

Daniel Chapter 9:20-27

The Seventy-Weeks Prophecy

Last week we learned about prayer - and we gleaned or tried to understand many practical applications for an effective prayer life.

This week, we will learn about what many consider is the most important passage on prophecy, the seventy weeks prophecy. We will see that it forms the big picture or outline or framework which many of the other prophecies concerning Israel fit into - especially the first and second coming of Jesus Christ, which includes the 7 year tribulation period immediately prior to Jesus' physical return.

The Seventy-Weeks Prophecy

²⁰ Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, ²¹ yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. ²² And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. ²³ At the beginning of your supplications the command went out, and I have come to tell you, **for you are greatly beloved; therefore consider the matter, and understand the vision:**

²⁴ "Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

²⁵ "Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.

²⁶ "And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it shall be with a flood,
And till the end of the war desolations are determined.

²⁷ Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate."

Daniel 9—The Seventy Weeks of Daniel

B. Gabriel brings the answer to Daniel's prayer [9:20–23]

1. Daniel's prayer is interrupted by an angelic visit (20–21)

20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God, **21** yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

a. **While I was speaking in prayer:** This dramatic answer to prayer came even as Daniel prayed. Jesus said, *your Father knows the things you have need of before you ask Him* (Matthew 6:8). Whenever there seems to be a delay in answer to prayer, there is reason for the delay. When it is right to do it, God can answer prayer immediately, even before we finish praying, or even before we pray at all. Consider the following verse:

Isaiah 65:24

It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear.

V 21 **Being caused to fly swiftly:** This is one of the few places in the Bible where we are told that angels fly. Gabriel came quickly because there is no great distance between heaven and earth.

V 21 **reached me about the time of the evening offering.**

There hadn't been any sacrifices at the temple for 50 years since the temple was destroyed in 586B.C., so why refer to it now?

Consider that when Daniel was a young teenager, before he had been taken into exile, he had seen the smoke rise from the temple site in the afternoon sky with its reminder that God accepts a sinful people on the basis of a sacrifice offered on their behalf - a picture of His mercy and grace. This sacrifice usually began about 3 p.m., and consisted of a perfect yearling lamb offered as a whole burnt offering accompanied by grain and drink offerings, which typified or pictured the future sacrifice of Jesus Christ upon the cross as the spotless Lamb of God, (Hebrews 9:14). Remember that Jesus also died at 3pm, which was also the time when the passover lambs were sacrificed.

Also, the time of the evening sacrifice was a stated time for prayer, so Daniel was encouraged to pray. So Gabriel was sent by God to meet Daniel's special need at this time and remind him of the mercies of God as Daniel was praying for God's mercy for the nation.

2. Gabriel announces that he has come to bring Daniel an answer to his prayer (22–23)

22 And he informed me, and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand. **23** At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision

v 22b. **I have now come forth to give you skill to understand:** In his prayer, Daniel didn't ask for understanding. So why did God give Daniel understanding? His prayer

demonstrated that his heart was close to God's heart, so as a friend, God revealed many things to Daniel. Consider the following verses:

Psalms 25:14 AMP - The secret [of the sweet, satisfying companionship] of the Lord have they who fear (revere and worship) Him, and He will show them His covenant and reveal to them its [deep, inner] meaning.

John 15:15 - No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

John 7:17 AMP - If any man desires to do His will (God's pleasure), he will know (have the needed illumination to recognise, and can tell for himself) whether the teaching is from God or whether I am speaking from Myself and of My own accord and on My own authority.

So, basically, Daniel studied the passage in Jeremiah, but still didn't understand much. In this case, understanding came more through *prayer*. This shows why the phrase:

"Study the Bible prayerfully and pray according to Scripture" is so true.

Spurgeon has a great quote concerning this:

"All students of the word will tell you that when the hammers of learning and biblical criticism have failed to break open a flinty text, oftentimes prayer has done it, and nuggets of gold have been found concealed therein. To every student of the word of God who would become a well-instructed scribe we would say, with all the means which you employ, with all your searchings of the commentaries, with all your diggings into the original, with all your researches among learned scholars, include a lot of fervent prayer."

