



“I shall always be ready to remind you of these things...”
2 Peter 1:21



CABOT WESTSIDE CHURCH OF CHRIST

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When We Meet

Sunday

Bible Classes – 9:00 am
Worship – 10:00 am, 5:00 pm

Wednesday

Bible Classes – 7:00 pm

Our Elders

R.D. Hopper
Norman Kemper

Our Deacons

Troy Hunter
Kelly Kendall
Tony Ramick

Our Preacher

Alex Hale

NOTE: In last week's sermons, I referenced the “*abomination of desolation*” spoken of by the prophet Daniel. I believe this to be speaking of Antiochus' desecration of the temple. A similar expression is used in Daniel 9, but is set in a different context and does not seem to fit the same time frame. In my studies, I came across some material by Cecil May Jr. which helps to explain this text.

Seventy Weeks of Daniel

By Cecil May Jr.

Daniel 9:24-27, “*Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going forth of the word to restore and build Jerusalem unto the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war; desolations are decreed. And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.*”

Seventy weeks is here declared to be weeks of years, and the time-table of the prophecy is divided into three periods. The first is seven weeks which equals forty-nine years, the period of the rebuilding of the temple. Zerubbabel accomplished this while he was governor over Judah after the first return from Babylonian captivity. The story is told in Nehemiah and Ezra. The second period is sixty-two weeks, which equals 434 years. This was the period of time during which the temple was to remain standing, as indeed it did. Herod's temple was considered not a new construction, but a renovation, and is always referred to in Jewish literature as “the second temple.” After this time the anointed one was to be cut off. This is reminiscent of the words of Isaiah 53:8, “*That He was cut off out of the land of the living, stricken for the transgression of My people.*” Coming “after” the sixty-two weeks, and hence in the last period, the one remaining week, this could easily refer to Jesus. This last week of the seventy is, of course, equal to seven years, and in the midst of this time, that is, in about three and a half years, the anointed one was to make a strong covenant with many and to cause the sacrifice and the oblation to cease. Thus the whole prophecy corresponds to the work of Christ who, with His death, ended the efficacy of the sacrificial system. And note what was to be accomplished by the seventy weeks: transgression was to be finished, an end to be made of sins, reconciliation made for iniquity, and everlasting righteousness brought in! In addition, visions and prophecy were to be sealed and the Holy One anointed. What a beautiful description of the work of Christ! To what else could it possibly refer?