

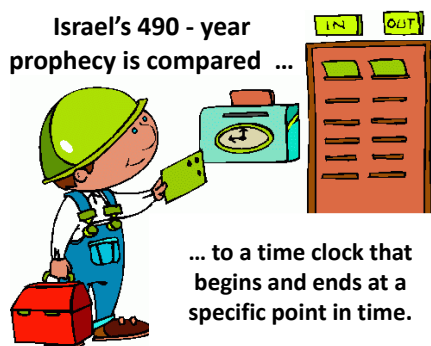
The Seventy Weeks of Daniel

(God's Prophetic Time Clock for Israel)

By Pastor Kelly Sensenig

Have you ever witnessed a bad storm approaching you on a warm summer's day? You can see and hear signs off in the distance, such as dark clouds, lightning, and thunder, and know that in a very short time there is going to be a horrific storm that is going to pulverize your area and nothing will stop that storm from coming and bringing its destruction.

In a similar way, something ominous is on the horizon! The whole world is focused on the Middle East, which is a powder keg waiting to explode. Israel is a powerful nation surrounded by a sea of enemies. There is a cry for peace in the Middle East and the nations of the ancient Roman Empire are joining together. Dramatic changes with Arab nations point toward an all-out war with Israel. The cry for globalism makes the rule of one man over the entire earth a very real possibility. All the necessary and preparatory elements are falling into place. The signposts are lining up. The groundwork is being laid. Mark Hitchcock remarked, "Like pieces on a chessboard or actors on a set, the nations are moving into place for the final act." The world and Israel, God's national people, are rushing headlong toward the destiny set forth in the pages of Scripture, as outlined in Daniel 9:24-27. It is the destiny of a seven-year terrible time of judgment that is termed the Tribulation Period. God will use this time period to bring Israel into her final destiny, which is the Millennial Kingdom.



Daniel was given a prophetic time clock that revolves around a 490-year prophecy that would relate to Israel's future destiny. It's this prophetic time clock that we want to study about in Daniel 9:24-27.

Daniel's 70 weeks, a 490-year prophecy of Israel's prophetic destiny, anticipates many end-time events, which cannot be ignored, when interpreting Bible prophecy literally. As Bible believers, we must believe the Bible! This includes God prophetic revelation of the end times, which is outlined in Daniel's seventy weeks. Predictive prophecy should be taken literally and explained as having a future fulfillment, even when

various symbols are employed. Many today want to allegorize the prophecies (assign a symbolic meaning to prophetic texts) to support their Reformed Theology, which rejects the literal meaning of many prophetic texts that deal with the Rapture, end times, Tribulation Period, and Millennium.

One of the most important prophecies in the entire Bible is the seventy weeks of Daniel, recorded in Daniel 9:24-27. It is the backbone of all Bible prophecy since it supports the New Testament teachings regarding the seven-year Tribulation Period (Matt. 24) and Israel during the end times (Rev. 12). In fact, the details of the final “seven” (seven years) of Daniel’s prophecy (Dan. 9:27) is intricately outlined in the Book of Revelation in a seven-year Tribulation Period (Rev. 6-19).

Ray Pritchard writes this about Daniel’s seventy weeks:

“If you understand what these verses mean, you will have a good framework for understanding all that the Bible says about the future. Miss this, and Revelation will be a mystery to you.... What is presented here in a condensed form is greatly expanded in the New Testament. This passage is the key that unlocks many other biblical prophecies.”

Once again, the 490 years related to this prophecy serves as a prophetic time clock for Israel’s future destiny. God’s chosen people will pass through many experiences from their return from exile, through the end times (Tribulation Period), right up to their time of reward and promised blessing in the earthly theocracy – the Millennial Kingdom (Rev. 20:1-6). This prophetic passage explains one of the most amazing prophecies in all the Bible. It informs us that the world will not end in some nuclear holocaust. If worked out literally and logically, this text is the seedbed or underlying basis of all other prophetic revelation and the basic understanding of Bible prophecy. In short, if you get Daniel 9:24-27 wrong, you will have much of your Bible prophecy wrong! You will fail to understand many other great prophetic portions of God’s Word and the plans God has for planet earth as we approach the end of the age.



The important thing is that we reject the allegorical/Augustine interpretation of Bible prophecy that has filtered into the Church and that we understand the prophecies related to the end times in a literal fashion.

This means we reject the false teachings that God has abandoned Israel as a people and replaced them with the Church (Replacement Theology); that God has abandoned His covenant program with the Jews, which were only an extension of the covenant of grace (Covenant Theology), and that Bible prophecies related to the end times have been already historically fulfilled without little or no future fulfillment (Preterism). We also reject the allegorical view of the Kingdom which teaches the Church is a spiritual kingdom of people over which Christ rules as King, replacing Israel's literal promise of an earthly kingdom (amillennialism). Some of those who reject a future for Israel take the 490 years non-literally and view the number as only a symbol of an indefinite period of time, skipping over the Millennium and Israel's promises, which eventually takes us up to the Second Coming and the eternal state. Many amillennarians view the six major goals related to Israel (Dan. 9:24) as the successive stages in the history of Christ's kingdom which is the Church (God's people) over which He rules today. Other amillennial allegorizers and preterists will attempt to link the final seven years with a historical fulfillment during Christ's earthly ministry (His baptism, death, and ending the seven years in the book of Acts) instead of emphasizing its prophetic fulfillment in the end times.

The Bible teaches that God has a specific plan to bless the Jews in a future Millennial Kingdom in answer to His covenant promises (Luke 1:32-33). There will be a literal, seven-year Tribulation Period, which purges Israel and prepares her to receive her Messiah (Zech. 13:9), so she is ready to enter a literal 1,000 year earthly Kingdom (Rev. 20:1-6), the time of Israel's promised blessing. Daniel 9:24-27 reveals the literal fulfillment of these prophetic truths, which are found in germ form in the prophecy of Daniel's seventy weeks. To allegorize the final "week" (seven years) of Daniel's prophecy (Dan. 9:27) to mean an indefinite number and to allegorize Daniel's people (the Jews), replacing them with the Church today, and assigning an abstract spiritual meaning to this prophecy, or attempting to find an historical fulfillment to dismiss God's prophetic program becomes an absolute travesty and mockery of God's Word.

Sir Isaac Newton (1643-1727)

"About the time of the end, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their **literal interpretation, in the midst of much clamor and opposition."**

It should be our desire to be involved with men and ministries today that are embracing a literal hermeneutic or interpretation of Bible prophecy, so we can arrive at the correct meaning and understanding of God's plan for the future and end times, as revealed in

Daniel's seventy weeks and other prophetic passages of the Bible.

There is one main thought that is being conveyed in Daniel 9:24-27. God has a prophetic time clock for Israel, His national and beloved people, which is a timetable that will bring Israel to her intended goal and final destiny – the Millennial Kingdom.

The prophecy of Daniel's seventy weeks (490 years) is one of the most important prophecies regarding God's future plan for Israel. When taken literally, as God intended the prophecy to be understood, one will arrive at the Biblical conclusion that God is not finished with His national people Israel and that His prophetic Word revolves around His dealings with His ancient people the Jews. Not only is "salvation of the Jews" (John 4:22), as Jesus taught, but the future destiny of the earth revolves around Jewish promises, as the angel Gabriel revealed, since God has built a prophetic program, as it relates to the end times, around His Jewish people.

God ties himself to a definite timetable of events and portrays prophetic precision in detailing Israel's 490-year destiny, along with the seven years, which are still future and which will be played out during the end times in the final drama of the world, prior to the Second Coming of Christ. He is a God of order and exactness. A correct understanding of Daniel's 70 weeks will piece God's entire prophetic program together with New Testament teaching. A wrong interpretation and understanding of this prophecy will breed endless confusion and speculation regarding end-time prophecy and God's future plan for Israel and the earth. This passage concerning Daniel's 70 weeks will unlock the primary prophetic and dispensational truths found in the Bible.

Before beginning this important study, we must remember that there are many Christians today who are constantly crying for preachers to meet them at the altar of their psychological felt needs. They are baby Christians who cannot endure teaching that makes them think and grow in their understanding of God's Word (Heb. 5:11), like the Berean of old (Acts 17:11). God has called us to study and "rightly divide" (correctly interpret) and interpret God's Word, so we are not ashamed (2 Tim. 2:15). The idea that Bible prophecy is boring and uninteresting depends on the mindset and spiritual level of the Christian. God's Word does meet our needs but He

also wants us to study it unselfishly and discover His great plan of the ages.

Dr. Ernest Pickering wrote:

“The great preachers of the past have not gone to the Scriptures with the primary aim of meeting human need but of finding and declaring the mind and purposes of God. In doing so, they have met human needs. The Bible was not written merely to satisfy man’s needs and to give him answers to life’s problems. It was written to show forth the majesty of God and to trace God’s purposes for the created universe, angels, earth, Israel, and the church.”

Well said! In this study, we want to address the prophetic themes in relationship to Israel and the end times.

A. The Background of the Seventy Weeks

There are two main points of interest.

1. The deliberate rebellion against God

The place was Babylon. Daniel along with his people had been carried away captive into the land of Babylon. The armies of Nebuchadnezzar had utterly desolated the city of Jerusalem (2 Chronicles 36:17-21). The reason for God's judgment and captivity was Israel's failure to obey the word of the Lord as it was revealed to them by the true prophets of God (Jeremiah 29:19). Their rebellion to God's covenant and the words of the prophets, who sought to bring them back to God's ways, resulted in God's chastisement in the 70 year Babylonian captivity. This reminds us once again that the Lord chastens those people that He loves (Heb. 12:6-7). The way of the transgressor is still hard (Prov. 13:15).

