

THE BOOK OF DANIEL

Chapter 9 – Part 2

- *The first 19 verses of this remarkable chapter contain the beautiful prayer of Daniel for his people, following their 70 years in captivity. Daniel had been reading from the book of Jeremiah, and knew that God had ordained their exile from the land be a total of 70 years. Now King Darius is on the throne of Persia, and the Babylonian empire has ended. Daniel knows the captivity is over and now intercedes for his people, asking God’s forgiveness and restoration.*
- *Daniel requested God do these things not because the people were right with Him again (because they were not), but because Daniel desired it would glorify God, and restore His “reputation.” They were currently a shame to themselves, and that reflected on the God of Israel. Daniel desired God’s glory be seen again in Jerusalem by all the nations surrounding her.*
- *In this second part of chapter 9, we see that God answered this prayer immediately through the angel Gabriel, who is always seen bringing a message about the Messiah. These last verses in this chapter are some of the most important in all scripture, as they pertain to the Messiah, to Israel, and to the very end of time. It is critical to understand these well, or our understanding of these end times will not be correct.*
- *Daniel has seen some amazing things in visions and dreams. Now he hears some amazing words addressing his concerns about Israel. These final verses are known as “Daniel’s 70 Weeks.” Like the other dreams and visions, it takes us from the time of Daniel, to the very end of time. The scope of what God has shown Daniel, and tells him here, is all encompassing.*

²⁰Now 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, ²¹yes, 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.

- *“Now while I was speaking,...”* Daniel had barely finished his prayers, in fact it appears he hadn’t really finished yet, and God is already answering. Daniel did not have to wait long to receive his answers.
- Notice **Daniel says “my sin.”** Daniel confessed that he was a sinner. It is interesting that there is no place in the Bible that mentions any sin that Daniel committed. In fact, in chapter 6 when his enemies were trying to find some “skeleton in the closet,” they found nothing. Although we don’t hear of any particular specific sin, and Daniel is portrayed as a righteous man who was “beloved,” we must understand that he was still human, and as such he fell short of the glory of God. He was a sinner. There is only ONE without sin – Yeshua.
- *“...my supplication before the Lord my God for the holy mountain of my God,...”* This phrase summarizes the entire purpose in Daniel’s prayer in the first 19 verses. He was praying for God to restore His glory to Jerusalem, “the holy mountain of my God.” Daniel desired that God would be glorified among His people, and among the nations, in this way.



- ***“...the man Gabriel ...”*** Gabriel apparently appeared to Daniel in human form, though Daniel knew he also “flew.” Whatever his form, Daniel knew he was God’s messenger.
- ***“...being caused to fly swiftly,...”*** God must have dispatched Gabriel to Daniel without delay. It is not likely that the heavenly host are subject to our earthly natural laws, being able to transcend time and space at will. However, in Daniel’s eyes and understanding, Gabriel flew very fast to reach him so quickly.
- ***“...about the time of the evening offering.”*** This is an interesting phrase, and tells us how completely Jerusalem-minded Daniel was. When the Temple was destroyed by Nebuchadnezzar in 587 BC, **there were no more sacrifices, no more evening offerings.** In captivity in Babylon, no sacrifices could be offered because there was no Temple, and they were not in Jerusalem. Yet Daniel continued to mark his day and times by the times of the Temple sacrifices. Daniel had a regular and consistent time of prayer each day, and perhaps he was making his own “spiritual” sacrifice to God in prayer at these times. The evening offering would have been the one about 3:00 pm in the afternoon, if there was a Temple. In captivity, the idea of synagogues was originated. The people gathered for worship and assembly together in these places, but offerings were not made. God had commanded that offerings were made on the bronze altar in the Tabernacle or Temple.

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:*

- ***“And he informed me, and talked with me...”*** Gabriel apparently spoke to Daniel, “man to man,” in a language Daniel could understand. This time it wasn’t a vision, but a “visitation” where Gabriel was sent to help Daniel understand what he had seen.
- ***“...to give you skill to understand...”*** Gabriel’s purpose in visiting Daniel was to give him the ability to understand. This should be our prayer, as we study God’s Word, especially prophecy. May God also give us the “skill to understand!” Gabriel is referring to the visions of Chapters 7 and 8 (***“...understand the vision:”***). Daniel was troubled and confused by what he had seen. This visit by Gabriel is not a vision. It is a personal and real conversation. God wants Daniel to fully understand the visions. He also wants us to understand them. Gabriel’s message to Daniel is also given to us.
- ***“At the beginning of your supplications the command went out...”*** God was going to answer this prayer immediately. He may have already intended this visit by Gabriel, but it was Daniel’s inclination to ask – and it should be ours as well. This is a very important part of scripture for understanding the end times, so important that Gabriel has been dispatched to bring the news and understanding immediately. This concerns the future of Israel, the Messiah, the Antichrist, and the times of the end. There is much here to understand.
- ***“...for you are greatly beloved...”*** We also see that this verse tells us that Daniel was “beloved” just like the only other apocalyptic writer in scripture – John.
- With this introduction and reason for coming, Gabriel now begins the explanation and unfolding of God’s plan for Daniel’s people, and for the end times.

