

# Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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## The Seventieth Week According To Jesus

(Jerry Fite)

Jesus said, “*When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand)...*” (Matthew 24:15).

Daniel prophesied toward the end of the 70 years of Babylonian captivity for the people of Israel (Daniel 9:1-2). Daniel was concerned for the people and prayed unto God confessing the sins of the people (Daniel 9: 3-19). What lies in the future for Israel? The angel Gabriel is sent to guide Daniel into what would happen to Israel in the future (Daniel 9:20-23). The “Seventy Week” prophecy is the answer. Jesus, in speaking of the “abomination of desolation” is pointing to the last part of the seventieth week and its fulfillment.

Daniel’s seventy week prophecy is divided into three sections: 7 weeks, 62 weeks, and 1 week. There is nothing in the context to demand making a week equal a year, and forcing events to fit with dispensational theories of end of time events. The 7 and 62 weeks are combined to include the command to return to Jerusalem and rebuild the temple (539 –

538 B.C. (2 Chron. 36:22-23, Ezra 1:1-2), which was completed in 516 B.C. (Ezra 6:14-15), and the coming of the “anointed one”, the “prince”, which is Jesus Christ, the prince of peace (Daniel 9:25, Isaiah 9:6, Ephesians 2:14). They are distinguished by Daniel prophesying of events following “62 weeks” (Daniel 9:25), instead of saying after “69 weeks”. These 62 weeks are covered in chapter 11 of Daniel.

In the last week of the prophecy, five important accomplishments would occur. The anointed one would be cut off; He would make or strengthen a covenant; cause the sacrifices to cease; and the people of the prince that is to come brings a flood of destruction upon Israel, riding the wing of the abomination of desolation (Daniel 9:26-27).

Jesus was “cut off” when crucified on the cross outside Jerusalem. His disciples were scattered leaving him alone, and “having nothing”, He was buried in a borrowed tomb. In dying for the sins of man, he strengthened God’s “covenant” made with Abraham that through his seed all the nations of earth will be blessed. This covenant made with the many causes the “sacrifices to

cease” as being effectual under a new covenant (cf. Heb. 10:9) “The people of the prince to come” were the Romans whose army gathered outside Jerusalem in A.D. 70 to enter and desecrate the temple in Jerusalem as they tear down the temple walls and burn them along with the city.

Daniel’s final week was not pointing to the end of time, but to the end of the nation of Israel as authored by God.

Jesus helps us understand when the abomination of desolation would occur. “*Verily I say unto you, this generation shall not pass away, till all these things be accomplished*” (Matthew 24:34). Jesus is not referring to a “race” of people, but a “generation” of people living in a given time. Also, the gospel of the kingdom will have already been preached in the whole world before the desolation of the temple occurs, instead of preaching the Gospel to the Jews after the Christians are raptured to heaven, sparing them of the great tribulation. In A.D. 63, Paul claimed the Gospel had been preached throughout the world (Colossians 1:23). Jesus points to the fulfillment of Daniel’s prophecy as A.D. 70, not our time or some future generation.