OUR 70<sup>TH</sup> WEEK CHART in Chapter One, page 11) You will notice on the chart that he does not agree that the Messiah will be cut off in the seventieth week. He also places the cross in between the 69<sup>th</sup> and 70<sup>th</sup> weeks. Talk about blatant error in plain sight!

We have already seen that “reconciliation for iniquity must take place within the seventieth week time period (Daniel 9:24), but Hal Lindsey places the cross outside of the seventy week period and places it in between the 69<sup>th</sup> and 70<sup>th</sup> weeks. This is where the rapture teachers come up with their “seven year tribulation”. The Bible does not state anywhere that there will be a seven year tribulation, yet rapture teachers come up with it from an obviously wrong interpretation of Daniel 9:26 -27.

You can see from the next CHART from Grant Jeffrey's book<sup>21</sup>, *ARMAGEDDON APPOINTMENT WITH DESTINY*, that he also places the cross between the 69<sup>th</sup> and 70<sup>th</sup> weeks, and this is what rapture teachers have to do to come up with their “sacred cow” of the seven year tribulation.

However, this forces them to explain and answer the question, “When was reconciliation made for iniquity?” The only true answer for the question is the cross of Christ. Since the word of God says that reconciliation for iniquity must take place within the seventy weeks, there is no way the Cross of Christ occurred between the 69<sup>th</sup> and 70<sup>th</sup> weeks. For everyone that is paying attention, the “sacred cow” of the “seven year tribulation” has just been barbecued!

## GRANT JEFFERY'S CHART



“but not for himself”

“He must be cut off, but not for himself - not for any sin of his own, but, as Caiaphas prophesied, he must die for the people, in our stead and for our good, - not for any advantage of his own (the glory he purchased for himself was no more than the glory he had before, John 17:4 -5)”<sup>22</sup>

Truly Jesus death was for others - for the sins of the whole world.

“: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.” (Daniel 9:26)

This phrase is an obvious reference to the destruction of Jerusalem by the Roman general Titus in AD 70.

“By the “prince” Titus, the son of Vespasian, is plain intended; and “the people of that prince” are no other than the Romans, who, according to the prophecy, destroyed the sanctuary,”<sup>23</sup>

## CHAPTER FIVE CONFIRMING THE COVENANT

“and he shall confirm the covenant with many for one week:”

(Daniel 9:27 KJV ) 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.

We now must find out who the person is that is confirming the covenant and of course what covenant is being referred to. The pre-trib rapture teachers claim that this is the anti-christ who will make a covenant with the nation of Israel in the middle of the yet to come “seven year tribulation”. As we have already seen, there is no seven year tribulation in Daniel 9:26-27 or anywhere else in scripture. As we will soon see, there are 3 ½ years of Daniel’s 70<sup>th</sup> week that are still future but the “seven year tribulation” is the invention of dispensational pre-trib theology.

Rapture teachers are wrong as you can get on this scripture. The person that makes the covenant is Jesus Christ, not the anti-christ.

#### MATTHEW HENRY

“He shall introduce a new covenant between God and man, a covenant of grace, since it has become impossible for us to be saved by a covenant of innocence. This covenant he shall confirm by his doctrine and miracles, by his death and resurrection, by the ordinances of baptism and the Lord’s supper, which are the seals of the New Testament, assuring us that God is willing to accept us upon gospel-terms.”<sup>24</sup>

“and in the midst of the week he shall cause the sacrifice and the oblation to cease,”

We saw in Daniel 9:25-26 that Messiah would be cut off after a period of 7 weeks plus 62 weeks or 69 weeks. In other words, this is telling us that the Messiah would be cut off in the seventieth week. This phrase lets us know that it will be in the middle of the 70th week when Jesus will be crucified and will make a new covenant that will cause the Jewish sacrifices to become obsolete. Remember, in Daniel 9:24 there were six definite events (Chapter One) that were prophesied to take place within the seventy weeks. Two of these events mark the beginning and the half-way point of the seventieth week. When Jesus was baptized by John the Baptist, “The Most Holy” was anointed and the earthly ministry of Jesus began. The earthly ministries of Jesus was 3 ½ years long and when Jesus was “cut off” and crucified, reconciliation was made for iniquity. This took

place in the middle of the seventieth week with the earthly ministry of Jesus occupying 3 ½ years, exactly one-half of the seventieth week, and just as Daniel prophesied, he caused the Jewish sacrifices to become obsolete exactly in the middle of the week.

