

CHAPTER THIRTY-SIX



INTRODUCTION

Daniel's "Seventy Weeks" pertains to Daniel's vision of what was going to transpire in Israel for 490 years from their release out of Babylonian captivity to the going forth of the commandment that will cause the Jews to return to build back the holy city of Jerusalem.

Because of Israel's apostasy, the prophet Jeremiah had foretold that the Jews would be delivered as captives to Babylon. In that foreign land they would be confined for **seventy years** (Jeremiah 25:12; 29:10). Sure enough, this prophet's warnings proved accurate. The general period of the Babylonian confinement was seventy years (Daniel 9:2; 2 Chronicles 36:21; Zechariah 1:12; 7:5).

THE PROPHECY

The content of that prophecy, as recorded in Daniel 9:24-27, is as follows:

**24 - 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.**

From a study of Jeremiah's prophecy, Daniel had calculated that the time of Israel's captivity which is seventy years was about to end (Daniel 9:1-2).

The year that this vision came to him was approximately in **538 BC**. They went into captivity in the year **606 B.C.** And counting 538 from 606 is **68 years**.

## HISTORICAL CONTEXT

The 70 year exile to Babylon was about complete as Daniel had discerned from reading Jeremiah's prophecy (Dan. 9:2). He was in prayer about the future of his people because it was their sin and transgression towards God that had sent them into exile. While in prayer, Daniel was visited by the angel Gabriel who had been sent by God to give him "insight and understanding" (Dan. 9:22) regarding a "70 week" program for his people and his holy city (Dan. 9:24-25). Gabriel revealed the events to Daniel all the way until the Kingdom was completely restored and the Millennium set in upon the earth. Upon completion of the 70th week, Israel's "transgression" would be finished, her "sin" ended and her "iniquity" would be atoned for.

The law of Moses had commanded the Israelites to acknowledge every seventh year as a sabbatical year. In the first year of Darius, who had been appointed king over the realm of the Chaldeans (c. 538 B.C.), Daniel, reflecting upon the time-span suggested by Jeremiah's prophecies, calculated that the captivity period almost was over (9:1-2). He thus approached Jehovah in prayer. The prophet confessed his sins, and those of the nation as well. He petitioned Jehovah to turn away His wrath from Jerusalem, and permit the temple to be rebuilt (9:16-17).

The Lord responded to Daniel's prayer in a message delivered by the angel Gabriel (9:24-27) saying that the house of God would be rebuilt. A more significant blessing would come, however, in the Person of the Anointed One (Christ), Who is greater than the temple (cf. Matthew 12:6).

## THE SUBJECTS OF THE PROPHECY

There can be no question about the identity of the subjects of Daniel's prophecy: it concerns the nation of **Israel**, those for whom he had been praying in their captivity, and **Jerusalem**, their capital city.

Daniel had been pondering the future of his people, and in the writings of Jeremiah

## DANIEL'S IMAGE & BEAST



he found a partial answer: they would soon be delivered. His subsequent prayer for their deliverance from captivity was interrupted by Gabriel who informed him of still more details of his nation's future—specifically, a period of 490 years.

In the introduction to the prophecy, Gabriel speaks of "your people and your holy city" and of "the holy of holies", which is clearly and always in the Old Testament a reference to Israel's tabernacle or temple. The prophecy throughout employs such terms as "Jerusalem," "the city," and the "the sacrifice and the oblation." The people and city under discussion could not be made more obvious; namely, the nation Israel and her capital city, Jerusalem.

## THE OBJECTIVES OF THE SEVENTY WEEKS

By the use of a series of categorical phrases in verse 24, it states the six-fold purpose of these seventy weeks: "(1) to bring transgression to an end, and (2) to make an end for sin, and (3) to make reconciliation for iniquity, and (4) to bring in everlasting righteousness, and (5) to seal up the vision and prophesy, and (6) to anoint the most Holy."

This context sets forth the primary purpose of Jesus Christ's mission to Earth. First, the **Messiah would come to deal with the problem of human sin**. He would "finish transgression," make an "end of sins," and effect "reconciliation for iniquity." That theme is developed gloriously throughout the New Testament (Read Matthew 1:21; 20:28; 26:28; 1 Corinthians 15:3; 2 Corinthians 5:21; Galatians 1:4; Ephesians 1:7; Colossians 1:20; 1 Peter 2:24; Revelation 1:5).

