**Transcript of Geoff Barnard speaking on 06/02/24 to a Zoom audience on** [**ChristiansTogether**](http://www.christianstogether.net)**.**

 **Subject Daniel’s 70 weeks**

See online presentation on [https://youtu.be/0jnkV0GDSsU](https://youtu.be/0jnkV0GDSsU?si=MvUVCeoUpkT7NXO_)

**Note:** The transcript is computer-generated and will contain lot’s of mis-spellings and other insertions.

thank you for this opportunity uh you see the title of the talk which is not

0:07

exactly Daniel chapter 9 but mainly chapter n of Daniel because we need to

0:13

go to other scriptures as well and what are we going to deal with well in this

0:19

talk and this is betraying my scientific background

0:26

folks uh this is a could you call it a sermon can you call it presentation can you call it a lecture it's a bit of

0:32

everything we're going to consider the historical context and without wanting to tread on

0:40

anybody's toes we will look at one of several Evangelical

0:47

chronologies people have very strong views about these things I want to present an alternative

0:54

biblical chronology because I really do believe that actually Daniel chapter 9

1:00

is not so difficult to understand if you use the Bible to interpret

1:06

it and then if I've got time at the end I want to begin uh looking at what I'm

1:12

calling the seven-year Motif which repeats throughout history and there's a reason for that we'll come into it so we

1:20

need some context what are we going to do well we're going to turn to Daniel chapter 9 but the beginning of

1:28

the chapter cuz that will set this uh prophecy in

1:35

context and it begins like this in the first year of

1:41

Darius son of Xerxes a Me by descent who was made ruler over the Babylonian

1:48

Kingdom in the first year of his Reign Darius the me is an interesting

1:53

character because there's not very much if any archaeological evidence for him we just have the scriptures

2:00

to tell us and maybe there will be discoveries in days to come that will

2:07

confirm Darius the son of Xerxes well

2:12

it's listed as being in the first year of his

2:17

Reign when he becomes ruler over the Babylonian Kingdom and we know as a fact

2:25

that Persia defeated Babylon in the year 53 39 BC so we need to write that date

2:32

down to begin with so in the first year of darius's

2:38

rain maybe it's 538 BC or something like

2:43

that and then it goes on and I'm using the NIV as my basis and you could

2:49

criticize me for so doing but I've used it for many many years I

2:55

Daniel understood from the scriptures according to the word of the Lord given

3:01

to Jeremiah the prophet that the desolation of Jerusalem would last for

3:07

70 years now I'm just highlighting this on the screen because it's an interesting

3:15

translation um the NIV says this uh does it mean that actually more accurately it