#### ADAM CLARKE

“...he caused, by the sacrifice of himself, all other sacrifices and oblations to cease, which were instituted to signify his.”<sup>25</sup>

#### MATTHEW HENRY

“By offering himself a sacrifice once for all he shall put an end to all the Levitical sacrifices, shall supersede them and set them aside; when the substance comes, the shadows shall be done away.”<sup>26</sup>

Now that we have established that Jesus died on the cross in the middle of the seventieth week we need to establish the time frame of the last half of the seventieth week. Some commentators believe that after Jesus died on the cross the time-clock on the seventieth week kept ticking and occupied the 3 ½ years that immediately followed the cross. This is impossible knowing what we have learned thus far in our study. We remember that in Daniel 9:24 we saw that there were six things that were going to take place during the seventy week period.

The first of these six events (See Chapter One) took place when Jesus was baptized by John the Baptist, that was when the most holy was anointed and it marked the start of the seventieth week. The second of these six events took place when Jesus died on the cross in the middle of the seventieth week, that is when “reconciliation was made or iniquity” and it marked the half way point of the seventieth week. That leaves us with four specific events that scripture says will take place during the seventy week period.

1. To finish the transgression
2. To make an end of sins
3. To bring in everlasting righteousness
4. To seal up the vision and prophecy

We have already seen all four of these events have yet to take place and will not take place until Jesus returns . This tells us that the last half of Daniel’s 70<sup>th</sup> week is yet future and that it will be the 3 ½ years immediately before Jesus returns, because the return of Jesus is the event that will mark the end of the seventieth week. This is exactly what we see in the time periods in the book of Revelation.

(Revelation 11:3 KJV ) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

(Revelation 12:14 KJV ) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

(Revelation 13:5 KJV ) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

All of these phrases; 42 months; 1,260 days; and time times and a half time all refers to a 3 ½ year period according to the Jewish 360 day calendar. We are now ready to understand the phrase “he shall confirm the covenant with many for one week”. This tells us that Jesus will confirm the covenant for seven years. Let us begin by going to the word of God to understand what it means to “confirm the covenant ”.

(Romans 15:8 KJV ) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

According to the Word Biblical Commentary this means: “make firm”...and so can mean “make good one’s word”....”prove the promises reliable, fulfill them”...<sup>27</sup>

In other words in the seven year period Jesus will fulfill the six things listed in Daniel 9:24 and all of the other covenant promises in scripture.

We will see from the teachings of Jesus that there are two periods of Jesus ministry in which he will “confirm the covenant” and both are called “the days of the Son of Man”. We will see this phrase first used in Luke 17:22.

(Luke 17:22 KJV ) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

In this scripture Jesus tells his disciples that the time will come after he is gone back to the Father that they will long to see “one of the days of the Son of Man”. In other words, they will miss the time that they spent with Jesus during his earthly ministry.

(Luke 17:23 KJV ) And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

In this verse Jesus warns his disciples against people who will claim that they are the Christ or that Jesus has secretly returned and is in such or such a place.

(Luke 17:24 KJV ) For as the lightning, that lighteneth out of the

one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

Jesus plainly tells his disciples that His return will not be a secret return, but will be like lightning that flashes across the whole sky. This shows all claims of a secret return of Jesus including the present day “secret rapture doctrine” to be false.

(Luke 17:25-26 KJV) But first must he suffer many things, and be rejected of this generation. {26} And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Jesus says that after His earthly ministry is rejected and He suffers on the cross there will be another period of time known also as the “days of the Son of Man”. He does this by using the future tense “so shall it be also” to show us that another period of time is in view. He also compares these “days of the Son of Man” to the days of Noah which clearly identifies these “days of the Son of Man” as the period of time right before his return. Jesus made this clear in his teaching in Matthew.

