

DANIEL 9, -- THE SEVENTY YEARS OF JEREMIAH

INTRODUCTION

In the 9th chapter of the Book of Daniel, we find an interesting paradox. Daniel was called by God to prophesy to the nations of the world. His visions encompassed the span of world history, revealing facets that have been both headline breaking news and state secrets - some which escaped into the light of truth, while yet others remain shrouded in mystery. But this 9th chapter is unique in this 27th book of the Bible.

Because Daniel had not been called to prophesy to Israel, God apparently provided special grace by allowing Daniel to interpret Jeremiah's seventy years. This interpretation is an astoundingly new presentation, with subtle keys to understanding God's vision for this current Jewish generation. This generation will witness events from the re-establishment of Israel to the ushering in of the 'everlasting righteousness.'

DANIEL 9 "SEVENTY YEARS/WEEKS"

DANIEL 9:1 "In the first year of Darius the son of Ahasuerus, by birth a Mede, who became king over the realm of the Chaldeans -- ² in the first year of his reign, I, Daniel, perceived in the books the number of years which, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years."

9:24 "Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place^v. ²⁵ Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its ^w end shall come with a flood, and to the end there shall be war; desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

^v Or *thing* or *one*

^w Or *his*

THE PSALMS CONFIRMATION

DANIEL 9:1 "In the first year of Darius the son of Ahasuerus, by birth a Mede, who became king over the realm of the Chaldeans -- ² in the first year of his reign, I, Daniel, perceived in the books the number of years which, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years."

There are two 'keys' in the 9th chapter which God uses to reveal his hidden truth. The first key in found in verse 2:

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“...perceived in the books the number of years...” (RSV¹)

“...understood by books the number of the years...” (KJV²)

“...understood by the books the number of the years...” (NKJV³)

If Daniel simply read in “*the books*”, much like picking up a newspaper and reading the weather forecast, he would have used the “*shama*” simple understanding. However, Daniel used the word “*biyn*” which is a much more complex understanding. Consider 1 Kings 3:

⁹ Give thy servant therefore an understanding [*shama*, H8085] mind to govern thy people, that I may discern between good and evil; for who is able to govern this thy great people?”

¹¹ And God said to him, “Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding [*biyn* H995] to discern what is right, ¹² behold, I now do according to your word. Behold, I give you a wise and discerning [*biyn* H995] mind, so that none like you has been before you and none like you shall arise after you.

As evidenced, Solomon asked for a simply “*shama*” understanding, and although GOD said HE would give him what he asked for, GOD did not give him what he asked for. Instead HE gave Solomon a much more complex understanding, which would not be matched by any other man. As such, we must consider that Daniel did not read the “*books*” as from Jeremiah 29:10:

¹⁰ “For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place.

Instead Daniel read something much more complex “*in the books*” of the Old Testament. As such, I would propose that there is a direct reference in at least one book of the Old Testament which reveals the number of years according to the seventy weeks. In his book, “Hidden Prophecies in the Psalms,” J.R. Church documents the similarities of the chapters of Psalms and the historical events which have occurred to the Jews during the 1900’s. The premise is fairly simple, but before we begin, lets consider what the book of Psalms is not! First of all, the chapters of Psalms appear to be distractingly ‘out of order.’ There doesn’t appear to be any rhyme or reason in its sequence. It’s not organized chronologically, there’s no hierarchy by relative importance, not by Messianic passages, or political/economic/social categorization. However, there are two aspects that can be discerned. Psalms is the 19th book of the bible; and many of the chapters appear to directly correlate as a prophesy to the Jews for the 1900’s. Interestingly, Psalms is the only book in the Bible with the prerequisite 70 minimum chapters⁴ which can provide a fulfillment correlation for the “*seventy years*.”

But before delving into the significance of this prospect, let’s first consider other aspects of the “*seventy years*.”

