

Daniel 9:20-27
January 10, 2016

Open with Prayer

HOOK:

DEB: Definition of “sevens” = 7-yr periods of time

DEB: 490-Yr Timeline:

- 7 “sevens” (49 years) The rebuilding of the city of Jerusalem completed (444–395 B.C.)
- 62 “sevens” (434 years) Ends with Triumphal Entry of the Messiah to the nation Israel

[GAP of TIME: Times of the Gentiles/the Church Age (Happening Now)]

- 1 “seven” (7 years) The Tribulation – Rapture of the church, then 2nd Advent of Christ
70 “sevens” (490 years)

To refresh your memory and to bring some of you up to speed, we learned last week that Daniel, who is now in his 90s fasted and prayed to get a specific answer from God. He “understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last **seventy years.**” Since he was deported to Babylonia at age 16, and he’s now 90+, he expected to have returned to Jerusalem by now! Today we will hear the Lord’s answer. Let’s begin.

BOOK (NIV 1984):

V.20:

- While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill—

V.21:

- while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.

V.22:

- He instructed me and said to me, “Daniel, I have now come to give you insight and understanding.

V.23:

- As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:

V.24:

- “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

V.25:

- “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.

V.26:

- After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

V.27:

- He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

Process Observations/Questions:

Q v.20-21: Who does God send to deliver an answer to Daniel? [the angel, Gabriel]

Q v.23: Why was Daniel given an answer so swiftly? [He was highly esteemed in God’s eyes]

Transition: Daniel receives a vision of the 70 “sevens,” which we need to unpack.

Q v.24: How many years have been decreed by God for “your people” (the Israelites) to “put an end to sin, to atone for wickedness, etc?” [70 “sevens,” or 490 years]

Observation: The number seven has been stamped on Israel from the beginning. They had a Sabbath of days (Ex. 23:12), setting apart the seventh day for honoring God. They also had a Sabbath of years (**X-Ref Lev. 25:1–7**); they were to let the land lie fallow on the seventh year and give it rest. Seven “sevens” brought them to the Year of Jubilee (**X-Ref Lev. 25:8–12**).

Since Israel and Judah had failed to keep the sabbatical years (every seventh year the land was to lie fallow, Lev. 25:1–7) throughout her history, the Lord enforced on the land 70 “sabbaths” (**X-Ref Lev. 26:33–35**). Seventy “sevens,” then, is a span of 490 years. God has specific purposes to fulfill in this period: the removing of sin and the bringing in of righteousness. The result will be the anointing of the most holy place in the temple, that is, the return of Jesus Christ to the earth to reign in glory from His temple in Jerusalem.

Explain V.25: [DEB] The 70 “sevens” would begin, Gabriel said, with **the issuing of the decree to restore and rebuild Jerusalem**. This decree was the fourth of four decrees made by Persian rulers in reference to the Jews. The first was Cyrus’ decree in 538 B.C. (2 Chron. 36:22–23; Ezra 1:1–4; 5:13). The second was the decree of Darius I (522–486) in 520 B.C. (Ezra 6:1, 6–12). This decree actually was a confirmation of the first decree. The third was the decree of Artaxerxes Longimanus (464–424) in 457 B.C. (Ezra 7:11–26). The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. The fourth decree was also by Artaxerxes Longimanus, issued on March 5, 444 B.C. (Neh. 2:1–8). ***On that occasion Artaxerxes granted the Jews permission to rebuild Jerusalem’s city walls. This decree is the one referred to in Daniel 9:25.***

The end or goal of the prophecy is the appearance of **the Anointed One, the Ruler**. This refers to Christ Himself. God the Father anointed Christ with the Spirit at the time of His water baptism (Acts 10:38), but the anointing here is the anointing of Christ as the Ruler in His kingdom (cf. comments on “anoint the Most Holy” in Dan. 9:24). This prophecy of the 70 sevens, therefore ends with the Second Advent and the establishing of the millennial kingdom.

This 490-year period is divided into three segments; (a) 7 “sevens” (49 years), (b) 62 “sevens” (434 years), and (c) 1 “seven” (v. 27; 7 years). The first period of 49 years may refer to the time in which the rebuilding of the city of Jerusalem, permitted by Artaxerxes’ decree, was completed (444–395 B.C.). Though Nehemiah’s wall construction project took only 52 days, many years may have been needed to remove the city’s debris (after being desolate for many decades), to build adequate housing, and to rebuild the streets and a trench.

