

## **THE FINAL HALF OF DANIEL'S 70<sup>th</sup> WEEK; A Prophecy of Daniel and Zechariah**

### **Introduction**

Let me be as clear as I can be! Is, “the Day of the LORD of Zechariah Chapter 14”, and the final incomplete half of “Daniel’s 70<sup>th</sup> week of Daniel 9:27” the same span of time? As far as I am aware, there is no explanation in scripture that specifically states what happened to this final incomplete half of Daniel’s 70<sup>th</sup> week! Therefore, let us consider the following Scriptures and Commentary for possible answers:

### **Daniel Chapter 9 verses 24 through 27**

It is about this time of Daniel Chapter 9 that Daniel is now an old man, and he has been in this foreign nation, Babylon, since being carried off as a captive by Nebuchadnezzar. And at the time of Daniel’s captivity he was perhaps, in his teen years. In verse 1 of Daniel Chapter 9, he identifies his present time by stating that it is the first year of Darius the son of Ahasuerus. This is believed to be the same Darius of Daniel Chapter 6, who’s reigned included the years about 522 B.C.

Daniel is concerned about the length of time Judah has been in captivity. He is no doubt very aware of the prophecies of Jeremiah 25:11 through 25:12 and determines that the time of their captivity is near its' end, or should be over. Thus, Daniel seeks answers from God in fasting and prayer.

During this time of prayer and fasting, God not only clears up Daniel's concern about the end of Judah's seventy years of captivity, but he also reveals new prophecies to Daniel that identify when the Messiah shall come; And mysteries surrounding Messiah’s purpose on earth, when he comes.

Among these prophecies, God reveal a timeline of events from the time(s) of the end of the seventy years of Judah's captivity to the death burial and resurrection of the Messiah, Christ Jesus. However, the timeline does not end at the resurrection of Jesus, but at the second coming of Jesus.

The timeline is described in seventy weeks of years, where one week represents seven years, for a total of 490 years.

As our telling of this Daniel Chapter (9) prophecy unfolds, we shall see that the seventy weeks are consecutive until Messiah is cut off at the 69<sup>th</sup> and ½-week, *or 486 ½ years* (which is the time of the crucifixion and resurrection of Jesus).

At this point the clock of the timeline of Daniels 70 weeks is suspended, because the Jews rejected Jesus. And following the resurrection event of Jesus, God builds the body of believers called “The Church”, with the invitation according to John 3:16. Then after the “Church Age”, the final ½-week (or 3 ½-years) of Daniel’s seventy weeks shall be resumed, and completed. This shall be the time of the end, and second coming of Jesus. Then judgment(s) are executed from God as described in the Book of Revelation.

It is for each “whosoever” to believe and accept John 3:16, or no. By this, even Gentiles are given a place in the family of God.

**Dan 9:21** Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning (***Daniel 8:16; but set aside time, and read all of Daniel 7 and 8***), being caused to fly swiftly, touched me about the time of the evening oblation.

**Dan 9:22** And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

**Dan 9:23** At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

**Dan 9:24** Seventy weeks are determined upon thy people and upon thy holy city (***Jerusalem***), 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 (***Jesus is the most Holy, not the temple. Remember the temple represents Him, because He is the true access to God. Jesus was anointed with the Holy Spirit after John the Baptist baptized him. Refer to Matthew 3:13 through 3:17***).

**Dan 9:25** Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem (***after the Babylonian destruction of 586 B.C.***) unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks (***69 weeks, or 483 years***): the street shall be built again, and the wall, even in troublous times.

**Dan 9:26** And after threescore and two weeks (***62 weeks, or 434 years after the wall is built again***) shall Messiah be cut off (***crucified***), but not for himself: and the people of the prince (***or Roman's General, and army***) that shall come shall destroy the city and the sanctuary (***this occurred in 70 A.D.***); and the end thereof *shall be* with a flood (***Israel will not be able to throw off her enemies throughout the centuries***), and unto the end of the war (***against Israel throughout the centuries***) desolations are determined (***upon Israel. The desolation is that Israel has no place to worship, and the people shall be scattered. Refer to Luke 19:37 through 19:44***).

**Dan 9:27** And he (***Messiah; not the man of sin***) shall confirm the covenant with many for one week: and in the midst of the week [***or after one half week (or three and one half years) of ministry***] he (***Jesus***) shall cause the (***animal***) sacrifice and the oblation to cease, and for the overspreading of abominations he shall make (***animal sacrifice***) desolate, even until the consummation (***which is at the time of the second coming of Jesus***), and that determined (***the sacrifice of Jesus/ Messiah, or the Cross of Jesus***) shall be poured upon (***or put in place of***) the desolate (***animal sacrifice***).