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.***

- Remember that Daniel has been reading in the book of Jeremiah about the captivity lasting 70 years. **These 70 years were the ordained discipline for Israel’s violation of the Sabbath laws regarding the land.** They were supposed to allow the land to “lay fallow” (unplanted, at rest) every 7th year. For a period of 490 years they disobeyed this law (490 /7=70). Therefore God said that they “owed” Him and the land 70 years. The land would rest during their absence in Babylon. *“...to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.”* 2 Chronicles 36:21.
- These are **literal YEARS – at least literal “prophetic” years.** God’s years are 360 days long, not 365. When anyone endeavors to do the calculations involved in prophecy, this must be considered.
- Remember also that **Daniel’s chief concern is the restoration of God’s Kingdom**, and the return of His glory to Jerusalem – for His Name’s sake. In Daniel’s mind, the 70 years of captivity are over, and therefore he is hopeful that God will finally establish His promised Kingdom on earth soon. Gabriel has both good and bad news in this regard!
- “Seventy weeks are determined ...”** The **literal interpretation of these “seventy weeks” is actually “seventy sevens.”** When Gabriel used the expression, “seventy sevens” (v. 24), he was extending the time of the original seventy years (ten “sevens”) of captivity, telling Daniel there were seventy more “sevens” his people would have to endure before the end.
- The prophecy of the 70 weeks is crucial for understanding biblical prophecy.** Every statement in verses 24–27 is important and deserves special attention. The word “weeks” or “sevens” in Hebrew can refer to any period of seven: seven days, seven months, seven years, and so on. Only the context indicates what period of seven is intended. There are a number of good reasons for believing that the “seven” intended here is a period of seven years. One is the fact that verse 27 speaks of a covenant being broken at the half-way point of the seventieth seven and agrees well with Daniel 7:25, 12:7, and Revelation 12:14, which speak of three-and-one-half years as one-half of a week. We also know that many of these prophecies have been verified by history, using the “weeks of years” basis. The weeks here are definitely weeks of years. We will see in a moment that these “sevens” (or now more predominantly referenced as “weeks”) are divided into the following periods: 1 week = 7 years, 70 weeks = 490 years, 70 weeks divided into 3 periods: 7 weeks (49 years)—62 weeks (434 years)—1 week (7 years). More on this in a moment.
- “...are determined ...”** There is no negotiation, no change, no “editing” of this plan. God has ordained these things, and this timing, since before the foundation of the world. It will all be accomplished accordingly, with no delays.
- Daniel had seen what he probably thought (correctly) to be long periods of Gentile world dominion in the visions of chapters 7 and 8. **His hope and prayer was that at the end of the 70 years captivity that the Jews would return to the land of Israel and the Messiah would come.** Then the Kingdom which had been promised to David would be established. He was most likely having difficulty fitting this hope into the visions he had seen which showed many more years of Gentile world powers. Gabriel is going to set him straight. The good news is that the Messiah would indeed come. The bad news, according to this prophecy, is that it would be much longer than Daniel thought, and the Messiah would actually die (be “cut off”). This is not what Daniel was hoping for.



- This prophecy tells us (and Daniel) that **the Messiah’s promised Kingdom would not come soon.** These seventy “weeks” must be fulfilled first. These weeks, or a total of 490 years, will run concurrently with the “Times of the Gentiles.” Both will be completed at the same time, at the second coming of Jesus, the end of the Tribulation period. What Daniel probably does not know at this time, is that **there is going to be a long gap between the 69th and the 70th week.** The kingdom will not come in 490 years. It will be much, much longer than that.
- **“...for your people and for your holy city...”** The 70 Weeks concern **“your people,”** meaning the people of Daniel – **Israel, the Jews.** And they concern “the holy city,” which is Jerusalem. Daniel wanted to know about his people. This prophecy concerns Israel, but it also addresses future Gentile domination, a final world ruler, destruction of another “sanctuary” (Temple) and the final years of earth’s history. These words will contain the future of Daniel’s people from the moment of its start – the order to restore and rebuild the city of Jerusalem, verse 25 – to the end of the terrible end times we call the “Tribulation.” The Seventy Weeks will cover the entire time of the nation Israel in this time of testing before the Kingdom is established on earth.
- **Six things are to be accomplished** in those Seventy Weeks/Sevens or 490 years. As we look at these scriptures, 69 of those “weeks” have already passed, and one “week” is yet to be fulfilled (*this was not true from Daniel’s perspective, however. None of these things had happened yet when he received this angelic visit*). We need to look at these six things specified because they contain more clues to understanding this prophecy.

1 – “To finish the transgression,...” The Hebrew word for transgression actually means rebellion, revolt or apostasy. This is a reference to Israel’s rebellion against God, which will be “finished” by the end of the 70 weeks. Zechariah 12 and 13 give us a good indication that the Jews will finally accept their Mashiach (Messiah [Heb], Christ [Greek]), Yeshua (Jesus), but during very difficult times.

2 – “To make an end of sins,...” When this period of 70 weeks is over, all sin will be ended. All mankind, including Israel, will have reached the point of maximum rebellion and maximum sin, and then it will end. The Hebrew word here is for an offense, or even habitual sinfulness. God will blot out and destroy all sin, all rebellion.

3 – “To make reconciliation for iniquity,...” Because of sin, there is a need for reconciliation between God and man. God will atone for sin and wickedness. This occurred when Jesus died on the cross, but Jews, as a nation, have had their hearts hardened and will not accept this (as a whole) until the end of these 70 weeks. This Hebrew word (“iniquity” – *Awon*) means a depraved action, perverseness and the consequences. The perverse, rebellious and sinful nature of man will end.