Explain V.26a: The 62 “sevens” (434 years) extend up to the introduction of the Messiah to the nation Israel. This second period concluded on the day of the Triumphal Entry just before Christ was **cut off**, that is, **crucified**. In His Triumphal Entry, Christ, in fulfillment of Zechariah 9:9, officially presented Himself to the nation of Israel as the Messiah.

Thus the first two segments of the important time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them. They totaled 483 years and extended from March 5, 444 B.C. to March 30, A.D. 33.

According to Daniel 9:26 **the Anointed One** was not “cut off” *in* the 70th “seven”; He was cut off **after** the 7 and 62 “sevens” had run their course. This means that there is an interval between the 69th and 70th “sevens.” Christ’s crucifixion, then, was in that interval, right after His Triumphal Entry, which concluded the 69th “seven.” **This interval was anticipated by Christ when He prophesied the establishing of the church (Matt. 16:18). This necessitated the setting aside of the nation Israel for a season in order that His new program for the church might be instituted. Christ predicted the setting aside of the nation (Matt. 21:42–43). The present Church Age is the interval between the 69th and 70th “sevens.”**

When the Anointed One would be cut off, Daniel was told, he would **have nothing**. The word translated “cut off” is used of executing the death penalty on a criminal. Thus the prophecy clearly points to the crucifixion of Christ. At His crucifixion He would “have nothing” in the sense that Israel had rejected Him and the kingdom could not be instituted at that time. Therefore He did not then receive the royal glory as the King on David’s throne over Israel. John referred to this when he wrote, “He came to that which was His own [i.e., the throne to which He had been appointed by the Father] but His own [i.e., His own people] did not receive Him” (John 1:11). Daniel’s prophecy, then, anticipated Christ’s offer of Himself to the nation Israel as her Messiah, the nation’s rejection of Him as Messiah, and His crucifixion.

Explain V.26b: The prophecy continues with a description of the judgment that would **come** on the generation that rejected the Messiah. **The city** which contains **the sanctuary**, that is, Jerusalem, would be destroyed by **the people of the ruler who will come**. The ruler who will come is that final head of the Roman Empire, the little horn of 7:8. It is significant that the *people* of the ruler, not the ruler himself, will destroy Jerusalem. Since he will be the final Roman ruler, the people of that ruler must be the Romans themselves. This, then, is a prophecy of the destruction of Jerusalem about which Christ spoke in His ministry.

When the leaders of the nation registered their rejection of Christ by attributing His power to Beelzebub, the prince of the demons (Matt. 12:24), Christ warned that if they persisted in that view they would be guilty of sin for which there would be no forgiveness (Matt. 12:31–32). He

also warned the nation that Jerusalem would be destroyed by Gentiles (Luke 21:24), that it would be desolate (Matt. 23:38), and that the destruction would be so complete that not one stone would be left on another (Matt. 24:2). This destruction was accomplished by Titus in A.D. 70 when he destroyed the city of Jerusalem and killed thousands of Jews. But that invasion, awesome as it was, did not end the nation's sufferings, for **war**, Gabriel said, would **continue until the end**. Even though Israel was to be set aside, she would continue to suffer until the prophecies of the 70 "sevens" were completely fulfilled. Her sufferings span the entire period from the destruction of Jerusalem in A.D. 70 to Jerusalem's deliverance from Gentile dominion at the Second Advent of Christ.

Explain V.27a: Though it's not specifically stated in this verse, theologians agree that this verse unveils what will occur in the 70th seven years. This seven-year period will begin after the Rapture of the church (which will consummate God's program in this present Age, i.e. the Church age ends). The 70th "**seven**" will continue till the return of Jesus Christ to the earth. Because Jesus said this will be a time of "great distress" (Matt. 24:21), this period is often called the Tribulation.

A significant event that will mark the beginning of this seven-year period, the Tribulation period, is the confirming of **a covenant**. This covenant will be made **with many**, that is, with Daniel's people, the nation Israel. "The ruler who will come" (Dan. 9:26) will be this covenant-maker, for that person is the antecedent of the word **he** in verse 27, who will be the Antichrist. He will be the final head of the fourth empire (the little horn of the fourth beast, 7:8).