For more than forty years, Jeremiah pleaded with the people to honor the Sabbath (Jer. 17:21-22) but the people did not obey (“But they obeyed not” - Jer. 17:23). He also warned them about idolatry but they continued to worship the false gods behind idols in spite of years of repeated warnings (Jer. 10:1-6; 44:1-6 – “But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods”).

This reminds us that the culture in which we live today can steal away our hearts from the truth and also steal away the hearts of our children from worshipping God (Rom 12:2). As Christians, we must refuse to imbibe the present-day culture and guard our hearts from 21st century idols, such as rock music, pornography, tattoos, and many other forms of pagan, prideful, addictive, and worldly vices that can capture our hearts and keep God from being first place in our hearts and lives. The epistle of 1 John 5:21 commands, "Little children, keep yourselves from idols. Amen." God's people were polluted from a spiritual perspective and He was judging them in the time of Babylonian captivity.

2. The details of the captivity

There are five details.

a. The peril of judgment

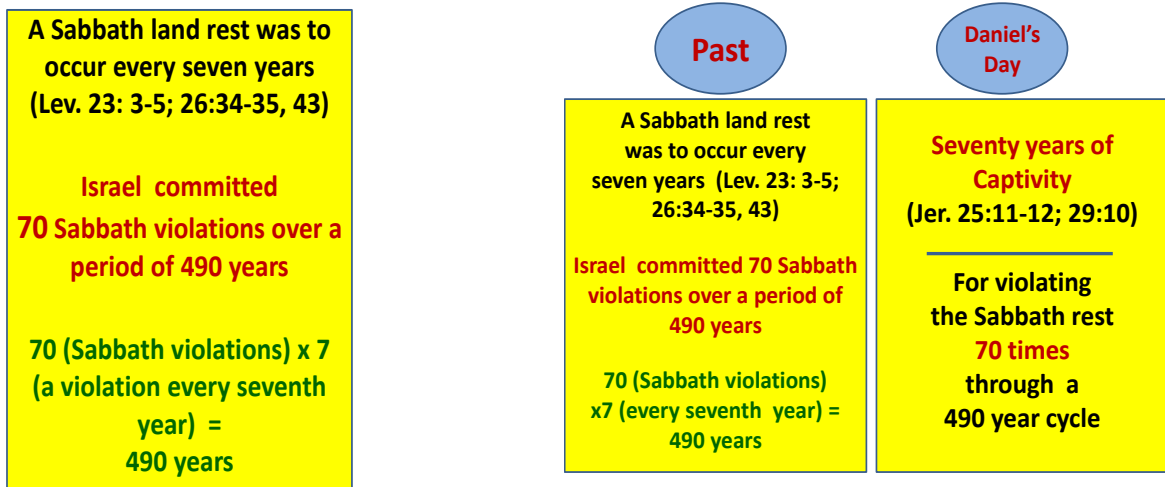
During Jeremiah's and Daniel's days, Israel was identified as the Northern kingdom whereas Judah was identified as the Southern kingdom. After the captivities, these distinctions in names were lost. However, we must remember that the northern kingdom was taken into judgment or captive by Assyrian power in 722 BC and this occurred many years before the southern kingdom's captivity by Babylon, which took place between the years 605 BC - 586 BC (2 Kings 17:1-6, 16, 18, 23).

Judah would move into judgment and captivity later than the northern kingdom as 2 Kings 24-25 indicate. Three separate attacks or sieges occurred upon the Southern Kingdom (Judah) by the Babylonian power or world ruler of that day. In 2 Kings 24:1-5 the first siege is recorded. In 2 Kings 24:6-11 the second siege is seen and then in 2 Kings 25:1-21 the third and final attack upon the Southern Kingdom (Judah) was made. The final siege and devastation of God's people (Jews) took place in 586 B.C.

b. The projected time of judgment

Why did God predict that the Babylonian Exile would last 70 years? The answer seems to be that this was the number of years that the people had failed to observe God's Law of "Sabbath rest" for the land. God had decreed that every seventh year the land was to lie unseeded and not worked (Lev. 25:3-5). The people were not to sow their fields or prune their vineyards every seventh year. If the people would fail to follow this

command, God would remove them from the land and enforce this specific “Sabbath rest” (Lev. 26:33-35). The writer of 2 Chronicles indicated that the 70-year Babylonian Captivity promised by Jeremiah allowed the land to enjoy its “Sabbath rest” (2 Chron. 36:20-21). Therefore the Captivity of God’s people lasted 70 years probably because this was the number of Sabbath rests that were not correctly observed for the land.



Every seven years was a Sabbath. Israel failed to observe seventy of these land Sabbaths over a course of 490 years (70x7= 490years). God’s people had ignored 70 Sabbath regulations throughout a 490-year course of time. In response to the people’s disobedience, God was going to punish them 70 years. We might call this poetic justice. The Jews would experience seventy years of captivity for violating the Sabbath 70 times over a period of 490 years.

c. The providence of God

Daniel was evidently taken captive during the first siege (Dan. 1:1-2) of the Southern Kingdom (605 BC). This would mean that as Daniel read the scrolls of Jeremiah (Daniel 9:1-2) in the year 539 BC, he would recognize that only several years remained for the people’s captivity.

Daniel 9:2

“In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

The prophet Daniel was apparently reading the books or scrolls of Jeremiah's prophecies regarding Jerusalem's fall and capture by the Babylonians. Jeremiah had written prior to Jerusalem's fall and capture. He prophesied that the Jews would be under Babylonian captivity for 70 years.

Jeremiah 25:11-12

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

Jeremiah 29:10

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

605 BC

(first stage of Babylonian captivity
when Daniel was captured)

-538 BC

(time Daniel was reading
Jeremiah's prophecies)

= 67 years

Apparently 67 years had passed since Daniel's capture. A simple calculation of 538 BC (time Daniel was reading Jeremiah's prophecies) subtracted from 605 BC (first stage of Babylonian captivity when Daniel was captured) will leave us with a 67 year lapse of time. Suddenly, Daniel realized that the time of the 70 years Babylonian captivity would soon run its

course. Daniel knew by calculating the years of captivity that only several years remained for the people's captivity until the promised release, which was prophesied by Jeremiah, would take place.

It's amazing to realize that the timeless Scriptures, which Jeremiah wrote, found their way across desert and mountains to far away Babylon and fell into the hands of Daniel. This of course is no coincidence! This was the working of God's providence. It's wonderful to realize that God is in control of the events of history and time. As someone had said, history is really His story!

Mark Hitchcock said:

"If Bible prophecy had a list of credits, it would read, 'Directed by God.'"

God is still on the throne! He is bringing His providential plan to pass in Daniel's day and for Daniel's people. The same is true for us today personally as we pass through the trials of life and as we move toward the end times.

d. The prayer for God's blessing

Since God was going to allow His people to return to Jerusalem as Jeremiah prophesied. This led Daniel to pray about Israel's return to the land.

Daniel 9:3

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes."

Daniel had an intense time of prayer when he realized and understood what God wanted to do for Israel. He confessed Israel's sin and his own sin, acting as priest for the nation (Dan. 9:20). He then begs the Lord to reveal the exact time when Israel will once again be free of her captors. This reminds us that humbling, repenting, and confessing prayer always precedes a time of spiritual renewal and blessing (2 Chronicles 7:14). We must get on our knees if we want to see God's great blessings and His movement upon our personal lives and the lives of other people.

Someone wrote:

"And Satan trembles when he sees, the weakest saint upon his knees."

It's interesting and illuminating to realize that Daniel took Jeremiah's prophecy as literal years. He believed it had a literal fulfillment of 70 years. He believed it was a literal promise given to His people Israel. Daniel himself insisted upon the literal interpretation of Bible prophecy, not only in the prophesied 70 year return to the land but also the prophesied 490 years cycle (Daniel's 70 weeks) which Gabriel prophesied conserving Israel.

Daniel was not equivalent to the modern-day preterist (someone who looks for historical fulfillment of Bible prophecies and rejects a prophetic future for Israel) or an allegorizer of Scripture (someone who changes the literal and obvious meaning of prophecies to get away from literal fulfillment of Bible prophecy). Daniel was a futurist and literal interpreter of God's prophetic Word and Bible prophecy, as we should be today. He took God's Word

literally and believed that God would do exactly what He said. Many today commit exegetical fraud and voodoo exegesis when explaining the prophecy of the 70 weeks of Daniel.

e. The production in old age

This prophecy concerning the 70 years of Israel's captivity, which was given to Daniel during Israel's captivity, is important prophetically, since it gives the time factor before the beginning of the 490 year prophecy. From Daniel's perspective, in approximately three years Israel would return to her land and the 490 years would begin. The end of Israel's 70 year captivity would actually begin the 70 weeks or 490 years of Daniel's prophetic timetable for the future. By now, Daniel was more than 80 years old. He was probably too old to expect himself to return to Jerusalem. However, he did witness the first remnant of Jews return to Jerusalem and the land God gave them. This occurred under the reign of Cyrus, King of Persia, which had engulfed and overtook the Babylonian empire (Ezra 1:1). Daniel lived at least to the third year of King Cyrus' reign (Daniel 10:1). He began to see God fulfilling His promise to the Jews about Israel's return.

