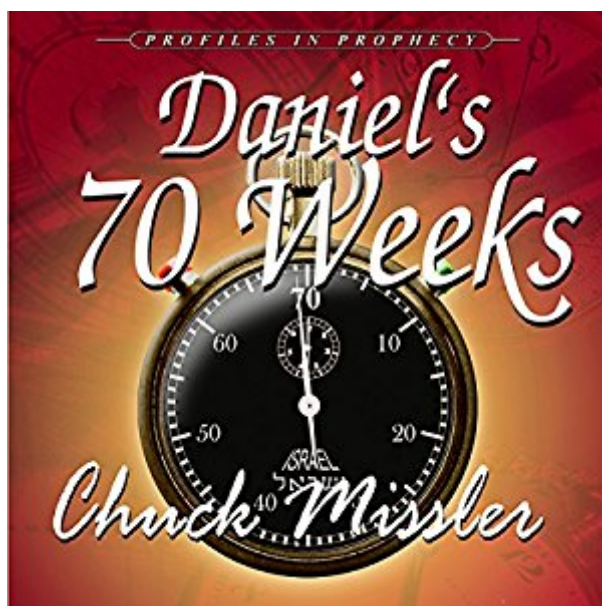


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Daniel's 70 Weeks: Profiles In Prophecy



Synopsis

Do you know the most amazing passage in the entire Bible? In this study of Daniel's 70 Weeks, you will discover this amazing prophecy in the Old Testament predicted the very day that Jesus presented himself as the Meschiach Nagid, the Messiah, the King, to Jerusalem. The seventy-week prophecy of Daniel 9 includes the most incredible validation of Jesus Christ as the Messiah, which he held them accountable to have known. In a confidential briefing to his disciples, Jesus also highlighted this passage as the key to understanding all other prophecies concerning his return. It is essential to understanding the book of Revelation and other related passages.

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Customer Reviews

You know I've read a lot of material by Chuck Missler over the years. I was even a member of his Berean forum for a time and I must say he has often had wonderful insights into Bible prophecy. In this his latest book Mr. Missler looks at the prophecy of 70 Weeks. Here is a quote from the first few pages of his book which I think is worth repeating because of its importance: "Daniel 9 is probably one of the most pivotal chapters in the entire Bible for understanding end-time prophecy." Mr. Missler goes on to explain why Daniel 9 and the prophecy of 70 Weeks is so pivotal to our understanding. Here are a few of the aspects of Bible prophecy which Daniel 9 influences. 1. The death and resurrection of Yeshua. 2. The 7 year tribulation. 3. A future seven year covenant. 4. The anti-Christ. 5. The rapture. 6. The Second Coming. As Mr. Missler goes on to explain there are few aspects of Bible prophecy which Daniel 9

does not in some way influence. That's how important the prophecy of 70 Weeks is to our eschatological world view. In chapter 1: Background and Context, Mr. Missler makes this extremely important statement concerning interpreting Scripture and deception as it relates to understanding Daniel 9: "How do we protect ourselves from being deceived? There are all kinds of people spreading all kinds of viewpoints. But which are correct? We discern the truth by diligence, and by comparing Scripture with Scripture. Our ultimate refuge is always the whole counsel of God. Any particular perspective must be consistent with what we find in the Bible." In the subsequent chapter Mr. Missler goes on to lay out his understanding of the prophecy of 70 Weeks, based upon the original template first proposed by Sir Robert Anderson. Since this is meant to be a balance review I would like to point out a few areas where I believe Sir Robert Anderson's theory fails to meet the criteria Mr. Missler establishes above.

1. Sir Anderson provides no evidence for his belief that Ezra and Nehemiah were contemporaries of the Persian king Longimanus. In the books of Ezra, Nehemiah, Zechariah, Haggai and Chronicles all biblical chronological evidence shows that Ezra and Nehemiah were contemporaries of Darius the Great Artaxerxes. Anderson never explains this position but simply defers to the judgment of the chronologist Rawlinson who himself never provides any Biblical evidence for such a claim.
2. Anderson's prophetic year of 360 days is never intercalated with a solar year of 365.24 days. In order for Anderson calculations to be accurate the solar cycle must be accounted for. Historically it can be proven from the measurements of the Cubit, Stonehenge and the Great Pyramid that for at least the past 4500 years the solar cycle has been 365.24 days in length. Anderson's prophetic year then would wander through the season much as the Islamic calendar does today. Remember YHWH told Moses at the Exodus that the Biblical year began based upon the agricultural cycle of Abib. Abib in turn is governed by the solar cycle. This means that an intercalary month had to be added in order to keep the lunar and the solar cycles in sync. This is never addressed by Anderson.
3. Anderson claims only four Persian commands qualify as possible candidates for the "commandment to restore and build" of Daniel 9:25. Yet the word "commandment" comes from the Hebrew *dabar* and it simply means word. *Dabar* is used several times in Daniel 9 and each of the other times *dabar* refers to the "word" of YHWH. It is disconcerting that Anderson never attempted to look for a "word" of YHWH which might begin the prophecy of 70 Weeks. As a Berean which Mr. Missler so often encourages us to be I would love to get his opinion on these omissions by Sir Robert Anderson. With so much riding on the prophecy of 70 Weeks I think it is important to answer these questions with a reasonable rendering of the Biblical record.

