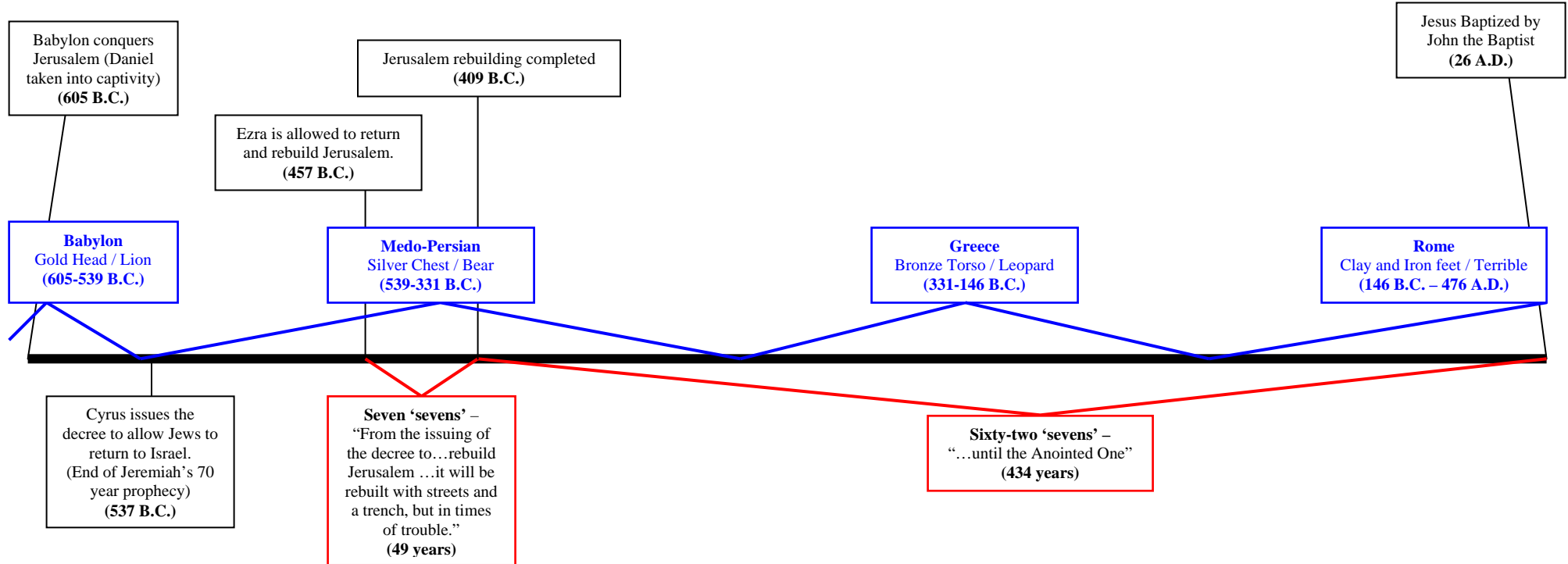


# “Timeline” of Daniel Nine’s 69 ‘Sevens’

Compiled by Timothy Sherreitt

“Therefore, consider the message and understand the vision: Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

(Daniel 9:23-27)