This reminds us that we are never too old to experience blessings from the Lord. God wants to use us and stay committed to His cause up to the end of our days.

Rudy Atwood prayed to God, "I want to die with my boots on." God honored his request for during a piano performance, as he was serving the Lord, He dropped over dead. He died with his boots on. Daniel died with his boots on. He was a vessel that God could use up to the end of his days on earth. Beloved, don't become discouraged. You can always do something for God as you grow older and bear fruit in old age (Psalm 92:14, "They shall still bring forth fruit in old age; they shall be fat and flourishing").

John Wesley said:

"Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, To all the people you can, As long as you can."

B. The Bible prophecy of the seventy weeks

The prophecy of the seventy weeks can be summarized in three ways.

1. The course of Bible prophecy (Dan. 9:24 – “seventy weeks”)

In this first part of our study, we will give an overview of the entire prophetic course or direction of Daniel’s prophecy. It covers a time span of 490 years and is further divided into three major sections. The entire course of prophecy that is related to Israel covers a period of 490 years.

Daniel 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.”

The course or direction of all end-time prophecy revolves around 490 years that is somehow connected with Israel (“Seventy weeks are determined upon thy people and upon thy holy city”). This ancient prophecy teaches that God has a prophetic destiny for Israel that spans over the course of 490 years. It’s a prophecy that traces Israel’s return from exile to her return to Palestine for the final blessing in the Millennial Kingdom. Israel’s prophetic destiny takes us into the end times and reveals what is going to happen with Israel and planet earth, prior to the Second Coming of Christ.

Daniel was looking forward to the people returning from exile and experiencing the final fulfillment of their covenant blessings, as outlined in God’s prophecy that Gabriel shared with him (Dan. 9:24).

The Davidic Covenant promise of 2 Samuel 7:16 states: “And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

In order to get to an eternal throne, we must first get to the Millennium (Rev. 20:1-6), which is the time when Christ takes back the earth from Satan and prepares the earth for the eternal state (1 Cor. 15:24-25). Daniel anticipated the Jews return to their homeland and entering into the covenant promises given to them by David, which guaranteed the Jews a glorious kingdom that would last forever. However, unexpectedly, Daniel was informed by the angel Gabriel that before this everlasting kingdom would be established and Israel would be permanently blessed in the land, the Jews would need to pass through another cycle of 70 Sabbath years. This time the sabbatical years would add up to 490 years. God had other

plans for His Jewish people before they would enter the eternal covenant blessings. The angel Gabriel outlined another prophetic program for Israel that would last 490 years, and only after the 490 years has expired, Israel would be brought into her permanent blessings associated with God's covenant programs, which include the promises associated with Abrahamic, Palestinian, Davidic, and New covenants.

Daniel is presented with a prophetic countdown of 490 years associated with Israel's destiny (the Millennial Kingdom). We might call it God's countdown for Israel. A definite course or direction of end-time Bible prophecy, which is related to Israel, is outlined in this important passage of Daniel. God is a God of order and He has not left us in the dark regarding what is to take place during the end times in relationship to God's chosen people. God's course or prophetic plan revolves around a 490-year program that is associated with Israel (Jewish people).

<p>"Weeks" (shabuwa) = "sevens" <small>units of time in seven</small></p>
<p>Daniel was thinking in terms of years (Dan. 9:1-2) *70 years captivity*</p>
<p>We have "seventy sevens" 70 (years) x 7 (units of time in seven) = 490 years</p>

God's course or plan for Israel is explained in three ways.

a. The duration of God's plan

The duration or length of time that this prophecy envisions is said to be "seventy weeks." The duration of God's prophetic plan for Israel adds up to 490 years. The Hebrew

word for "weeks" is "shabuwa" (shawbooah) and is literally rendered "sevens." It means units or periods of sevens (a heptad). There are seventy units or periods (groups) of sevens. Daniel has "seventy sevens" in his mind as he writes. The Old Testament uses the word "Shabuwa" twenty three times. Sometimes it means a unit of seven and is then followed by the word "days" (Ezekiel 45:21). Other times it means a unit of seven as related to a normal seven-day week (Genesis 29:27, 28; Exodus 23:12; Leviticus 12:5; 2 Chronicles 8:15). In Daniel's prophecy, it is used as a unit of seven without any reference to days. In the context, Daniel evidently uses the word in connection with years.

This means that Daniel is not necessarily talking about one week consisting of seven days, as most westerns would think. Daniel, as a Jew, was trained to think in units of seven, which could have various meanings. However,

since Daniel had been thinking of God’s program in terms of years in relationship to Israel’s captivity (Dan. 9 1-2; Jer. 25:11-12; 2 Chron. 36:21), it would be most natural for him to understand these “sevens” as units of years. Therefore, the “weeks” (sevens) refer to years.

Thomas Ice wrote:

“That this Hebrew phrase (seventy weeks) should be rendered as ‘seventy sevens,’ is unanimously agreed upon by representatives of all interpretative schools. There is also great consensus that the ‘seventy sevens’ refers to years, since this is what Daniel was contemplating in Jeremiah 25:11-12; 29:10-14, as evident in Daniel 9:2. Thus, our Lord has in mind seventy weeks of years, or 490 years.”

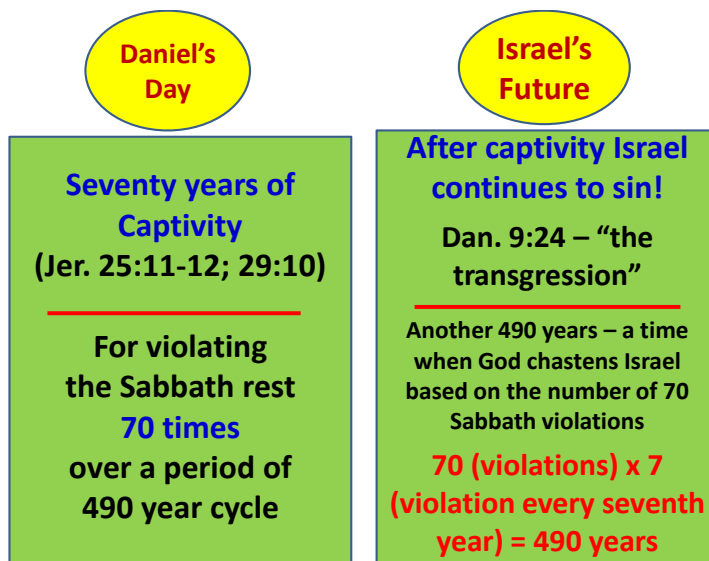


This means that the duration of God’s prophetic plan and countdown for Israel will last for 490 years. How do you get 490 years out of seventy sevens (“weeks”)? You do some simple arithmetic. 70×7 (units of time in seven) = 490, which in this case refer to 490 years, since Daniel was thinking in terms of years and since this amazing prophecy could never come to pass with any other time

designation. In short, there are seventy groups of seven years that would bring Israel to the climax of her prophetic destiny.

It is crucial to understand the significance of the number 70 and 490 in relationship to Israel’s past and future. A unity of “sevens” appears in Israel’s past captivity and future destiny. Israel has already experienced 490 historical years (70 Sabbath violations over a period of 490 years). However, the “sevens” are also seen as 490 prophetic years (Daniel’s 70 weeks) that Israel or the Jewish people must pass through before the nation comes into her final kingdom blessing. Daniel’s mind moves from the historical 70 year captivity (490 years of 70 Sabbath violations) to the

prophetic 70 weeks (490 additional years based upon 70 Sabbath violations). Daniel's 70 weeks will come to pass in 490 prophetic years that takes Israel into her Kingdom and covenant blessings. Daniel's 490 years (seventy weeks) was intended to reveal a prophetic calendar of Israel's future, which would extend to the final blessings of God's people in the Millennial Kingdom.



Why does Israel need to experience another 490-year cycle? It's because God knew that the Jews would continue to rebel against Him in spite of His grace and mercy in allowing them to return to the land (Dan. 9:24 – “the transgression”). The historical records of Israel show that she committed idolatry even after her release from captivity

(Malachi 1:6-10; 2:11; 3:7-8). God also knew that a future generation of Jews living during the days of Jesus would reject the Messiah and crucify Him on a cross (John 1:11). As a result, God would destroy the temple once again through the Romans and confirm the fact that God's chastening and punishment of Israel would not cease with the end of the Babylonian Captivity. Therefore, the next 490 years, especially the final seven years on Daniel's prophetic clock, would bring God's chastening hand upon His people. God will allow Israel to experience persecution, until they finally are ready to receive the Messiah at His Second Coming and experience the blessings that await them, at the end of the 490-year cycle (Dan. 9:24).

In Luke 13:35, Jesus speaks of that future generation: “Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”

At the end of the 490 years Israel will receive her Messiah and she will enter the pronounced blessings and prophetic destiny (Millennial Kingdom) that is clearly outlined in Daniel 9:24.

b. The numerical division of God's plan



We have now determined that there are 490 total years in God's prophetic calendar for Israel. We will study the detailed events of this prophecy, as it relates to Israel, at a later time. However, it's important that we recognize the three primary numbers, which when added together, make up the 490 years of Daniel's prophecy.