DANIEL'S Seventy Weeks, which are equal to **490 years**, are scripturally divided into **three periods**: first, into a period of "**Seven Weeks**"; "secondly, of "**Sixty Two Weeks**"; and thirdly, of "**One Week**."

The commencement of the Seventy Weeks and of the Seven Weeks, are the same. Both periods began at "the going forth of a commandment causing to return and to build Jerusalem," eighty-three years after the end of the seventy years Babylonian captivity. This imperial decree of the Persian king was the official restoration of the Commonwealth of Israel, at present in continuity "until the times of the restitution of all things which the Deity hath spoken by the mouth of all His holy prophets," from the beginning of the Mosaic Economy (**Acts 3:21**) and until He shall send Jesus Christ to "raise up, or build again the Tabernacle of David," that is fallen, and close up the breaches thereof: and to set it up as in the days of old. (**Acts 15:16 ; Amos 9:11**).

## THE PROPHETIC CHRONOLOGY

The time element of this famous prophecy enabled the studious Hebrew to know when the promised Messiah would die for the sins of humanity. **The chronology of this prophetic context involves three things: (a) a commencement point; (b) a duration period; and (c) a concluding event.**

The beginning point was to coincide with a command to "restore and rebuild Jerusalem." The time span between the starting point and the concluding event was specified as "seventy weeks." This would be **seventy weeks of seven days** each — a total of 490 days. **Each day was to represent a year in prophetic history**. It was a symbolism denoting a period of approximately 490 years. **Each week meant seven years. One week is equal to seven years.**

The terminal event of this time frame would be the “cutting off,” (the death) of the Anointed One (9:26) in the midst of the seventieth week. Actually, the chronology is divided into three segments, the total of which represents 486½ years. This would be the span between the command to restore Jerusalem, and the Messiah’s death.

If one is able to determine the date of the commencement point of this prophecy, it then becomes a relatively simple matter to add to that the time-duration specified in the text, thus concluding the precise time when the Lord was to be slain.

In computing the dates, it is important to base our computation upon the original Hebrew calendar which has 30 days in every month. We have had three different calendars. In the old astronomy calendar, which is the Julian calendar, there are 365 1/4 day in a year. In the Roman calendar that we live under now, there are 365 days in a year by our calendar. But in the Christian or prophetic calendar we find that there is only 360 days in a year. The Bible said that they prophesied one thousand two hundred and threescore days. Now, if we take the astronomy calendar, it would sure miss it a long ways from being three and one-half years. The Roman calendar is also inconsistent because it has 30, 31 and even 29 days in some of its months and therefore can not be relied upon. If we take the Roman calendar that we have today, it would miss it a long ways. But if you take the prophetic calendar, there’s exactly one thousand two hundred and threescore days in thirty days to the month.

### THE COMING OF THE PRINCE

The going forth of the commandment to rebuild Jerusalem, according to Brother Branham, was on the 14th day of March which in the Hebrew it is called Nisan, which means “March.” The issue was given on the 14th day of March, B.C. 445. Here is what he taught us in His sermon the SEVENTY.WEEKS.OF.DANIEL 08-06-1961:

“Now, Jesus, the Messiah, rode into the city of Jerusalem, on the back of a white mule on Palm Sunday, April the 2nd, A.D. 30. And now, from B.C. 445 to A.D. 30 is exactly 475 years. But as we have already seen that the sixty-nine weeks makes 483 years... Now, there’s where the trouble comes, right there. See? We’ve got only with the marking of the Bible here, time, only 475 years, and actually it’s 483 years, a difference of eight years... Now, the B.C. 475 to A.D. 30 are Julian or astronomy years, which are 365 1/4 day in each. But when we reduce them days to our prophetic calendar... Our prophetic calendar brings us to 360 days as we use now in the Scriptures. We have exactly 483 (There it is.)—483. Here we have exactly proof of the prophecy, exactly the truth. For from the time of the going forth to build the temple until the destroying... Or when they rejected Christ and killed Him in A.D. 33—when Christ was killed is exactly 483 years. Now, from the going forth of the commandment to rebuild Jerusalem was determined seven weeks, which meant forty-nine years, and forty-nine years hit it exactly.”