3:24

should be this cuz just think of what scriptures available to Daniel know when

3:30

he's considering these things of course the

3:36

Torah the Hebrew word is Bim which is in books or maybe from

3:43

books he's going to look for Jeremiah and what he's written and we know that

3:49

Jeremiah writes or at least has his prophecies written down we we read that

3:54

in the book of Jeremiah itself and this is my image that I love of

4:00

Jeremiah not just speaking but writing down his

4:06

prophecies and this is what it says Jeremiah chapter 25 I think we can be

4:11

confident that this is what Daniel is reading orbe it in a book or in a

4:18

scroll the word came to Jeremiah concerning all the people of Judah in

4:23

the fourth year of jeim son of Josiah king of Judah which was the first year

4:29

of Nebuchadnezzar King of Babylon so we can date this

4:34

accurately it's the fourth year of jeim which happens to be the first year of

4:40

Nebuchadnezzar and what date do we give this is 605 BC so this is the second

4:46

date to write down the

4:52

word came to Jeremiah now I know that we're not

4:58

Hebrew Scholars but I just want to point one thing out the

5:03

word in Hebrew is Hada Hada we're reading from right to left and I just

5:10

want to highlight the hey at the beginning of Hada because the he is the

5:17

definite article it's important to recognize that so it is the word came to

5:25

Jeremiah this is what it says in verse 11 of jerem 25 this whole country will

5:32

become a desolate Wasteland and these nations will serve the king of Babylon

5:38

for 70 years but when the 70 years are fulfilled I will punish the king of

5:44

Babylon and his Nation the land of the Babylonians for their guilt declares the

5:52

Lord now this as we have seen was spoken by jeremi IA in the

6:00

fourth year of jeho Kim's

6:05

Reign so we need to know something about him we know that he's the son of

6:10

Josiah and he becomes the king in the year 609 BC here's another

6:17

date but in 605 BC yoakim makes a

6:22

covenant with Nebuchadnezzar but yakim rebelled

6:28

against NE Nebuchadnezzar in the year 602

6:33

BC yakim died in the year 598 BC and his

6:39

son jein became king but only for three months and then in the year 598 jein was

6:48

taken into Babylon he wasn't

6:54

alone this was the first deportation the first there was the

7:00

second one in a few years after this in 598 and actually in jeho kin's place

7:08

Nebuchadnezzar made zedekiah who was also a son of Josiah king or Regent if

7:14

you like until the year 586 which was when Nebuchadnezzar

7:21

attacked Jerusalem and the temple was destroyed and many people were taken into

7:26

Exile but we know some of the people who in this first

7:32

deportation uh don't we Daniel Shadrach Meek and Abednego

7:40

went in this first deportation actually we think the prophet Ezekiel was taken

7:47

many of the intelligencia actually went into Babylon

7:52

in 598 now Jeremiah was mindful of this he

8:01

didn't go into Babylon but he wrote a letter it's a famous letter we have it in our Bible in Jeremiah chapter 29

8:10

there's at least one verse that we know very well in that chapter and remember Jeremiah's writing

8:17

it down this is the text of the letter the

8:22

Prophet Jeremiah sent from Jerusalem to the surviving Elders among the Exiles

8:28

now these that went into Babylon in 598 BC so when did he write the

8:37

letter well could be 597 could be 596 it was definitely before

8:44

586 when even Jeremiah was taken into Exile Al though he didn't go into

8:49

Babylon he went to Egypt what does Jeremiah Say in his

8:55

letter interesting 596 7 maybe BC build houses

9:02

and settle down plant Gardens and eat what they produce marry and have sons

9:09

and daughters settle down folks you're going to be or the people

9:14

are going to be in Babylon for 70 years because he goes on when 70 years

9:21

are completed for Babylon I will come to you and fulfill my gracious promise to

9:27

bring you back to this place so he's amplifying what he says in the year 605

9:34

BC at this point maybe something like 596

9:40

BC we know this verse don't we we love it we use it a lot for ourselves but we

9:46

need to know the context that it's written in this letter that Jeremiah wrote to the Exiles for I know the plans

9:53

I have with you declares the Lord plans to prosper you and not to harm you plans

10:00

to give you hope in the future the Lord doesn't change but it comes with a

10:07

warning maybe we don't anticipate this as we take this verse out of its context

10:13

but this promise comes with a warning and it says this a little later in Jeremiah chapter