Understanding now that the term "weeks" refers to "sevens" (a heptad) will enable us to calculate the three main divisions and numbers associated with this prophecy, which when added together will equal 490-years. The three numbers "seven weeks" (seven sevens or 49 years – vs. 25a), "three score and two weeks" (sixty-two sevens or 434 years – vs. 25b), and "one week" (one seven or seven years – vs. 27) add up to 490 years.



We can add the events that will occur during the three divisions of time. Since all the numbers of Daniel's prophecy must be taken literally, as Daniel would understand them (Dan. 9:1-2), we can conclude from our perspective today, that two of the time divisions have been historically fulfilled, but one time division still remains, the final "week" of seven years

(Dan. 9:27), which will be fulfilled during the seven-year Tribulation Period. All of this will be made clearer as we move through this prophetic countdown.

69 weeks (483 years) have already passed

7 weeks (49 years) = rebuilding Jerusalem

**62 weeks (434 years) = 400 silent years
between the testaments, Gospels, up to
Christ's triumphal entry in Jerusalem**

1 week remains!

**1 week (7 years) = the seven year
Tribulation Period**

This is called the 70th week of Daniel

There can be no question that all the numbers in Daniel's prophecy, related to the 490 years, should be understood literally. To assign a non-literal meaning to the 490 years as some amillennialists attempt to do results in their own imaginary interpretation of Daniel's prophecy in order to maintain their allegorical hermeneutic and rejection of the major Bible prophecies dealing with Israel and the end times.

There are several reasons to reject the allegorical interpretation of these numbers. First, chapter 9 opens with Daniel realizing from Jeremiah's writings that Israel's captivity would last 70 years. These were literal years (Dan. 9:1-2). Since the prophecy delivered by Gabriel to Daniel in 9:24-27 is interconnected to the time of Israel's return from the 70-year captivity, it follows that the 70 weeks of years are equally literal. Second, since definite numbers are used in this prophecy (7, 62, and 1 week – Dan. 9:25), it would be strange for such odd numbers to not have a literal meaning. Nothing in the context suggests a non-literal use of numbers in this prophecy.

Leon Wood asks:

"Why should definite numbers be applied to periods of indefinite lengths?"

Why is there so much emphasis put on the literal or non-literal interpretation of these numbers and events associated with this prophecy? It's because Daniel's prophecy of the Seventy Weeks is usually interpreted by evangelicals in accordance with two major schools of thought. First, there is the Reformed view, which embraces and promotes the position of amillennialism (no literal Millennium over the earth). This is a system of interpretation that rejects the literal fulfillment of prophecy, as it relates to Israel, the end times (seven-year Tribulation Period), and the Millennium (1,000-year reign of Christ over the earth). This system of interpretation

must get rid of a future for national Israel and end time events associated with the Jews, during a seven-year Tribulation Period, since it teaches that God has forsaken Israel forever and replaced Israel with the Church. Therefore, in the scheme of Reformed Theology there must be an allegorical understanding of the 70 weeks (490 years) and many of the events associated with these years, especially the final seven years.

<p>Reformed View Promotes amillennialism (no literal earthly kingdom that lasts for 1,000 years) Rejects literal fulfillment of Bible prophecy as it relates to Israel, seven-year Tribulation Period, end times, and Millennium</p> <p>Dispensational View Promotes Premillennialism Christ returns <i>before</i> the Millennial and establishes a literal 1,000-year reign on earth. Takes end-time prophecy literally and teaches that God has a plan for Israel in the future.</p>
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Second, there is the position of Dispensationalism, which teaches the Biblical truth of premillennialism (Revelation 19-20). This system of Biblical interpretation takes Daniel's people (the Jews) literally and also believes God has a plan for Israel during the end times. In fact, Christ returns *before* the Kingdom begins and establishes a literal 1,000 year theocracy over planet earth. Premillennialism

believers the entire seven years are future and unfulfilled. It rightly sees the final seven years ("one week") as the Tribulation Period that Jesus spoke about in Matthew 24 (the Olivet Discourse).

While these schools disagree on various points of Daniel's prophecy, the Reformed view sometimes will attempt to find a historical fulfillment of the seven years during the first advent of Christ or it makes the seven years non-literal in meaning. Reformed and replacement theologians, who believe the Church takes the place of national Israel in the plan of God and rejects Israel's future, must take the final seven as a non-literal number, an indefinite period of time, or view it as historical fulfillment.

It's interesting that premillennialism views Daniel's final period of seven as literal years while some others in the Reformed tradition do not take the number seven literally, after taking the first 434 years literally! This is hardly being fair and honest with what Daniel is teaching. The more extreme school of allegorical interpretation has concluded that the entire 490 number is symbolic and bears no significance to the end times. In fact, as previously stated, according to extreme allegorical interpreters, the six goals related to Israel's history found in Daniel 9:24 are viewed as

representing the successive stages in the history and advancement of Christ's spiritual kingdom (the Church today). These allegorical conclusions are given to detract from a specific and literal ending to Daniel's prophecy, which confirms the reality of a literal Tribulation Period, the national people of Israel being tested by God, and then finally blessed in a literal Millennium.

We must remember that God is a God of sense, not nonsense! Dr. David L. Cooper, the founder of The Biblical Research Society, was proficient in the Biblical languages. Dr. Cooper is known for his "Golden Rule of Interpretation" which is as follows:

"When the plain sense of Scripture makes common sense,
Seek no other sense; Therefore, take every word,
At its primary, ordinary, usual, literal meaning,
Unless the facts of the immediate context, studied in the light,
Of related passages and axiomatic and fundamental truths,
Indicate clearly otherwise."

There are several compelling reasons for interpreting Old Testament prophecies literally. First, if the literal sense of a passage, like Daniel's 70 weeks is rejected, who is to determine what the nonliteral or spiritual sense is, since the normal rules of interpretation do not apply?

Walter C. Kaiser, Jr., poses the dilemma:

"Who or what will arbitrate among the various [nonliteral] meanings suggested and decide which are to be accepted as authoritative and which are spurious? Short of saying that every person's fancy is his or her own rule, there does not appear to be any final court of appeal.... There simply are no justifiable criteria for setting boundaries once the interpreter departs from the normal usage of language." (*Back Toward the Future* [Grand Rapids: Baker, 1989], 129–30)

Second, adopting a nonliteral view of the Old Testament kingdom prophecies raises some disturbing questions: What did those prophecies mean to those to whom they were addressed? And if those prophecies were meant to apply symbolically to the church, why were they addressed to Israel? What meaning could such prophecies have in their historical settings? It's clear that one must interpret and apply the Old Testament prophecies literally. When we view the 70 weeks as literal and follow the

language of these verses, one will see that there is a gap between the 69th and 70th week of Daniel.

Today, many within the Reformed tradition are allegorizing and assigning different meanings to the prophetic Scriptures in order to support their non-literal view of the end times. They are following the Reformation teaching of Luther, Calvin, and others, which basically allegorized (spiritualized) the meaning of many end-time prophecies and did not teach the great prophetic truths and details of the Rapture, seven-year Tribulation Period, and Millennium (1,000 year reign of Christ over the earth). We must remember that we should go back to the Bible and not the Reformation for our study of Bible prophecy. The Bible is inspired (2 Tim. 3:16) – not the teachings of the Reformers.

This study will confirm that the final seven years of Daniel’s prophecy (“one week” – Dan. 9:27) is to be fulfilled in the future during the end times, specifically the seven-year Tribulation Period. This is the time when Israel will be chastened by God (Jer. 30:7, 11; Isa. 59:20-21) so they will turn to the Messiah when He returns to earth in His Second Coming (Zech. 12:10-12; 13:1-2; Matt. 23:37-39; Rom. 11:26). As a result of this final prophetic “week” of seven literal years, Israel will be chastened, ready to receive the Messiah at His Second Coming, be saved by His atoning sacrifice, and then enter her ultimate prophetic destiny, which is the Millennial Kingdom.

Since all the numbers of Daniel’s prophecy must be taken literally, as Daniel would understand them (Dan. 9:1-2), we can conclude from our perspective today that two of the time divisions have been historically fulfilled, but one time division still remains – the final “week” of seven years (Dan. 9:27) which will be fulfilled during the seven-year Tribulation Period. There will be a more detailed discussion of this point later in our study.

c. The people in the plan

The course of this prophetic plan focuses on Daniel’s people (“upon thy people and upon thy holy city – Dan. 9:24). The prophecy revolves around a 490-year program that is specifically associated with Israel. As we will see in this study, the period of 490 years begins with Israel’s return from captivity to Israel’s final return to Palestine to be blessed during the Millennial Kingdom.

In the sixth century BC, when Daniel wrote, who were Daniel's people and holy city? It's clear that the text can only refer to Israel as Daniel's people and Jerusalem as Daniel's holy city. No person who is honest and respectful to the Bible should doubt what Daniel is teaching. However, those who follow the Reformed teaching (the Church has replaced Israel) will sometimes view Daniel's people (the Jews), as a spiritual reference to the Church, and allegorize the prophecy given to Daniel by Gabriel. In other words, some interpreters attempt to assign a different meaning to the people that are addressed in this passage, making the text say something different than what the text actually means. Reformed interpreters attempt to read the Church back into the Old Testament in order to escape a literal hermeneutic and understanding of end times prophecies that are related to Israel.