It is in “the midst” of the seventieth week, after the fulfillment of the 486½ years, that the Anointed One was to be “cut off.” This is a clear reference to ACTUAL TIME of the death of our Lord Jesus Christ. Isaiah similarly foretold that Christ would be “cut off out of the land of the living” (Isaiah 53:8).

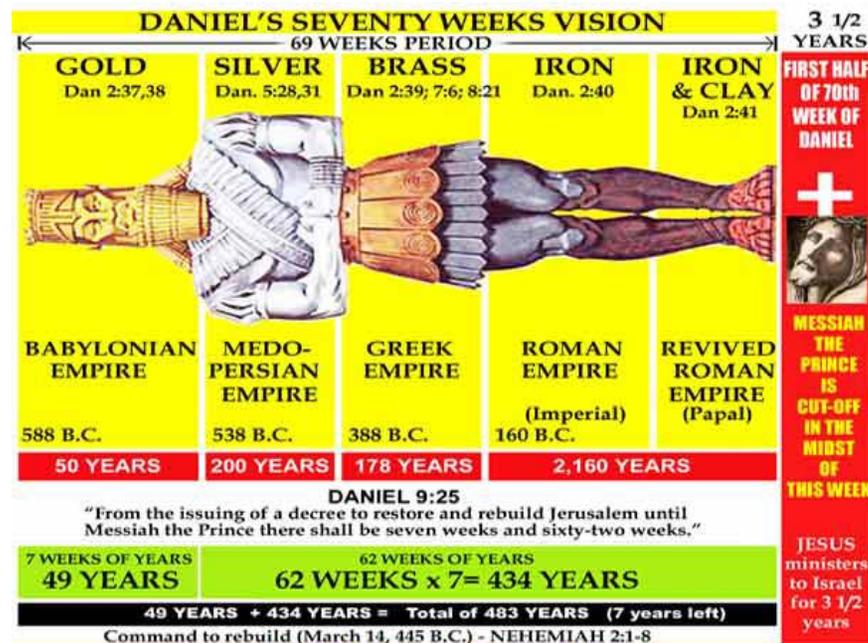
### THREE SEGMENTS

The “seventy weeks” of Daniel’s prophecy are divided into three

segments — (1) seven weeks, (2) 62 weeks, and (3) the “midst” of one week (70th).

1. The first division of “seven weeks” (literally, forty-nine years) covers that period of time during which the actual rebuilding of Jerusalem would be underway, following the Hebrews’ return to Palestine (9:25b). This was the answer to Daniel’s prayer (9:16). That reconstruction era was to be one of “troublous times.” The Jews’ enemies had harassed them in earlier days (see Ezra 4:1-6), and they continued to do so in the time of Ezra and Nehemiah.

2. The second segment of sixty-two weeks (434 years), when added to the previous forty-nine, yields a total of 483 years. When this figure is computed from 457 B.C., using the Hebrew Calendar, it terminates at A.D. 30. This was the year of Jesus’ baptism and the beginning of His public ministry.



3. Finally, the “midst of the week” (3½ years) reflects the time of the Lord’s preaching ministry. This segment of the prophecy concludes in A.D. 33 — the year of the Savior’s death.

It is now clear that the First half of the SEVENTIETH WEEK of Daniel pertained to the 3 ½ years ministry of Jesus Christ on earth from the day of His Water Baptism at the River Jordan till his death in 33 ½ A.D. This fulfilled the verses “And after threescore and two weeks shall Messiah be cut off”.

## THE PEOPLE OF THE PRINCE WHO WILL DESTROY THE CITY

No historical revisionism can alter the fact that the Lord Jesus was put to death by His own people, the Jews (John 1:11). This does not sanction any modern-day mistreatment of the Jewish people; it does, however, acknowledge that **Israel, as a nation, suffered a serious consequence as a result of its role in the death of the Messiah.**

**Daniel's prophecy depicted the Roman invasion of the city Jerusalem by Titus, the Roman General, who was in-charge of the destruction of the Jewish temple.** The prophet spoke of a certain "prince that shall come," who would "destroy the city and the sanctuary" like an overwhelming flood (9:26b). All of this was "determined" (see 9:26b, 9:27b) by God because of the Jews' rejection of His Son (Matthew 21:37-41; 22:1-7).