¹ Revised Standard Version

² “Holy Bible,” King James’ Version, A.J. Holman Co., Philadelphia, PA, Feb. 1973

³ “Holy Bible,” New King James’ Version, Thomas Nelson, Inc., 1985

⁴ Rev. Eugene Linzey, Private Communication, May 25, 1996

SEVENTY “YEARS / WEEKS” DISCOURSE

First of all, it must be pointed out that Daniel cites two different chronologies. In verse 2 he uses “years” and in verses 24 - 27 he uses “weeks.” This contradiction is overlooked by nearly every commentator, and is errantly interpreted as seventy sevens, presented as 490 years. But Daniel says “years” and “weeks.”

This contradiction is clarified by the following:

THE “WEEKS”

In the book, “Daniel, The Key to Prophetic Revelation,” John Walvoord writes regarding the interpretation of the seventy “weeks:”

“... Montgomery, for all of his scholarship and knowledge of the history of interpretation, ends up with no reasonable interpretation at all.”⁵

“... as Young points out, the word ‘sevens’ is in the masculine plural instead of the usual feminine plural. No clear explanation is given except that Young feels ‘it was for the deliberate purpose of calling attention to the fact that the word “sevens” is employed in an unusual sense.’”⁶

“... Young finally concludes after some discussion that Keil and Kliefoth are correct when they hold that the word ‘sevens’ does not necessarily mean year-weeks, but an intentionally indefinite designation of a period of time measured by the number seven, which chronological duration must be determined on other grounds.”⁷

This discussion revolves around the Hebrew text for weeks, which according to one source is presented per the following:

24 “Seventy weeks [weeks -- שְׁבַעִים šā-bu-‘îm] of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.²⁵ Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks [and weeks -- שְׁבַעִים šā-bu-‘îm]. Then for sixty-two weeks [and weeks -- שְׁבַעִים šā-bu-‘îm] it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, [the weeks -- הַשְּׁבַעִים haš-šā-bu-‘îm] an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its^[d] end shall come with a flood, and to the end there shall be war; desolations are decreed.

²⁷ And he shall make a strong covenant with many for one week; [for week -- שָׁבֻעַ šā-bū-a‘] and for half of the week [of the week -- הַשְּׁבֻעַ haš-šā-bū-a‘] he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”

⁵ John Walvoord, Daniel, The Key to Prophetic Revelation, Moody Press, Chicago, 1971, p. 217

⁶ *IBID*, p. 217

⁷ *IBID*, p. 218

And for added clarity, Daniel 10:3 appears to use the same word weeks -- שָׁבֻעִים šā-bu-‘îm, which apparently per Young, Keil, and Kliefoth is in the feminine gender text, possibly given by the dots and titles.

Note -- All Hebrew text sources are: Biblehub.com/text/Daniel/9-25.htm, 9-26.htm, 9-27.htm, & 10-3.htm respectively

Interpretive Analogy

If we were to use an analogy to understand what's being conveyed, we might first of all consider that 9:2 says “years”. So we'll call “years” – “cars”. And where the commentators incorrectly presume that the “weeks” are spans of “seven”, we'll call them “trucks”. But because Daniel doesn't use the concise term “week”/“truck”, but instead uses an inconcise term, we must instead call them “vehicles” – which include both “cars” and “trucks”.

So now we can continue evaluating whether this inconcise Masculine Gender text results in a combination of “years” and “weeks” rather than what is presumed to be ONE fixed duration for all seventy spans. And we might anticipate that potentially there are 69 years and one week of years for a total of 70 durations.

Scripturally and Historically False Doctrine

However, in light of clues deliberately employed by Daniel, classic commentators, including John Walvoord, interpret all seventy as four hundred and ninety years, clearly defying both the historical record per Montgomery, and biblical clues per Young, Keil, and Kliefoth.

And to further challenge the commonly accepted interpretation, in the book “*The Complete Dead Sea Scrolls In English*,”⁸ the author augments Montgomery's lack of literal fulfillment by providing chronology prefixed upon the Damascus Document which yields a faulty conclusion of 490 years (a 20 year “grope;” an additional 40 years after the Messiah's death; and 40 year instead of 30 year Messianic ministry; = error).