The covenant he will make will evidently be a peace covenant, in which he will guarantee Israel's safety in the land. This suggests that Israel will be in her land but will be unable to defend herself for she will have lost any support she may have had previously. Therefore she will need and welcome the peacemaking role of this head of the confederation of 10 European (Roman) nations. In offering this covenant, this ruler will pose as a prince of peace, and Israel will accept his authority. **But then in the middle of that "seven," after three and one-half years, he will break the covenant.** According to 11:45, he will then move from Europe into the land of Israel.

This ruler will **end ... sacrifice and offering**. This expression refers to the entire Levitical system, which suggests that Israel will have restored that system in the first half of the 70th "seven." After this ruler gains worldwide political power, he will assume power in the religious realm as well and will cause the world to worship him (2 Thes. 2:4; Rev. 13:8). To receive such worship, he will terminate all organized religions. **Posing as the world's rightful king and god and as Israel's prince of peace, he will then turn against Israel and become her destroyer and defiler.**

Explain V.27b: Daniel was told that "the ruler who will come" (v. 26) **will place abominations on a wing of the temple.** Christ referred to this incident: "You [will] see standing in the holy place the abomination that causes desolation" (Matt. 24:15). John wrote that the false prophet will set up an image to this ruler and that the world will be compelled to worship it (Rev. 13:14-15). **But then his end will come (the end that is decreed is poured out on him).** With his false

prophet he will be cast into the lake of fire when Christ returns to the earth (Rev. 19:20; cf. Dan. 7:11, 26).

As stated, the Antichrist will break his covenant with Israel at the beginning of the second half of the 70th “seven,” that is, it will be broken for three and one-half years. This is called “a time, times, and half a time” (Dan. 7:25; 12:7; Rev. 12:14). The fact that this is the same as the three and one-half years, which in turn are equated with 1,260 days (Rev. 11:3; 12:6) and with 42 months (Rev. 11:2; 13:5), means that in Jewish reckoning each month has 30 days and each year 360 days. This confirms the 360-day Jewish year used in the calculations in the chart, “The 483 Years in the Jewish and Gregorian Calendars” (near Dan. 9:26a). Since the events in the 69 sevens (vv. 24–26) were fulfilled literally, the 70th “seven,” yet unfulfilled, must likewise be fulfilled literally.

LOOK:

God revealed the future of His chosen people in a vision to Daniel that is affirmed by Jesus in Matt 24:15. There will be an Antichrist who will appear during the Tribulation that will last seven years. All believers will be raptured by Christ so that we are protected from living during those seven years.

Do you have a saving relationship with Jesus? That’s what will matter if the Rapture occurs in our lifetime. In the meantime, we are called to share the good news of Jesus Christ with as many people as possible.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1993). *Wiersbe's Expository Outlines on the Old Testament (Da 9-12)*. Wheaton, IL: Victor Books.

II. Seventy Weeks of Prophecy (9:20–27)

There was no evening sacrifice being offered in Jerusalem, but Daniel was offering himself and his prayers at the time of the evening offering (see Ps. 141:1–2), and the Angel Gabriel came to give him his answer. Daniel was concerned about Jerusalem and the holy mountain (v. 20). Would the city be restored? Would the temple be rebuilt? Would the nation ever be redeemed from sin and would righteousness ever dwell on the earth? Gabriel had all the answers for Daniel, and we find them in the famous prophecy of the “seventy weeks.”

The number seven has been stamped on Israel from the beginning. They had a Sabbath of days (Ex. 23:12), setting apart the seventh day for honoring God. They also had a sabbath of years (Lev. 25:1–7); they were to let the land lie fallow on the seventh year and give it rest. Because they broke this law, the Israelites went into captivity, one year for each sabbatical year they failed to obey God (2 Chron. 36:21; Lev. 26:33–34). They also had a “sabbath of sabbaths,” with every fiftieth year set apart as the Year of Jubilee (Lev. 25:8–17). But now Daniel was to be introduced to a new series of Sabbaths—seventy “weeks” (seven-year periods), making a total of 490 years of prophetic time for the Jews. (The word “weeks” in v. 24 is actually “sevens”—seventy sevens are determined, making 490 years.) Please note that this 490-year period of time has to do with Jerusalem and the Jews: “your people ... your holy city ...” (v. 24, NKJV). And God has specific purposes to fulfill in this period: the removing of sin and the bringing in of righteousness. The result will be the anointing of the most holy place in the temple, that is, the return of Jesus Christ to the earth to reign in glory from His temple in Jerusalem.