4 – “To bring in everlasting righteousness...” When Jesus comes to earth, He will bring “everlasting righteousness.” Sin will be destroyed, so that His righteousness will pervade His Kingdom. This everlasting righteousness will begin with the Millennium (at the end of the 70 sevens) and continue through eternity. The Hebrew word for righteousness implies that the right thing will be done. It has a sense of fairness, equity and straightness. It is a time and place without sin. The rebellion (sin) that occurs at the end of the Millennial Kingdom will be quickly stamped out, and the eternal state, a state without any more sin, will begin. Sin will no longer be allowed to reign. While it may exist briefly in unredeemed mankind during the Millennium, it will not be without eternal consequence. Jesus will rule in this time with “an iron rod” (see Psalm 2). ALL sin will be gone, and will not reappear, after the Millennium.

5 – “To seal up vision and prophecy...” Everything ever given to the prophets or others in vision and prophecy will be fulfilled completely and exactly as God has ordained. All the visions Daniel, John, Zechariah, Isaiah and many others will be completely fulfilled. The word for “seal up” literally means to make an end of. There will be no further outstanding prophecies to be fulfilled at this time. The eternal covenants that God established with Israel will be fulfilled during the Millennial Kingdom.

6 – *“And to anoint the Most Holy.”* There is some discussion about who or what the “Most Holy” is. Some speculate that it is Jesus Himself, anointed finally as the rightful King. Others say it is the new Temple, the Millennial Temple (see Ezekiel 40-48). Perhaps it is both. At any rate, God’s government will be anointed at this time, belonging to Jesus and the saints headquartered in Jerusalem.

- **Quite a lot must be accomplished within these 70 weeks.** When all 490 years have passed, rebellion will cease, sin will stop, atonement will have been accomplished, righteousness will prevail, all visions and prophecies will be fulfilled, and a new Temple and the Messiah will be anointed (consecrated). None of these had happened when Daniel received this message. Even now, only one of these six has been completed – God has atoned for all sin by the blood of His son, Jesus. Our redemption was purchased at Calvary, but it is yet incomplete, however. When we are changed, to be like Him, we will be fully redeemed and our atonement final.
- Some people believe that there will not be a literal Tribulation period. They believe in something called **Kingdom Theology**, a belief that the Church will convert the world and bring in the Kingdom of everlasting righteousness without the world going through a terrible ordeal like the Tribulation. However, in this passage we see that Israel must go through all 490 years (the last 7 of which are the Tribulation) before the kingdom of Everlasting Righteousness will begin. “Kingdom” or “Dominion” Theology is not scriptural, and is not true. Man cannot usher in God’s Kingdom on earth. Only God can do that, and only through the return of His Son. And only at the precise time He has already set.

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.*

- Now Gabriel gets very specific. All of these “70 weeks” are now given an official timetable – a time which can be traced to secular markers, and cannot be misunderstood. This simple verse is one of the **most remarkable in all of scripture**. It is the “starting gun” for the entire prophecy. It is because of this verse that Jesus held the Jews accountable for knowing the time of His arrival in Jerusalem. It is a very precise statement of the coming of the Messiah. They should have been waiting for Him.
- *“That from the going forth of the command To restore and build Jerusalem ...”* These words reveal the beginning point for the 70 weeks of years during which the six events specified in verse 24 will be accomplished. It actually requires the completion of *all* seventy weeks, or the full 490 years, to accomplish all of the predicted events of verse 24. But Gabriel reveals that God will start keeping time on the 490 years when a certain decree is issued. When Daniel received these words the “stop clock” was not running. It would begin ticking when this very specific decree was issued.
- *until Messiah the Prince,...*” From the time of the starting decree, all the way until the first coming of the Messiah, Gabriel indicates a specific period of time: seven weeks and sixty-two weeks, a total of 69 “weeks” or 483 years. This is a very specific time, one which could have been tracked easily at that time. This is why the Jews should have welcomed Jesus as the promised Messiah when He rode into Jerusalem as their King, not just for four days, until they cried out again to “Crucify Him!,” but for eternity. Some of those who welcomed Him with palm branches, understood this, and made Him their King forever. As a nation, however, (and this is what these prophecies relate to, the “nation” and overall group called the Jews) they did not see that He was indeed the fulfillment to these very precise scriptures. Even today, many individual Jews have come to saving faith in Yeshua HaMashiach (Jesus the Messiah) and are part of the Church of true believers. The nation of Israel, the Jewish people as a whole, are still in denial and rejection. One day they will look upon Him “whom they have pierced” (accepting Him as Savior), and mourn because they did not recognize Him the first time. (see Zechariah 12:10)