“...the Book of Daniel, where a period of seventy weeks of years, i.e. 490 years, is given as separating the epoch of Nebuchadnezzar from that of the Messiah. As it happens, if to this figure of 390 years [Damascus Document] is added, firstly twenty (during which the ancestors of the Community ‘groped’ for their way until the entry on the scene of the Teacher of Righteousness), then another forty (the time span between the death of the Teacher and the dawn of the messianic epoch), the total stretch of years arrived at is 450. And if to this total is added the duration of the Teacher's ministry of, say, forty years - a customary round figure - the final result is the classic seventy times seven years.”

But if we adhere to the “*perceived in the books*”, a potential span of sixty-nine years, a potential seventieth week of years, and with parallel Scriptural concurrence along with world history, the interpretation begins to be revealed.

YEARS / WEEKS INTERPRETATION

But to confirm the interpretation we look back to our first source which has already been set-up. We will examine the Old Testament book of Psalms, as directed by Daniel's “*perceived (biyn H995) in the books the number of years.*”

⁸ Geza Vermes, The Complete Dead Sea Scrolls In English, Penguin Putnam Inc., NY, 1997, p. 58

According to this Scriptural guidance, we can perceive the book of Psalms as substantiating the beginning of the seventy weeks. Specifically, the 24th chapter of Psalms, (for 1924), calls for the gathering of GOD's chosen people and the rebuilding of their nation. But before we delve into the year 1924, it is important to set the historical stage pertaining to the gathering of this 'nation.'

THE "GOING FORTH OF THE WORD" IS NOT FROM A PERSIAN KING

The commentators disregard many Scriptural clues in their attempt to assign ancient fulfillments for this 9th Chapter. Walvoord cites Young in his evaluation of "*from the going forth of the word to restore and build Jerusalem*", per the following:

"[Per Young] This phrase has reference to the issuance of the word, not from a Persian ruler but from God. Young goes on to point out that the expression *the commandment*, which he insists is better translated "a word" (Heb. Dābār; cf. 2Ch 30:5) is also found in Daniel 9:23 for a word from God."⁹

As such, per the above "Psalms" premise, GOD does provide HIS "*commandment*", exactly as Young observed, but was unable to associate with the Book of Psalms.

THE CALL TO A NATION -- (to 1924)

As early as the 1880's European and Arabian Jews realized the vision of emigrating to Palestine. By the year 1924 there had been three 'aliya's', or immigration waves. These first three waves provided a population base of 120,000 settlers. The fourth wave, from 1924 to 1929, increased this populous by over 57% to 186,000. This net population total is even more impressive when considering that approximately 33% of the arriving Jews re-emigrated. By 1948 the Jewish population measured at 650,000.¹⁰

PSALMS 24

"The earth is the LORD'S and the fulness thereof, the world and those who dwell therein;

2 for he has founded it upon the seas, and established it upon the rivers.

3 Who shall ascend the hill of the LORD? And who shall stand in his holy place?

4 He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully.

5 He will receive blessing from the LORD, and vindication from the God of his salvation.

6 Such is the generation of those who seek him, who seek the face of the God of Jacob.^z Selah

7 Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in.

8 Who is the King of glory? The LORD, strong and mighty, the LORD, mighty, the LORD, mighty in battle!

9 Lift up your heads, O gates! and be lifted up,^a O ancient doors! that the King of glory may come in.

⁹ John Walvoord, Daniel, The Key to Prophetic Revelation, Moody Press, Chicago, 1971, p. 224

¹⁰ Amos Elon, Israelis Founders and Sons, Rinehart and Winston, NY, 1971, p. 135

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10 Who is the King of glory? The LORD, strong and mighty, the LORD, mighty, the LORD, mighty in battle! Selah”

^z Gk Syr: Heb *thy face, O Jacob*

^a Gk Syr Jerome Tg Compare verse 7: Heb *lift up*

Of significance in this 1924 date, two rigorous facts face us, the first being most significant. When GOD’s word employs a double statement, it is to draw attention to an important fact. In this 24th chapter, GOD establishes who HE is, then calls for a holy people, and then calls for the re-establishment of the Jewish nation (note that the call is to the existing “*gates*” and “*ancient doors*”). If this passage has been historical, the “doors” would not have been “ancient” -- they would have been modern.