For instance, H. C. Leupold says this of Daniel 9:24: "Here, as so often in prophecy, terms like God's "people" and God's "holy city" broaden out to the point where they assume a breadth of meaning like that found in the New Testament (cf. Gal. 6:16)." Leupold is reasoning that the Church is just a continuing phase of the old Israel of God and therefore is represented in Daniel's passage. In short, Daniel's people (the Jews) are a representation of the Church today (the new spiritual Israel) and therefore the passage can be allegorized to teach non-literal truths about the present-day Church.

Another non-literalist, E. J. Young, says this about Daniel 9:25: "It is true that the primary reference is to Israel after the flesh, and the historical Jerusalem, but since this very vs. describes the Messianic work, it also refers to the true people of God, those who will benefit because of the things herein described." In other words, these writers, along with the belief system of many today, concoct the theory that Daniel's people are an allusion to the Church of the New Testament and the final week (seven) in Daniel's prophecy is a symbolic number that portrays the spiritual blessings that the Church receives today through Christ. This kind of interpretation is huckstering the Word of God ("handling the word of God deceitfully" - 2 Cor. 4:2). It is voodoo exegesis. It is rubbish! It's Gobbledygook!

The story is told of a small village that had a clock in the town square. At some time in the past, the glass had been broken out of the face of the clock, and now the villagers took it upon themselves to set the clock according to their own watches. Consequently, the hands of the great clock

were constantly being changed, and no one really knew what the correct time was. However, an even greater tragedy occurs when men bend the Scriptures to agree with their own opinions. Scripture must be compared with Scripture and accepted as the final Word of God; otherwise confusion will prevail and men will be led astray.

Those who reject the literal approach to numbers and prophetic texts (assigning hidden and allegorical meanings to them) try to brew-up interpretations from out of thin air, by just stating them, and then declaring them to be true! That's like saying, "I think my car is a Ford when in reality it's a Honda." One can notice that those who allegorize the Bible always appeal to reasons that are outside of the text. For instance, in Daniel 9:24 they just believe that the text must refer to individuals beyond Israel because that's what they simply believe! This is a clear example of reading meaning into the text from one's own belief system (eisegesis), which is not what the Bible wants us to do (exegesis). Gabriel goes out of his way to inform Daniel that the seventy weeks of years are only decreed for Israel and Jerusalem.

Lang notes:

"The endeavour to apply this prophecy, in general or in detail, to others than Daniel's people, Israel, and Daniel's city, Jerusalem, is an outrage upon exegesis, being forbidden in advance by the express terms used."

Harry Bultema observes:

The angel himself gives a literal explanation and it would be nonsensical to insist on giving a symbolical interpretation of a literal explanation. If the exegetes had always obeyed the angel's interpretation as is evident from practically every word he speaks, then this text would never have been so obscured by all kinds of human conjectures and imagined 'deep' insights."

The 490 years of this prophecy serve as a prophetic time clock for Israel's future destiny, which is her entrance into her covenant promises and the Millennial Kingdom. However, before Israel moves into her final destiny, she must pass through a seven-year Tribulation Period. Therefore, one should see trends developing today which are leading up to this final seven (seven years) to begin. All eyes should be on Israel and the Middle East today. God's prophetic clock is about to start once again in relationship to Israel's final destiny. The end times (seven-year Tribulation Period) will begin after the trumpet sounds and the Church is called back to Heaven

(John 14:1-3). The world is headed toward Daniel's final "week" of seven years. The earth is on a rollercoaster ride; it's picking up steam and moving rapidly toward Daniel's final week of seven years – the Tribulation Period. We are closer than you think. Maranatha, our Lord cometh!

If someone were to ask you, "What is your destiny?" – How would you answer them? Some of you might say, "I'm destined to be a house wife and have children. This is a good destiny. Others might say, "I'm destined to become a business man. If we don't change our president soon, we are all destined to become broke! **In our present study and point, we are looking at the destiny of Israel in the plan of God.

Once again, there is one main thought that is being conveyed in Daniel 9:24-27. God has a prophetic time clock for Israel. He has set a specific course for ethnic Israel, God's national people, in which they will pass through many hardships, until they reach the Millennial Kingdom.

Daniel's 70 weeks can be viewed as a prophetic time clock that begins ticking with a specific decree that was given to Israel while in Babylonian captivity. The clock runs for a total of 490 years and eventually brings Israel to her intended goal (the Millennium). However, the clock does not run in a consecutive manner or without interruption. It has presently stopped ticking and it will not resume until a final week of seven years that is still future in relationship to Israel's prophetic destiny.

Daniel 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."

We can add the events that will occur during the three divisions of time. Since all the numbers of Daniel's prophecy must be taken literally, as Daniel would understand them (Dan. 9:1-2), we can conclude from our perspective today, that two of the time divisions have been historically fulfilled, but one time division still remains, the final "week" of seven years (Dan. 9:27), which will be fulfilled during the seven-year Tribulation Period. All of this will be made clearer as we move through this prophetic countdown.

2. The coming destiny of Daniel's people (Dan. 9:24b)

Daniel 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.”

Did you ever start your meal with desert? Be honest! The dream of many is to start with desert (pie or ice-cream), while you are good and hungry and from desert progress to the meal. Well, we are starting with desert, when studying Daniel 9:24, since we are going to study first what should normally come last. We are about to see the end or finale of Daniel's 490 years before researching the details which get us to the end. We are going to pass over the finish line before we begin at the starting line. We are about to look at the end of the 490 years and the great blessings that lie in store for Israel. Daniel gives a panoramic picture of Israel's destiny. God's time clock for Israel will begin ticking once again during the Tribulation Period and end when Israel enters the glorious 1,000-year-reign of Jesus Christ (Rev. 20:1-6).

When the 490-year cycle is finished Israel (Daniel's people) will have reached their prophetic destiny which is the Millennial Kingdom. The purpose of the 490 years is to bring Israel to her final destination and prophetic destiny. God is not finished with Israel. He has a plan and future for His national people, a purpose that is clearly outlined in Daniel 9:24. In essence, when the entire 490 years has run its course, after a final seven years, Israel will have passed through God's six major goals and the Jews will have reached their final destiny (Millennial Kingdom). Some have called the summary statement of Daniel 9:24 as the six restoration goals for Israel. I like to view them as the prophetic destiny of Israel. Israel will reach her destiny following the final seven years (“one week”) of Daniel's prophecy. Two charts are provided to help you see these major points dealing with Israel's destiny.

The Prophetic Destiny of Israel

1. Israel's apostasy will be finished ("to finish the transgression")

*Finish Israel's rebellion against the Messiah

2. Israel's sins will be taken away ("and to make an end of sins")

*New Covenant promise to remove Israel's sins (Ezek.. 36:34-35; Rom. 11:27; Zech. 13:1)

3. Israel's atonement will be experienced ("and to make reconciliation for iniquity")

*Israel's final atonement (payment for her sins) will be offered to her at Second Coming

4. Israel's earthly Kingdom will begin

("and to bring in everlasting righteousness")

*During the Millennium the earth will be prepared for everlasting righteousness

5. Israel's prophecies will cease

("and to seal up the vision and prophecy")

*The prophecies about Israel's future will be fulfilled during Millennium and therefore sealed (terminated)

6. Israel will recognize Christ as King

("and to anoint the most Holy")

*Consecration ceremony when Israel officially recognizes her Messiah

Israel destiny is described in six ways.

1. Israel's apostasy will be finished ("to finish the transgression").

The verb "to finish" looks to bring something to its culmination and close. It will be proven that the word "finish" looks ahead toward the completion of the 70 weeks at the Second Coming of Christ to set up His Millennial Kingdom.

The noun "transgression" in verse 24 speaks of a revolt (apostasy) within national Israel. Transgression is the idea of going beyond a specific limit or boundary and points to Israel's rebellion and apostasy. Daniel is saying that by the time the 490 years have expired, Israel will no longer be in her state of rebellion, unbelief and apostasy. Their revolt against God and the true Messiah will be over. It will officially come to a close. Israel's course of apostasy will be brought to completion when the 490 years are finished. After the people were released from captivity they defected from God and entered a state of rebellion (Malachi 1:6-10; 2:11; 3:7-8). Later, the people would reject the Messiah.

John 1:11

"He came unto his own, and his own received him not."

The Jews officially rejected Christ as their Deliverer from sin and cried out "Crucify him" (see Mark 15:1-14). The emphasis in this first goal is when Israel's national sin, rejection of her Messiah, will be brought to an end.

Presently, Israel remains in unbelief, as pictured in the metaphor of a tree losing its natural branches (Romans 11:20, 23). The Jews today are in transgression or rebellion against God but in the future the Jews, as a nation, will be saved. In the present dispensation (Church Age) God has chosen to bless the Church, primarily composed of Gentiles due to Israel's rebellion and lost place of blessing (Rom. 11:11-12). During the present dispensation God has temporarily set Israel aside from the place of blessing ("casting away of them" – Rom. 11:15). God has not forgotten His people and replaced them (Rom. 11:1); He has temporarily put His program with Israel on hold, until the final week of seven years begins (Dan. 9:27). However, someday Israel in the flesh ("my flesh" – vs. 14) will be grafted back into the tree, representative of God's future blessing and salvation of Israel (Rom. 11:15; 23, 25-27).

Isaiah 65:2

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."

