

# SEVENTY WEEKS – A DUAL PROPHECY?

## Daniel 9:24-27

### Years of Apostasy

Through Jeremiah God confronted the leaders of Israel with divine warnings:

“Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: ... Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.... They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.” Jeremiah 2:4, 12-13; 3:1.

In graphic language, through proverbs, metaphors and symbols He raised their awareness equal to the depth their rebellion had gone. In the passionate language of a lover, God pled, “Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.” Jeremiah 3:14. In beautiful prose He imagines His people – Jerusalem – restored. “Thou shalt call me, my father; and shalt not turn away from me.” Jeremiah 3:19. Isaiah had also acknowledged God as “Father” and “Redeemer” (Isaiah 63:16).

With endearing language Jeremiah appeals to the princes of Israel to repent. God warned of specific judgments predicated on Israel’s response. But they remained in shameless rebellion. Then God began a transition response to His people (Jeremiah 4:5-31). He started to prepare them for an inevitable time of persecution and captivity.

1. I will bring evil from the north
2. With great destruction
3. Your land will become desolate
4. Cities will be laid to waste without inhabitants
5. This will happen by a military campaign from a far country

God said that this would occur because of His “fierce anger” (4:8) towards Judah. Then, finally, He declared that this would come because “I have spoken it, I have purposed it, and will not repent, neither will I turn back from it” (4:28). (All these prophecies have a secondary application towards apostate Christianity at the end of time.)

Several years passed by. God again used Jeremiah to remind Judah of His covenant. “Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem.” Jeremiah 11:2. He was still reluctant to bring this terrible curse on His chosen.

“And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day *that* I brought them

forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.” Jeremiah 11:3-5.

The covenant promise, given in various segments over time, portrayed a final restored people to an Edenic type land, experiencing everlasting holiness and righteousness. God longed to see that great covenant plan fulfilled. Israel prohibited its execution. So it will be for most of spiritual Israel at the end of time when the final period of probation comes. But then, there will be some who unswervingly commit themselves to God in full compliance to His covenant. They are called the 144,000.

### **Judgement Coming**

For fifteen years Jeremiah brought warnings. Then finally he prophesied that the land would become desolate and they would serve the king of Babylon for 70 years (25:11). Over three military campaigns Nebuchadnezzar took hostages and destroyed many lives. The third occurred in 587 B.C. when Jerusalem and the temple were ravaged to a point of utter desolation.

Even with this event God still had compassion on His people:

1. He promised that a covenant restoration would occur after the captivity.
2. He re-explained why they were in captivity.
3. God finally promised that Babylon, the conquering nation, would eventually be destroyed.

Though meeting literal fulfillment, each of these issues again became a prophetic metaphor for what would happen at the end of the world. God’s people will experience an eternal covenant restoration. They will go, after captivity, to the promised land. The meaning of sin and why there is divine abhorrence will become explicitly clear. Babylon, representing apostate Christianity, would finally fall, preceded by a final call to all sincere Christians to “come out of her my people” (Revelation 18:4).

Though couched in a literal Jewish (God’s people) setting, the messages became a prophetic symbol of the righteous who will stand with the Lamb on Mount Zion (Revelation 14:1) and the great multitude with the Lamb standing before the throne having just come out of a “great tribulation” (Revelation 7:9, 14), known by Jeremiah as Jacob’s trouble (Jeremiah 30:7).

This is amazing information! The sins and rebellion that provoked God to punish Israel are the same that scourges the apostate church just before Jesus returns. Jeremiah’s discourses are end-time messages. For the righteous, their theological framework is restoration, the completion of the everlasting covenant, the development of a group of people God calls “My people” (31:31-40). For those unwilling to repent and obey, desolation, ruin and death come.

Daniel and Jeremiah are linked closely in characterizing restitution issues for God’s church.

Jeremiah unfolds deep spiritual matters that will affect man's future relationship with God. Daniel picks up on these themes and, in symbols and short illustrations, introduces the major players and time periods in the "restoration warfare." A final segment of time is described when Satan wars against God's people. But in that probationary time a holy people emerges (Daniel 8:14). John picks up the same theme in a beautiful story that culminates in their marriage to Jesus – the Lamb.