Secondly, as a demonstration of GOD’s love and provision for HIS chosen people, HE opened a way of escape from the impending terror of Hitler’s brutality. Approximately 60,000 eastern European Jews immigrated between 1931 and 1939.¹¹ Approximately 6,000,000 should have.

(Interestingly, this 24th Psalms is preceded by the 23rd Psalms, one on the most foundationally promising chapters in the entire Bible.)

“THE ANOINTED ONE”

DANIEL 9:24 “Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place^v. ²⁵ Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks.”

^v Or *thing* or *one*

^w Or *his*

First of all, one must consider the Contemporary English Version, (CEV), footnote for verse 25 which provides that any priest or king is called an anointed one (*mâshiyach*).

9.25 *the Chosen Leader*: Or “a chosen leader.” In Hebrew the word “chosen” means “to pour oil (on someone’s head).” In Old Testament times it was the custom to pour oil on a person’s head when that person was chosen to be a priest or a king.¹²

There are 39 such citations, for which the translators capitalize 2 without any authorization, and for example Leviticus provides what happens if a *mâshiyach* sins:

4:3 If the priest that is anointed ^{H4899} do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.¹³

¹¹ Howard Schar, A History of Israel: from the rise of Zionism to our time, Alfred A. Knopf, Inc., NY, 1996, p. 189

¹² <https://www.biblegateway.com/passage/?search=Daniel+9&version=CEV>

¹³ <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H4899&t=KJV>

“THE COMING OF AN ANOINTED ONE” -- (1924 - 1931)

Per the prophetic Psalms premise the *shibiym* ‘indefinite’ periods of time, as measured in common era ‘years,’ started in 1924. They continue the seven more years to 1931, when David Ben Gurion fulfilled the “*coming of an anointed one.*”

David Ben Gurion

“David Ben Gurion, born David Grein in 1886, adopted the ancient Hebrew name, interpreted, ‘young lion,’ ...because it sounded like a name out of the Bible. ...As a child Ben-Gurion once boasted: ‘One day I will be the leader of Israel.’”¹⁴

As early as 1909, Yitzchak Ben Zvi and David Ben Gurion started organizing a secret defense organization in the expectation that Judea would rise again.¹⁵ By 1917, the British had defeated the Turkish Ottoman’s hold on Palestine, occupying significant regions of the Middle East. But borders acceptable to Lebanon, Palestine, Syria, and Egypt had to be negotiated. They were finally established on December 4, 1918 by the British and French.

These boundaries left the Zionists disappointed, but a “Balfour Declaration” issued on November 18, 1918 did provide some assurance. This British document laid the foundation for a Zionist state by the key phrase, “a national home for the Jewish people,” as interpreted by the French, German, and Hebrew with the “connotation of a cozy corner,” but the Arabic translation used the term, “Watan Qaumi,” which meant “national fatherland,” a much more substantive term.¹⁶

One of the earliest economic/political/military Zionist organizations was the Histadrut in 1920. David Ben Gurion was made the first Secretary General, and he established a ‘State within a State,’ in Palestine. Ten years later, the Mapai, the Israeli Workers Party, was founded with Ben Gurion as its leader. By 1935, he was elected both chairman of the Zionist Executive and the head of the Jewish Agency.¹⁷

Truly, David Ben Gurion’s presence was manifest in the prophesied year of 1931 (“*from the going forth of the word... to the coming of an anointed one ... there shall be seven weeks*”). He continued as a political stalwart, holding the reins of leadership as Prime Minister from 1948 to 1953, and again from 1955 to 1963.

BUILT WITH SQUARES AND MOAT -- (1931-1993)

DANIEL 9:25 “...Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its w end shall come with a flood, and to the end there shall be war; desolations are decreed. 27 And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”

^w Or his

¹⁴ “David Ben Gurion,” *Colliers Eyclopedia*, MacMillan Educational Co., NY, 1992, p. 54

¹⁵ Elon, p. 118

¹⁶ *IBID*, pp. 174-175

¹⁷ “David Ben Gurion,” *New Encyclopedia Britannica*, Encyclopedia Britannica, Inc., Chicago, IL, 15th Ed., Vol. 2, p.