The people have been notoriously rebellious and committed apostasy through the years. However, this will someday end. Israel will one day be saved and spiritually restored to her Messiah. The Jews will no longer continue in their stubborn rebellion against God and rejection of Christ. This will be the time when the rebellion of Israel is finished. This is part of Israel's future destiny as God's people. The apostasy against God and the Messiah will be ended forever.

2. Israel's sins will be taken away ("and to make an end of sins")

This expression has to do with Israel's forgiveness that she will receive at the Second Coming of Christ. The text could literally read "to seal up sin." This word was regularly used to indicate the closing of a letter or an official document. The concept of sealing gives the idea that Israel's sins will be completely removed from God's sight. When something is sealed, it means that it is finished, done, and no longer accessible. This is a wonderful way to express forgiveness and forgetfulness. Micah 7:19 prophetically says that this of Israel's forgiveness: "and thou wilt cast all their sins into the

depths of the sea." What will one day be true for Israel is also true for us who place faith in Christ.

“You ask me why I'm happy so I'll just tell you why,
Because my sins are gone;
And when I meet the scoffers who ask me where they are,
I say, "My sins are gone.

They're underneath the blood on the cross of Calvary,
As far removed as darkness is from dawn;
In the sea of God's forgetfulness, that's good enough for me,
Praise God, my sins are gone!”

Israel's sins will be sealed up or ended because God will forgive those very sins and save His national people through the Messiah.

Ezekiel 36:24-25 gives this prophetic announcement of Israel's forgiveness in the coming day: “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.”

Romans 11:27

“For this is my covenant unto them, when I shall take away their sins.”

God has promised to remove or take away Israel's sins on a national level someday. This will occur at Christ's Second Coming (Zechariah 12:10, 13:1). This is part of Israel's destiny. At the conclusion of this prophecy (490 years), Israel will be saved and forgiven, acquitted of all her sins. This will be the result of Israel's New Covenant promise.

3. Israel's atonement will be experienced (“and to make reconciliation for iniquity”)

The Hebrew word for reconciliation is actually "kaphar" and should be rendered "atonement." This was a familiar Old Testament concept and world. During the Old Testament animals were put to death in temporary payment for the person's sin. The concept behind the atoning sacrifice is that God demands a payment for sin (Rom. 6:23). The atoning sacrifice

would provide the necessary payment for sin that God required in the Old Testament.

The Bible Knowledge Commentary makes this assessment:

“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 to 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 (Rom. 3:25).”

The truth that Daniel wants to emphasize is that when Christ returns in His Second Advent, believing Israel will experience the saving application of Christ's death to their lives. Throughout the Old Testament there were many sacrifices which were offered in view of Christ's ultimate sacrifice on the cross. However, none of these animal offerings could take away sins (Heb. 10:4) and the penalty required for sin, which was judgment. They merely acted as a temporary covering for sin and temporarily shield people from God’s wrath and judgment. This is why Christ’s sacrifice on the cross was needed. His sacrifice became the necessary and final sacrifice for sin, since Christ died, as the perfect sacrifice, to remove the curse of judgment or penalty that God required for sin (Gal. 3:13). This is something animals could never do!

On the basis of Christ’s death and according to Daniel’s prophecy, at the Second Coming, Christ will return to earth as the Messiah and offer Himself to Israel as the final atonement (payment and complete sacrifice) for her sins. Christ’s death will be presented to the Jews as the final atonement (payment for sins) that God has given for His people. This is a goal that will come to fruition after the 490 year period of this prophecy has expired. Israel’s ultimate destiny is to have the atoning sacrifice of Jesus Christ (a final payment for sin) applied to their lives, since He has died on the cross paying the penalty of sin for His national people Israel.

In John 11:51, Caiaphas prophesied that Jesus would die for the nation:

“And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.” Jesus came to rescue His

national people (the Jews) from the penalty of judgment for their sins (“to save his people from their sins” - Matt. 1:21). Since this is true, someday Christ will actually present His atoning sacrifice on the cross as the final payment for Israel’s sin.

In this glorious day, at the Second Coming of Christ, Israel will be saved and in one sense experience the final atonement or payment for sin that Christ made for her, when He died on the cross (Isaiah 53:1-6). National Israel will actually look back and say that Christ "was" wounded for "our" transgressions according to Isaiah 53:5. In the coming day Christ will offer to His national people the atoning or forgiving value of His work on the cross (Zechariah 13:1). He will appear with wounds in His hands (Zechariah 13:6) and they will see Him as the true Messiah that has died for them on the cross (Zechariah 12:10).

There will be a lot of hallelujah’s being shouted when Israel is saved, even as there should be hallelujahs proclaimed today for Christ’s final, atoning death for our sins.

“Man of Sorrows!” what a name
For the Son of God, who came
Ruined sinners to reclaim.
Hallelujah! What a Savior!

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood.
Hallelujah! What a Savior!

Guilty, vile, and helpless we;
Spotless Lamb of God was He;
“Full atonement!” can it be?
Hallelujah! What a Savior!”

4. Israel’s earthly Kingdom will begin (“and to bring in everlasting righteousness”).

The ultimate goal that occurs after the 70-weeks (490 years) has expired is that Israel will be ushered into the golden age of the Millennial Kingdom, which is designed to establish “everlasting righteousness” over this earth. This righteousness is a mark of the messianic age to come. During the

Millennium, or the 1,000 year period of time (Rev. 20:1-6), when Christ rules over the earth, He will execute perfect justice and righteousness throughout the earth (Isaiah 11:1-5; Jeremiah 23:5-6, 33:15). This will be the new world and social order!

The 1,000 year reign of Messiah over the earth becomes the precursor to and first phase of “everlasting righteousness” that will be established over the earth and which will be experienced throughout the eternal state (Rev. 21-22). The 1,000 year Millennial Kingdom is the time when Christ takes back the earth from Satan (a Satanocacy), rules it as a theocracy (1 Cor. 15:24-25), and when Israel will experience the righteous rule of the Messiah (Jer. 23:5-6). The period of 1,000 years is a prelude and preparatory time, the initial stage for Israel’s eternal blessing of the righteous rule of the Messiah.

During the Millennium, Christ’s earthly reign will prepare the earth for the eternal state and eventually merge with the eternal kingdom or eternal state (Rev. 21-22). This is why Daniel says it will be “everlasting righteousness” (Dan. 9:24) and why the covenant promises of an earthly kingdom and rule never end in relationship to Israel’s blessings.

2 Samuel 7:16

“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

Luke 1:32-33

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Israel awaits her destiny of the Millennial Kingdom which will be the preparatory time (1 Cor. 15:24-28) to purge the earth of sinners, establish perfect righteousness, and take back the earth from Satan. The Millennium is the initial phase that will begin to usher in the eternal covenant blessings promised to Israel. Israel will reach her intended destiny on earth at the end of the 490 year cycle. This is God’s promise to Israel.

5. Israel’s prophecies will cease (“and to seal up the vision and prophecy”).

All the promises and prophecies or prophetic visions regarding Israel's future blessings in the land of Palestine still remain unfulfilled. These unfulfilled prophecies regarding Israel's future blessings are likened to a document that has not yet been sealed and finished. The prophecies that surround Israel's blessing in the Millennium are awaiting God's seal in the future, which means that they are still waiting to be fulfilled. The prophecies of Israel's future are not sealed since they have not yet been fulfilled. This is why Israel back in the land today is not a fulfillment of Bible prophecy. Her return to the land of Palestine only sets the stage for Bible prophecy to be fulfilled. The Bible assumes that Israel will return to the land but it does not directly prophesy about Israel's return happening until the Second Coming, which will be the time when Israel returns to Palestine from all over the earth (Matt. 24:31).

In any event, since Israel has not yet experienced her *eternal* covenant promises on earth all the prophetic visions given by the prophets, regarding Israel's chastening and future blessings, remain open, which means they are considered to be unsealed, during the present time. However, the custom of Bible times indicates that once a letter is sealed, its contents are irreversible (Daniel 6:8, Esther 1:19, 8:8). This means that during the Millennium there will be an official termination or ending of God's prophecies about Israel's future blessings, starting from the Millennium and moving forward, Israel will have entered enter into all of her covenant promises. The program of the seventy weeks (490 years) will have run its intended course, Israel will have reached her intended goal; therefore, the function of all prophecies regarding Israel's future will cease at the Second Coming.

All visions and prophecies about Israel's chastening and their future in the Millennial Kingdom will essentially be terminated and no longer in need of fulfillment, since all of these prophecies will have been fulfilled in relationship to Israel. All the prophecies, even that prophecy that God gave to Abraham long ago (Gen. 12:1-3) will fully, finally, and forever come to pass; therefore, there will no more need for the fulfillment of prophecy as it relates to Israel's future destiny.

Israel is moving toward her prophetic destiny and day when she will experience the complete fulfillment of all the prophecies and covenant promises that were given to her. God will come good on His promises. He has not abandoned His ancient and beloved people.

Romans 11:1-2

“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew...”



**Has the Church replaced
Israel in God's plan?
God Forbid! (Rom. 11:1)**

While driving home from California my son and I replaced a tire that went flat on his car. The flat occurred during our journey in the middle of the desert! Many people view Israel as a people that God has replaced, much like one would replace an old tire on a car. Reformed and Replacement Theology concludes that God has given up on Israel, that there are no Bible prophecies that relate to Israel's future

and that the Church of today replaces Israel in God's plan. The claim is made that Israel has gone flat in the plan of God and is removed from the picture forever. However, the Bible reveals something altogether different. God will reverse Israel's fortunes someday, save His national people, and bring the Jews into the destiny of their covenant promises. During the Millennium, or 1,000 years, all the "vision and prophecy" regarding Israel's promises will be sealed, no longer open, and in need of fulfillment. During the Millennial Kingdom God will in one sense, seal the deal with Israel, and she will experience her earthly blessings.

