

**THE SEVENTY
WEEKS OF DANIEL
(DANIEL IX)**

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The seventy weeks of Daniel (Daniel ix) by Anonymous

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ANONYMOUS

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(DANIEL ix.)

BY THE AUTHOR OF THE CHARTS, ENTITLED,
"A PROPHETICAL STREAM OF TIME," "THE SEVENTY WEEKS
OF DANIEL," ETC. ETC.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—MATT. xxiii. 37-39.

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THE
SEVENTY WEEKS OF DANIEL.

IN a former number of "The Prospect," (vol. ii. part 1,) a paper of mine appeared, entitled, "THE CYCLE OF SEVENTY WEEKS," wherein I endeavoured to prove seventy weeks, or heptomads of years, (namely, the half of a millenary), to be a *great dispensational cycle* in reference to Israel, and also to the whole human race. In the course of the argument, I there spoke of the seventy weeks of Daniel, but without entering into the details of that prophecy, my subject leading me to dwell chiefly on one feature in it, namely, "*the unnoticed cancelled week of Messiah's rejection.*"

My present object is to offer a view of this prophecy itself, in its several parts, and as a whole. And here, let me add, that although much that I shall say has already appeared in "THE COMPANION" to my Charts on the Seventy Weeks of Daniel, and the Cycle of Seventy Weeks, I have repeated it here; it being my object to bring some of the leading subjects therein, under the notice of the readers of "The Prospect."

Before I proceed, I will make a few observations on the state of the Jews, in connexion with the circumstances and the times of our prophet.

In the reign of Nebuchadnezzar, king of Babylon, the throne of Judah was cast down to the ground, and the times of the Gentiles began. By the term "Times of the Gentiles," we are to understand the whole period from the Babylonish captivity to the Lord's second coming; during which period, instead of the Jews holding their proper place upon earth, as God's elect nation, four Gentile dynasties, namely, the BABYLONIAN, the MEDO-PERSIAN, the GRECIAN, and, lastly, the ROMAN, were destined to arise, and to exist one after another; to each of which, in succession, the Jews were bound to pay tribute. It was the unfaithfulness of the house of David, which brought this trouble upon them; and, (faithful as he had been in general,) it was on the occasion of failure in king Hezekiah, when he showed his treasures to the Chaldean ambassadors, that the prophet announced the removal of the throne of the Lord from Jerusalem, and the transfer of power, from that time, to the hands of their enemies.

When Hezekiah had failed, as above, the prophet Isaiah was sent to him with the following message: "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." (2 Kings xx. 17, 18.) But then there was to be a *limit to this*. "It shall come to pass," as we read, "when SEVENTY YEARS ARE ACCOMPLISHED, THAT I WILL PUNISH THE KING OF BABYLON, and that nation, saith the Lord,

for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jer. xxv. 12.) And then again, "Thus saith the Lord, that AFTER SEVENTY YEARS BE ACCOMPLISHED AT BABYLON, I WILL VISIT YOU,* and perform my good word toward you, in causing you to return to this place." (Jer. xxix. 10.)

Accordingly, when the seventy years had expired, deliverance being sent to them through Cyrus, king of Persia, they were free to return home. Let me however add, that although in their own land again from the period of their deliverance from Babylon, to the first coming of Christ, and, after that, to the time of the invasion of Titus, they were there only *on sufferance*, being subject to one Gentile power after another, till at last they were scattered, not to return again till the Lord's second coming, at the termination, as we shall see, of the seventy weeks of Daniel.

And now, as to the seventy weeks: the wondrous revelation connected therewith (deeply interesting and important as it is to all the Lord's people, namely, both to the Church of God, and the Jews) was made to the prophet Daniel when the seventy years above named were nearly accomplished, and when the Chaldean empire, which began with Nebuchadnezzar, had passed out of the hands of his grandson, Belshazzar, into those of Darius the Median, and was now about to be^o supplanted by the kingdom of Media and Persia.

* There is more connexion between these *seventy years* and the period of *seventy weeks* than perhaps is generally supposed. In the Companion to my Chart on the Seventy Weeks, I have sought to explain this connexion. (See pages 88-91.)

In the first year, then, of Darius the Median, now become king over the realm of Chaldea, we find Daniel, the captive, (see Dan. ix.) himself one of the seed royal of David, which, as we have seen, had involved the nation in trouble, discovering on reading, probably, the above-cited words of Jeremiah the prophet, that seventy years was the time appointed by God for His people to groan under the dominion of Babylon; and seeing that this period had now well-nigh expired, we find him, as a true son of Abraham, setting himself to seek the good of his people, to pray for the peace of Jerusalem. The discovery to him was both happy and humbling: happy, because it told of the unchangeable goodness of God; humbling, because that goodness at once brought before him, in the strongest relief, the long-standing sins of the nation; and hence, as representing the whole house of Israel, he makes his confession, he offers his prayer, and is answered accordingly.

In verses 3-15, we read his *confession*—in verses 16-19, his *prayer*, and from verse 20, on to the end of the chapter, *the answer*, namely, the vision of the angel, with the prophecy of THE SEVENTY WEEKS.

“And whiles I was speaking,” he says, “and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

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."

THE PROPHECY.

DANIEL ix. 24-27.

- 1 } The whole period. {
- 1.—"SEVENTY WEEKS are determined upon thy people, and upon thy holy city, to finish (*or restrain*) 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 (*or Holy of Holies*).
- 2 } From Nehemiah to Christ. {
- 2.—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.
- 3.—The street shall be built again, and the wall, even in STRAIT OF TIMES. (*SEVEN WEEKS contrasted with the threescore and two weeks before named, it being the shortest, most "strait," or contracted, of these periods. This appears to be the true sense of this passage.—See margin.*)
- 4.—And AFTER THE* THREESCORE AND TWO WEEKS (*above named*) shall Messiah be cut off, but not for himself.

* In the Hebrew we read as above, "after *the* threescore and two weeks."