

**9:22-23 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.** While Daniel was praying, God sent the angel Gabriel who proceeded to reveal to Daniel one of the most detailed and comprehensive prophecies in the Bible—the 70 weeks of Daniel.

**23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.** When Daniel began his fervent prayer (recorded in Daniel 9:4 *ff*), God issued a commandment for Gabriel to go to Daniel. He therefore came with haste and noted that Daniel was greatly beloved (literally, greatly desirable) by God. God was faithful, righteous, and godly. God therefore took heed to his prayer. Gabriel therefore prepared to present to Daniel the 70 week prophecy laid out below.

As summary thereof is as follows. The seventy weeks of Daniel would begin in the not distant future and form a chronological framework for God's time line from then until the return of Jesus Christ at the end of the Tribulation. Of the seventy 'weeks,' 69 have been remarkably fulfilled. We presently are in a 'prophetic time out.' Moreover, God can restart His prophetic clock at any time.

The 'prophetic time out' or interval between the 69th week and the seventieth week is the church age. When Christ returns in the Rapture, the church age will be over and God's prophetic clock resumes for the seventieth week which is essentially the Tribulation. It may be helpful to understand that the seventy weeks prophecy is for Daniel's people, the Jewish nation. Because the church is essentially gentile in nature, it is not in view here. The church is the 'mystery' that Paul refers to in Ephesians.

We will notice the seventy weeks are broken up into

three segments: 7 weeks, 62 weeks, and the final week. We will also see that the term ‘week’ is of years and not of days. This was a normal alternate usage in Hebrew. The first 69 weeks culminate and conclude with the ‘cutting off of the Messiah.’ In retrospect, we know this to be the crucifixion of Jesus Christ. (This a remarkable prophecy in the Old Testament how that the Messiah would be put to death. Most Jews to this day remain blind to it.)

Throughout this amazing prophecy are details concerning events for Israel, the Messiah, and the antichrist. Some of it has already been fulfilled. Some of it is yet future. The fascinating thing is that the events spoken of about the seventieth week are easy to envision taking place in today’s current events. In some cases the stage already has been set.

**9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.** In the Old Testament there were two types of Hebrew weeks: one was of days, the other of years. The Jews not only had a sabbath of days, but they also had a sabbath of years according to the Law of Moses—the Sabbatical Year, when the land was to lie fallow for a year. Here it is obvious that the ‘weeks’ are speaking of years. Therefore, a total of 490 years would transpire (not including any time outs).

It is of further note that Israel had ignored the law of the Sabbatical year for 490 years. That is why they were in captivity. God gave them one year of captivity for each year they had ignored the Sabbatical year. They indeed reaped what they had sowed. (See II Chronicles 36:21 and Jeremiah

25:11-12.) The seventy weeks were determined upon “thy people and thy holy city.” The prophecy was thus for the Jewish nation and Jerusalem.

Notice the scope of the prophecy. (1) It was to “finish the transgression.” When this period was complete, sin will have been finished (literally restrained). That of course is what happened in part at Calvary and will reach its culmination in the Eternal Kingdom. (2) It also was to make an “end of sins.” Once God establishes His eternal kingdom there will no longer be sin. (3) It also was to make “reconciliation for iniquity.” That is what Jesus Christ did at Calvary. (4) The goal of the prophecy is to “bring in everlasting righteousness.” This will commence in the Millennium and continue on into the Eternal Kingdom. (5) Daniel also was to “seal up the vision and prophecy.” Though this is not as evident, it may be a reference to how that Israel has been blinded to God’s truth because of their hardness of heart and rejection of Christ. (6) Finally, the fulfilled prophecy will be “to anoint the most Holy.” When Jesus Christ returns, He will be anointed as king of the earth. Therefore, the prophecy goes from the time of Daniel until the Messiah returns and establishes His kingdom on this earth.

**9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.** The beginning of the time line is established. The entire prophecy is anchored chronologically from “the commandment to restore and to build Jerusalem.” There were several biblical/historical decrees concerning the restoration of the temple and Jerusalem.

Ezra was given commandment to return and rebuild the Temple at Jerusalem, but he had no authorization to rebuild the city. During his time the work was ordered stopped. Eventually a second command was given to finish the temple. (See Ezra 1, 6, and 7.)

However, during the reign of Artaxerxes, in his twentieth year as king of Persia, a command was issued allowing Nehemiah to return and to begin to rebuild the city of Jerusalem. (See Nehemiah 2:1-8.) Historically, this date is thought to be 454 B.C. This is the most likely date for the starting point of the prophecy. It was still about 83 years after Daniel received this prophecy.

Let us therefore build a time line based upon the date of 454 B.C. and the time of the command to rebuild the city by Artaxerxes. We know that the entire prophecy is 490 years. We also know that the Messiah would be cut off (killed) after the 69<sup>th</sup> week. Therefore, the time from the commandment until Calvary would be 483 years ( $490 - 7 = 483$ ).