Now for the outline of the 490 years. Verse 25 tells us that the event that will trigger the 490 years is a decree (see Neh. 2:5) permitting the Jews to go back to Jerusalem and rebuild the city. (It is interesting that the event that will trigger the last seven years of this period will be the covenant of the Antichrist to protect the Jews. We find a decree at the beginning and at the end of the 490 years.) History tells us there were four different decrees relating to Jerusalem: Cyrus, Darius, and Artaxerxes all made decrees concerning the rebuilding of the temple (Ezra 1, 6, and 7); and Artaxerxes decreed that Nehemiah could return to rebuild the walls (Neh. 2). This was in 445 B.C., and it is the decree Dan. 9:25 is talking about; it took place nearly 100 years after Daniel received the message from God. Gabriel said that there would be a total of sixty-nine weeks, seven and sixty-two, between the giving of the decree and the arrival of Messiah, the Prince, in Jerusalem ($\times = 483$ years). Keep in mind that “prophetic years” in the Bible are not 365 days, but 360 days long. It has been calculated by scholars that there were 483 prophetic years between the decree in 445 B.C. and the day that Jesus rode into Jerusalem on Palm Sunday (cf. *The Coming Prince* by Sir Robert Anderson, Kregel, 1967).

But Gabriel divided these 483 years into two parts—seven weeks ($\times = 49$ years), and sixty-two weeks ($\times = 434$ years). Why? Well, it took forty-nine years to rebuild Jerusalem, and this was done (as Gabriel said) “in troublesome times.” Read Nehemiah and see how difficult a task it was to restore the city. Then, 434 years later we come to Messiah, the Prince, who is “cut off” (His death on the cross) for the sins of the world. It was His death on the cross that accomplished the purposes given in v. 24. What followed His death? Did Israel accept Him and His message? No. They lied about Him, persecuted His messengers, stoned Stephen, and refused to acknowledge His kingship. What happened? Rome came and destroyed the city and wrecked the

temple. The nation “cut off” Jesus Christ, so He cut them off from being a nation. Until May 14, 1948, Israel was not a free nation.

Rome is called “the people of the prince that shall come.” Who is this prince? Not “Messiah the Prince,” because that refers to Christ. “The prince that shall come” is Antichrist. He will be the leader of the restored Roman Empire. So, the destruction of Jerusalem in A.D. 70 was but an illustration of a future invasion and destruction to be led by Antichrist. This prince will make an agreement with the Jews to protect them from the other nations, and this agreement will be set for seven years. This final seven years is the completion of Daniel’s 490-year period. Between the death of Christ and the signing of this covenant you have the entire Age of the Church, a “great parenthesis” in God’s program. The 490 years are in operation only when Israel is in God’s will as God’s people. When Israel crucified Christ, she was set aside and the “prophetic clock” stopped ticking. But when the Antichrist signs his pact with Israel, then the last seven years of Daniel’s “seventy weeks” will start being fulfilled. This seven-year period is known as the Tribulation, or the time of Jacob’s trouble. It is described in Rev. 6–19.

After three and a half years, Gog and her allies will invade Palestine (see Ezek. 38–39), and God will judge them. Antichrist will invade the land, break his covenant, and set himself up as world dictator. He will stop all worship at the Jewish temple (see 2 Thes. 2) and force the world to worship him and his image. This is the abomination of desolation (see Matt. 24:15; John 5:43; Rev. 13). How will this period end? Jesus Christ will return to earth, meet the rebel armies at Armageddon, and defeat them (Rev. 19:11–21).

Pentecost, J. D. (1985). Daniel. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 1360–1365). Wheaton, IL: Victor Books.