So basically, the secret to really digging deep into the word of God is to dig deep into your relationship with God. As you seek to know God, and you read and study the scriptures with deepening or growing in your relationship with God as your primary goal, God will reveal many things to you. It's not a case of either/or, pray or study, it's a case of both/and. We still need to study commentaries, cross reference other scriptures, dig into the original languages and talk it over with other Christians, but included with all those methods of studying the scriptures, we need to spend time in prayer, cultivating our relationship with God. Always remember that the Bible is a spiritual book which cannot be understood by unbelievers or a carnal Christian.

1 Corinthians 2:14-16 - But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. ¹⁵ But he who is spiritual judges all things, yet he himself is rightly judged by no one. ¹⁶ For "who has known the mind of the Lord that he may instruct Him?" **But we have the mind of Christ.**

Jesus Himself said that the Holy Spirit will teach us all things.

John 14:26 - But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you **all things**, and bring to your remembrance all things that I said to you.

"All things" means all things. It's important that we remember that outside of a relationship with Christ we have no ability to understand the scriptures beyond a purely intellectual understanding. For example, there are some atheists who know a lot about the Bible, but they have missed the point — it's all about Jesus and our relationship with God. It's

interesting that many interpretations of prophecy omit Christ, which is strange when you consider that the Bible is all about Jesus.

The key point here is that the depth of our understanding of spiritual things is directly proportional to the depth of our relationship with God, or how much we abide in Christ the Vine. It's so easy to fall into the trap of thinking that all we need to do is study the Bible like a person studies biology or chemistry. It doesn't work that way. There are people that diligently study the scriptures, but they are carnal or fleshly, not really abiding in Christ. They know a lot, but don't understand a lot, and this leads to zeal without knowledge or understanding — in other words they have missed the point. Paul said this about the Jews in Romans 10:2. Just like those Jewish leaders knew more about the OT scriptures than most people today even, their lack of spiritual insight led them to persecute those who were abiding in Christ, those who loved Christ. I believe the same is happening today, and it is a sign of the end times. Paul talks about them in 2 Timothy 3:1-9. He says that many will act religious or have a form or appearance of godliness, but will deny or reject the power that could make them godly. He says to stay away from this kind of person because they will resist the truth. Saved or unsaved, those who seek only an intellectual understanding of the scriptures will fall short of true understanding, the understanding that the Spirit gives, and will end up being ineffective in, or even hostile to, the body of Christ. They will cause problems and divisions because of their pride. Paul sums it up well in

1 Corinthians 8:1-3 - ³ Now regarding your question about food that has been offered to idols. Yes, we know that “we all have knowledge” about this issue. **But while knowledge makes us feel important (we become puffed up and proud), it is love that strengthens the church.** ² Anyone who claims to know all the answers doesn't really know very much. ³ **But the person who loves God** is the one whom God recognises.

1 Corinthians 8:2 AMP - If anyone imagines that he has come to know and understand much [of divine things, **without love**], he does not yet perceive and recognise and understand as strongly and clearly, **nor has he become as intimately acquainted with anything as he ought or as is necessary.**

The issues are different in today's church, but the principle is the same. Knowledge without love is a weapon. It causes division, disruption, discord, and discouragement in the body of Christ, both within individual churches and between churches. Let's examine our hearts and see if we are like the church in Ephesus, doing everything right and knowing all the right things, but having lost our first love. Jesus warned us that in the last days the love of many will grow cold. If your pray life is feeble, if you have little desire to read the Bible, if you have little desire to fellowship with others in prayer, then get on your knees and repent.

Revelation 2:2-5 NLT

² “I know all the things you do. I have seen your hard work and your patient endurance. I know you don't tolerate evil people. You have examined the claims of those who say they are apostles but are not. You have discovered they are liars. ³ You have patiently suffered for me without quitting.