(Matthew 24:37-39 KJV ) But as the days of Noe *were*, so shall also the coming of the Son of man be. {38} For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, {39} And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

In Luke chapter 17, Jesus goes on to speak of this second period of the “days of the Son of Man” as extending to the time that Jesus will be revealed like lightning when he returns.

(Luke 17:27-30 KJV ) They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

{28} Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; {29} But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. {30} Even thus shall it be in the day when the Son of man is revealed.

Daniel 9:27 tells us that Jesus will confirm the covenant with his ministry for seven years. The first 3 ½ years that Jesus will confirm the covenant was his earthly ministry that Jesus referred to in Luke chapter 17 as the “days of the Son of Man”. The other 3 ½ years that Jesus will confirm the covenant with his ministry will be the last half of Daniel’s seventieth week which Jesus also referred to in Luke 17 as the “days of the Son of Man.”.

For those that do not know Jesus Christ and don't live close to him, the last half of Daniel's 70<sup>th</sup> week will truly be a horrible and tragic time, but as Daniel prophesied of this time "the people that do know their God shall be strong, and do exploits."

(Daniel 11:32 KJV ) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

The "days of the Son of Man" that will immediately proceed Jesus return will be the most exciting time of ministry that the world has seen since Jesus walked the earth with his disciples. We will have much to say about this in future writings when we will look at the ministry of the 144,000 and the two witness.

"and for the overspreading of abominations he shall make it desolate."

(Hebrews 10:10 KJV ) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

(Hebrews 10:14 KJV ) For by one offering he hath perfected for ever them that are sanctified.

Jesus death on the cross was an all sufficient sacrifice of eternal efficacy that never needs to be repeated. It once and for all made obsolete the animal sacrifices for sin under the old covenant. However, most of the Jews did not accept Jesus as Lord and continued right on with their animal sacrifices after Jesus was crucified. After Jesus died on the cross for the sins of the world, the first animal sacrificed in the Jewish Temple at Jerusalem for sin was an abomination.

"When the text says 'for the overspreading of abominations,' it is telling us why He shall make it desolate. A rough paraphrase might be "because the abominations were spread so heavily in the city, he will cause it to become desolate". What was the greatest abomination committed in Jerusalem? Apart from the rejection of Jesus Christ himself, it was the resumption of the sacrifice of animals for the sins of the people when the precious blood of the only begotten Son of God had already been shed for the iniquity of Israel. Thus, the Lord brought an end to these abominations by bringing the Roman army to 'destroy the city and he sanctuary.'<sup>28</sup>

Truly as Daniel prophesied, Rome's army led by Titus destroyed the city and the temple in A. D. 70. That leaves us with one more phrase of this prophesy to consider.

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

This phrase speaks specifically to the temple in Jerusalem where the act of abomination was committed. It was to be destroyed and become desolate because of the sacrificing of animals after Jesus death on the cross. The words “even until the consummation” tell us how long it will remain desolate. We agree with the following comment on this phrase from Barne’s Notes.

“Even until the consummation. Until the completion - That is, the series of events in the prophecy shall in fact reach to the completion of everything pertaining to the city and temple. The whole purpose in regard to that shall be completed.”<sup>29</sup>

In other words, the temple will remain desolate until all of the prophecies in the seventy weeks are fulfilled. The prophecies in the seventy weeks takes us to the return of Jesus, so this shows us that the dispensational pre-trib teaching that there will be a re-built Jewish Temple on the temple mount is also a fairy tale.

Because of their offering of animal sacrifices after the cross the temple will remain desolate until the “consummation”. A study of the word consummation in Webster’s 1828 dictionary gives us a clear picture of what this scripture is saying.

“CONSUMMATION, Completion; end ; perfection of a work, process or scheme.

2. The end or completion of the present system of things; the end of the world.”<sup>30</sup>

By using the word “consummation” the scripture makes doubly clear how long the temple will remain desolate; not only until all the prophesies of the seventy weeks are fulfilled which will take us to the return of Jesus - but the word “consummation” itself means “the end of the world” so there is no reason to be fooled by the “future Jewish temple mania”.

