70th Week of Daniel

Misconceptions About the 70th Week of Daniel: An Analysis

The “70th Week of Daniel” is one of the most important and yet misunderstood prophecies in biblical eschatology. A careful examination of the original language and intent is critical for understanding its full message. Many misconceptions exist about this prophecy, obscuring its relevance not only to ancient Israel but also to the present-day church and the end times.

Daniel’s Prayer of Repentance and Understanding

Daniel’s journey into this prophetic revelation begins with his reading of Jeremiah’s prophecy, which foretold that Israel’s captivity in Babylon would last 70 years. As the end of this period approached, Daniel entered into deep prayer, repenting on behalf of Israel and seeking God’s intervention for the nation’s restoration. This is recorded in **Daniel 9:2-3**:

> *“In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes” (KJV).*

Daniel’s prayer, which extends from verses 3 to 19, culminates in a passionate plea for God’s mercy. In verse 17, Daniel cries out for God’s intervention, not on account of Israel’s righteousness but because of God’s great mercies, as seen in

Daniel 9:17-19:

> *"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake… O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (KJV).*

This prayer reflects not only Daniel's repentance for his people but also parallels the present cry of the church, which similarly seeks deliverance from the spiritual captivity imposed by the world.

Gabriel's Revelation and the Misunderstanding of Prophecy

In response to Daniel's prayer, God sends the angel Gabriel to provide understanding. Gabriel delivers a profound message concerning the future of Israel and the end times, as recorded in **Daniel 9:20-23**:

> *"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… therefore understand the matter, and consider the vision" (KJV).*

Gabriel instructs Daniel to consider the vision carefully, indicating that deep understanding of this prophecy is essential. However, confusion and misinterpretation have often clouded the meaning of the "70th Week of Daniel," particularly in eschatological studies related to the last days.

Satan's strategy in this realm has been to introduce

complexity and confusion into the interpretation of Daniel's prophecy. Since Satan could not prevent God from releasing this revelation about the end times, his next best tactic was to obscure its meaning. The church, as a result, has often struggled with a lack of clarity, which has led to alarm, lethargy, and spiritual paralysis. This aligns with the warning in **1 Corinthians 14:8**:

> *"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (KJV).*

The Role of Deception in the Last Days

Satan has not only worked to complicate prophetic scripture but has used various earthly agents, including media, publishing houses, and ministries, to distribute a distorted version of end-time events. By moving key elements such as the rapture, tribulation, and the revealing of the Antichrist into the future, Satan has neutralized the church's response to current spiritual battles. This deception keeps the church in a state of inaction, waiting for future events that, according to some interpretations, might already be unfolding.

Nahum 1:5-8 provides a clear prophecy about God's victory over His enemies in the last days:

> *"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein… but with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies" (KJV).*

This prophecy, among others, directly points to Satan's defeat, which is why he seeks to obscure it. The overwhelming distractions of the world, amplified by Satan's agents, make it difficult for believers to hear the still, small voice of God and focus on the revelations found in His Word.

A Call to Seek Understanding

Despite the confusion sown by the enemy, God expects His people to seek understanding. In **Daniel 12:8-10**, it is promised that while the wicked will continue in their wickedness, the wise will understand the meaning of these prophecies:

> *"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end… none of the wicked shall understand; but the wise shall understand" (KJV).*

God's expectation is that His people will not allow confusion to serve as an excuse for ignorance. He has provided revelation and continues to do so for those who earnestly seek to understand. **Daniel 9:23** reveals that from the moment Daniel began his prayer, God issued a command for Gabriel to bring 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" (KJV).*

Believers are called not to be sidetracked by feelings of inadequacy or by the overwhelming complexity of various theological opinions. God promises to provide wisdom and understanding to those who seek it.