⁴ “But I have this complaint against you. **You don't love me or each other as you did at first!** ⁵ **Look how far you have fallen! Turn back to me (repent) and do the works you did at first.**

I used the NLT because it clearly shows the correlation between our love (or lack of) for God and our love (or lack of) toward fellow believers. May the Lord give us insight and understanding so we can know the condition of our hearts. As a Christian it's so easy to

fall into complacency and just go through the motions. As 1 Corinthians 13 repeatedly says, “If I have not love, I have nothing.”

v 23b. **For you are greatly beloved:** Both Daniel and the Apostle John (John 13:23) were noted for their love-relationship with God. Both Daniel and John were also noted for receiving amazing prophetic messages.

David Guzik says: Daniel illustrated the principle that when we seek God diligently, we often receive even more than we ask for. Daniel had just considered a set of “sevens” upon the nation of Israel—the 70 years of promised captivity prophesied by Jeremiah. It was as if God said through Gabriel, “Now I will show you some ‘sevens’ that will really amaze you.”

C. The prophecy of the Seventy Weeks [9:24a–27]

24 **“Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.**

25 **“Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.**

26 **“And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it shall be with a flood,
And till the end of the war desolations are determined.**

27 **Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate.”**

1. Seventy weeks are determined for the Jews and Jerusalem (24a)

a. **Seventy weeks are determined:** There is almost universal agreement among Bible scholars and commentators that this refers to **seventy** sets of seven years, or *weeks of years*. In ancient Hebrew, **weeks** simply refers to a unit of seven. The Hebrew word here is often used to mean a unit of seven days, but it may also be used for a unit of seven years.

b. **For your people and for your holy city:** The seventy weeks were focused upon Daniel’s **people** (the Jews) and his **holy city** (Jerusalem).

Unlike the prophecies of Daniel chapters 2, 7, and 8, which primarily related to the Gentiles, this chapter is specifically God's program for the people of Israel. The church as such has no direct connection to the city of Jerusalem, nor to the promises given specifically to Israel relating to their restoration and repossession of the land. Beware of replacement theology, which says that the church has replaced Israel. Consider the following verses: First, God gives the promise of the promised land, the land of Canaan, to Abraham.

Genesis 13:15 ... for all the land which you see I give to you and **your descendants** forever.

Jeremiah 31:35-37

³⁵ It is the Lord who provides the sun to light the day
and the moon and stars to light the night,
and who stirs the sea into roaring waves.

His name is the Lord of Heaven's Armies,
and this is what he says:

³⁶ "I am as likely to reject my people Israel
as I am to abolish the laws of nature!"

³⁷ This is what the Lord says:

"Just as the heavens cannot be measured
and the foundations of the earth cannot be explored,
so I will not consider casting them away
for the evil they have done.
I, the Lord, have spoken!

Jeremiah 33:25-26

²⁵ But this is what the Lord says: I would no more reject my people than I would change my laws that govern night and day, earth and sky. ²⁶ I will never abandon the descendants of Jacob or David, my servant, or change the plan that David's descendants will rule the descendants of Abraham, Isaac, and Jacob. Instead, I will restore them to their land and have mercy on them."

These are two of the many scriptures that should put a nail in the coffin, so to speak, of the evil doctrine of replacement theology, where people believe that God is through with Israel and the church is now Israel. If you're still not convinced, just look at the middle east and see what is going on before our very eyes, how God is protecting and providing for Israel, despite their disobedience.

2. What will be accomplished in the seventy weeks (24b) There are six things:

- a. **To finish the transgression:** This says that transgression itself will be finished. Taken literally, this means establishing an entirely new order on earth, with an end to Israel's and therefore also humanity's rebellion against God. The only way this can happen is if God sets up His kingdom on earth, which we read in revelation as the Millennial or 1,000 reign of Jesus which occurs after the 7 year tribulation period.
- b. **To make an end of sins:** Taking these words at face value, this means not only the **end** of the guilt of sin, but an **end** of sin itself. It means to "seal up" or to "restrain" sins. Again, this looks to a new, redeemed world.
- c. **To make reconciliation for iniquity:** Man's **iniquity** must be reconciled to God's justice and holiness. This work was clearly accomplished at the cross where Jesus

dying was the payment in full for the sins of the whole world, which includes me and you. Remember what God said to Abraham in Genesis three different times, "and in your seed all the nations of the earth shall be blessed."