### **God's Dream**

Time periods are often discounted and even depreciated by expositors. Yet, every redemptive theme, each aspect of the ancient Hebrew theocracy and every divine agenda to rescue man has profound dates, periods or symbolic numbers attached to them. God is constantly answering the "when" or "how long" questions that are of interest to everyone. Within every timeframe is a message of hope and some type of ending. "Eternity" is only referenced when it relates to unending joy with God or in promise that sin is forever gone. What an amazing plan! Redemption unfolds within our timing framework, and God frequently tells us what time it is!

Jeremiah addresses one major timing issue. He prophesied that Israel would not only be conquered by a power from the north but how long they would be in captivity – seventy years – one life span.

"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years." Jeremiah 25:10-11.

"For 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." Jeremiah 29:10.

When released from bondage, what were God's dreams?

"Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.... for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:32-34.

What is being described? The fulfillment of the everlasting covenant. In the release from captivity God anticipates a peaceful kingdom devoid of evil. Gabriel described that era to Daniel when he said that transgression would be finished, there would be an end to sins and reconciliation for all iniquity would have occurred. Wonder of wonders, other things would exist: everlasting righteousness would have come and God's people would be holy. In addition, the warfare instigated by Satan and his minions would be over.

That culminating prophecy, unveiling God's covenant dream, was 490 years of probation given to Israel in Daniel 9. More on that later. We must first visit more deeply why Israel was in captivity for seventy years. That will help us grasp what Daniel 9's probation means.

### **That Amazing Sabbath**

Jeremiah outlined in many discourses what has made God unhappy. It can be all summarized in the metaphor of an unfaithful spouse. God imagines being married to His people. They are unfaithful – have “played the harlot with many lovers” (Jeremiah 2:1). How does one recognize their lover, their God? How is loyalty measured in the heavenly courts?

God is recognized as the Creator (Exodus 20:8-10) by keeping the seventh-day Sabbath, which was established at earth's beginning. God recognizes us as His family by our loyalty to His sacred day. The Sabbath is the seal of the marriage contract.

“I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.” Ezekiel 20:19-20.

Provocative and fundamental in comprehending Bible truth is the Sabbath issue. Restoration, in turn, is the Biblical theme. The Sabbath recognizes that creative process. It anticipates holiness and sanctification of God's people. When we enter into that “rest,” it extols God. It pays Him deference over all other gods, including the god of self. And – it esteems the re-creative process in man. That respects the everlasting covenant whereby His character is written in our hearts and minds. Paul expresses this in another way: “To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.” Colossians 1:27.

Daniel was very interested to ascertain every nuance of truth as to why he and his people had been conquered and placed in captivity. This intensified in 538 B.C. when only one to two years remained of that seventy years. He studied the “books” (plural), which included Jeremiah (Daniel 9:1). Daniel had been acquainted with many of the communiqués that Jeremiah had written – *The Review and Herald*, 03/21/1907.

It is most interesting that this prophet continued to write to the Jewish leaders in Babylon from somewhere to bring them courage and reiterate that God would “cause you to return to the place” (Jeremiah 29:10).

Jeremiah included a wonderful promise in those letters:

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.” Jeremiah 29:11-12.

Daniel was so moved by these messages that he said, “And I set my face unto the Lord God, to seek by prayer and supplications” (Daniel 9:3) how to re-establish the covenant relationship

with Him. While he prayed he had God's promises to claim. "I will hearken unto you," and "you will find me" once again!

The Sabbath issue was part of Israel's rebellion. The great record of Israel's experiences were recorded in the two Chronicles. These act as beautiful adjuncts to other Scriptural records. There were no additional writings like them after Israel was taken into Babylonian captivity. Near the end of those scribes' records comes this most important verse.

"To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." II Chronicles 36:21.

In ancient Israel God set up special "sevenths" to rivet in their minds the true Sabbath rest and its great sanctifying theme. It also was another divine mechanism to remind them of His sovereign position as Creator.

"The seventh year after they [Israel] settled in Canaan was to be a Sabbath year. All agricultural business was to stop. There was to be no planting or sowing. For one year the people were to depend wholly on the Lord, having faith in His arrangements as the householder. The land needed a rest in order to renew the forces necessary for growth. That which grew of itself was the common property of the poor and the stranger, the cattle and the herds. Thus the land was to receive rest, and the poor and the cattle a feast.