Breaking Down the Prophecy of the 70th Week

The prophecy given to Daniel in **Daniel 9:24** outlines God's ultimate plan for the redemption and restoration of Israel:

> *“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” (KJV).*

This verse contains essential elements that describe the redemptive work of Christ, including the end of sins, reconciliation for iniquity, and the bringing in of everlasting righteousness. Unfortunately, many modern translations have introduced a futurist interpretation by changing the phrase “the most Holy” to “the most Holy Place,” which shifts the focus from Christ’s redemptive work to a rebuilt temple in Israel. However, the original text emphasizes the anointing of Christ, not a physical place.

The Larger Picture in Daniel’s Revelation

The prophecy Gabriel delivered to Daniel not only answered his prayer about the end of the Babylonian captivity but also included a much broader revelation about the end times. **Daniel 10:14** reveals that Gabriel’s message extends far beyond the immediate situation:

> *“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days” (KJV).*

This broader vision points to events that stretch to the end of time. A cosmic battle rages in the spiritual realm over the release of this revelation, as seen in **Daniel 10:12-13**:

> *“Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael,*

> *one of the chief princes, came to help me; and I remained there with the kings of Persia" (KJV).*

This spiritual warfare over the delivery of Daniel's revelation underscores the importance of understanding these prophecies. The global conflict between spiritual forces that began during Daniel's time has continued through various world empires and will culminate in the final battles of the last days.

Closing Summary Part 1

In analyzing the "70th Week of Daniel," the primary concern is addressing the confusion and misconceptions surrounding this prophecy. The prophecy not only pertained to the end of Israel's Babylonian captivity but also foreshadowed events that reach into the last days. A failure to fully grasp the meaning of these prophetic scriptures has left the church vulnerable to deception. Yet, God promises wisdom and understanding to those who seek it, urging believers to not be paralyzed by confusion but to actively engage with the prophetic Word. By doing so, the church can overcome Satan's attempts to obscure the truth and be prepared for the spiritual battles ahead.

Continuation of the Analysis on the 70th Week of Daniel

The prophetic battle surrounding Daniel's vision has continued throughout history, emerging now in a complex and deceptive matrix designed to obscure the truth. The goal of this confusion is simple: to ensure that the average person becomes overwhelmed or uninterested, keeping them from seeking the deeper understanding necessary to grasp the true meaning of

the 70th week. This deception allows Satan to operate without much resistance, diverting focus from spiritual matters to worldly conflicts.

World Empires and Their Role in Spiritual Conflict

The global conflicts we see today, particularly the pursuit of a one-world government, are not solely political. They serve as a distraction, obscuring a deeper spiritual battle. Socialist and communist regimes alike vie for dominance, using various justifications to placate their populations, but what remains hidden from them is that they are being used as tools in Satan's plan to obstruct the church. It may seem like world events are shaping the future of nations, but at the core, the conflict is spiritual, designed to sidetrack the church from its mission.

This manipulation, likened to the sacrifice of a few for the supposed greater good, is prevalent in world politics. Governments, like Satan, use grand-scale events to divert attention away from the truth. In the same way, the confusion surrounding the 70th week of Daniel keeps many from understanding its significance.

The Core of the Misinterpretation: Daniel 9:25-27

One of the central issues regarding the 70th week of Daniel is the misinterpretation of **Daniel 9:25-27**:

> *"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. 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. 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" (KJV).*

This passage has often been interpreted through the lens of a futurist position, which posits that the 70th week of Daniel is yet to be fulfilled, with a future Antichrist making a covenant with Israel and breaking it halfway through a seven-year tribulation. According to this view, the prophecy shifts focus away from Christ and places it on a future Antichrist.

However, a closer reading reveals that this passage speaks not of the Antichrist, but of **Jesus Christ**. The cutting off of the Messiah in verse 26 refers to Christ's crucifixion, where He was "cut off, but not for himself." The covenant mentioned in verse 27 is the **New Covenant**, which Jesus confirmed through His death and resurrection, putting an end to the Old Testament sacrifices. As **Galatians 4:4-5** states:

> *"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (KJV).*

This "fullness of time" refers to the fulfillment of Daniel's prophecy, culminating in the arrival of Christ.

The Fallacy of a Gap Between the 69th and 70th Week

The futurist position also introduces a gap between the 69th and 70th weeks, delaying the final week to the future.