So far, the start of the seventy weeks was 1924, with David Ben Gurion absorbing his leadership role in 1931. The early Jewish settlers survived Arab attacks as early as 1929, with 133 killed, 399 injured, and six remote settlements destroyed, requiring British troops to restore order.¹⁸ With national independence in 1948, the fight for national survival spanned through the 1956 war against Egypt, the 1967 “six day war,” and continued years of struggling to defend against Arab nation military offensives, border incursions, and terrorist attacks.

Although history does not provide any evidence of moats, various theories abound justifying the literal text. However, none propose the most obvious solution, which recognizes the extensive network of irrigation canals which the Palestinians built and then abandoned along with their homes when Israel declared itself a State in 1948.

In addition, because this interpretation discounts 1948 in favor of 1924 for the “*going forth of the word to restore and build Jerusalem*”, it is prudent to examine Psalms 48 (1948) where we don’t find the potential for a State, but rather the recognition and infrastructure of a State:

PSALMS 48

“Great is the LORD and greatly to be praised in the city of our God! His holy mountain, ² beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.

³ Within her citadels God has shown himself a sure defense.

⁴ For lo, the kings assembled, they came on together.

⁵ As soon as they saw it, they were astounded, they were in panic, they took to flight;

⁶ trembling took hold of them there, anguish as of woman in travail.

⁷ By the east wind thou didst shatter the ships of Tarshish.

⁸ As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God, which God establishes for ever. Selah

⁹ We have thought on thy steadfast love, O God, in the midst of thy temple.

¹⁰ As thy name, O God, so thy praise reaches to the ends of the earth. Thy right hand is filled with victory;

¹¹ let Mount Zion be glad! Let the daughters of Judah rejoice because of thy judgments!

¹² Walk about Zion, go round about her, number her towers,

¹³ consider well her ramparts, go through her citadels; that you may tell the next generation

¹⁴ that this is God, our God for ever and ever! He will be our guide for ever.”

When examining this chapter, we see the depiction of a nation that is physically established, with land, population, citadels, towers, and ramparts (constructed over the course of the prior 24 years). The assembled kings with the “*ships of Tarshish*” are shattered and take to flight by a wind from the east. It is this author’s premise that Tarshish represents the United Kingdom, and the “*east wind*”

¹⁸ Schar, p. 174

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demonstrates their 'recent' (mid 1940's) eviction from India, which continued to blow their presence from Palestine itself.

Surely, this 48th chapter acknowledges the world changing events and circumstances manifest in 1948 Israel.

THE END OF THE SIXTY-TWO "SHIBIYM"

Assassination of Yitzhak Rabin -- (November 1995)

*DANIEL 9:26 "And **after** the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its ^w end shall come with a flood, and to the end there shall be war; desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."*

^w Or his

Regarding the cutting off on an anointed one, one must first appreciate that Daniel 9:26 simply says "after". It doesn't say "at", or "upon", or provide any inference that such an occurrence would coincide at the termination of the sixty-two weeks or the beginning of the seventieth week, -- 1993. It simply says "after" the sixty two weeks.

As such, history accounts that this event was fulfilled on November 4, 1995, with the political assassination of Yitzhak Rabin. His death left Israeli Foreign Minister Shimon Peres as the Premier, and in a difficult position. Where Peres had opposed the accord which traded occupied land for 'peace,' he immediately found himself obligated to continue Rabin's policies -- contrary to his and many other Israeli's preferences. Interestingly enough, the gunman, Yigal Mair, had intended to kill both Rabin and Peres in the November 4th Peace Rally, but Peres left a few minutes early, causing the assassin to focus on his main target. Had Mair succeeded in his dual attempt, Israel would have been left rudderless, "without a successor of sufficient stature to lead the complex peace process."¹⁹

Psalms 93 Confirmation

*DANIEL 9:26 "And **after** the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its ^w end shall come with a **flood**, and to the end there shall be war; desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."*

^w Or his

PSALMS 93

"The LORD reigns; he is robed in majesty; the LORD is robed, he is girded with strength. Yea, the world is established; it shall never be moved; ² thy throne is established; from old; thou art from everlasting.