When the Messiah was cut off, God ceased to deal with the Jews. They did not go any farther. They were then scattered by the Roman Empire. Time extended out a little bit farther. God wasn't dealing with the Jews anymore. He only dealt with them until they rejected Christ. When they crucified Christ, and they cried, "Let His blood be upon us and our children!" and it's been over ever since.

God has failed to deal with them anymore. **God then went dealing with the Gentiles which started the advent of the "Seven Church Ages", wherein God was taking a Gentile Bride for His Son Jesus Christ, by sending seven messengers to the seven church ages to call out a Bride.** God has quit dealing with the Jews right there, because God always deals with Israel as a nation. Israel is a nation. Gentiles are a people. And He had to take a people out of the Gentiles for His Name. **This was the "gap" between the first part and the last part of the SEVENTIETH WEEK of Daniel, which is 3 ½ years on both ends.** Paul made it clear in **ROMANS 11:25-26:** "*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*"

## THE REMAINING HALF OF THE SEVENTIETH WEEK

Once the seven Gentile Church Ages are over and the Gentile Bride caught away in the rapture, the remaining 3 ½ years of the Seventieth Week of Daniel will resume back to Israel for God will call Israel to the **Feast of Atonement.** This pertains to the verse "*to make reconciliation for iniquity, and to bring in everlasting righteousness.*"

**Two prophets, Moses and Elijah, will call out and minister to 144,000 Jews, during the Tribulation period, as prophesied in Revelation 11:3-6:**

*"And I will give [power] unto my **two witnesses**, and they shall prophesy a **thousand two hundred [and] threescore days**, clothed in sackcloth. These are the **two olive trees**, and the two candlesticks standing before the God of the earth. **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies:** and if any man will hurt them, he must in this manner be killed. These have **power to shut heaven, that it rain not in the days of their prophecy** (Elijah): and have **power over waters to turn them to blood** (Moses), and to smite the earth with all plagues, as often as they will."*

**Moses symbolizes the law, and Elijah symbolizes the prophets.** These two witnesses comes back to Israel to introduce them back to the true Messiah and to seal all the elect Jews back to receiving Jesus Christ, their elder brother.

## THE 144,000 JEWS

As Joseph in the Old Testament revealed Himself to his brethren, so will Jesus reveal Himself to His Jewish brethren who have sold him and betrayed him. As this scenario takes place, it is also during this time that Tribulation Period is going-on. **Revelation 7:4-8** talks about this prophesy:

*"And I heard the number of them which were sealed: [and there were] **sealed an hundred [and] forty [and] four thousand of all the tribes of the children of Israel.** Of the tribe of **Juda** [were] sealed twelve thousand. Of the tribe of **Reuben** [were] sealed twelve thousand. Of the tribe of **Gad** [were] sealed twelve thousand. Of the tribe of **Aser** [were] sealed twelve thousand. Of the tribe of **Nephtalim** [were] sealed twelve thousand. Of the tribe of **Manasses** [were] sealed twelve thousand. Of the tribe of **Simeon** [were] sealed twelve thousand. Of the tribe of **Levi** [were] sealed twelve thousand. Of the tribe of **Issachar** [were] sealed twelve thousand. Of the tribe of **Zabulon** [were] sealed twelve thousand. Of the tribe of **Joseph** [were] sealed twelve thousand. Of the tribe of **Benjamin** [were] sealed twelve thousand."*

Brother Branham has told us about this event in his sermon "REVELATION OF JESUS CHRIST - CHURCH.AGE.BOOK.CPT.1:

"Getting back to the story of **Joseph meeting his brethren**, we will recall that not all the brethren came. Joseph knew that and insisted that all the brethren appear before him, or he could not make himself known unto them. Finally they brought the one that was missing, little Benjamin. **It was little Benjamin, the full brother of Joseph, that set his soul on fire. And when our Joseph, even Jesus, will come to the people who have kept the commandments of God and who have gone back to Palestine, His soul will be set on fire. Little Benjamin typifies the 144,000 Israelites from all over the earth who have gone back to Palestine for their redemption.**