3. THE RESPONSE OF THE LORD (9:20–27)

a. *The message of Gabriel (9:20–23)*

9:20–21. Daniel’s prayer included confession of his **sin and the sin of his people**, and his **request** that **God** restore Jerusalem (God’s **holy hill**). The answer to Daniel’s **prayer** was not delayed (cf. “do not delay,” v. 19). For he was interrupted by the appearance of **Gabriel**, who had come to him **earlier** to interpret his **vision** of the ram and the goat (8:15–16). Gabriel **came** swiftly **about the time of the evening sacrifice**. This was one of the two daily sacrifices required in the Law (Ex. 29:38–39; Num. 28:3–4; cf. “evenings and mornings” in Dan. 8:14). Even though the temple was destroyed so the sacrifices could not be offered for those 66 years, Daniel still observed that time of day as an appointed time of worship. Perhaps this was one of the three times he prayed daily (6:10).

9:22–23. Though **Daniel** did not refer to it in his prayer, he was evidently concerned about God’s program for Israel from that point on (cf. v. 2). Jeremiah’s prophecy (Jer. 25:11–12) had revealed God’s plan for the nation only up to the end of the 70-year Babylonian Captivity. Daniel wanted to know what would transpire after that. Daniel’s previous two visions (Dan. 7–8) of forthcoming events dealt primarily with Gentile nations that would rise beginning with Babylon. So Gabriel was dispatched by God to satisfy Daniel’s desire and to reveal God’s program for His people until its consummation in the covenanted kingdom under Israel’s Messiah. Gabriel would **give** Daniel **insight** into God’s purposes for His people. Because the

prophet was **highly esteemed** (cf. 10:11, 19) by God, Gabriel had received **an answer** for Daniel **as soon as Daniel began to pray**.

b. The program in the 70 “sevens” (9:24)

9:24. Daniel was first informed that God’s program would be consummated in **70 “sevens.”** Since Daniel had been thinking of God’s program in terms of years (v. 1; cf. Jer. 25:11–12; 2 Chron. 36:21), it would be most natural for him to understand these “sevens” as years. Whereas people today think in units of tens (e.g., decades), Daniel’s **people** thought in terms of sevens (heptads). Seven days are in one week. Every seventh year was a sabbath rest year (Lev. 25:1–7). Seven “sevens” brought them to the Year of Jubilee (Lev. 25:8–12). Seventy “sevens,” then, is a span of 490 years. The 490 could not designate *days* (about 1 1/3 years) for that would not be enough time for the events prophesied in Daniel 9:24–27 to occur. The same is true of 490 weeks of seven days each (i.e., 3,430 days, about 9 1/2 years). Also if days were intended one would expect Daniel to have added “of days” after “70 sevens” for in 10:2–3 he wrote literally, “three sevens of days” (NIV, “three weeks”).

Also since Israel and Judah had failed to keep the sabbatical years (every seventh year the land was to lie fallow, Lev. 25:1–7) throughout her history, the Lord enforced on the land 70 “sabbaths” (cf. Lev. 26:34–35). Thus 490 years would be required to complete 70 sabbatical years with one occurring every seventh year.

This span of time was decreed for Daniel’s people (cf. “your people” in Dan. 10:14; 11:14) and the Holy City (cf. 9:16, 24). This prophecy, then, is concerned not with world history or church history, but with the history of Israel and the city of Jerusalem. By the time these 490 years run their course, God will have completed six things for Israel. The first three have to do with sin, and the second three with the kingdom. The basis for the first three was provided in the work of Christ on the cross, but all six will be realized by Israel at the Second Advent of Christ.

1. At the end of the 490 years God will **finish** the **transgression** of Israel. The verb “to finish” (*kālā*) means “to bring something to an end.” Israel’s sin of disobedience will be brought to an end at Christ’s second coming when she repents and turns to Him as her Messiah and Savior. Then she will be restored to the land and blessed, in answer to Daniel’s prayer.

In Old Testament days the highpoint in Israel’s festival calendar was the Day of Atonement (Lev. 16). On that day the nation assembled before God, acknowledged her sin, and offered blood sacrifices to cover that sin. Though that sacrifice covered Israel’s sin for 12 months, it did not permanently remove that sin (Heb. 10:1–3). It was necessary that a sacrifice be offered God that would permanently remove all the accumulated sins. This sacrifice was offered by Jesus Christ who by His death made payment for all sins that had not been removed in the past (cf. Rom. 3:25). So His atoning work on the cross has made possible His future “finishing” of Israel’s transgression.