10:19

29 and you Exiles have not listened either declares the Lord it concerns

10:28

Daniel what does he do chapter

10:33

9:3 I turned to the Lord God and pleaded with him in prayer and petition in

10:41

fasting and in sackcloth and Ashes so he can ask a question think

10:47

about it think about it for a minute why was Daniel

10:54

worried Daniel was worried because he knew the 70 years were were nearly up

11:00

remember the dates 605 BC takeway 70 leaves du to

11:08

535 the time's nearly up when Daniel is seeking the Lord the problem for Daniel

11:15

and the problem for the people in Babylon was that nobody was

11:21

listening and Daniel knew his Bible he knew that 70 years of punishment could

11:28

become 490 years why he knew the Torah and this

11:35

is what it says in Leviticus chapter 26: 18

11:42

if after all this you will not

11:48

listen nobody was listening Jeremiah warned about it I

11:54

will punish you for your sin seven times over

12:03

why Daniel knew the laws of shita maybe we're not so familiar with

12:11

it but Daniel was familiar we'll come back to that so while I was speaking and

12:19

praying confessing my sin and the sin of My People

12:26

Israel Gabriel this is my image of Gabriel the man I had seen in the

12:32

earlier vision came to me in Swift flight he instructed me and said to me

12:40

Daniel I have now come to give you insight and

12:46

understanding goes on to say this consider the message and understand the

12:55

vision 77s are decreed for your people and your Holy City to finish

13:02

transgression to put an end to sin to atone for

13:07

wickedness to bring in Everlasting

13:12

righteousness then he goes on to say yet again know and understand

13:19

this it's a problem for us cuz all we've got to refer to is an English

13:24

translation of the Bible and it doesn't help us understand did very quickly these are the

13:32

particular verses in the NIV but it doesn't matter what version you use what

13:37

English translation use from the issuing of the decree to restore and rebuild

13:42

Jerusalem until the anointed one the ruler comes there will be seven sevens

13:50

and 62 Sev it will be rebuilt with streets and

13:55

a trench but in times of trouble after the 62

14:01

sevens the anointed one will be cut off and will have

14:06

nothing the people of the ruler who will come will destroy the city and the

14:13

sanctuary the end will come like a flood war will continue until the end and

14:19

desolations have been decreed he will confirm a covenant with

14:27

many for one seven in the middle of the seven he will put an end to sacrifice and offering and

14:35

on a wing of the temple he will set up an Abomination that causes

14:42

desolation until the end that is decreed is poured out on

14:49

him this is a little bit of historical context and we looked at the verses particularly in the NIV what are we

14:56

going to go on to now with great great respect to so many

15:04

people I I have to address this issue but I do it in

15:10

humility and do appreciate that many people have very different opinions

15:15

about what I'm going to say next you see a little man in the back of this slide who is he

15:22

who is he he's Sir Robert Anderson s Robert Anderson was born in

15:29

Dublin in 1841 he became the Irish agent at the

15:35

home office the British home office in 1888 he became an assistant commissioner

15:42

of the Metropolitan Police um actually he was very much involved at the time that Jack the

15:50

Ripper was Pro roaming

15:55

London kned in 1901

16:01

he was a member of the Plymouth Brethren and actually knew and worked with John

16:06

Nelson Derby who I think can be called the father of

16:11

dispensationalism and he also knew Cyrus scoffield who wrote his uh notes

16:16

associated with the Bible the Scofield bible so Robert Anderson is a father of

16:25

dispensationalism and he wrote a very influential book in 1894 which is called

16:31

the coming Prince and here is part of the scheme I just want to go through it

16:38

quickly I'm calling it Anderson chronology it begins the 70 year 70

16:45

weeks begins with the decree of Artis Xerxes actually dated March the 14th 445

16:53

BC it's another date what this chronolog ology does it

16:59

combines the first seven weeks with the second time period which

17:04

is 62 weeks which equals 69

17:10

weeks and actually there's an interesting calculation that takes place

17:15

69 \* 7 \*

17:21

360 which is regarded as the prophetic year leads to

17:27

173,000 880 days which leads amazingly to the 10th

17:34

of Nisan this is definitely the biblical date for jesus' entry into Jerusalem I

17:41

could talk about that for hours uh the year 32 ad there are differences of

17:46

opinion as to whether it was 32 ad but there is then an unspecified

17:53

period And if I add that little bit to the scheme you see this

17:58

specified period as described here as the time of the Gentiles which is

18:05

according to dispensationalism the church age how does it end it ends with the

18:13

Rapture of the church which then leads to the 70th week

18:18

of Daniel the final week we need to ask some questions in

18:26

humility recognizing that people have very strong views about this

18:31

subject as indeed I do why

18:38

choose the decree of AR sues in [Music]

18:44

445 why this is more significant folks why combine the seven weeks and the 62

18:51

weeks why why use a prophetic year I don't

18:58

think there's any justification for that there are different calendars I accept that but why the prophetic year of 360