¹⁹ Dan Perry, "Police: Peres Was Also On Hit List," Associated Press, Amarillo Globe, Nov. 24, 1995, p. 14A

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³ *The **floods** have lifted up, O LORD, the **floods** have lifted up their voice, the **floods** lift up their roaring. ⁴ Mightier than the thunders of **many waters**, mightier than the **waves^f of the sea**, the LORD on high is mighty!*

⁵ *Thy decrees are very sure; holiness befits thy house, O LORD, for evermore.*"

f Cn: Heb mighty the waves

The Psalms 93 "floods" speaks of the same "floods" found in Daniel 9:26. These floods represent the international pressures on Israel to yield its control of the 'occupied lands,' i.e., the Golan Heights; the West Bank; and the Gaza Strip; -- lands which were seized as a promise, a border security, and the victor's prize earned after the successful defense from an unprovoked concerted attack by its enemies. Where water represents the sea of humanity, likewise, this overwhelming tide of world insistence is depicted as the waves, thunders, and floods.

THE SEVENTIETH "SHABUWA" -- (1993 - 2000)

DANIEL 9:26 "And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its^w end shall come with a flood, and to the end there shall be war; desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

After the sixty nine years (seven "shibiyim" plus sixty-two "shibiyim" spans from 1924 to 1993) the seventieth "shabuwa" (the final "year"/"week," 1993 - 2000) commences. As described earlier, each of the first sixty nine "shibiyim" are fulfilled in common-era years, but this seventieth "shabuwa" is fulfilled as a period which lasts for seven years, or one true "week." This explains Daniel's subtle use of the less concise masculine gender Hebrew word "shibiyim" versus the more concise masculine and feminine gender "shabuwa".

The "Strong Covenant" -- (1993 - 2000)

In September of 1993, Yitzhak Rabin, Prime Minister of Israel, and Yasir Arafat, Chairman of the PLO, agreed to formally recognize each other. On the evening of the 9th, Arafat agreed to recognize "the right of the State of Israel to exist in peace and security," and on the morning of the 10th, Rabin agreed to recognize the P.L.O. "as the representative of the Palestinian people." Interestingly, on the Sept. 13 signing, Arafat signed his name with "sincerely" but Rabin merely signed his name -- apparent evidence of a politically pressured circumstance.²⁰

After eight months of continued negotiations, Rabin and Arafat signed an accord intended to transition the Gaza Strip and Jericho region of the West Bank to the Palesitinians over a five year period. This accord not only effectively ended Israel's 27 year long control, (since the occupation from the 1967 war), of both these regions, but it was attended to by powerful participants including U.S. President Clinton and Secretary of State Warren Christopher; U.S.S.R. Foreign Minister Andrei Kozyrev; and Egyptian President Hosni Mubarak and Foreign Minister Amr Moussa, with the implicit support of other nations and the World Bank as: "committed to helping the Palestinian(s)."²¹

²⁰ The New York Times - Page One, The New York Times Company, Galahad Books, NY ,1995, p. 349

²¹ *IBID*, p. 352

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It has taken many years of coaxing, starting with President Carter's Camp David Accord, to reach the point where Israel has acquiesced its own internal security in deference to external world political pressure. (The March 26, 1979 Camp David Accord negotiated the end to the 30 year 'state of war' which existed since 1948 between Egypt and Israel. It was signed by President Anwar Sadat and Prime Minister Menachem Begin.²²)

This September 1993, event is the "*strong covenant*," (Ref. Dan. 9:27), which established the beginning of and lasted the duration of the seventieth week, -- exactly seven years. Interestingly, in October of 2000, the Palestinians declared a second *Intifada* which lasted for five years, in which 1,137 Israeli's were killed.

The Second Half Of The Week

DANIEL 9:27 And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

Accordingly, under this "treaty" the subsequent Prime Minister, Benjamin Netanyahu was required to continue supporting the peace accord, which prevented him from exercising his full leadership role to preserve and protect the nation of Israel.

You might recall the "Solomon's Stables" excavation and construction by the Palestinian Waaf in autumn of 1996. In this effort, neither Israeli archaeologists, the Antiquities Authority, nor UN World Heritage representatives were allowed to access and oversee the effort, and permissions were not sought. The Solomon stables were expanded to 5,400 sq. ft., designed to accommodate 10,000 people, and completed in late summer of 1999.