2. God will **put an end to sin**. The verb *ḥātam* has the idea of sealing up. Here the thought is sealing something up with a view to punishment (cf. Deut. 32:34; Job 14:17). This emphasized that Israel’s sin which had gone unpunished would be punished—in or through Jesus Christ, her substitute, who would bear the sins of the world on the cross. Then at Christ’s second coming he will remove Israel’s sin (Ezek. 37:23; Rom. 11:20–27).

3. God will **atone for wickedness**. The verb “to atone” (*kāpar*) means “to cover or expiate.” This too relates to God’s final atonement of Israel when she repents at Christ’s second coming, as the provision for that atonement has already been made at the cross. Israel’s day of atonement should be kept in view here too, as in the first of these six accomplishments. On that day God

provided a just basis on which He would deal with a guilty people. The blood applied to the mercy seat (“the atonement cover,” Lev. 16:14) over the ark of the covenant enabled Him to dwell among his sinful people. Similarly Daniel’s prophecy promised that because of Christ’s blood shed on the cross God would deal with sinners, and here in particular, with sinners in Israel.

Being propitiated (i.e., satisfied) by Christ’s blood, God can atone for or expiate sin. The Greek words for “atonement cover” (*hilasmos*; KJV, “mercy seat”) and “propitiate” (*hilaskomai*) are related.

4. The second three accomplishments deal with positive aspects of God’s program. Being satisfied by the death of Christ, God will **bring in everlasting righteousness**. The form of the verb “bring in” here means “to cause to come in.” The word “everlasting” (here pl. in Heb.) means ages. Thus this phrase (lit., “to bring in righteousness of ages”) is a prophecy that God will establish an age characterized by righteousness. This is a reference to the Millennial kingdom (Isa. 60:21; Jer. 23:5–6).

5. God will **seal up vision and prophecy**. All that God through the prophets said He would do in fulfilling His covenant with Israel will be fully realized in the millennial kingdom. Until they are fulfilled, prophecies are “unsealed.” (“Seal” translates the same verb, *ḥātam*, used in the second of these six accomplishments.)

6. God will **anoint the most holy**. This may refer to the dedication of the Most Holy place in the millennial temple, described in Ezekiel 41–46. Or it may refer not to a holy place, but to the Holy One, Christ. If so, this speaks of the enthronement of Christ, “the Anointed One” (Dan. 7:25–27) as King of kings and Lord of lords in the Millennium.

These six accomplishments, then, anticipate the establishment of Israel’s covenanted millennial kingdom under the authority of her promised King. The six summarize God’s whole program to bring the nation Israel the blessings He promised through His covenants (Gen. 15:18–21; 2 Sam. 7:16; Jer. 31:31–34).

c. The divisions of the 70 “sevens” (9:25–27)

9:25. Important revelation was then given Daniel about the inception of this important time period and its divisions. The 70 “sevens” would begin, Gabriel said, with **the issuing of the decree to restore and rebuild Jerusalem**. This decree was the fourth of four decrees made by Persian rulers in reference to the Jews. The first was Cyrus’ decree in 538 B.C. (2 Chron. 36:22–23; Ezra 1:1–4; 5:13). The second was the decree of Darius I (522–486) in 520 B.C. (Ezra 6:1, 6–12). This decree actually was a confirmation of the first decree. The third was the decree of Artaxerxes Longimanus (464–424) in 457 B.C. (Ezra 7:11–26). The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. These three say nothing about the rebuilding of the city itself. Since an unwalled city was no threat to a military power, a religious temple could be rebuilt without jeopardizing the military authority of those granting permission to rebuild it. No one of these three decrees, then, was the decree that formed the beginning of the 70 sevens.

The fourth decree was also by Artaxerxes Longimanus, issued on March 5, 444 B.C. (Neh. 2:1–8). On that occasion Artaxerxes granted the Jews permission to rebuild Jerusalem’s city walls. This decree is the one referred to in Daniel 9:25.

The end or goal of the prophecy is the appearance of **the Anointed One, the Ruler**. This refers to Christ Himself. God the Father anointed Christ with the Spirit at the time of His water baptism (Acts 10:38), but the anointing referred to here is the anointing of Christ as the Ruler in

His kingdom (cf. comments on “anoint the Most Holy” in Dan. 9:24). This prophecy of the 70 sevens, then, ends not with the First Advent of Christ, as some suggest, but rather with the Second Advent and the establishing of the millennial kingdom.