19:07

days why have an unspecified period because the scriptures don't allow us to

19:12

do that well this is my answer you have to take all of these

19:20

things on board because it's the only way the chronology can

19:27

work okay I know we're dealing with very

19:32

sensitive issues here I want to give you an alternative biblical

19:38

chronology because I don't think this passage in Daniel chapter 9 is that

19:43

difficult to understand if we use the Bible to help us interpret

19:49

it okay back to the NIV from the issuing of the decree to

19:57

restore and rebuild Jerusalem until the anointed one the ruler comes there will

20:03

be seven sevens first highlight the word the

20:10

decree because you should know this in Hebrew now this is the word

20:18

d which is strictly speaking a word it's not the word it's a

20:27

word actually I'm doing a Biblical Hebrew course as it happens and I talked about

20:34

this to my Rabbi who my teacher and he took me to Rashi the

20:42

medieval French commentator Jewish of course Ultra Orthodox Jew and this is

20:47

how he interprets it from the emergence it's a spring it's the beginning of a

20:54

word to restore and rebuild Jerusalem until

20:59

the anointed one the ruler comes there will be seven

21:05

sevens this is the NIV there are many different versions English versions but

21:11

there's there's an interesting agenda here

21:17

because in Hebrew the anointed one the ruler is actually

21:22

mashiach reading from right to left mhia

21:29

nagid what is it literally saying it's an anointed ruler an

21:38

anointed ruler not the Messiah an anointed ruler

21:47

there are many Messiahs who are anointed priest and

21:52

kings in the in the tanak if we assume and I believe I want

21:59

to do it that the emergence of the word began in the year 605

22:05

BC we could argue about that one who's the anointed

22:11

ruler who it's actually not difficult there's only one

22:18

person it's Cyrus the Great but you might ask what how can he

22:24

be anointed we use the Bible to help us understand

22:32

that another prophet Isaiah chapter 45 this is what the Lord

22:40

says what does he say to his anointed to

22:46

Cyrus whose right hand I take hold hold of to subdue Nations before him I have

22:54

absolutely no doubt at all that the Messiah nagid is Cyrus the

23:03

Great it's what the rabbis believe that's what the Jewish people believe

23:09

that is the clear testimony of scripture goes on in Isaiah 45 I will

23:15

raise up Cyrus in my righteousness I will make all his ways

23:22

straight what does the Lord say he will rebuild my city and set my Exiles

23:30

free but not for a price or reward says the Lord

23:36

Almighty and then of course in the writings the second book of Chronicles chapter 36

23:44

it says this in the first year of Cyrus King of Persia in order to fulfill the word of

23:53

the Lord spoken by Jeremiah the Lord moved the

24:00

heart of Cyrus King of Persia how did he do it do you think how

24:07

did he do it Daniel I turned to the Lord God and

24:15

pleaded with him in prayer and petition in fasting and in sackcloth and

24:23

Ashes and actually more literally it says the Lord stirred the spirit of Cyrus King of

24:30

Persia shows that our prayers and our intercessions can have international

24:40

significance and that leads us to a second time

24:46

period and I'm combining different things here know and understand this from the emergence of a

24:53

word there will be 62 sevens actually According to Hebrew this can be

25:04

concurrent a concurrent second time period what's that converted into years

25:13

uh not with a prophetic year 434 years separate second time

25:22

period that takes us to the year 171 BC

25:30

and then it says an anointed one will be cut off and have nothing

25:36

actually there's no definite article to this either

25:42

mashia a mesiah an anointed will be cut

25:48

off in 171

25:54

BC who is that we don't know very much about this

26:00

[Music] person he was the legitimate high priest

26:05

of Israel onias

26:12

III he was assassinated in the year 171

26:18

BC so although it's maybe a challenge for some of

26:24

us there are actually two historical characters that are

26:30

mentioned here in Daniel chapter 9 and I will prove it to you also in a

26:37

moment Cyrus the Great is the mashiach

26:42

nagid onias II is the anointed in this case priest

26:50

the priests were anointed so what happens

26:56

next from the year 171 BC no unspecified period

27:05

directly this is what happens the people of the ruler who will

27:10

come will destroy the city and the sanctuary he will confirm a covenant

27:16

with many for one seven in the middle of the seven he will put an end to sacrifice and