- **At least four decrees mentioned** in Scripture might be considered as the “starting gun” of this prophecy:
 - 1 - the decree of Cyrus in 539 BC. (2 Chr. 36:22, 23; Ezra 1:1–4);
 - 2 - the decree of Darius I in 519/518 BC (Ezra 6:1, 6–12);
 - 3 - the decree of Artaxerxes I to Ezra in 457 BC (Ezra 7:11–26);
 - 4 - and the decree of Artaxerxes to Nehemiah in 445 BC (Neh. 2:1–8).
- **Only the last decree, the decree of Artaxerxes to Nehemiah**, however, could have fulfilled this statement, since it was the only one of the four that specifically concerned the rebuilding of the city. Cyrus’s decree was for the purpose of rebuilding the temple. Darius’s decree simply confirmed the intent of Cyrus’s earlier decree. Artaxerxes’ decree to Ezra was concerned only with the return of additional exiles and with the beautification of the temple. **Only Artaxerxes’ decree to Nehemiah refers directly to the restoration of the city. The 70 weeks began** from the only biblical decree authorizing the rebuilding of Jerusalem and its wall (Nehemiah 2). It is dated in the Jewish month of Nissan 445 BC.
- *There shall be seven weeks and sixty-two weeks;...*” Remember that these 490 years are divided into three sections. There is the first period of seven sevens, and then a period of 62 sevens, a gap, and then a period of one seven. The first seven sevens refers to the time it took to rebuild Jerusalem (the city walls), which was 7 sevens, or 49 years. (This is verified through historical records.) *“The street shall be built again, and the wall, Even in troublesome times....”* The bible and other documents give us a clear picture that times were very difficult during this rebuilding. All the surrounding nations and people laughed at the Jews, ridiculed them, plotted to kill Nehemiah, and threatened war. They caused so much trouble the Jews stationed guards with weapons and trumpets at 500-foot intervals around the wall. The Jews even wore swords while they worked and kept their shields within a few feet of every man. These were indeed “troublesome times” as this verse indicates.
- Next is the **period of 62 sevens, or 62 weeks of years, which equals 434 years**. This time added to the first seven sevens, or 49 years, equals 69 sevens or a total of 483 years. This is where it gets quite remarkable. Using a 360-day year (12, 30-day months which is always the way God keeps track of what we call “prophetic time”), Sir Robert Anderson (late 19th century), a highly respected English lawyer and former head of Scotland Yard, figured it all out. He calculated out the 69 weeks to 173,880 days. Allowing for all the calendar corrections over this time, he determined the end of the 69th week to fall on what we call Palm Sunday, just before the Lord’s crucifixion. This would have been Nissan 10, the day the lambs were to be selected in Israel for Passover, and the day that Jesus rode into Jerusalem as **Messiah Nagid – literally, the Anointed, the King**. Jesus prevented the people from calling or making Him king before this time, yet allowed it on this one day. Why? To precisely fulfill this prophecy. If the Jews had been counting, taking this prediction seriously, they should have had their signs painted and had a welcoming committee stationed at the gates of the city as Jesus rode in. This is one of the most precise prophecies (and precisely fulfilled), easy to understand and difficult to misconstrue, in all scripture. God made His intent clear, and gave them the precise timing for the Messiah. They should have fully recognized and welcomed Him.



- Just as the events of the first 69 weeks have been literally fulfilled, so will be the events of the final week. We must realize and understand that God is not yet through with Israel at this point, as some would like us to believe (*the lie of Replacement Theology. The Church has most emphatically NOT replaced Israel in the covenant relationship with God!*). We have only walked through 69 weeks of years here, not 70. The plan for Daniel’s people does not end here.

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.

- *“And after the sixty-two weeks ...”* The end of these 62 weeks is actually the end of a total of 69 weeks (7 weeks plus 62 weeks). At this point we have moved consecutively and continuously through 483 years. But the prophecy covers 70 weeks, or 490 years. Several things are said to happen after the 69th week. Obviously the six things that are detailed above under previous verses, all the things that must be accomplished within those 70 weeks, have not yet all been completed. This means a gap must exist between the 69th and the **70th week, which has not yet occurred**.
- These verses assume and imply a **temporal gap in time**. God’s prophetic time clock has stopped temporarily at the end of the 69th week (ended at the entry of Jesus into Jerusalem, when He was proclaimed “king,” at least for a few days). This gap has created a huge amount of controversy. Some do not believe a gap exists, but when you carefully put the pieces together, there is no other option. We do not have the time or space to present all the evidences and supporting references, but there is a great deal of evidence that the early church fathers (such as Irenaeus, Hippolytus, Justin Martyr) and those down the centuries have made it clear that such a gap exists and is a critical part of God’s clock – **some have likened this clock to a chess clock, starting and stopping according to the actions of the players**. The clock is stopped now. We live currently in this gap of time known as the age of grace, or the age of the Church. Remember that the church is a mystery, hidden in the Old Testament, but revealed in the new (Ephesians 3). The clock will start again, marked by a particular event (next verse).
- So, after the 69 weeks, or 483 years, there is a time break. Now **Daniel is given more bad news**. In the gap between the 69th and 70th Weeks two events of utmost importance are to take place:
 - 1 - Messiah will be cut off.** This references the crucifixion of Jesus, and according to Robert Anderson’s calculations based on secular historical data relating to the decree mentioned above, would have occurred on April 10, 32 AD. His crucifixion happened 4 days following the incredible ride into Jerusalem that fulfilled this amazing prophecy. (The Hebrew word for “cut off” means destroyed, literally cut down, killed.) This is not at all what Daniel wanted.
 - 2 – The city of Jerusalem, and the sanctuary (the Temple) will be destroyed (again!).** Daniel is probably a bit confused here. The city of Jerusalem was destroyed by Nebuchadnezzar, along with the Temple, in 586 BC. At the time Daniel is talking with Gabriel, it had not yet been rebuilt. His hope and desire was for God to rebuild the city, and the Temple, and restore His glory there, perhaps even to send the Messiah to reign. All these things will happen, but not in the timing Daniel envisioned. Gabriel has been sent to make Daniel understand this. What Daniel does not know here is that indeed the city of Jerusalem will be rebuilt, and the Temple, but now he hears it will all be destroyed again. Again, not what Daniel was hoping for.

Gabriel’s message to Daniel is not good news for him.