While the basic provision for reconciliation was made at the cross, the actual application of it is again associated with the second Coming of Christ as far as the nation of Israel is concerned, because it is only when Israel finally says, "Blessed is He who comes in the name of the Lord!" that Jesus returns to earth. At the moment, Israel, as a nation is still rejecting the Messiah. Listen to what Jesus said in:

Luke 13:34-35 - ³⁴ "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! ³⁵ See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'"

- d. **To bring in everlasting righteousness:** You could take this in an individual sense, in the sense that I have been made right with God or justified. But the context concerns Israel and so reminds us of the several messianic passages in the OT. Consider:

Jeremiah 23:5-6

- ⁵ "Behold, the days are coming," says the Lord,
"That I will raise to David a Branch of righteousness;
A King shall reign and prosper,
And execute judgment and righteousness in the earth.
⁶ In His days Judah will be saved,
And Israel will dwell safely;
Now this is His name by which He will be called:

THE LORD OUR RIGHTEOUSNESS

So, taking the statement at face value, this means a new order of society, the 1,000 year millennial reign, brought in by the Messiah when He rules and reigns on the earth. Also see Isaiah 11:2-5 and Jeremiah 33:15-18.

e. **To seal up vision and prophecy:** This speaks of both the ending and fulfillment of prophecy, including both the first and second comings of Christ. It concludes the final stage of human history and culminates with the reign of the Son of God on earth for 1,000 years. This is often called the consummation. Do you remember the 7 C's of history: Creation, Corruption, Catastrophe, Confusion, Christ, Cross and finally the Consummation.

f. **To anoint the most holy:** Taken at its simple, literal meaning, this refers to a place, not a person. There is a **most holy** place—the **most holy** place of the temple—that will be anointed and blessed.

3. The course and dividing of the seventy weeks (25)

a. **From the going forth of the command to restore and build Jerusalem:** Here Gabriel revealed to Daniel the *starting point* for the seventy-weeks prophecy. There was a **command to restore and build Jerusalem** in history that started this specific period of time.

i. The Bible presents four possible decrees that might fulfill this description:

- Cyrus made a decree giving Ezra and the Babylonian captives the right to return to Jerusalem and rebuild the temple in 538 B.C. (Ezra 1:1–4 and 5:13–17).

- Darius made a decree giving Ezra the right to rebuild the temple in 517 B.C. (Ezra 6:6–12).
- Artaxerxes made a decree giving Ezra permission, safe passage, and supplies to return to Jerusalem to rebuild the temple in 458 B.C. (Ezra 7:11–26).
- Artaxerxes made a decree giving Nehemiah permission, safe passage and supplies to return to Jerusalem to rebuild the city and the walls in 445 B.C. (Nehemiah 2:1–8).

ii. Only the last of these four decrees was a **command to restore and build Jerusalem**. The first three each focused on the *temple*, not on **the street** or on **the wall**.

b. **Until Messiah the Prince, there shall be seven weeks and sixty-two weeks:** Gabriel’s message to Daniel was simple and striking. 483 years—that is, 69 units of seven years—would pass from the time of the command recorded in Nehemiah 2:1–8 until the appearance of **Messiah the Prince**.

There is strong evidence that the 483 years were completed at the triumphal entry of Jesus. We will go through the calculations of Sir Robert Anderson at the end of the service. We will see a *remarkable* fulfillment of prophecy. A Gentile king made a decree and 483 years later *to the day*, Jesus presented Himself as **Messiah the Prince** to Israel. It’s amazing.

i. In our mind a **Prince** is a good step lower than a *king*. But in the Hebrew vocabulary, “**Prince**” has more the idea of “strong, mighty ruler” than “son of a king and heir to the throne.”

ii. “There was only one occasion in our Lord’s earthly ministry on which He is depicted as presenting Himself openly as Zion’s King, the so-called ‘Triumphal Entry,’ recorded in each one of the Gospels and fulfilling

Zechariah 9:9

“Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.

- On that day, Jesus *deliberately* arranged the event to present Himself as Messiah (Mark 11:1–10).
- On that day, Jesus welcomed praise (Luke 19:38–40) instead of quieting it (Luke 5:14 and 8:56).
- On that day, Jesus made special reference to the importance of that day (Luke 19:41–42).