"In 1997, another ancient underground Second Temple period structure, known as the Western Hulda Gate passageway, was converted into another new mosque."²³

"In November 1999, the Islamic clerics opened what they called an "emergency exit" to the new mosque. Over three days and nights, the "exit" expanded into a gaping hole, 18,000 square feet in size, and up to 36 feet deep. Thousands of tons of ancient fill from the site, subsequently found by Israeli archeologists to contain artifacts dating as early as the First Temple period, were dumped into the Kidron Valley."²⁴

"...THE PRINCE WHO IS TO COME" -- The U.N. And The Anti-Christ

The yet future event, "*and the people of the prince who is to come shall destroy the city and the sanctuary*" is expected to be fulfilled by the Anti-Christ's establishment of his throne "*between the sea and the glorious holy mountain*" (Dan. 11:43).

This work presents the premise that the First Best of Rev. 13:1-10, is the United Nations, and the Second Beast of Rev. 13:11-18, is that person whom the Church knows as the Anti-Christ. It is also presented in this work that the ten nation alignment, consists of the three superpowers plus seven other nations, (U.S., U.S.S.R., and China; and U.K., France, Germany, Japan, Brazil, Nigeria, and

²² *IBID*, p. 285

²³ Jerusalem Center for Public Affairs, "The Destruction Of The Temple Mount Antiquities", Mark Ami-El, No. 483, August 1, 2002, <http://www.jcpa.org/jl/vp483.htm>

²⁴ *IBID*

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India, respectively). However one should consider the motivation for the United Nations/Anti-Christ to move from its current headquarters in New York.

In Revelation 17:18, the harlot is interpreted as “*the great city which has dominion over the kings of the earth.*” In chapter 18, this “*Babylon*” is destroyed in “*in a single day ... (i)n one hour.*” This causes one to speculate whether this “*Babylon*” is the city of New York, and its destruction forces the relocation of the United Nations. And where better to relocate, than to the already internationally disputed Temple Mount where the one-world-leader could offer to Jews and Palestinians access for both, but possession by neither.

SCRIPTURAL “COINCIDENCE”

Interestingly, Psalms 90:10 cites a generation as “seventy years”, “eighty years by strength”. And where one might consider that $1948 + 70 = 2018$, given the J.R. Church premise that the Psalms is Prophetic, one might consider Psalms 2018 as a potentially significant year. But when one also considers that Psalms 118 is bracketed by Psalms 117 -- the Shortest Chapter in all Scripture, and MIDDLE Chapter in all Scripture --, and Psalms 119 – the Longest Chapter in all Scripture --, one might give pause to this “coincidence

The odds of having the Shortest & MIDDLE Chapter / One-Generation Chapter / Longest Chapter in the proper sequence and “pinned” is 26 billion to one. And if one were to surmise a significance, given the U.S. recognition of the Capital of Jerusalem in May of 2018, one could postulate the start of the 42 month (Ref. Rev. 13:5) Tribulation.

“HEAVENLY” PERSPECTIVE

It’s interesting that the Spring of 1997, mid seventieth-week was evidenced by a complete breakdown of the land-for-peace exchange as committed to by the Israeli Prime Minister Benjamin Netanyahu, the PLO Chairman Yasir Arafat, and as sponsored by the United States. And not only was this span of history prophesied about and fulfilled by international events, but it was also milestone by the Hale/Bopp comet.

Even though Hale-Bopp is farther from the Earth than the Earth is from the sun, it has set an all time visibility record—remaining discernible to the naked eye longer than any other comet in recorded history. First glimpsed in Australia in May 1996, Hale-Bopp should remain visible until the end of 1997. This 18-month spectacle will last twice as long as the previous record holder, Comet Flaugergues, which was visible to the naked eye for nine months in 1811.

<http://www.pbs.org/wgbh/nova/spacewatch/comets.html>

This comet careened through our solar system nearly intercepting our own earth’s orbital path -- approximate to our January orbital position while the earth was in its May orbital position.