- **“Messiah shall be cut off, but not for Himself..”** Jesus was indeed “cut off” (killed). The added phrase “but not for Himself” is a reference to the fact that He did nothing to earn or deserve His death. He was not killed because of some sin He committed, some offense. He was killed for OUR sins. The literal translation of “cut off” was used to reference someone who had received the death penalty. But He did not receive it “for Himself,” but for us. *He paid the price, not us.*
- **“...the prince who is to come ...”** is not a reference to Jesus, the Prince of Peace, or the King of Kings. Jesus does not have “people” who destroy anything. This references the Antichrist, and is the little horn of 7:8 who will emerge from the fourth Empire.
- **the people of the prince who is to come...** The verse states that the **people** of the prince, and not the prince himself, will destroy the city. There is a great deal of controversy over this verse, and who these people are. It is a prophecy about both the prince to come, and the destruction of the sanctuary (after it was rebuilt).
- This prophecy was fulfilled in 70 AD when **Titus, a Roman general, destroyed the city of Jerusalem**, killing 5 million Jews. They also destroyed the Temple, tearing it down stone by stone after burning it out. We recall what Jesus said about this, after He rode into Jerusalem on the last day of the 483rd year of this prophecy: *“As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you peace--but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.”* (Luke 19:41-44) This is a chilling prophecy from Jesus regarding this city and Temple destruction by the Romans in 70 AD. And it is all because they did not recognize the time of His coming.



(From the “Arch of Titus” in Rome. It was constructed in 82 AD by Emperor Domitian after the death of his brother Titus to honor his victories, including the siege of Jerusalem in 70 AD. This depicts the Roman Army carrying away the treasure of the Temple after its destruction.)

- This information about what happens after the 69th week also gives us **clues about the identity of the Antichrist**. “The people of the prince” would imply ancestry, ethnicity. It would seem then that the Antichrist might be descended from those who destroyed the Temple – the Romans.

- But it may not be that simple, and requires a little more thought. Most today think of the Roman Empire as the current nations of western Europe. There are also some who are saying that those who actually performed the destruction, though under the supervision of Rome, were hired mercenaries, mostly Arabs, Samaritans, Assyrians, etc. Some, using this and other evidence, argue for an Islamic Antichrist, which would seem to conflict with Roman heritage, if we call Rome the 4th empire, which seems to be logical. However, from this we know that the “prince who is to come” (the final world ruler) comes from a group of nations that may resemble the old (revived into a terrible beast unlike all the others) Roman Empire, but he may still be ultimately from the Seleucid line (as was Antiochus Epiphanes, the first “type” for Antichrist) as we discussed in the last chapter.
- We must also remember that the **Roman Empire had “two legs”** (as did Nebuchadnezzar’s dream statue). The Eastern leg was headquartered in Constantinople, which is modern day Istanbul in Turkey, and outlasted the Western leg by a thousand years. This simple historical fact should cause us to be looking not just at the western Roman Empire, but the longer-lived eastern Roman Empire, which eventually became part of the Ottoman Empire, founded on Islam. **It is entirely possible that the final world ruler will be descended from and part of the old Islamic Empire.** If you are interested in more on this topic, a good article to start your search can be found at <http://www.khouse.org/articles/2002/433/>. Regardless, we do know from history that the Roman Empire was responsible for destroying the Temple again in 70 AD.
- This gap of time between the 69th and 70th weeks incorporates the age of the church, in which we now live. The events of the 69 weeks, including the cutting off of Messiah and the destruction of the Temple, have passed. The events of the 70th week remain for the future, and will be realized during the Tribulation, considered to be 7 years because of this prophecy of one final week of horror – a week of years.
- ***The end of it shall be with a flood,...*** This is a common phrase in scripture, and does not necessarily imply an actual physical flood of water. It is used frequently to indicate a surge (literally a deluge) of military might which quickly and completely overcomes the opponent. This is precisely what happened to Jerusalem in 70 AD.
- ***“And till the end of the war desolations are determined...”*** The hardship and horrors experienced in 70 AD (scripture indicates that times were so hard then they actually resorted to cannibalism) apparently were not the end of the “war” against the Jewish people and Israel. The word “desolations” implies destruction, destitution and devastation. This message is getting progressively more terrible for Daniel. The horrors don’t end with the destruction of the city and the Temple. They continue until “the end.” This is and has been the condition of the Jews. They have survived the centuries since the time of Daniel only by the mercy and plan of God. The world, at the urging of the enemy has tried to destroy them multiple times. They have been persecuted and driven out, killed, tortured and belittled. They have been seen as less than human. God ordained all of this, and it has happened precisely as He said it would. Their “war” continues, and it will continue, until their Messiah comes again.
- Towards the end of this war, after the gap closes and the time clock begins ticking again...

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.”

- ***“Then ...”*** This word begins the clock ticking again, and the 70th week commences.
- ***“Then he shall confirm a covenant with many for one week...”*** The “one week” referenced here is the 70th and final week. It is the final 7 years of human government, before the Messiah returns to reign. The “he” of this verse refers to the “prince who is to come,” (v. 26) the final world ruler.