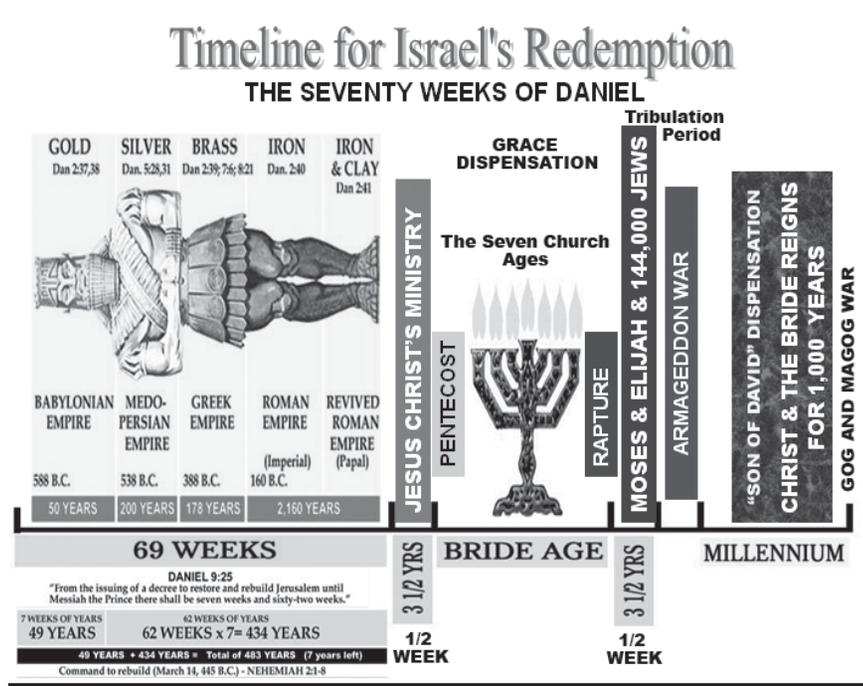
They will be standing there ready to receive Him, Whom to know aright is Life eternal. They will say, "This is our God for Whom we have waited." **Then they will see Him Whom they have pierced. And they will cry out in dismay, "Where did these awful wounds come from? How did it happen?" And they will wail and cry, every family apart, everyone apart in the agony of sorrow.**

**Now where will the Gentile Church be while Jesus is making Himself known to His brethren?** Remember that the bride of Joseph with the two children were in the palace, for Joseph had commanded, "Let everyone leave me; put them all out from before me." So the Gentile bride was hidden in the palace of Joseph. **Where will the Gentile Church go in the rapture? Into the palace. The bride will be taken off the earth. She will be caught up before the great tribulation to meet her Lord in the air. For three and one-half years while the retributive wrath of God is poured out, she will be in the great Marriage Supper of the Lamb.**

Then will He return, leaving His bride in "His Father's house," while he makes Himself known to His brethren. **At this very time, the antichrist covenant that the Jews have made with Rome will be broken. Rome and her allies then send their troops to destroy all the God-fearing, Word-abiding Jews (Daniel 9:27).**

But as they come against the city to destroy it, there will appear in the heavens the sign of the coming of the Son of Man with His mighty armies to destroy them who have been destroying the earth. With the enemy repulsed, Jesus then comes and presents Himself to the 144,000. Having seen His mighty acts of salvation, they have come to know His power. But also seeing His wounds and knowing that they had rejected Him even to that moment, causes them to cry out in the agony of terror and fear, even as did their brethren of old when they stood before Joseph, being sore afraid that they would be killed. But as Joseph said, "Don't be angry with yourselves. It is all right. God was in it all. He did it to preserve life." Even so will Jesus speak peace and love to them.

Why did the Jews reject Jesus? God was in it all. It was the only way that He could bring out the Gentile bride. He died on the cross to preserve the life of the Gentile Church.



Now these 144,000 are not in the bride. In Revelation 14:4 they are called virgins and they follow the Lamb whithersoever He goeth. The fact that they have not defiled themselves with women shows that they are eunuchs (Matthew 19:12). The eunuchs were the keepers of the bridal chambers. They were attendants. Notice that they do not sit in the throne but are before the throne. No, they are not in the bride, but will be in the glorious millennial reign."