27:24

offering who's the he we don't know so much about him but if

27:30

we don't understand this historical setting of Daniel 9 we can have any

27:36

scheme we like for he is Antiochus I

27:41

four epiphanies he's the

27:46

archetype of the Antichrist and we know so little about

27:54

him so Daniel's 70th week and I think this is so important for us if we're

28:01

going to try to understand what might happen in the

28:09

future Daniel's 17th week begins with a assassination in the year 171

28:18

BC I can use the Bible to support this but actually now if you see we're in

28:25

Daniel chap 11 Daniel chapter 10 which is an Angelic

28:32

visitation and Daniel 11 fills in these

28:38

434 years in detail so much historical

28:44

detail that liberal scholarship cannot accept that d The Book of Daniel was

28:50

written in the 6th Century it's all about what was taking place in the fourth the thir and the

28:56

second Cent CES including Alexander the Great and his Empire that was broken into four you read about it in Daniel 11

29:06

and Daniel 11:22 says the prince of the Covenant this is another term for the

29:13

high priest will be destroyed begins with an

29:20

assassination it's followed by Covenant with the

29:26

Enemy that's what it says in Daniel chap 11

29:32

it's not difficult to understand it after coming to an agreement with

29:38

him he who we're talking about antus I four epiphanies will act

29:46

deceitfully the Covenant is broken after 3.5 or 42 months or so many days

29:54

following a rebellion I could talk for hours about this the significance of the

30:01

Rebellion how are we going to know about it in detail well we can read a little bit in Daniel

30:08

11 if we could bear it we could read very much more detail about all of this

30:13

in the books of the macbes in the Apocrypha some people might think well we can't do such a

30:20

thing I think we can the historical documents and much more detail is given

30:26

in the books of the acabes but it the Covenant is broken

30:33

after Rebellion very significant what does it lead to the

30:38

abomination of desolation this is what it says in

30:43

Daniel 11 his Armed Forces will rise up to desecrate the temple Fortress and

30:50

will abolish the daily sacrifice then they will set up the Abomination that causes desolation

30:59

it leads to something like 3 and 1/2 years of Great

31:04

Tribulation in the 2 Century BC what does it end with with the macab

31:12

bean Victory on the 25th of his l in 164

31:17

BC 171 to 164 seven

31:23

years the rededication of the Temple

31:28

the fact is this Hanukah we read also about it in John

31:35

chapter 10 if you remember the Feast of dedication Jesus is in

31:42

Jerusalem it's celebrated each year amongst the Jewish

31:47

Community they know their history we're not so familiar with it I

31:53

think so we've looked at historical context we've considered did an Evangelical

32:00

chronology I presented an alternative biblical

32:06

chronology uh the seven-year Motif the final week that's why it's

32:12

such an important thing to see in its historical context and we ignore it we

32:18

always ignore it whenever you read Evangelical schemes the seven-year Motif

32:24

it's very significant because it repeats throughout

32:30

history why why does the seven year Motif repeat

32:39

throughout history it's because of the laws of shita all of history is divided into

32:47

seven-year periods it's a fact this is what it says in Leviticus chapter 25

32:53

it's amazing words count off would you believe it seven

33:01

sabbaths of years seven time 7even years so that the seven sabbaths of

33:08

years account to a period of 49 years

33:14

where have I read that before then have the trumpet sounded

33:21

everywhere on the 10th day of the seventh month which happens to be the day of atonement Young

33:28

kipur consecrate the 50th year and Proclaim

33:36

Liberty you see it's Cyrus after those seven times s

33:44

years I will raise up Cyrus in my righteousness and he will make all his way straight he will rebuild my city and