The Seventy Weeks of Daniel as Understood by Sir Robert Anderson

Daniel 9:24–25 says that from the decree to rebuild Jerusalem to the coming of the Messiah there will be 483 years.

$7 + 62 \text{ "weeks"} = 69 \text{ groups of seven years. } 7 \times 69 = 483 \text{ years}$

Anderson understood a prophetic year as 360 days. This is based both on ancient history and on Revelation 11:2, 13:5, 11:3, and 12:6 which indicate that 42 months—3 ½ years—are equal to 1,260 days.

Therefore, $483 \text{ years} \times 360 \text{ days} = 173,880 \text{ days}$

Artaxerxes started his reign in 465 B.C. The decree to rebuild Jerusalem was given on the first day of Nisan, in the 20th year of Artaxerxes. In our calendar system (the Julian calendar) that date is March 14, 445 B.C. (Nehemiah 2:1)

Jesus started His ministry in the 15th year of Tiberius (see Luke 3:1). Tiberius started his reign in A.D.14, so Jesus' ministry started in A.D. 29. Anderson believed that Jesus celebrated four Passovers during His ministry, one each in a.A.Dd. 29, 30, 31. and His final Passover in A.D. 32. With the help of lunar charts, we can calculate the exact date of ancient Passovers, so it is possible to calculate the exact day of Jesus' triumphal entry into Jerusalem as April 6, A.D. 32.

From 445 B.C. to a.d. 32. there are 476 years on the Julian calendar (not 477 years, because there is no year zero).

$476 \text{ years} \times 365 \text{ days} = 173,740 \text{ days.}$

Adjusting for the difference between March 14 and April 6 adds 24 days.

Adjusting for leap years over a period of 476 years adds 116 days.

The total number of days from March 14, 445 B.C. to April 6, A.D. 32.

$173,740 + 24 + 116 = 173,880 \text{ days.}$

According to his calendar, Daniel told us there would be 173,880 days between the decree and the arrival of Messiah the Prince.

Jesus said to the Jews of this day: *If you had known, even you, especially in this your day, the things that make for your peace!* (Luke 19:42). David said of this day in Psalm 118:24: *this is the day which the Lord has made; we will rejoice and be glad in it.*

This prophecy is so specifically fulfilled that it has been a significant testimony to many people. Quote: "Others of the Jewish [scholars], by the evidence of these words, have been compelled to confess that Messiah is already come, and that he was that Jesus whom their forefathers crucified."

I used this myself just last week when talking to two Jewish ladies as evidence that Yeshua is the Messiah who was cut off for the sins of the world. To help you I've done it as a printout along with a chart outlining the rise and fall of the nations we have already studied from www.alwaysbeready.com (one word). They have a lot of good resources.

d. The street shall be built again, and the wall, even in troublesome times: This indicates that the rebuilding of the streets and wall of Jerusalem would happen in the first **seven weeks** mentioned, and that there would be hard times - which there were - read the book of Nehemiah.

Then would follow another 62 weeks of years until the coming of **Messiah the Prince**.

So, to summarise: The seventy weeks are divided into three parts:

- Seven weeks—49 years, until the city and its walls are rebuilt.

- 69 weeks (7 plus 62), 483 years from the decree, until Messiah the Prince appears.
- A final 70th week to complete the prophecy.

4. What happens after the first sixty-nine weeks (26)

- a. **After the sixty-two weeks Messiah shall be cut off:** The Biblical term **cut off** is sometimes used to describe execution (see Genesis 9:11 and Exodus 31:14). Gabriel told Daniel that the Messiah will **be cut off** for the sake of others, **not for Himself**. Isaiah 53 dramatically confirms this. I'll just read a very small portion of it.

Isaiah 53:8b - For He was cut off from the land of the living; For the transgressions of My people He was stricken.

- b. **Shall destroy the city and the sanctuary:** After the Messiah was **cut off**, Jerusalem and her temple would be destroyed *again* by an overwhelming army (**with a flood**). Most all Bible scholars and commentators agree that this was fulfilled in the Roman destruction of Jerusalem in A.D. 70.
- c. The people of the prince who is to come shall destroy: The destroying army is made up of the people of the prince who is to come. This *coming prince* is described more in Daniel 9:27.