**Notice the first sentence of Daniel 9:27 says, "And he (Messiah) shall confirm the covenant with many for one week..."**, but he was cutoff/ crucified after only ½ week! **The half week not completed must be accounted for some how, else the prophecy will be broken.**

At this point, I believe it is useful to re-state our specific focus for this study, which asks the question: (Is, "the final incomplete half of "Daniel's 70<sup>th</sup> week, as described in Daniel 9:27 above", the same span of time as, "the Day of the LORD, prophesied of in Zachariah Chapter 14")?

Like Daniel Chapter 9, the prophecy of Zechariah dates to the time of the rebuilding of the Temple at Jerusalem. The circumstance is that it has been almost seventy years since the temple and City of Jerusalem was destroyed by Nebuchadnezzar, king of the Babylonians, around 586 B.C.

Zechariah Chapter 1 verse 1 says it is currently the second year of the reign of Darius, which is likely the same Darius spoken of in the Books of Ezra, Haggai, and Daniel.

## **Zechariah Chapter 14 - The Day of the LORD, and the Time of His Second Coming**

**Zec 14:1** Behold, the day of the LORD cometh, and thy (*Judah of Israel's*) spoil (*possession/ habitation?*) shall be divided in the midst of thee.

*This prophecy, I believe, includes the time of the Battle of Armageddon, because the LORD says in Zechariah 14:2, He “will gather all nations against Jerusalem”.*

*Therefore this prophecy, do not seem to be about the destruction of Jerusalem by the Roman Empire in 70 A.D.?*

*Also, the day of the LORD shall be the time, “his feet shall stand in that day upon the mount of Olives”, as described in Zechariah 14:4 and 14:5.*

**Zec 14:2** 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.

**Zec 14:3** Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

*The very specific point in time of the second coming of the Lord Jesus Christ is described in this next verse of Zechariah 14:4?*

**Zec 14:4** And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave (*split*) in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain (*mount of Olives*) shall remove toward the north, and half of it toward the south.

**Zec 14:5** And ye (*Judah of Israel*) shall flee *to* the valley of the mountains (*created by the splitting of the mount of Olives*); for the valley (*splitting of the mount of Olives*) of the mountains shall reach unto Azal: yea, ye (*Judah of Israel*) shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee (*thus, rapture(s) of some fashion must have taken place before this incident, because all the saints are with him at the time of this event of Zechariah 14:5???*).

*Only the LORD knows when this day shall occur:*

*This shall also be the time that, the reign of kingdoms by men on earth are removed.*

**Zec 14:6** And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

**Zec 14:7** But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light (*Shall this day of, “not day, nor night” be so, because of the presence of the LORD, or a change of earth’s axis resulting from Zechariah 14:4 and 14:5, or both???*).

Zec 14:8 And it shall be in that day, *that* living waters (*from the LORD???*) shall go out from Jerusalem; half of them (*living waters?*) toward the former sea, and half of them toward the hinder sea: in summer and in winter (*or year round*) shall it be.

Zec 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one (*I AM???*).

Zec 14:10 All the land shall be turned as a plain (*made flat??*) from Geba to Rimmon south of Jerusalem: and it shall be lifted up (*raised in sea level??*), and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

Zec 14:11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

***The prophecy of more events in the day of the LORD:***

Zec 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Zec 14:13 And it shall come to pass in that day, *that* a great tumult (*noisome commotion??*) from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Zec 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Zec 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Zec 14:16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

***(The only comment I am led to make at this time is that a Jewish Temple must be in place at Jerusalem in order to celebrate the feast of tabernacles. The LORD has permitted no Jewish Temple at Jerusalem since the Roman destruction in 70 A.D. Thus, my question is; how can celebration of this feast be rightly accomplished today, during the Church age, since animal sacrifices must be part of the celebration???* I say this because some Christian Organizations apparently believe we are in error, not to conduct this celebration.**

***Then, the question arises, whether this verse of Zechariah's prophecy is, at all, to the Church???***

***If we study Zechariah 14:5 closely, it seems the time of the events of this verse (Zechariah 14:16) is post Church Age, or post rapture?? But, of course, there are also those who say there shall not occur, such an event as, "the rapture"?? I would recommend to anyone that is really concerned: diligently study for yourself, and ask the Holy Spirit for guidance).***

Zec 14:17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

**Zec 14:18** And if the family of Egypt go not up, and come not, that *have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

**Zec 14:19** This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

**Zec 14:20** In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots (*cooking utensils??*) in the LORD'S house shall be like the bowls (*drink offering utensils??*) before the altar.

**Zec 14:21** Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.