A major segment in Christianity today rejects God's future plans for national Israel. The Reformed teaching claims that all the blessing listed in Daniel 9:24 have been fulfilled in Christ's first coming. However, when interpreting Daniel 9:24 historically, grammatically, and literally, one cannot conclude that Jesus during His first coming finished the transgression, made an end of sins, brought in everlasting righteousness, sealed up the vision and prophecy and that he was anointed as Israel's King. None of these blessings occurred in relationship to Daniel's people (Israel) during Christ's first coming. Therefore to try and find fulfillment of these blessing, which are promised to Israel, during Christ's first coming, and transfer them to the Church is nothing less than voodoo exegesis.

A flawed teaching of the Reformation has been passed down to the present-day Church which states God has replaced national Israel with the

Church (the new people of God) and that she has been forever abandoned and forsaken by God. The elements of Reformed or Replacement Theology (God is finished with Israel and replaces Israel with the Church) can be traced as far back as Marcion (A.D. 160), who was a Gnostic heretic that carried on a theological crusade to purge the Church of what he perceived to be dangerous Jewish errors and influences.

Later, many of these same anti-Jewish sentiments found their way into the thinking and writings of some of the Early Church fathers. Irenaeus, for instance, wrote, “The Jews have rejected the Son of God and cast Him out of the vineyard when they slew Him. Therefore, God has justly rejected them and has given to the Gentiles outside the vineyard the fruits of its cultivation” (*The Ante-Nicene Fathers*, Ed. Alexander Roberts and James Donaldson, [1885-1887], Volume 1, p. 493).

Over time, statements like these became the basis for full-blown anti-Semitism in some sectors of Christianity. Anything Jewish was renounced as an attempt to overthrow and “Judaize” the Church. Teachings about the Jews ruling in the Millennium began to be denounced as “Jewish fables.”

**St. Augustine (c. 354-430 A.D.),
Confessions, 12.14**

“How hateful to me are the enemies of your Scripture! **How I wish that you would slay them (the Jews) with your two-edged sword, so that there should be none to oppose your word! Gladly would I have them die to themselves and live to you!**”

By the days of Augustine (354-430), God’s future plan for Israel was allegorized, and by the time of the Protestant Reformation (1500’s) the Reformers, like Luther and Calvin, opposed any future for the Jewish people and allegorized (changed the meaning) of the prophecies and promises given to Israel. This is why Reformed Theology or teaching, which stems from the days of the Reformation, denies a future for the national people of Israel.

Martin Luther: “For such ruthless wrath of God is sufficient evidence that they [i.e., the Jewish people] assuredly have erred and gone astray. Even a child can comprehend this. For one dare not regard God as so cruel that he would punish his own people so long, so terrible, so unmercifully ... **Therefore this work of wrath is proof that the Jews, surely rejected by God, are no longer his people, and neither is he any longer their God**”

The Reformers possess an anti-Semitic attitude toward the Jews and primarily taught that God was finished with His ancient people Israel. Martin Luther articulated this position very clearly when he wrote: “For such ruthless wrath of God is sufficient evidence that they [i.e., the

Jewish people] assuredly have erred and gone astray. Even a child can comprehend this. For one dare not regard God as so cruel that he would punish his own people so long, so terrible, so unmercifully ... Therefore this work of wrath is proof that the Jews, surely rejected by God, are no longer his people, and neither is he any longer their God" ("On the Jews and Their Lies," Trans. Martin H. Bertram, in *Luther's Works* [Philadelphia: Fortress Press, 1971], p. 265).

Luther: "Let me give you my honest advice. First, **their synagogues should be set on fire**, and whatever does not burn up should be covered or spread over with dirt... And this ought to be done for the honor of God and of Christianity in order that God may see that we are Christians, and that we have not willingly tolerated or approved of such public lying, cursing, and blaspheming of His Son and His Christians... Secondly, **their homes should likewise be broken down and destroyed**. For they perpetrate the same things that they do in **their synagogues**. **For this reason they ought to be put under one roof or in a stable...**"

John Calvin:
"Their [the Jews] rotten and unbending stiffneckedness deserves that they be oppressed unendingly and without measure or end and that they die in their misery without the pity of anyone."

The incredible irony of all this anti-Semitism in the church today, which has been passed down from Augustine and the Reformers is that only a few centuries earlier, the Church, in Acts 2, had been almost exclusively Jewish! The Messiah was Jewish; the writers of the Bible were Jewish; the apostles were Jewish; the earliest Christians were Jewish; the first congregation was primarily Jewish (located in Jerusalem); and the first missionaries were Jewish!

It must break the heart of God to see the professing Church (Roman Catholic Church, Reformed Church) and turn on His beloved Jewish people and explain away their destiny and future.

6. Israel will recognize Christ as King ("and to anoint the most Holy").

Israel's final destiny is to officially recognize and declare Christ as her Messiah and the promised King of Israel's blessings. This is referred to an anointing or consecration ceremony when Israel officially embraces Christ as her Messiah and King at His Second Coming. What an anointing and ceremony this will be! This final goal of the 70 weeks or 490 years has to do with the millennial scene when Christ, who is described as "the most

Holy," will be officially recognized as the King of Kings and Lord of Lord's during the Millennium.

Revelation 19:16

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Some suggest that this phrase "the most holy" (literally "most holy") can also be understood as "most holy place" and could be referring to the dedication of the Most Holy place (Holy of Holies) in the great millennial temple, described in Ezekiel 41-46. There is some merit to this view. The expression "most holy" may have reference to the Temple that will be rebuilt for the service of God during the millennial reign of the Messiah on earth (Ezek. 40-48). The Bible talks about the "altar most holy" (Ex. 28:37). However, it's also possible that this expression is referring to the Messiah Himself who is also "most holy." This understanding of the expression is very plausible since the focus of the Millennium is on Christ's presence. I do not personally believe this expression is referring to a holy place but to a holy person, the Holy One, Christ and the holy one of Israel.

Daniel is giving a panoramic picture of the career of Messiah in connection with His people Israel. The expression "most holy" may likely be a reference to the Anointed One or Messiah of Daniel 9:24, who would first be "cut off" (Dan. 9:26) during His first coming, but later be honored as Israel's King at His Second Coming. In Biblical times, anointing had the significance of consecration for service in reference to physical things (Ex. 28:41; 29:36. 40:9-15) as well as people (1 Sam. 9:16; 15:1; 16:3, 12). Someday the Messiah will be officially recognized and honored as Israel's "most holy" Messiah during the inauguration of the Millennial Kingdom. Royal banners will be flying and joy will be in the land of Palestine during the coming Golden Age. All the earth will know that Jesus Christ is Israel's Messiah (holy one).

Ezekiel 39:7 prophetically anticipates this day:

"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."

This prophecy about the "most holy" will be fulfilled in the person of the Messiah who comes to reign on earth as Israel's Messiah. This final goal

anticipates the official anointing (consecration) ceremony and enthronement of Christ, "the Anointed One," as Israel's Messiah and the KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16) during the Millennium. During the Kingdom Christ will be the center of attraction. He will be the "Most High" (Daniel 7:27) and the "Most Holy" (Dan. 9:24) during these glorious golden days over the earth. The following verses in Daniel 9:25-26 speak directly of the Messiah ("the anointed one") who is considered to be the "Holy One" of Israel (Psalms 16:10).

During the Millennial Kingdom the Lord Jesus will be officially presented and portrayed as the "Holy One of Israel" who they denied in their earlier years as a nation.

Acts 3:14

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you."

Psalm 89:18-19 shows Israel's change of heart in the future:

"For the Lord is our defence; and the Holy One of Israel is our king..."

During the future Millennium, there may be an official service where Jesus will be recognized as Israel's true Messiah and King ("to anoint the most Holy" – Dan. 9:24). What a destiny and day this will be for national Israel. God is not finished with His original people Israel. The best is yet to come.

Jesus Christ will reign as King – not ungodly and worldly dictators, greedy politicians, and unjust rulers, but the righteous King, the "holy one" who will rule with perfect justice.

Zechariah 14:9

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

What a day, glorious day, it will be!

One man said to me, "Wow, pastor, I was listening to a preacher speak the other day. He had a great message, even though I couldn't understand what he was saying!" Well, I hope that our next study will be able to be understood. Many times we hear the prophetic Word but come away somewhat perplexed about its exact meaning. This is especially true

regarding Daniel's 70 weeks. Prophecy students have studied this prophecy for years but they need to pray for the Holy Spirit's guidance to bring these prophetic truths down on the shelf where the kiddies can get them!

3. The calculation through the end times (Dan. 9:25-27)

I will first give an overview of the time calculations of this prophecy and then we will study them in more detail.

1. The numerical time calculations (summary format)

Daniel's 70 weeks of 490 Years
("Seventy Sevens" or $70 \times 7 = 490$)

First Time Calculation

49 years (seven weeks) - From our vantage point today, this time period deals with history. It refers to the time it took to rebuild Jerusalem (Daniel 9:25). This time unit began when King Artaxerxes of Persia issued his SECOND decree to rebuild Jerusalem (Neh. 2:1).