- The action taken here by this final world ruler is a marker, and signals the beginning of this final “week” of years. “Confirm a covenant” means this world ruler will enter into a contract or covenant. This “covenant” literally means a pact or alliance of some sort. Most commentators interpret this is some sort of peace treaty. That would seem logical, since nations and kings and presidents have been trying to achieve this peace treaty for decades now, since the rebirth of Israel. However, we just know that the scripture says there will be an alliance or pact. We assume it is for peace, especially since that is so elusive currently in the Middle East. “With many” has been interpreted as either with many nations, or with the Jews. The phrase “many” has referenced Israel before. At this point, if this covenant involves a contract for peace with Israel, it would also, by necessity, involve many other nations as well.
- The signing of this covenant or agreement, thought to be a peace treaty, is why people say that the Tribulation will begin with the signing of a peace treaty with Israel. This becomes the marker, the “starting gun” for the final week of years. The Antichrist will apparently pledge protection of Israel for a seven-year period, but in the middle of the week (at the mid-point of the Tribulation, or 3 ½ years) he shall cause the sacrifice and the offerings to cease, breaking the treaty.
- *“But in the middle of the week He shall bring an end to sacrifice and offering....”* This “peace treaty” supposedly to last for 7 years, will be broken half way through its term, or at the middle of the 7-year Tribulation period. He breaks this treaty in a very evil way, by causing the sacrifices and offerings in the rebuilt Temple to end through his blasphemy and desecration.
- Right now **there is no Temple in Jerusalem**, though preparations have been in high gear for many years. The priests have been genealogically certified as the Levitical descendants of Aaron, and they have been trained for priesthood. Their vestments, the Temple furnishings and all other preparations are ready. Plenty of money has been raised, and even the cornerstone has been prepared. There are only two details yet to be resolved. One is the location of the perfect “red heifer” the ashes of which are required for purification of the Temple, and the other is the *minor little detail* of exactly where the Temple should stand. The Al Aqsa Mosque (Dome of the Rock), an Islamic mosque, currently stands on the site most think is the site of the old Temple (the Temple Mount). However, with the advent of GPS and growing archaeological evidence, there is new thinking that perhaps the true site is somewhere northeast of this location. When and where the new Temple will be rebuilt may be unknown at this point. But in order to literally fulfill these verses of desecration and desolation of the Temple, we know it *will* be built. Some believe that the rebuilding of the Temple may be part of the covenant agreement made between the Antichrist and Jews. It remains to be seen. If God wants a Temple built, it will be built. Anything apparently standing in its way will be removed. Nothing can stop God’s plans.



- **“And on the wing of abominations shall be one who makes desolate,...”** After 3½ years, the Antichrist will break his covenant with Israel and defile their new Temple. He will make the Temple, and the city of Jerusalem “desolate.” The statement about the desolations and one who makes it desolate, refers to what Jesus called “the abomination of desolation” (Matt. 24:15). This is the act of sacrilege when the Antichrist ends organized religion and demands that he be worshiped. The New Testament confirms this in 2 Thessalonians 2:4 where Paul declares “...*the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.*”
- The word **“wing”** in this verse is the Greek word *kânâph*. It implies the extreme edges, borders and ends. It is translated as “overspreading” (like the wings of a bird) in the KJV. The word, as it is used here, implies that the **desolation will cover everything, be everywhere**. Throughout the temple, and the city. It will pervade and desecrate all that is considered holy in Jerusalem.
- Up until that point the **Antichrist will have seemed to be Israel’s protector and benefactor – the “genius” and “savior” who figured out the way to Middle East peace**. But at this mid-way point his true intentions will be revealed. The 13th chapter of the book of Revelation contains a great deal about this final world ruler, and should be read as confirming and further defining scripture about this leader. Verse 13:5 of Revelation states, **“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.”** Forty-two months is 3½ years. He will have only one half of the seven-year period left after he breaks his covenant with Israel. It is this final half of the 70th “week” that Jesus referenced as the “Great Tribulation” (Matthew 24, Mark 13). It was bad before, but the second half is pure hell, quite literally, as many believe the “son of perdition” is empowered by the enemy.
- When this happens, when the **“abomination that causes desolation”** occurs again (first time under Antiochus Epiphanes) as Jesus said it would, the Jews will **literally run for their lives** and flee Israel. Israel will flee to the “wilderness” **“... for a time, and times, and half a time ...”** (12:14), again a reference to the last three and one half years of Daniel’s final 70th week of years. The seventieth week will end when Yeshua returns to earth to establish His kingdom (Rev. 19:11–21).
- **“Even until the consummation, which is determined, Is poured out on the desolate.”** The “consummation” is the “determination, or final end, completion” of God’s plans. All that He has said He would do, He will do. When it is all complete, that will be the consummation. Note here also the phrase “which is determined.” *It has been determined*, it was planned from before the foundations of our world. Nothing will alter it. God will do it all exactly as He has said. “The desolate” has been interpreted a number of ways. Some say those are the Jews. Some say it is the Temple and the city of Jerusalem, literally desolate (ruined, abandoned) at this time. Most, however, believe it refers to the “desolator” himself – the Antichrist. The Complete Jerusalem Bible translates this verse in this way: **“He will make a strong covenant with leaders for one week [of years]. For half of the week he will put a stop to the sacrifice and the grain offering. On the wing of detestable things the desolator will come and continue until the already decreed destruction is poured out on the desolator.”** In other words, the decreed end of the Antichrist may be what is referenced here. And we know how that (he) ends from the book of Revelation (see Revelation 19:20). Either way, we understand that God has a plan, it will be accomplished exactly as He has said, and until that time desolation is decreed for the Jews, the Temple, and the city of Jerusalem.
- We need to make a point about **the timing of this final “week of years.”** The final seven years of the 490 did not occur before Jesus’ “triumphal” entry in 32 AD because that ended the first 483 years. They also did not take place between 32 AD and 70 AD because Jerusalem and the Temple had to be destroyed before they could begin. They also have not taken place since 70 AD because they cannot occur without the Temple. This means everything in this verse is still in the future, and further substantiates the “gap” of time present here.