If we begin at 454 B.C. and add 483 years to it, we arrive at about A.D. 29. We know from other date markers that Jesus Christ was most likely born in about 4 B.C. according to the noted events in Luke 2 and Matthew 2. (The modern dating system is off by at least four years). Moreover, we know that Jesus Christ began His official earthly ministry when he was “about thirty years of age” when he began his ministry (Luke 3:23). We also know that his earthly ministry lasted about three years. Therefore, he was about thirty-three years old when he was crucified. If Christ was born in 4 B.C., it would have been A.D. 29 when he was crucified. A.D. 29 minus 483 years takes us back to 454 B.C.

The prophecy is clear that during the span of the first seven weeks, the main street of Jerusalem will be rebuilt,

even during very troubled times. The Book of Nehemiah certainly details the trouble during the early years of the rebuilding of Jerusalem. The command specified is that of rebuilding the city of Jerusalem (in distinction to that of rebuilding the Temple.)

**9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.**

After sixty-nine weeks the Messiah will be cut off, that is put to death—but not for Himself. Here is a prophecy that the Messiah would die for others, not because of any wrong on his part. The substitutionary death of Christ is thus clearly implied.

At this point in the text the prophecy shifts ahead to the seventieth week. We presently are living in that prophetic ‘time out’ or interval between the 69<sup>th</sup> and seventieth week of Daniel. The “prince that shall come” is most likely a reference to the coming of the antichrist. The people with this ‘prince’ will destroy the city (Jerusalem). We know from other prophetic passages that during the Tribulation, the antichrist will turn against the Jews and ultimately destroy the city and the rebuilt Temple. (See Daniel 9:27, Luke 21:24, II Thessalonians 2:8-11, Revelation 12:13)

“The end thereof shall be with a flood.” It is interesting to note in Revelation 12:15 (which deals with Israel during the tribulation), that the serpent (Satan) casts out “a flood” against the woman (Israel). The final days of Israel during the Tribulation evidently will involve the devil sending some sort of flood against the remnant of beleaguered Israel. And, “unto the end of the war desolations are determined.” We know from other prophecies that in the final days of the

Tribulation will be a great world war centered in Israel, culminating in the Battle of Armageddon. (See Revelation 14:14-20, 19:11-21, and Isa. 63:1-6.)

**9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that deter-mined shall be poured upon the desolate.** The *he* here is the prince in verse 26—the antichrist. The indication is that the antichrist will make a ‘peace treaty’ with many for one week (seven years). The context here is very evidently of the Middle East. We know from Daniel 8:25 that the antichrist likely will present himself on a platform of ‘peace.’ Throughout modern times, there has been a constant state of conflict and war between the Jews and the Arabs. There have been endless ‘peace talks’ and ‘peace settlements.’ Yet there is no peace. Evidently, the antichrist will arrive on the scene and announce that he will bring peace to the region—for at least seven years.

However, “in the midst of the week” major events take place. Here we come to the infamous midpoint of the seventieth week, the middle of the Tribulation. Then, the antichrist evidently turns on the Jews, halting their renewed Temple worship. Moreover, “for the overspreading of abominations he shall make it desolate.” We know from II Thessalonians 2:3-4 that during the Tribulation, the antichrist will set himself in the rebuilt Jewish Temple and announce to the world that he in fact is God. We also know from Revelation 13:14-15 that the False Prophet will make an image of the ‘beast’ during the Tribulation and mandate that all mankind worship it. It may be that Satan sets up this image in the Jewish sanctuary. The blasphemous irony is

that Satan either in the person of the antichrist or his idolatrous image will be in the rebuilt Temple of God setting himself forth as God. This very likely is what is referred to here as the “overspreading of abominations.”

From other portions of Scripture (Daniel 7:25, 9:27, 12:7, Revelation 11:2, 13:5), we know that the antichrist’s full power and rule over the earth will be during the last three-and-one-half years of the Tribulation. The abomination of the antichrist’s rule will continue “even until the consummation.” This is the appointed time, the end of the seventieth week. At this time, “that determined shall be poured upon the desolate.” The Hebrew word translated **desolate** (שָׁמֵם *shamem*) has the literal sense of ‘desolator.’ In other words, when the time comes, that which has been fore determined will be poured out upon the desolator—the antichrist. See Revelation. 19:19-20.

To summarize, the seventieth week of Daniel begins with Rapture and the removal of the gentile church. God’s prophetic clock once again begins to tick. He initially makes a ‘peace treaty’ between Israel and its Arab neighbors. However, the man of sin then abrogates that treaty and turns against the Jews. During this interval, Satan will seek to empower himself as the ruler of the earth and will establish himself as God in the rebuilt Jewish Temple in Jerusalem. In the final days of the Tribulation, the battle of Armageddon takes place as Satan arrays the forces of the world against Israel. In that day, Jesus Christ directly intervenes, destroying the antichrist and Satan’s system. From verse 24, we know that our Lord then establishes “everlasting righteousness”—the King-dom of God.