33:53

set my Exiles free it's the Year of Jubilee

34:00

but the seven-year Motif inevitably

34:06

repeats throughout history and I'll give you three examples I hope I've got

34:12

time we know that because of what Jesus says in the Olivette

34:17

discourse when you see standing in the Holy place the Abomination that causes

34:23

desolation spoken of through the Prophet Daniel

34:28

then it says this in the text let the reader understand amazing words what did

34:35

they have to read then let those who are in Judea

34:41

flee to the mountains first

34:47

century second century the followers the Messianic

34:52

Jewish followers of Jesus listened to his words and they fled the city of Jerusalem in

34:59

time before Titus and secondly in the 2 Century hadrien destroyed the

35:07

city what did they take with

35:12

them they took the gospel to the ends of the Earth

35:19

why for God so loved the world that he gave his only son that

35:26

whoo whoever believeth in him shall not perish but have

35:32

everlasting life so this 7-year period repeats

35:39

throughout history can begin with a

35:45

covenant and I think this is one of the most significant of those

35:50

seven years CU out of the ashes of the Holocaust the nation of Israel was reest

35:57

established this is Neville Chamberlain and his piece of

36:03

paper it cost him his life he was dead in very short time

36:10

November 1940 very costly to make a covenant With

36:17

the Enemy it led to something like 3 and a half

36:24

years of the greatest tribulation that you could possibly imagine that is until

36:29

the last more or less the World War I came

36:35

to an end in this in September 1945 so if we make the starting point September

36:42

1938 to September 1945 we have seven years I've talked

36:48

about this in Greater detail at other times another example another

36:55

handshake With the Enemy this time on the White House lawn

37:01

September 1993 and we see Yak Rabin who was prime

37:08

minister of Israel shaking the hand of yasa Arafat and Bill Clinton is

37:16

watching that's the biblical date actually the 27th of ILO

37:22

[Music] 5753 cost his

37:30

life another November but this time in 1995 itac Rabin was

37:41

assassinated this 7 years exactly ended

37:46

exactly seven years to that handshake when Ariel

37:53

shaon who was yet to become Prime Minister went up onto the Temple

38:03

Mount and it began the second intifada exactly seven years exactly

38:10

seven years after that handshake on the White House

38:15

lawn you know we're living in the days of the El AXA flood of October the

38:25

7th what does it mean for us Jesus words so when you

38:34

see standing in the Holy place the Abomination that causes desolation

38:39

spoken of through the Prophet Daniel let the reader

38:47

understand and S since um the Islamic invasion of the land of Israel various

38:55

structures but for many centuries now standing on the Temple Mount there have

39:02

been Islamic edifices that are in my opinion an

39:07

abomination of desolation the impact that these places

39:13

have on modern history is profound question is will there be

39:19

another 7 years I have no doubt there may be several 7-year periods

39:28

why do I say that I say it because of the message that the angel Gabriel B to

39:35

Daniel it's not all been fulfilled yet 77s a decreed for your people and your

39:42

Holy City to finish transgression to put an end to sin to atone for wickedness to bring in

39:48

Everlasting righteousness I don't think we've got Everlasting righteousness

39:55

yet but we will when the kingdom is established so

40:02

there's things to happen still this seven-year Motif I think is mentioned in

40:12

scripture and it takes place after what we could call the Gog and Magog War how

40:18

do I know this is what it says in Ezekiel chapter 39 then those who live

40:23

in the towns of Israel will go out and use the weapons for fuel and burn them

40:29

up actually if you've seen the IDF in these days in Gaza and the Weaponry that they

40:36

are collecting it's amazing how long will they be collecting

40:42

this for seven years they will use them for fuel I can

40:47

talk about this in much more detail but there's a specifically a 7-year period

40:53

after the Gog Magog War during which a number of things

40:58

happen the salvation of the nation of Israel and I would say the salvation of

41:05

millions of former Islamic peoples the Lord is preparing for

41:12

this what happens then only

41:19

time will [Applause] tell