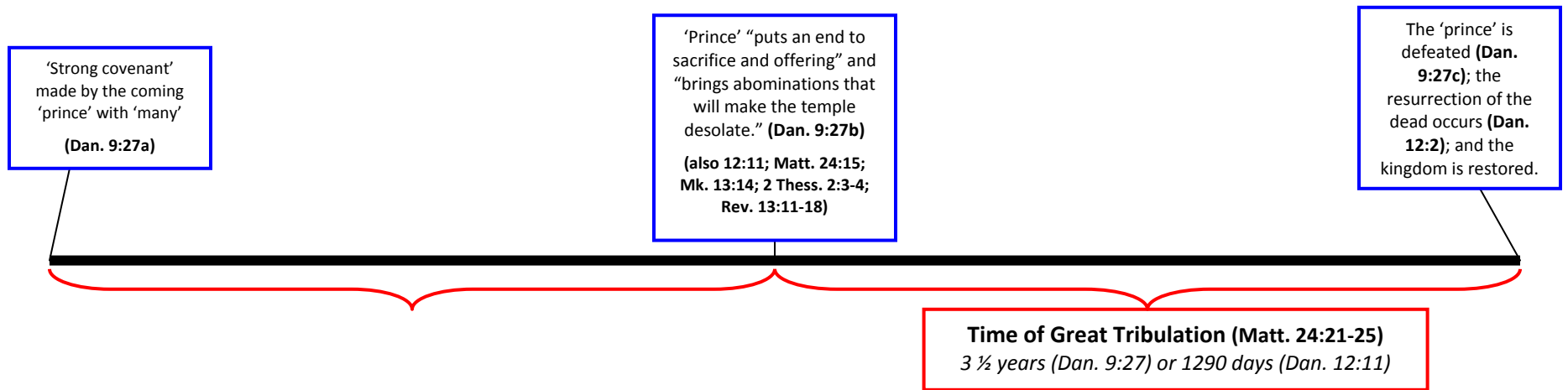


## The “Gap” between the 69<sup>th</sup> and 70<sup>th</sup> ‘seven’ (Daniel 9):

AFTER the 69<sup>th</sup> ‘seven’ the Anointed One comes (26 A.D.) and is ‘cut off’ (Jesus was crucified in roughly 30 A.D.). Then ‘*the people of the ruler who is to come will destroy the city and the sanctuary*’ (Jerusalem and the temple were destroyed, and the Jews scattered in 70 A.D. by Rome). Then the text says, “He (the ruler of the people) will confirm a covenant with many for one ‘seven.’” The text does not say how much time is in between “the destroying of the city and the sanctuary” and the covenant making the beginning of the 70<sup>th</sup> ‘seven’. But it does say “**after** the 62 weeks” (and not *in the 70<sup>th</sup> week*) he will be cut off...”, thus implying a gap between the 69<sup>th</sup> and 70<sup>th</sup> week. During this between-time and up until “the end [of it] war (against Israel) is decreed with desolations.” We can assume that Daniel saw this gap. We do know that **at the end of all this everlasting righteousness comes, prophecy is ‘sealed up’, and a most holy place is once again established.** So we still eagerly(?) await this 70<sup>th</sup> ‘seven’.

# “Timeline” of Daniel Nine’s 70<sup>th</sup> ‘Seven’

Compiled by Timothy Sherreitt



In Matthew 24:15 Jesus indicates that the “abomination of desolation spoken of by the prophet Daniel” is the key event marking the beginning of a time of intense hardship for believers. When we look at it in the book of Daniel we find that this description of events is spoken of on four different occasions. What is of special note is that although the author intends the reader to see a connection between them, they are not all necessarily speaking of the same event. Here’s how they are used and are connected:

- **Daniel 8:13** – The chapter is a revelation regarding the rule of the Medo-Persian and Greek empires (specifically with regards to their struggle against each other and rule over Israel). Here the defining event is described as “the transgression that makes desolate” and is specifically referring to the actions of Antiochus IV (Greek ruler of the Seleucid kingdom, 175-164 B.C.), who in Dec. 167 B.C. set up a statue of Zeus in the Holy of Holies and sacrificed a pig on the altar, thus, not only stopping Jewish practices, but also turning it into a temple for a false god. On Dec. 14, 164 B.C. the temple was rededicated (“2,300 evenings and mornings”).
- **Daniel 9:27** – In this chapter Daniel recognizes, through the prophecies of Jeremiah (25:11-12 and 29:7-10), that the Israelite exile would last seventy years (which they are nearing the end), and after which point the kingdom would be restored. So he takes it upon himself to mediatorially confess the sins of his nation. After he is done praying the angel Gabriel appears to him and informs him that with respect to the fullness of God’s kingdom, its coming would not be in seventy years, but 70 ‘sevens’ of years (and as indicated on the previous page, the 70<sup>th</sup> ‘seven’ would take place at a time separate from the first 69). It is in this last seven year period that the final ruler would do abominable things to the temple, which will desolate the holy city.
- **Daniel 11:31** – In chapters 10-11:35, Daniel is given a prophecy of the progress of events from the overthrow of Babylon by the Medo-Persian empire into the Greek rule. It culminates with the rule of Antiochus IV. Chapter 11 is an extended commentary on, specifically, the little horn of chapter 8 (Antiochus IV). Here we see that one of his defining acts is what is described as the ‘abomination that makes desolate,’ which we described above. What is important to notice is that in 11:36 and through chapter 12 a shift is made. Though still connected to Antiochus IV, the text moves to events beyond the days of Antiochus IV, and to a final ruler who will follow, yet surpass the abominable things he did. (Other passages with this shift are Ez. 28:1-19 at v. 11ff; and Matt. 24:4-31 at v. 15ff; and Lk. 21:10-28 at v.25ff)
- **Daniel 12:11** – As was mentioned above, chapter 12 focuses specifically on the events leading up to and including the time when ‘the shattering of the power of the holy people comes to an end” (12:7) and the resurrection of the dead occurs (12:2). In the final section of this chapter (and book) Daniel is told, once again, that “from the time that the regular burnt offerings is taken away and the abomination that makes desolation is set up (middle of the 70<sup>th</sup> week) there shall be 1290 days” (12:11).

**Conclusion: The events surrounding Antiochus IV, specifically his desecration of the temple and destruction of Jerusalem (abomination of desolation) became the picture of what the future and final world ruler (Antichrist) will do.**