The author makes you think and feel like bible prophecy and historical events are coming together. His grasp of facts and language are amazing. Worth the effort to research and develop your own belief structure.

After listening to Chuck Missler describe Daniel's vision, I feel like I was right there seeing it myself! Chuck Missler brings to life one of the most fascinating chapters of the entire Bible and helps you understand what we need to know as Christians today.

Author Chuck Missler states in the first chapter of this short 2015 book, "This is a good place to put to rest a controversy that began in the nineteenth century. Some critics, even today, have maintained that the book of Daniel was written by several people. Well, according to this passage [Matt 24:15], we know who wrote the book of Daniel: it was Daniel. We know this is true because that's what Jesus said was true. If you believe in Jesus Christ, you know who wrote the book of Daniel. If you don't believe in Jesus Christ, you've got bigger problems than the authorship of the book of Daniel!" (Pg. 8) He states, "Notice that the sixty-nine weeks [in Dan 9:25] are seven plus sixty-two. Scholars aren't quite sure why it was presented that way. One of the speculations is that it took seven weeks of years to get Jerusalem rebuilt. That's a speculation; we're not sure exactly why it is divided like that. This is a mathematical prophecy, so from one event to another is a specific period of time." (Pg. 31) Later, he adds, "if we just sketch it out, it makes sense. It's like saying, 'after the sixty-nine weeks.' It's the same thing." (Pg. 45) He asserts, "what Gabriel is referring to as he talks to Daniel [is] the decree to restore the city of Jerusalem. It turns out that this decree, the decree of Artaxerxes Longimanus, is recorded and dated. Using our calendar, it was given on March 14, 445 B.C. This whole presentation is indebted to Sir Robert Anderson. He published a landmark study [The Coming Prince] in 1894 that tracked down a lot of these details. With that settled, now we have to determine what kind of year is being used. There are lunar years, solar years, and sidereal years." (Pg. 34-35) He concludes, "we come back to verse 25 and we're using 360 days here. This means Gabriel is telling Daniel that 'from the commandment to restore Jerusalem unto Messiah the King' will be 173,880 days. We reach that number using 69 WEEKS of 360 day years." (Pg. 38) He says, "We know that the Lord's ministry began in the fall of 28 A.D. How do we know that? Tiberius was appointed in 14 A.D., and we know from Luke 3 that His ministry began in the fifteenth

year of Tiberius. We can find other people who try to support a different chronology. Part of the problem is they're trying to defend a Friday crucifixion---and Passover in 32 A.D. was not on a Friday. People who are trying to defend a Friday crucifixion have to use a year when Passover was on a Friday, which can be disproven by three different passages in the New Testament. (Pg. 41-42) He acknowledges, "we concluded that if the prince that shall come is from the Roman Empire, then he must be out of western Europe. There are many very competent Bible scholars that, to this day, still hold that opinion. Candidly, we may be victims of myopia. (Pg. 47) He argues, "The city and the sanctuary were destroyed by the people of the prince that shall come. We know that happened in 70 A.D., so we know this interval has to include at least thirty-eight years. Since verse twenty-seven hasn't started yet, it can be argued that this interval has lasted for over 1,970 years. We should point out that verse twenty-six was seen as MESSIANIC in rabbinical literature. It was to be fulfilled prior to the Temple being destroyed the Messiah was to exit prior to 33 A.D. So if we're looking for a candidate for the Messiah of Israel, it should be somebody who was executed before the Fall of Jerusalem and prior to 33 A.D. We have a great candidate to put forward for consideration. (Pg. 49) He comments, "Replacement Theology states that because Israel rejected her Messiah the promises that were made to Israel fall upon the Church now. The concept is that the Church has replaced Israel. That happens to be an unfortunate heresy it tends to make God a liar. Verse after verse reaffirms God's commitment to Israel national Israel. Replacement views led to the Holocaust in Europe. (Pg. 51) He argues for the interval in Daniel 9:26, by quoting Jesus [Lk 4:18-21] reading Isaiah 61:2 in the synagogue, and noting that Jesus did NOT quote, "and the day of vengeance of our God. He says, "What did He leave out? notice what comes after the comma. Is that say of vengeance going to be fulfilled? Absolutely. Has it been fulfilled yet? No, that comma has lasted some 2,000 years. So we can say with confidence that the interval between the sixty-ninth and seventieth weeks is implied here. We find the same interval in Revelation 12. (Pg. 53-54) He admits, "Finally, we take Artaxerxes' Edict to the Second Coming of the Messiah. Obviously, we don't have all of our numbers for this. We do know the numbers for the first 69 weeks of Daniel's 70, though. From the Edict to the birth of the Messiah was 483 years. We also know that the final week will last seven years. Once again we have 490 years; even though we don't know how long the church interval will last. (Pg. 81) He also points out, "please notice that the Rapture doesn't occur at the beginning of the seventieth

week. There is an interlude between the Rapture and the beginning of the seventieth week, but we don't know how long it lasts. It might take one day to develop, or it might take thirty years; we don't know. (Pg. 82-83) Biblical prophecy is always a speculative and risky field; but Missler deserves considerable credit for writing a clear and honest exposition of his position.

I will be going to other resource material of Chuck Missler as he makes me want to study more deeply the things of GOD & the prophets. I will be recommending his books to all my friends & my children who are pre-believers!

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