5. The events of the seventieth week (27)

- a. **He shall confirm a covenant:** The "**he**" Gabriel described is the *prince who is to come* mentioned in the previous verse. If we know that the prince's *people* destroyed Jerusalem in a.d. 70, then we know this coming prince has his ancestral roots in the ancient Roman Empire. We are talking about the antichrist. In summary, the *prince who is to come (who most people call the antichrist)* will in some way be an heir to the Romans, even as the final world government is an heir to the Roman Empire (Daniel 7).

- b. **He shall confirm a covenant with many for one week:** The coming prince will make a **covenant** with Israel for the final unit of seven years, completing the seventy weeks prophesied for the Jewish people and Jerusalem.

i. **Covenant with many:** The word **many** here is a *specific* reference to Israel, not a *general* reference to a group. The ancient Hebrew says, "*covenant with the many.*"

ii. With this **covenant** Israel will embrace the Antichrist as a political messiah, if not the literal Messiah. Jesus predicted this in

John 5:43 - I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

iii. Taking the description of what would be accomplished in the 70 Weeks from Daniel 9:24, we know that the 70 Weeks are not yet complete. Yet the events promised in the first 69 weeks *are* fulfilled, indicated that there is a lengthy "pause" in the 70 Weeks, between the 69th week and the 70th week. The 70th week will begin when the coming prince **shall confirm a covenant** with the Jewish people. These gaps or pauses in prophecy may seem strange to us, but they are common. There are many examples. E.g. Zechariah 9:9 refers to Jesus first coming, and verse 10 the second coming of Christ, with no obvious gap. It is only in hindsight that we know that there is a gap.

Zechariah 9:9-10

- 9 “Rejoice greatly, O daughter of Zion!
 Shout, O daughter of Jerusalem!
 Behold, your King is coming to you;
 He *is* just and having salvation,
 Lowly and riding on a donkey,
 A colt, the foal of a donkey.
- 10 I will cut off the chariot from Ephraim
 And the horse from Jerusalem;
 The battle bow shall be cut off.
 He shall speak peace to the nations;
 His dominion *shall be* ‘from sea to sea,
 And from the River to the ends of the earth.’

iv. We can think of it in this way: God appointed 490 years of special focus on Israel in His redemptive plan. The years were paused by Israel’s rejection of Jesus. Now there is no *special* focus on Israel in God’s redemptive plan because this is the time of the church. God’s focus will return to Israel when the church is taken away (at the rapture) and the last seven years of man’s rule on this earth begin sometime after the rapture.

When was this written? “The 70th week will begin when the Jewish people are restored in unbelief to their land and city; and among them will be found a faithful remnant, owning their sin, and seeking Jehovah’s face.” (Henry Ironside writing in 1911)

c. **In the middle of the week he shall bring an end to sacrifice and offering:** The coming prince will break the covenant with Israel in the **middle** of the seven years, the final week (period of seven years).

The Book of Revelation sees this seven year period with both its halves as yet future (Revelation 12:6,13–14;13:5–9,14–15). The middle of the week and the end of sacrifice had not yet happened as of 90 a.d., and therefore it cannot have happened since, because there hasn’t been a temple to desecrate (the temple was destroyed in AD70). Therefore it can only happen once the temple has been rebuilt, which will occur during the great tribulation as a result of the 7 year treaty.

d. **On the wing of abominations shall be one who makes desolate:** The ending of sacrifice will come with **abominations**, followed by tremendous *desolation*.

i. **Abominations** translates an ancient Hebrew word (*shiqquwts*) that is connected to horrific idolatry (Deuteronomy 29:17, 1 Kings 11:5–7, 2 Kings 23:13). The idea is that the coming prince breaks the covenant and brings an end to sacrifice and offering by desecrating the holy place of the temple with a horrific idolatry.

ii. Jesus called this the *abomination of desolation* (Matthew 24:15) and indicated that it would be a pivotal sign in the Great Tribulation. Paul also referred to the idolatry of the coming prince or antichrist in:

2 Thessalonians 2:1–4 - Now, dear brothers and sisters, let us clarify some things about **the coming of our Lord Jesus Christ** and how we will be gathered to meet him.