"This was to show that nature was not God, that God controlled nature. God designed that from nature His church should constantly learn important lessons. They were to cherish a vivid sense that God was the manager, the householder. They were to know the reality of His presence and His providential care over all the earth. They were to realize that all nature was under His supervision, all the productions of the ground under His ministration. This was to give them faith in His providence. He could withhold His blessings or bestow them. – Ms 121, 1899." – *Manuscript Releases*, vol. 3, p. 347.

For every Sabbath year the Jewish people disgraced, they spent a year in Babylonian captivity – 70 years. Since the Sabbatical year was every seventh year, they had been in rebellion 490 years. The story now takes on special meaning. We have Daniel praying for his people. He recognizes Israel's sin. He pleads for restoration of their relationship with God, the temple and Jerusalem.

For the first time in Daniel's writings, he addressed God in his prayer in His great covenant name – *Adonay* (a very personal "My Lord"). This was interspersed with *Yaweh* (the proper name of God in the Old Testament). The imagery is being choreographed to elevate our thinking to the holiness mankind might achieve when united with God in the highest sense.

Thus far we have seen:

### **Who are Daniel's people – God's people?**

When Gabriel came to Daniel in response to his passionate prayer he noted that seventy

weeks of years were given to “thy people” and “thy holy city” to achieve six holy objectives. This made the answer to his prayer conditional for his people and the holy city (9:24).

Two vital questions must then be addressed:

1. What do “thy people” and “holy city” mean?
2. Why are the six goals eschatologically timed elsewhere in Scripture?

Daniel has just been praying for “my people Israel.” With Gabriel coming and stating that the seventy weeks were for “thy [your] people,” it suggests that the application is for those ready to be released from Babylonian captivity (Daniel’s era). But there are problems that need to be addressed.

Daniel was informed approximately five years previously that a people would not be vindicated or become holy until after 2300 years. Additionally, in 12:1, related to the *time* of Michael standing up and the great tribulation and deliverance of God’s people, Gabriel informs Daniel that “at that time” *your people* are “all those written in the book” [of life]. This places Daniel’s people in an end-time context and includes the saved of all ages.

The structural unity of Daniel recognizes in chapters 2, 7–8 and 11–12 that the “end” is marked by God’s kingdom restored and a resurrection or *parousia*. In each, an eschatological tyrant comes to its end at the hands of the Messiah. This also appears to be the great interest in Jeremiah’s prophetic appeals and Daniel’s prayerful pleas.

Daniel 2 represents ten toes crushed by the arrival of the Messianic Kingdom. Chapter 7 shows the reign of a tyrant followed by a kingdom administered by the Son of Man and the saints. Daniel 8 describes a tyrannical king who opposes the Prince of princes that is finally brought to its ruin. Daniel 11:45–12:2 sees the same king destroyed at the time of the deliverance of God’s people and the resurrection.

Chapter 9 actually follows a similar pattern. There is a probationary time, the Messiah is then cut off, with the sacrifices and oblations ceasing. Then it notes that it has already been prophesied or decreed that the war, which was associated with this Messianic death, would come to its end *when* the abomination leads to desolation at the consummation (9:26-27). That appeals to and occurs in an eschatological setting.

In addition, there is another profound issue that is too often fertile ground for speculation. The six goals Gabriel challenges “Daniel’s people” with are a compendium of the uniqueness of the coming kingdom. All the above prophecies move towards an **end**. Daniel uses the Hebrew word *sedeq* in his prayer (9:7, 14, 16), characterizing and honoring God’s justice and righteousness coming to His people. In Gabriel’s response the first three items use *sedeq* to describe that Israel must become just and righteous. In 8:14 a variant of that root word is *nisdaq*, which again clearly states that these objectives will not be achieved until after 2300 years – not in Daniel’s day! Then holiness will be adjudicated.

Furthermore, Gabriel said that the seventy-week period would end when everlasting righteousness comes in. That is a unique depiction as to when the Messianic Kingdom is to be

set up immediately prior to Jesus' second coming, after His priestly ministry is completed.