- An interesting note **about 490 years**: God apparently has some very intentional design using the seventy sevens equal to 490 years. They appear frequently in scripture. Without showing you all the math involved and passages to arrive at these numbers let's just look at the following:
 - From Abraham to the Exodus was 490 years.
 - From the Exodus to the Temple was 490 years.
 - For 490 years the people disobeyed the Sabbath laws for the land
 - From the Temple to the Edict of Artaxerxes was 490 years
 - From Artaxerxes to the Second Coming of Messiah is 490 years (with a gap in time)

It is interesting to note that these 70 sevens have significance throughout scripture, not just here in this most amazing chapter in Daniel. We also remember how Jesus answered the question by Peter about how often he should forgive his brother: *“Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.”* (Matthew 18:21-22). It is obvious the number 70 X 7 has significance. We know the number 7 is symbolic for “perfectly complete.” God’s plan is perfectly complete. Our forgiveness for others should be as God’s is, perfectly complete, without condition.

REASONS THIS 70TH WEEK MAY BE ON THE HORIZON

- **Israel** has been regathered as a nation
- **Temple** soon rebuilt (preparations now)
- **Babylon** is currently being rebuilt
- **European Supra-state** is emerging – the Revived Roman Empire is awake, both legs (western and eastern, now mostly Islamic)
- **Russia and the Islamic** Invasion described in Ezekiel 38 and 39 may be imminent; these alliances continue to strengthen

QUICK REVIEW OF THE 490 YEARS, OR 70 WEEKS

Clock is ticking	7 sevens = 49 years	Rebuilding of Jerusalem after exile	Begins 445 BC
Clock is ticking	62 sevens = 434 years	To First Coming of Messiah (Prince)	April 6, 32 AD
Clock is STOPPED	END OF FIRST 69 WEEKS (483 YEARS) (Gap in time) <ul style="list-style-type: none"> ▪ Messiah cut off (killed) ▪ Temple destroyed ▪ Age of grace, age of the Church ▪ WHERE WE ARE NOW 		
Clock is ticking	1 seven = 7 years 3½ years breaks treaty	The Tribulation (1 st half) The Great Tribulation (2 nd half)	Begins with signing of peace treaty with Israel
END OF 490 PROPHETIC YEARS – CLOCK STOPPED All six events in verse 24 are completed (1 st three involved sin, last 3 involve God’s Kingdom). Ends at 2 nd coming of Messiah, King of Kings			
1. To finish the transgression, 2. To make an end of sins, 3. To make reconciliation for iniquity,		Millennial Kingdom, 1000 years 4. To bring in everlasting righteousness, 5. To seal up vision and prophecy, 6. And to anoint the Most Holy.	
ETERNITY: No end. Everlasting righteousness.			

DANIEL'S SEVENTY "SEVENS" (9:24-27) SUMMARY

- Daniel understands the 70 years of captivity
- Daniel intercedes for Israel
- Gabriel assists understanding
- The "70 Weeks" (Seventy Sevens)
- God's Prophetic Time Clock

Daniel 9:24

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.

"Seventy weeks are determined" - 70 weeks is literally "Seventy Sevens" (Shavuim Shevim)

70 Sevens of years = 490

For how long? 70 x 7 years = 490 years

For Whom? For Daniel's people and for Daniel's holy city, (Jews and Jerusalem)

To do What?

1. To finish the transgression,
2. To make an end of sins,
3. To make reconciliation for iniquity,
4. To bring in everlasting righteousness,
5. To seal up vision
6. To seal up prophecy,
7. To anoint the Most Holy. *Mashiach Kodesh Kadashim* = Messiah the Holy of Holies

Daniel 9:25

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 Sevens and Sixty-two Sevens; The street shall be built again, and the wall, Even in troublesome times.

- Seven Sevens = 49 years
- Sixty-Two Sevens = 434 years
- 49 + 434 = 483 "Prophetic" Years (360 days/yr)
- 483 years
- GAP in time
- + 7 years = 490 years

Daniel 9:26

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.

Shall be cut off = will be killed, crucified

Not for Himself = He was blameless, was for us

People...shall destroy the city... = Temple destroyed 70 AD, city "plowed under" 135 AD

Prince who is to come = Antichrist

People of the prince = Rome, Romans (or final world power people)

Shall be with a flood = very sudden, overwhelming

Desolations are determined = continued horrors for Jews, desolations for Jerusalem

NOTE: This is an important scripture for Jews who are looking for Messiah today. It tells us that the Messiah will be killed BEFORE the City and Temple are destroyed. That happened in 70 AD. This indicates that the Messiah has already come. It is a strong point when helping Jews understand that Jesus is indeed HaMashiach (Messiah).

The Second Temple of Yeshua's day constructed by Herod was destroyed by Romans in 70 A.D. (This Temple was RE-constructed from Ezra's much smaller Temple built after the captivity in Babylon 5+ centuries earlier.)

Daniel 9:27

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.