However, this interpretation creates an artificial division in the prophecy, which naturally flows from one event to the next. The fulfillment of the 70th week is not about a future Antichrist but about Jesus' role in ending the sacrificial system through His death on the cross. There is no gap; the 70th week follows immediately after the 69th.

The suggestion that the 70th week refers to a future Antichrist contradicts the biblical message. Instead, the prophecy points to the **first coming of Christ**, as evidenced by the people's anticipation of the Messiah during John the Baptist's ministry. **Daniel 9:25** predicted the exact timing of the Messiah's arrival, which is why multitudes in Israel were expectantly looking for Christ.

The Fulfillment of the 70 Weeks in Christ

The entire prophecy of the 70 weeks is fulfilled in Jesus Christ. From the time the command to rebuild Jerusalem was given, 490 years passed until Christ's triumphant entry into Jerusalem, fulfilling the prophecy to the exact day. This precision is why the people shouted "Hosanna to the Son of David" when Jesus rode into Jerusalem on a donkey, fulfilling **Zechariah 9:9**:

> *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (KJV).*

There is no need to postpone the fulfillment of the 70th week to a future event. Christ's sacrifice brought an end to the need for sacrifices, fulfilling the prophecy in **Daniel 9:27**, where "He shall cause the sacrifice and the oblation to cease."

The True Meaning of the Abomination of Desolation

One of the more misunderstood phrases is the “abomination of desolation.” Many associate this with a future event involving the desecration of a rebuilt temple. However, in this context, the abomination refers to the **captivity of God’s people**, which Daniel was praying about. The captivity and spiritual desolation are abominable because God’s people are meant to live in freedom, not under oppression. This abomination is not about a physical sacrifice or desecration but about the **spiritual captivity** that the church endures today.

The current state of the church can be seen as a form of captivity, where reliance on worldly systems and practices has replaced the dependence on God’s Spirit. The spiritual lethargy that has taken hold is a result of being trapped in a world-driven reality, rather than experiencing the fullness of God’s power. Yet, the prophecy assures that at the “end of time,” God will bring an end to this desolation, restoring His people.

The Church as the New Temple

The prophecy in Daniel not only addresses Israel’s physical temple but also points to the spiritual temple of the church. The modern interpretation that shifts the focus to a rebuilt physical temple in Jerusalem misses the broader biblical teaching that **the church is now the temple of God**. As stated in **1 Corinthians 3:16**:

> *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (KJV).*

The abomination of desolation that Daniel speaks of, therefore, relates to the spiritual desolation that the church experiences when it is brought into captivity by the world’s

systems and values. This spiritual captivity, however, will come to an end as God’s people are restored to their full power and purpose.

Closing Summary Part 2

The analysis of Daniel’s 70th week reveals that much of the confusion surrounding this prophecy is due to misinterpretation and the influence of futurist theology. When viewed through the correct biblical lens, it becomes clear that the prophecy is not about a future Antichrist but about **Jesus Christ**, who fulfilled the 70th week by His death and resurrection. The abomination of desolation refers to the spiritual captivity of God’s people, and the prophecy assures that this captivity will eventually come to an end.

The church must wake up to the reality of this spiritual battle, recognizing that the power of God can break through the desolation and bring about a restoration of true spiritual freedom. By understanding the true meaning of Daniel’s prophecy, believers can be equipped to resist the distractions and deceptions of the world and remain steadfast in their faith, awaiting the final victory of Christ.

Final Analysis: The Christian and Jewish Dispersions and the 70th Week of Daniel

The Christian and Jewish dispersions have both played significant roles in fulfilling biblical prophecy and shaping the understanding of the 70th week of Daniel. In 70 AD, the destruction of Jerusalem and the scattering of the Jewish people served as a key moment in history, but the question remains: does this dispersion explain all things, particularly regarding the final days as described in Daniel’s prophecy? The answer, as we explore, is more complex and extends beyond

the restoration of the Jewish people to Israel.