And immediately after his days shall the great tribulation set in and burn the earth. And then at the return of the church and the Bride, the Bride and Christ shall walk out upon their ashes in the millennium, when the earth is purified by fire. And

there they shall reign. And the heathens that's never heard the Gospel shall be raised in that time, and the sons of God will be manifested. If he's to reign, he's got to have something to reign over; he's got a domain. "And they ruled and reigned with Christ," and Christ ruled with a rod of iron the nations. Then the Gospel... Then the manifested sons of God with the authority just like He had when He was here (See?), there will come the millennium in that reign (See?), upon the ashes.

## SEVEN YEARS COVENANT WITH THE ANTI-CHRIST

A "SEVEN YEARS" COVENANT OF GOD WITH THE ANTICHRIST RIGHT AFTER THE RAPTURE IS IMMINENT BUT WHICH MIGHT BE CUT SHORT TO 75 DAYS DEPENDING ON THE URGENCY OF THE ARMAGEDDON WAR.

Let's look at the real context of DANIEL 9:24 to 27:

DANIEL 9:24- SEVENTY WEEKS are determined upon THY PEOPLE ["THY PEOPLE" HERE REFERS TO THE NATION OF ISRAEL] 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.

DANIEL 9:25 - 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.

DANIEL 9:26a - And AFTER threescore and two weeks shall MESSIAH be CUT off, but not for Himself: [ It is here that JESUS WAS CUT-OFF (AD 33) ]

DANIEL 9:26b - And the "PEOPLE of the PRINCE" that shall come shall destroy the city and the sanctuary; ["PEOPLE OF THE PRINCE" here REFERS NOT TO JESUS, BUT to the ANTICHRIST SYSTEM as represented by the Roman General TITUS who destroyed Jerusalem in A.D. 70] and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

DANIEL 9:27a - And HE shall confirm the COVENANT with MANY for ONE WEEK:

[ROME shall CONFIRM the COVENANT WITH "MANY"— "MANY" here REFERS to the "NATIONS AND RELIGIONS OF THE WORLD"- A ONE-WEEK COVENANT with ALL PEOPLES OF THE WORLD through a ONE-WORLD RELIGION and through a ONE-WORLD GOVERNMENT for "ONE WEEK", which means ANOTHER "SEVEN YEARS" COVENANT OF GOD with THE ANTICHRIST, right after THE MESSIAH WAS CUT-OFF].

DANIEL 9:27b - And in the MIDST OF THE WEEK ["MIDST OF THE WEEK" here REFERS TO the MIDDLE PART of the 7-WEEK COVENANT (TRIBULATION PERIOD) of God with the ANTICHRIST wherein MOSES AND ELIJAH will be killed] 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.



**REVELATION 19:11-16**, “And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

“Here comes Satan with all four corners of the earth with his Protestants and with his--his Catholics, and all together, marching right up to the battle of Armageddon. All right. And here comes Jesus coming down from heaven with resurrected saints, vindicated Word.” (FOURTH.SEAL.THE.title JEFF.IN 63-0321)

Other pertinent prophetic events in Scripture which take place during this time in Israel are as follows:

**DANIEL 12:1**, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

**ZECHARIAH 12:11**, “In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of **Megiddon**.”

**ZECHARIAH 14:1-3**, “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. **For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

“We’ve had several wars, wars, and rumors of wars, and V-days, and V-days, and V-days, and... **It’ll finally wind up into the great battle of Armageddon.** That’ll be the last of it. When she comes to the battle of Armageddon, that’ll settle the whole thing. **Just before the great millennium, Armageddon is to clean off the earth.** She repurifies herself with this atomic blowing, and the volcanic ash, and thing sinks this soaked blood of men upon the earth, and sin, and crime. She sinks beneath the earth. The volcanic breaks out again, and renews, and cleans the earth for the great millennium. He cleans His church during that time for a people to live here.” (VICTORY.DAY.title SIERRA.VISTA.AZ 63-0421)

**ZECHARIAH 12:12**, “And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart.”

**ZECHARIAH 13:6**, “And [one] shall say unto him, What [are] these wounds in thine hands? Then he shall answer, [Those] with which I was wounded [in] the house of my friends.”

“**National force put Israel in her homeland.** National force will put the church in the World Council of Churches. But the power of God will put the people in the Bride...The national forces of the council of churches will drive every organization into it, but the power of God will raise the Bride into glory, out of it.” (RECOGNIZING.YOUR.DAY.title JEFF.IN V-5-N-1 64-0726M)