Confirm a covenant = sign a peace treaty

With the many = several nations, several peoples

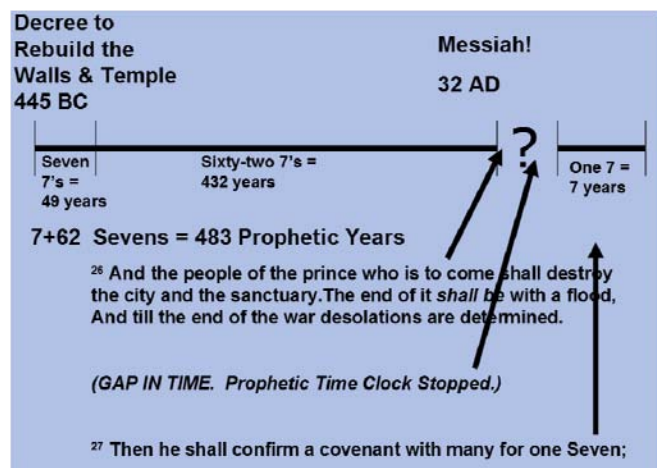
One week = week of years, 7 years (Tribulation)

Middle of the week = 3 ½ years (Trib. mid point)

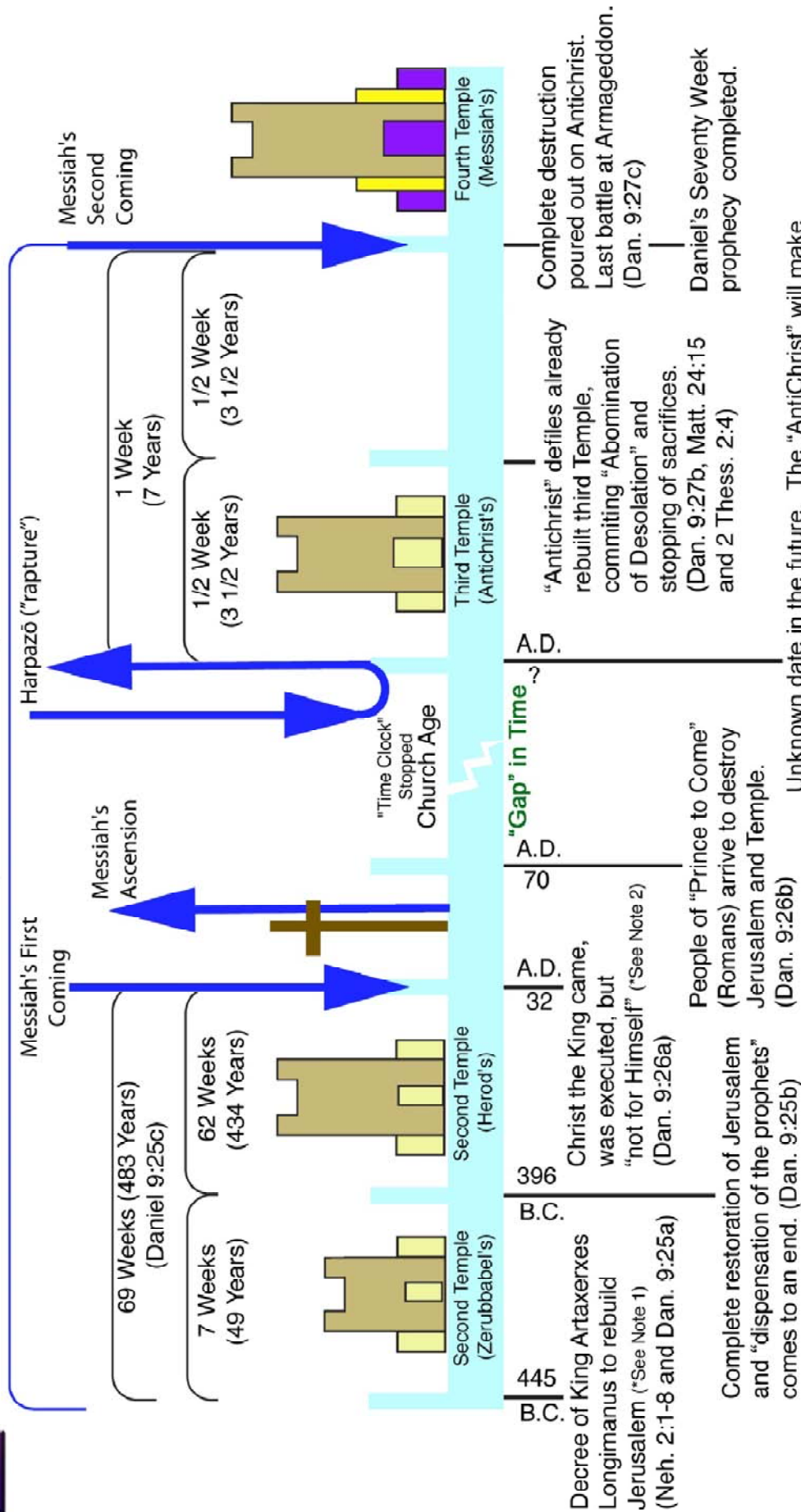
Wing of abominations = desecration of Temple

Until the consummation = until all God's plans are complete

The desolate = the Jews, the city of Jerusalem, possibly the "desolator" (Antichrist) indicating his preordained end.



Daniel's Seventy Weeks (Daniel 9:24-27)



NOTES:

- Scriptures describe 4 related decrees - 3 in the book of Ezra to rebuild the Temple (from Cyrus, Darius, and Artaxerxes) and one in the book of Nehemiah to rebuild Jerusalem (the walls)
- Several times in the New Testament Jesus refused to be called "king." He usually responded with words like "Mine hour is not yet come." (See John 6:15, 7:30, 44, etc.) However, there was ONE day He not only allowed it, He arranged it. This was the day He entered Jerusalem on the foal of a donkey, fulfilling to the day the prophecies in the Old Testament of the appearance of Messiah. (See Luke 19:41-44)