This 490-year period is divided into three segments; (a) 7 “sevens” (49 years), (b) 62 “sevens” (434 years), and (c) 1 “seven” (v. 27; 7 years). The first period of 49 years may refer to the time in which the rebuilding of the city of Jerusalem, permitted by Artaxerxes’ decree, was completed (444–395 B.C.). Though Nehemiah’s wall construction project took only 52 days, many years may have been needed to remove the city’s debris (after being desolate for many decades), to build adequate housing, and to rebuild the **streets and a trench**.

9:26a. **The 62 “sevens”**. (434 years) extend up to the introduction of the Messiah to the nation Israel. This second period concluded on the day of the Triumphal Entry just before Christ was **cut off**, that is, crucified. In His Triumphal Entry, Christ, in fulfillment of Zechariah 9:9, officially presented Himself to the nation of Israel as the Messiah. He was evidently familiar with Daniel’s prophecy when on that occasion He said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes” (Luke 19:42).

Thus the first two segments of the important time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them. They totaled 483 years and extended from March 5, 444 B.C. to March 30, A.D. 33. How can 444 B.C. to A.D. 33 equal 483 years? For an answer see the chart “The 483 Years in the Jewish and Gregorian Calendars.” (For more details see Harold W. Hoehner, *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Publishing House, 1977, and Alva J. McClain, *Daniel’s Prophecy of the Seventy Weeks*. Grand Rapids: Zondervan Publishing House, 1969.)

According to Daniel 9:26 **the Anointed One** was not “cut off” in the 70th “seven”; He was cut off **after** the 7 and 62 “sevens” had run their course. This means that there is an interval between the 69th and 70th “sevens.” Christ’s crucifixion, then, was in that interval, right after His Triumphal Entry, which concluded the 69th “seven.” This interval was anticipated by Christ when He prophesied the establishing of the church (Matt. 16:18). This necessitated the setting aside of the nation Israel for a season in order that His new program for the church might be instituted. Christ predicted the setting aside of the nation (Matt. 21:42–43). The present Church Age is the interval between the 69th and 70th “sevens.”

Amillenarians teach that Christ’s First Advent ministry was in the 70th “seven,” that there was no interval between the 69th and 70th “sevens,” and that the six actions predicted in Daniel 9:24 are being fulfilled today in the church. This view, however, (a) ignores the fact that verse 26 says “*after* the 62 sevens, ‘not’ in the 70th seven, ” (b) overlooks the fact that Christ’s ministry on earth was three and one-half years in length, not seven, and (c) ignores the fact that God’s six actions pertain to Daniel’s “people” (Israel) and His “Holy City” (Jerusalem), not the church.

When the Anointed One would be cut off, Daniel was told, he would **have nothing**. The word translated “cut off” is used of executing the death penalty on a criminal. Thus the prophecy clearly points to the crucifixion of Christ. At His crucifixion He would “have nothing” in the sense that Israel had rejected Him and the kingdom could not be instituted at that time. Therefore He did not then receive the royal glory as the King on David’s throne over Israel. John referred to this when he wrote, “He came to that which was His own [i.e., the throne to which He had been appointed by the Father] but His own [i.e., His own people] did not receive Him” (John 1:11). Daniel’s prophecy, then, anticipated Christ’s offer of Himself to the nation Israel as her Messiah, the nation’s rejection of Him as Messiah, and His crucifixion.

9:26b. The prophecy continues with a description of the judgment that would **come** on the generation that rejected the Messiah. **The city** which contains **the sanctuary**, that is, Jerusalem, would be destroyed by **the people of the ruler who will come**. The ruler who will come is that final head of the Roman Empire, the little horn of 7:8. It is significant that the *people* of the ruler, not the ruler himself, will destroy Jerusalem. Since he will be the final Roman ruler, the people of that ruler must be the Romans themselves. This, then, is a prophecy of the destruction of Jerusalem about which Christ spoke in His ministry.