“and that determined shall be poured upon the desolate”.

“It may be properly applied to calamity or desolation, as these things may be represented as poured down on a people in the manner of a storm,”<sup>31</sup>

While the city of Jerusalem itself has survived, the Moslem temple, the Dome of the Rock, standing where Solomon’s proud temple once stood is a

glaring reminder of the spiritual desolation of the temple. Scripture says that this will continue until He returns.

## CONCLUSION

There is one more prophecy that we must look at to avoid confusion regarding the sequence of events in the prophecy of the seventy weeks.

(Isaiah 28:15-18 KJV ) Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: {16} Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. {17} Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. {18} And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

This prophecy in Isaiah does speak of a future covenant that the nation of Israel will make with the Beast (Satan's political leader) and with the false prophet (Satan's religious leader). It is obvious from this prophecy that they will make a treaty to avoid the persecution of the end-time Beast. It is also obvious from Isaiah's prophecy that their attempt to avoid the persecution will not work. This treaty will work for a while and will temporarily enable the nation of Israel to avoid the persecution that the Christians will suffer. However, this escape will not last. The Bible says that in the time near the return of Jesus many nations will attack the nation of Israel. There will be much destruction and death in Israel with two-thirds of the people being killed.

(Zechariah 12:3 KJV ) And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

(Zechariah 12:9-10 KJV ) And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. {10} And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall

be in bitterness for him, as one that is in bitterness for *his* first-born.

(Zechariah 13:8-9 KJV ) And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. {9} And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

This battle is also seen in the book of Ezekiel as the battle of Gog and Magog . (Ezekiel chapters 38 &39). This is the only place in scripture where we see it prophesied that physical Jews will be repenting and turning to Jesus Christ in any significant numbers. The Bible says that God is going to destroy this army that comes against Jerusalem.

(Ezekiel 39:1-4 KJV ) Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal: {2} And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: {3} And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. {4} Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

In 70 A.D. when the Roman general Titus came to destroy Jerusalem an unknown Christian prophet prophesied of the coming destruction and warned the Christians to flee the city.

“But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgement of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men.”<sup>32</sup>

It is not known if even a single Christian was killed when Jerusalem was attacked in A. D. 70 because the Christians were obedient and left the city. We believe when Jerusalem is attacked once again near the return of Jesus

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history will repeat itself. When the armies are gathered to move against Jerusalem, we believe the Spirit of God will move upon an unknown remnant Christian to prophesy the destruction of this army before it moves on Israel. When Israel sees this prophet's word fulfilled, the effect will be so profound that it will move many in Israel to repent and believe in Jesus.

We pray that there will be many eyes opened and brought to the truth in God's word through this book. We have previously recorded eight tapes in the Daniel series (E25-32) available through our ministry that would further your understanding of The Seventy Weeks. We will also be following up this book with others regarding the end-times.

## **THE END**

Edited July 3, 2005

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## ENDNOTES

<sup>1</sup>*EVERY PROPHECY OF THE BIBLE*, John F. Walvoord, 1999 Chariot Victor Publishing, p. 250.

<sup>2</sup>*DANIEL'S PROPHECY OF THE SEVENTY WEEKS*, Dr. Alva J. McClain, 1973 Zondervan Publishing House, pp. 12-13.

<sup>3</sup>*DANIEL, A COMMENTARY*, John F. Walvoord, 1971 Moody Press, p. 220.

<sup>4</sup>To help your understanding of the covenants, we offer two cassettes E16-The Two Mosaic Covenants and E17 - The Abrahamic / Davidic Covenants.

<sup>5</sup>*PROPHETIC REVELATION*, John F. Walvoord, 1971 Moody Press, p. 230.

<sup>6</sup>*DAKES ANNOTATED REFERENCE BIBLE*, 1993 Dake's Bible Sales, p. 877.