You may protest that Jesus received His kingdom at His ascension. He did. He sat on the right hand of God on His throne (Revelation 3:21). But He did not accept the crown at that time. This is why God gave in brilliant unmistakable imagery a unique Christ in Daniel and Revelation (Daniel 10:5-6, Revelation 1:13-16). In very important forward-moving prophecy the crown is not seen until Revelation 19:12, describing His second coming and wearing a crown (*diadema*) as king. In fact, we are firmly reminded not to get this confused by the white horse portrayal of the first Seal (Revelation 6:1-2). Jesus is the rider and has a crown (*stephanos*), portraying the final move towards victory. This concept was understood by expositor E. G. White:

“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.’ Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, **which will be given Him at the close of His work as a mediator**. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministrations in behalf of man – to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” – *The Great Controversy*, p 479.

Daniel 9:24 refers to the accomplishment of God's purpose in history. It is the fulfillment of God's covenant dream. It coincides with the end of the present course of earth's history. If it ends only in 34 A.D., then 35 A.D. would be one of the most glorious years in history. If it all was finished at the cross, the 490 years would have been incomplete.

As we noticed ever so briefly in Jeremiah, those warnings and prophecies, written specifically for apostate Israel, had a greater and more complete fulfillment at the very end of time. So here in Daniel the seventy-week prophecy has not only specific counsel for ancient Israel, its greater meaning comes at the time Jesus will return the second time.

### **Dividing the Message**

It is now essential that we move into evaluating what part was apropos to Daniel and what truth is applicable to the end of time. Since prophecy usually has a minor fulfillment related to near the time it was written and a complete fulfillment at the end of time, this recognition can help us begin.

This document is not written to evaluate all the rich issues in Daniel 9. The goal is to unfold as to why there must be an important end-time application within its structure.

The decree of Artaxerxes Longimanus of 457 B.C. fulfilled the details of Gabriel's prophecy. It was *not* a decree to restore and build the city. If it were, 457 B.C. would not fit. The decree was

to reestablish a theocracy. For those who may resist this, we urge you to study that decree in Ezra. Also, most helpful is the book *Endtime Secrets of Daniel 8–12* (see end of this appendix for resource). This is why the great appeal comes to see Daniel 8–12 through the eyes of covenant fulfillment (as Daniel does). That resolves a thousand debates. Jerusalem can then be seen as Christ's kingdom and bride and the temple as His people and church. They were to be restored.

Artaxerxes was very interested in having the Jewish people return to Jerusalem and begin worshiping the true God. They were to be restored – by a decree – back to the promised land. God added to that great theme that it would be fulfilled when everlasting righteousness came in. That would be when Christ's kingdom, the *New Jerusalem*, would be reestablished.

We get an amazing clue as to what time period covered ancient Israel in this prophecy. Daniel 11 is divided into four parts: Verse 1 is administration – a calendar; verses 2-20 present the important kings that would arise during the 490-year period, beginning with Medo-Persia. They were reminders to Israel that the time of their probation was marching forward; verses 21-28 represent the first rise of the papacy; verses 29-45, the second rise of the papacy.

In Daniel 11:2-20 there is an incredible message. Those kings stopped with the “raiser of taxes” (vs 20). From the sequence portrayed, he is clearly Augustus Caesar. The weight of evidence tells us that the prophecy for those ancient Jews would end at the time of Christ. In addition, the basic message of Daniel 9:26 and 27 ends with the death of Christ. The phrases that include “abomination,” “desolation” and “consummation” refer us to other areas in Daniel 8–12 related to the he-goat, little horn and king of the north. Jesus explicitly said that those things would occur after His era and related to either the fall of Jerusalem (70 A.D.) or His second coming. Interestingly – both are well after 34 A.D.

It is apparent that the last week of seven years is broken into two time segments. One relates to the three and a half years of Christ's ministry, which ended at the cross – the “Messiah the Prince” (vs 25) who was “cut off” (vs 26), causing the “sacrifice and oblation to cease” (vs 27). The next three and a half years, by context, relates to the “abomination,” “desolation” and “consummation.”

Was there a three and a half years associated with the literal fall of Jerusalem in 70 A.D.? The siege of this city under Vespasian and then his son Titus lasted three and a half years. Many of the prophetic events related to Christ and Daniel's prophecies were fulfilled at that time – which was not in direct succession after the cross.