When the leaders of the nation registered their rejection of Christ by attributing His power to Beelzebub, the prince of the demons (Matt. 12:24), Christ warned that if they persisted in that view they would be guilty of sin for which there would be no forgiveness (Matt. 12:31–32). He also warned the nation that Jerusalem would be destroyed by Gentiles (Luke 21:24), that it would be desolate (Matt. 23:38), and that the destruction would be so complete that not one stone would be left on another (Matt. 24:2). This destruction was accomplished by Titus in A.D. 70 when he destroyed the city of Jerusalem and killed thousands of Jews. But that invasion, awesome as it was, did not end the nation's sufferings, for **war**, Gabriel said, would **continue until the end**. Even though Israel was to be set aside, she would continue to suffer until the prophecies of the 70 "sevens" were completely fulfilled. Her sufferings span the entire period from the destruction of Jerusalem in A.D. 70 to Jerusalem's deliverance from Gentile dominion at the Second Advent of Christ.

9:27a. This verse unveils what will occur in the 70th seven years. This seven-year period will begin after the Rapture of the church (which will consummate God's program in this present Age). The 70th "**seven**" will continue till the return of Jesus Christ to the earth. Because Jesus said this will be a time of "great distress" (Matt. 24:21), this period is often called the Tribulation.

A significant event that will mark the beginning of this seven-year period is the confirming of **a covenant**. This covenant will be made **with many**, that is, with Daniel's people, the nation Israel. "The ruler who will come" (Dan. 9:26) will be this covenant-maker, for that person is the antecedent of the word **he** in verse 27. As a yet-future ruler he will be the final head of the fourth empire (the little horn of the fourth beast, 7:8).

The covenant he will make will evidently be a peace covenant, in which he will guarantee Israel's safety in the land. This suggests that Israel will be in her land but will be unable to defend herself for she will have lost any support she may have had previously. Therefore she will need and welcome the peacemaking role of this head of the confederation of 10 European (Roman) nations. In offering this covenant, this ruler will pose as a prince of peace, and Israel will accept his authority. **But then in the middle of that "seven,"** after three and one-half years, **he will** break the covenant. According to 11:45, he will then move from Europe into the land of Israel.

This ruler will **end ... sacrifice and offering**. This expression refers to the entire Levitical system, which suggests that Israel will have restored that system in the first half of the 70th "seven." After this ruler gains worldwide political power, he will assume power in the religious realm as well and will cause the world to worship him (2 Thes. 2:4; Rev. 13:8). To receive such worship, he will terminate all organized religions. Posing as the world's rightful king and god and as Israel's prince of peace, he will then turn against Israel and become her destroyer and defiler.

9:27b. Daniel was told that "the ruler who will come" (v. 26) **will place abominations on a wing of the temple**. Christ referred to this incident: "You [will] see standing in the holy place

the abomination that causes desolation” (Matt. 24:15). John wrote that the false prophet will set up an image to this ruler and that the world will be compelled to worship it (Rev. 13:14–15). But then his end will come (**the end that is decreed is poured out on him**). With his false prophet he will be cast into the lake of fire when Christ returns to the earth (Rev. 19:20; cf. Dan. 7:11, 26).

This covenant could not have been made or confirmed by Christ at His First Advent, as amillenarians teach, because: (a) His ministry did not last seven years, (b) His death did not stop sacrifices and offerings, (c) He did not set up “the abomination that causes desolation” (Matt. 24:15). Amillenarians suggest that Christ confirmed (in the sense of fulfilling) the Abrahamic Covenant but the Gospels give no indication He did that in His First Advent.

As stated, the Antichrist will break his covenant with Israel at the beginning of the second half of the 70th “seven,” that is, it will be broken for three and one-half years. This is called “a time, times, and half a time” (Dan. 7:25; 12:7; Rev. 12:14). The fact that this is the same as the three and one-half years, which in turn are equated with 1,260 days (Rev. 11:3; 12:6) and with 42 months (Rev. 11:2; 13:5), means that in Jewish reckoning each month has 30 days and each year 360 days. This confirms the 360-day Jewish year used in the calculations in the chart, “The 483 Years in the Jewish and Gregorian Calendars” (near Dan. 9:26a). Since the events in the 69 sevens (vv. 24–26) were fulfilled literally, the 70th “seven,” yet unfulfilled, must likewise be fulfilled literally.