<sup>7</sup>Daniel's Seventy Weeks Chart, created by Donna Carrico to go along with the 8 tape series (E 25-E 32) of Cassette Teachings from our Ministry.

<sup>8</sup>*THE NEW AMERICAN BIBLE*, 1970 St. Joseph Edition, Catholic Book Publishing Co., p. 515.

<sup>9</sup>*THE BOOK OF DANIEL*, Rev. Clarence Larkin, 1929 Clarence Larkin Est., p. 177.

<sup>10</sup>*THE SEVENTY WEEKS AND THE GREAT TRIBULATION*, Philip Maruo, Old Paths Gospel Press, p. 48.

<sup>11</sup>*DANIEL'S PROPHECY OF THE SEVENTY WEEKS*, Alva J. McClain, 1973 Zondervan Publishing House, p. 59.

<sup>12</sup>*DANIEL'S PROPHECY OF THE SEVENTY WEEKS*, 1973 Zondervan Publishing House, pp. 19-20.

<sup>13</sup>*DANIEL THE KEY TO PROPHETIC REVELATION, A COMMENTARY*, 1971 Moody Press, p. 228.

<sup>14</sup>*THE BOOK OF DANIEL*, Clarence Larkin, 1929 Clarence Larkin Est., p.193.

<sup>15</sup>"Poof Christians" is a term used by Brother Doug Kirkham to describe people who believe they will escape the coming tribulation by "poofing" out in a secret rapture. Term used by permission of the kind Brother.

<sup>16</sup>*THE BOOK OF DANIEL*, Clarence Larkin, 1929 Clarence Larkin Est., p.191.

<sup>17</sup>*ARMAGEDDON, APPOINTMENT WITH DESTINY*, Grant R. Jeffrey, 1990 Bantam Books, p. 31.

<sup>18</sup>*THE BOOK OF DANIEL*, Clarence Larkin, 1929 Clarence Larkin Est., p. 177.

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<sup>19</sup>*THE SEVENTY WEEKS AND THE GREAT TRIBULATION*, Philip Maruo, Old Paths Gospel Press, pp. 56-57.

<sup>20</sup>*THE RAPTURE*, Hal Lindsey, 1983 Bantam Books, p. 6 Illustration.

<sup>21</sup>*ARMAGEDDON, APPOINTMENT WITH DESTINY*, Grant R. Jeffrey, 1990 Bantam Books, p. 31 Illustration.

<sup>22</sup>*MATTHEW HENRY'S COMMENTARY on the WHOLE BIBLE*, Matthew Henry, MacDonald Publishing Company, p. 1094, Volume IV.

<sup>23</sup>*CLARKE'S COMMENTARY*, Adam Clarke, 1824 Abington Press, p. 603, Volume 2.

<sup>24</sup>*MATTHEW HENRY'S COMMENTARY on the WHOLE BIBLE*, Matthew Henry, MacDonald Publishing Company, p. 1094, Volume IV.

<sup>25</sup>*CLARKE'S COMMENTARY*, Adam Clarke, 1824 Abington Press, p. 603, Volume 2.

<sup>26</sup>*MATTHEW HENRY'S COMMENTARY on the WHOLE BIBLE*, Matthew Henry, MacDonald Publishing Company, p. 1095, Volume IV.

<sup>27</sup>*WORD BIBLICAL COMMENTARY*, James D. G. Dunn, 1988 Thomas Nelson, Volume 38, Romans 9-16

<sup>28</sup>*THE SEVENTY WEEKS OF DANIEL*, James Lloyd, 2002 Christian Media, p. 25-26.

<sup>29</sup>*BARNE'S NOTES ON THE OLD TESTAMENT*, 2001 Daniel Baker Books, p. 189, Volume 7.

<sup>30</sup>*AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE*, Noah Webster, 2002 (1828) Foundation for American Christian Education, p.

<sup>31</sup>*BARNE'S NOTES ON THE OLD TESTAMENT*, 2001 Daniel Baker Books, p.189, Volume 7.

<sup>32</sup>*NICENE AND POST-NICENE FATHERS*, 1991 Second Series T & T Clark, p. 138.