Was there to be another three and a half years right at the very end of time? That's why we have Daniel 12, Revelation 11, 12 and 13 to mature our grasp of the 70-week prophecy. Those collectively tell us when and how the warfare will end and God's people will be delivered during a final three and a half years.

### **E. G. White and 34 A.D.**

Since the 490 years represent a probationary time for restoration and holiness, it was first given to the ancient Jewish nation in mercy after their captivity. It came as “another chance.”



That chance would go to 34 A.D., at least that was the duration calculated from the prophecy.

But there is a question. What happens to the prophecy if mercy ceases early? The probation was given to the Jewish people as a *nation*.

“In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, “Your house is left unto you desolate.” Looking down to the last days, the same infinite power declares, concerning those who “received not the love of the truth, that they might be saved,” “For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love.” – *Early Writings*, p. 45.

“The hour of hope and pardon was fast passing; the cup of God’s long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel’s day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him – that city, that nation, which had once been the chosen of God, His peculiar treasure.” – *The Great Controversy*, pp. 20-21.

Then what happened to the last three and a half years as a prophecy for the Jewish nation? In fact, the evening of the triumphal ride, which would have been Nissan 10 – the day the Passover lamb was to be chosen, we are told:

“The sheep gate was before Christ, and the path which led to the temple, and for centuries the victims had been conducted thither for sacrifice. The lambs that had been slain had been a representation of the great anti-typical sacrifice that in a few hours would be made for those who rejected his grace and compassion, the refusers of his offers of mercy. The only-begotten Son of the Infinite God would be led through the sheep gate as a lamb to the slaughter, while through the priests and rulers and through the common people would be manifested satanic attributes. For a few moments the Son of God stands upon Mount Olivet, expressing the intense yearning of his soul that Jerusalem might repent in the last few moments before the westering sun shall sink behind the hill. *That day* the Jews as a nation would end their probation. Mercy, that had long been appointed as their guardian angel, had been insulted, despised, and rejected, and was already stepping down from the golden throne, ready to depart. But, O, that the rejecters of God’s mercy, full of zeal to sustain themselves in their own way, might yet turn from their man-made inventions, repent, and seek reconciliation with God! The shadows of twilight are beginning to gather, and, O, that Jerusalem might know the things that belong unto her peace! But now the irrevocable sentence is spoken, because ‘she knew not the time of her visitation.’” – *The Signs of the Times*, 02/27/1896 (emphasis added).

But E. G. White said:

“The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. ‘Then,’ said the angel, ‘shall the sanctuary be cleansed.’ All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.” – *The Great Controversy*, p. 410.

“The seventy weeks, or 490 years, *especially* allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, ‘went everywhere preaching the word.’ ‘Philip went down to the city of Samaria, and preached Christ unto them.’ Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings ‘far hence unto the Gentiles.’ Acts 8:4, 5; 22:21.” – *The Great Controversy*, p. 328 (emphasis added).

There appears to be a conflict. As with Scripture, it is important to compare the writings of an expositor to obtain a complete picture. She also noted:

“Mercy was extended to them, and *their probation was lengthened*, until three years and a half after the death of Christ, when the apostles declared: ‘It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.’” – *The Review and Herald*, 03/10/1896.

What is this all saying? A probation, which was cut off, was then lengthened by special decree. A special dispensation of time was given to the Jewish people until 34 A.D.

God, through Gabriel, gave a prophecy in Daniel 9 that would extend right up to the end of the world. The conditions and setting has not yet been completed. Another three and a half years remains to be completed right at the end of time to fulfill all righteousness. Did E. G. White know that? Absolutely. That is not part of this discussion, but before her life ended, she made it clear in writing that timing issues from Daniel would be completed at the very end (neither 1798 nor 1844).

God’s pleas through Jeremiah were forward-looking to complete restoration. The ram and he-goat messages with the terrible little horn anticipated the time when holiness would come to God’s people. Daniel 11 and 12 describe amazing details regarding the end of the warfare – the great controversy. Daniel 9 is no exception. It spans the time from 457 B.C. to the deliverance of God’s people at the resurrection. Is there a time gap? Absolutely! The Bible calls it “the tarrying time.” And that is another exciting saga in God’s wonderful redemption plan.

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