The Christian Dispersion

The discussion shifts from the Jewish dispersion to the Christian dispersion, which began after the stoning of Stephen, as recorded in **Acts 8:1**:

> *"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (KJV).*

This Christian dispersion, like the earlier Jewish dispersion, saw the spreading of believers throughout the world. The Apostle Paul's missionary journeys followed the routes laid out by this dispersion, spreading the gospel to regions that had already been touched by the Jewish diaspora. As recorded in **Acts 11:19**:

> *"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only" (KJV).*

Both Jewish and Christian dispersions played a critical role in spreading the Word of God, yet the prophecy in Daniel suggests that the end of dispersion will come when God assembles His remnant, as prophesied in **Micah 4:6-7**:

> *"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever" (KJV).*

This points to a future gathering of believers, unified under Christ, transcending any differences in expression, belief, or behavior. The remnant will be gathered in the last days, signifying the end of dispersion.

The Thessalonian Conundrum

The discussion moves to the issue faced by the Thessalonian church, which was shaken by the thought that the day of the Lord had already come. Many believed that the return of Christ was imminent due to the intense persecution they were experiencing. **2 Thessalonians 2:1-2** addresses this:

> *"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (KJV).*

Contrary to modern interpretations that suggest the Thessalonians feared they had missed the return of Christ, the original Greek text indicates they were troubled because they believed Christ's return was near. Paul's warning was against being misled by false teachings regarding the imminence of Christ's return.

The Role of the Lawless One

Paul explains that several things must happen before the day of the Lord, one of which is the revealing of the "man of sin" or the "lawless one." **2 Thessalonians 2:3-4** describes this:

> *"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (KJV).*

This figure, commonly associated with the Antichrist, will present himself as God, deceiving many. However, this cannot happen until what restrains him—lawful government—is removed. Once lawless government replaces lawful authority, the lawless one will be revealed.

The Strong Delusion and God's Judgment

Another key aspect of Paul's message to the Thessalonians is the idea of a strong delusion, which God will send to those who refuse to love the truth. **2 Thessalonians 2:11** says:

> *"And for this cause God shall send them strong delusion, that they should believe a lie" (KJV).*

This delusion may manifest as silence from heaven, leading many to doubt or lose faith in God's presence and activity in the world. As persecution intensifies and trials mount, some may fall away from the faith, questioning God's silence in the face of tribulation. This delusion is part of the end-time deception, where false realities and lies will be so convincing that many will abandon their faith.

The Return of Christ: Near for Us, Not for Them

For the Thessalonian church, Paul emphasized that Christ's return was not yet near, but for the modern church, the return of Christ is much closer. After 2,000 years of theological complication, the church faces similar challenges to those in Thessalonica—confusion, deception, and spiritual fatigue. But despite the uncertainties, the return of Christ is imminent for us, and the church must remain vigilant and engaged in the battle, just as Paul urged the early believers.

The Restoration of All Things

The conclusion emphasizes the hope of restoration that is prophesied in the scriptures. **Amos 9:11** speaks of this restoration:

> *"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (KJV).*

This restoration, however, will not be limited to physical Israel but will extend to the church. The restoration will be spiritual, encompassing the entire body of believers, unified in Christ, and brought into a new world that transcends the boundaries of this current age. The harvest is also coming, as promised in **Amos 9:13**:

> *"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (KJV).*

This harvest will be marked by the removal of the "tares," or the children of the wicked one, as God prepares His people for the final days.

Conclusion

The final part of this analysis reveals that the dispersion—both Jewish and Christian—have played integral roles in the unfolding of God's plan. The prophecy of the 70th week of Daniel has often been misunderstood, with many placing its fulfillment in the distant future. However, this prophecy was fulfilled in Christ, and its message speaks to the church today, calling believers to understand the times, remain vigilant, and anticipate the restoration that God has

promised.

The church must continue to occupy and fight the spiritual battle, despite the tribulations that are increasing worldwide. The deception that Satan has spread seeks to destroy the light within believers, but God is at work, even in the silence, preparing His people for a coming harvest and the restoration of all things.