

## SPECIAL STUDY THREE

### ABOMINATION OF DESOLATION

"In response to his prayer, Gabriel announces to Daniel that a period of seventy sevens—the exact length of the seven is not stated—in fact, seventy of them, has been decreed for the purpose of accomplishing the Messianic work. This Messianic work is described both in negative and positive terms; negative—restraining the transgression, completing in and covering iniquity; positive—bringing in everlasting righteousness, sealing vision and prophet and anointing of holy of holies.

Daniel therefore is to know and understand that from going forth of a word to restore and build Jerusalem unto an anointed one, who is also a prince (i.e., a royal priest), is seven sevens, and sixty and two sevens. We are not told when this word went forth from the Lord but the effects of its issuance first appear in the return from bondage during the first year of Cyrus. This period is divided into two. The first period of seven sevens is evidently intended to include the time from the first year of Cyrus to the completion of the work of Ezra and Nehemiah, and the second from the completion of the work of Ezra and Nehemiah unto the first advent of Christ, who alone can be described as an anointed one, a prince. During this entire period the city will be completely rebuilt, although this will be accomplished during times of distress and affliction.

After the expiration of these two periods, two events are to occur. Whether or not these two events fall within the 70th seven is not immediately stated. One of them is the death of the Messiah and the other follows as a consequent, the destruction of Jerusalem and the Temple by the Roman armies of Titus.

For the period of the 70th seven the messiah causes a covenant to prevail for many, and in the half of this seven by His death He causes the Jewish sacrifices and oblation to cease. His death is thus seen to belong within the 70th seven. Consequent upon this causing the sacrifices and oblation to cease is the appearance of a desolator over the pinnacle of the Temple, which has now become an abomina-

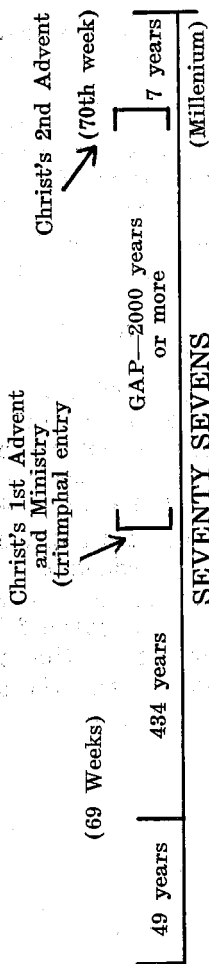
tion. Upon the ruins a determined full end pours out. This event, the destruction of the city, does not, therefore, take place within the 70 sevens, but follows as a consequent upon the cutting off of the Messiah in the 70th seven.

The question naturally arises, what marks the termination of the 70 sevens? In answer it should be noted that the text does not say a word about the termination. The *terminus ad quem* of the 69 sevens is clearly stated, namely, an anointed one, a prince. No such *terminus ad quem*, however, is given for the 70 sevens themselves. It would seem, therefore, that the *terminus ad quem* was not regarded as possessing particular importance or significance. No important event is singled out as marking the termination. All schools of interpretation, therefore, are faced with the difficulty of determining what marked the close of the 70 sevens. And all schools discover this event upon the basis of considerations other than those presented in the text. The text says nothing upon the subject. Therefore, we may safely follow the text. When the 70 sevens come to a conclusion, we do not know.

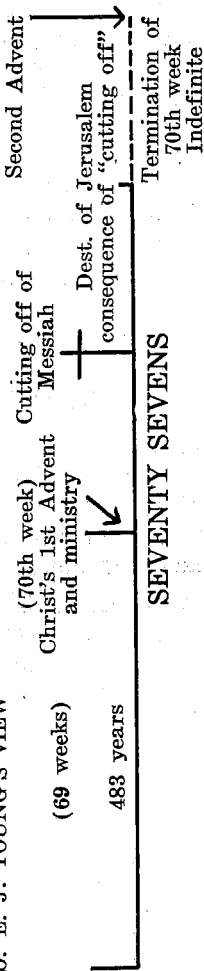
For that matter, the text is somewhat vague about the *terminus a quo* of the 70 sevens. It speaks merely of the going forth of a word. It appears that the principal emphasis is not upon the beginning and ending of this remarkable period but upon the mighty events which were to transpire therein, events which have wrought our peace with God. The passage is Messianic through and through. Well will it be for us, if we too, in our study of this supremely important prophecy, place our emphasis, not upon dates and mathematical calculations, but upon that central Figure who was both anointed and a prince, who by being cut off has made reconciliation for iniquity and brought in the only righteousness that is acceptable with God, even His own eternal righteousness."

To clarify a lengthy discussion of this passage concerning the Seventy Weeks, we have chosen to express the three major interpretations of this period alluded to in chart form. The first chart will represent in general, the view of the dispensationalists; the second chart will represent, in general, the view expressed by Edward J. Young; and the third chart will represent, in general, the author's view (which is also that view expressed by E. V. Zollars and Oswald T. Allis, whose works have been referred to in this section).

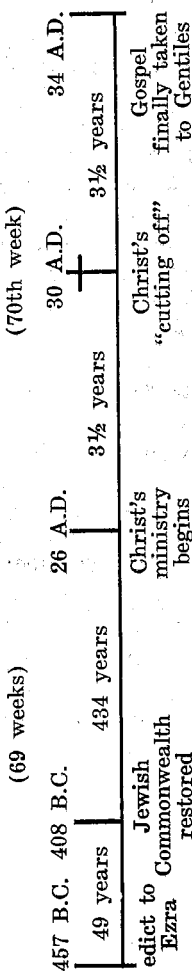
a. DISPENSATIONAL VIEW



b. E. J. YOUNG'S VIEW



c. AUTHOR'S VIEW



SEVENTY SEVENS DECREED FOR JEWS