² Don’t be so easily shaken or alarmed by those who say that the day of the Lord has already begun. Don’t believe them, even if they claim to have had a spiritual vision, a revelation, or a letter supposedly from us. ³ Don’t be fooled by what they say. **For that day will not come until there is a great rebellion against God and the man of lawlessness is revealed**—the one who brings destruction. ⁴ He will exalt himself and defy everything that people call god and every object of worship. He will even sit in the temple of God, claiming that he himself is God.

The implication here is that, because the man of lawlessness or son of destruction or perdition or the antichrist has not yet appeared, then the second coming, referred to as the day of the Lord, has not yet happened because the day of the Lord comes after the man of lawlessness is revealed.

e. **Until the consummation, which is determined, is poured out on the desolate:** This breaking of the covenant and abomination of desolation has a promised **consummation** or ending. Before the 70th week is completed, each of the things described in Daniel 9:24 will be accomplished and everlasting righteousness will reign.

How good it is to know with certainty that our God is the true God, the only God, the revealed God, the predicted Saviour. With that knowledge comes the certainty that our sins have been forgiven, and that we will share eternity with God in heaven. The seventy week prophecy, along with over 300 other prophecies which prove beyond a doubt that Jesus really is the Messiah that will take away the sins of the world.

I'll finish with:

Hebrews 6:17-20 - ¹⁷ God also bound himself with an oath, so that those who received the promise could be perfectly sure that he would never change his mind. ¹⁸ So God has given both his promise and his oath. These two things are unchangeable because it is impossible for God to lie. Therefore, we who have fled to him for refuge can have great confidence as we hold to the hope that lies before us. ¹⁹ This hope is a strong and trustworthy anchor for our souls. It leads us through the curtain into God's inner sanctuary. ²⁰ Jesus has already gone in there for us. He has become our eternal High Priest in the order of Melchizedek.

The Seventy Weeks of Daniel as Understood by Sir Robert Anderson

Daniel 9:24–25 says that from the decree to rebuild Jerusalem to the coming of the Messiah there will be 483 years.

$7 + 62$ “weeks” = 69 groups of seven years. $7 \times 69 = 483$ years

Anderson understood a prophetic year as 360 days. This is based both on ancient history and on Revelation 11:2, 13:5, 11:3, and 12:6 which indicate that 42 months— $3 \frac{1}{2}$ years—are equal to 1,260 days.

Therefore, 483 years \times 360 days = 173,880 days

Artaxerxes started his reign in 465 B.C. The decree to rebuild Jerusalem was given on the first day of Nisan, in the 20th year of Artaxerxes. In our calendar system (the Julian calendar) that date is March 14, 445 B.C. (Nehemiah 2:1)

Jesus started His ministry in the 15th year of Tiberius (see Luke 3:1). Tiberius started his reign in A.D.14, so Jesus’ ministry started in A.D.29. Anderson believed that Jesus celebrated four Passovers during His ministry, one each in A.D. 29, 30, 31. and His final Passover in A.D. 32. With the help of lunar charts, we can calculate the exact date of ancient Passovers, so it is possible to calculate the exact day of Jesus’ triumphal entry into Jerusalem as April 6, A.D. 32.

From 445 B.C. to A.D. 32. there are 476 years on the Julian calendar (not 477 years, because there is no year zero).

476 years \times 365 days = 173,740 days.

Adjusting for the difference between March 14 and April 6 adds 24 days.

Adjusting for leap years over a period of 476 years adds 116 days.

The total number of days from March 14, 445 B.C. to April 6, A.D. 32.

$173,740 + 24 + 116 = 173,880$ days.

According to his calendar, Daniel told us there would be 173,880 days between the decree and the arrival of Messiah the Prince.

Jesus said to the Jews of this day: *If you had known, even you, especially in this your day, the things that make for your peace!* (Luke 19:42). David said of this day in Psalm 118:24: *this is the day which the Lord has made; we will rejoice and be glad in it.*