Second Time Calculation

434 years (sixty-two weeks) - From our vantage point today, this time period deals with history (Dan. 9:25). The unit of time includes the 400 silent years — the years between the Old and New Testaments — the official presentation of Jesus as the Messiah to the Jewish nation (Matt. 21:1-11). According to the Jewish calendar, which is figured on a 360 day cycle, God predicted an exact period of time (173,880 days) to the exact day of Jesus' official presentation of Himself as Israel's Messiah.

Daniel 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."

Daniel reveals in verse 25 that it would take 49 years ("seven weeks") to restore Jerusalem ("to restore and rebuild Jerusalem"). He then adds *an additional* 434 years ("threescore and two weeks") so a total of 483 years of the prophecy can run its course. During the next 434 years (following the

rebuilding and restoring of Jerusalem) there would be 400 silent years (intertestament period) or the years between the Old and New Testaments. These were years when God was no longer communicating with His people by way of prophets and prophecies. The 434 years would end with the official presentation of Jesus as the Messiah (“unto Messiah the Prince”) to the Jewish nation (Luke 19:42).

These two periods of time concluded the first 69 weeks (69x7 or 483 years) of the prophecy.

Interim Period of Time (Prophetic Gap – the Great Parenthesis)

Undetermined Gap of time = After the 434 years has expired (“after threescore and two years” – Dan. 9:26), or after the second part of the prophecy has run its course, there will be a *prophetic gap of time* that exists before the final seven years begins to complete the 490 year cycle. This gap of time is revealed in Daniel 9:26 and has already existed for some 2,000 years. This period would include the 400 silent years between the Testaments, Jesus would die on the cross (“Messiah be cut off”), the Romans would destroy Jerusalem in A.D. 70 (“the people of the prince that shall come shall destroy the city and the sanctuary”), and the Church age would begin and continue to exist to our present time (Eph. 3:5-6).

Third Time Calculation

From our vantage point today, the final seven years deals with Bible prophecy (Daniel 9:27) = “one week” (one seven) or one final period of seven years (“and he shall confirm the covenant with many for one week”). 7 years (one week) = Time when Antichrist will make a 7-year covenant with the Jewish people during the Tribulation Period (Daniel 9:27 – “And he shall confirm the covenant with many for one week”).

Adding the three numbers together (49+434+7) we come to 490 years. In summary, 483 years of the prophecy (69 weeks or sevens) have elapsed, since it was given, but a final seven years (one week or seven) is still future. Daniels 70th week (one week of seven years) is fulfilled in the future seven-year Tribulation Period. This seven-year "week" is characterized by the three series of judgments as outlined in the Book of Revelation: (1) the seven seals (Revelation 6-7), (2) the seven trumpets (Rev. 8-14), and (3) the seven bowls or vials of wrath (Revelation 15-16).

Following the final week of seven years, Israel will have reached her prophetic destiny – the Millennial Kingdom!

First Division	→	49 Years ("seven weeks" or 7×7 - vs. 25a)
Second Division	→	434 Years ("sixty-two weeks" or 62×7 - vv. 25b-26)
Third Division	→	7 Years ("one week" or 1×7 - vs. 27)

Understanding the numeric's and literal interpretation of Daniel's seventy weeks will enable a Bible student to grasp the prophetic destiny of Israel and the literal end-time events associated with the Rapture (John 14:1-3), the coming seven-year Tribulation Period, and the personal Antichrist. Trying to find a historical, instead of a prophetic fulfillment for Daniel's final seven years (one week), ignores the clearly stated facts of Scripture, takes interpretive license of a text, and breeds endless confusion regarding the meaning of predictive prophecy. Both the numerics and literal interpretation of this prophecy leads to a future time period of seven years that will come upon planet earth (Rev. 3:10), which is designed to judge mankind for his sins (Isa. 13:11), and bring Israel back to the Messiah (Jer. 30:7-11; Zech. 12:10-13:1; Rom. 11:25-27).

2. The explanation of the time calculations (detailed format)

1. 49 Years (Division One) = Historical

49 Years
(Division One)
= Historical
(Dan. 9:25)

Daniel 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."

a. The start of the seventy weeks

In the first division we see the starting gun that begins the time period of the 70 Weeks of Daniel.

The first division of 49 years (7 weeks) is calculated from the beginning of a command that was given to restore and rebuild the city of Jerusalem. This command was given by King Artaxerxes I Longimanus of Persia (445



B.C) who issued a decree to rebuild Jerusalem. We must remember that Daniel and his people were captives in Babylon. Their hearts desire was to return to their own land to rebuild the city of Jerusalem. After seventy years, as a result of a decree of the King of Persia, a remnant of Jews who were under the leadership of Zerubbabel and Ezra (Ezra 1:1-3), began to return to the land to rebuild the temple. This first decree to rebuild the temple was given by King Cyrus in 539 BC (2 Chr. 36:23; Ezra 1:2-4). God said this would happen after the seventy years of captivity expired (Jer. 29:10). One can read the Book of Ezra and discover that the mention of the “house of the Lord” is repeated (Ezra 1:1-2; 4:1-5, 11-24; 6:1-5, 14-15; 7:11, 20) but no mention of the rebuilding the walls and city of Jerusalem is referenced. Therefore, this command to rebuild the temple was not the actual starting time of the 490 year prophecy.

The use of the word "wall" in Ezra 9:9 has led some to believe that the starting time to rebuild the city took place 14 years earlier. This is misleading because there is no mention of the city or the wall of the city (compare Nehemiah 2:8). Throughout Ezra the "wall" and the "walls" of the temple are referenced (Ezra 5:3, 8, 9) but not the walls of Jerusalem and the rebuilding of the city. There is no direct reference to the restoration of the actual city until Nehemiah's return following the final (SECOND) decree given by Artaxerxes I Longimanus in 445 B.C. (Nehemiah 2:1) which pertained to the city gates and walls (Neh. 1:3, 5; 2:3, 8). Also, Artaxerxes wrote a letter to Asaph to give materials to be used specifically for the walls of the city (Neh. 2:8).

There were actually four decrees given by Medo-Persian Kings to rebuild various parts of Jerusalem. First, there was the decree of King Cyrus to rebuild the temple (538 B.C – Ezra 1:4-5; 5:13-14; 2 Chron. 36:22-23). If we use this decree as the starting point of Daniel's 490 year prophecy (Dan. 9:24), the 483 years would end approximately fifty four years before Jesus was born.

Second, there was the decree of Darius I confirming King Cyrus' decree (519 B.C – Ezra 6:1, 6-12). If this date is used for the starting point of Daniel's prophecy (Dan. 9:24), the first 483 years would end some thirty years before the birth of Christ.

Third, there was the decree of King Artaxerxes I Longimanus to keep the restoration project of the temple underway (458 B.C. – Ezra 7:7-28). But

this decree did not give permission to rebuild the city of Jerusalem since as late as 445 BC the walls were still not rebuilt (Neh. 12). Fourth, there was the decree of King Artaxerxes I Longimanus to actually rebuild Jerusalem, a decree given in his 20th reigning year (445 B.C. – Neh. 2:1).

It is a fact of history that the defenses of Jerusalem were not rebuilt as the result of any of the first three decrees. In fact, as late as early 445 BC Nehemiah received word that the walls of Jerusalem were still broken down (Nehemiah 1-2).

b. The sovereignty of God

In the issuing of these decrees, we see the sovereignty and providence of God at work. It must be noted that it was the nature of Medo-Persian law that no king could reverse an earlier decree made by himself or one of his royal predecessors (Dan. 6:8, 12, 15; Est. 1:19; 8:8). Therefore, there could have been no previous decrees to rebuild the actual walls and city of Jerusalem, since no decree could be reversed. No further building was done until King Artaxerxes gave the actual decree in 445 BC decree to permit the Jews to rebuild the city and walls.

Nevertheless, sometime after Artaxerxes decree in 458 BC the Jews in Palestine began to rebuild the walls of Jerusalem on their own initiative (Ezra 4:11-16). However, they did not complete the work for their enemies wrote a letter to King Artaxerxes. This is because the enemies of Israel sent a letter to King Artaxerxes to inform him that the Jews are rebuilding the city in order to rebel against him and his empire. In response to the letter, Artaxerxes told the Jews to stop the rebuilding process (Ezra 4:17-24).

However, we once again see the sovereign act of God in this whole process. Even though Artaxerxes commanded the work to be stopped, the King allowed a loophole for a later decree to be issued that would permit the rebuilding of the walls and city.

Ezra 4:21 records:

“Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.”

As already stated, according to Persian law, the kings could not reverse their decision. If Artaxerxes would have said the work could not be

restarted, Daniel's seventy weeks (490-year prophecy) would not have started on time. But God was working behind the scenes molding history to His making. God worked out the details so that a 445 BC date would be the start of Daniel's prophecy.

The "commandment to restore and to build Jerusalem"



Once again the starting point of Daniel's 490-year prophecy (a cycle of Israel's future) actually began with the fourth decree given by the Persian Kings. This fourth decree was issued by Artaxerxes I Longimanus "to restore and to build Jerusalem" (Dan. 9:25) which was given in 445 BC. It was actually this king's SECOND decree during his reign that was the decree that marked the beginning of Daniel's 490-year prophecy.

This decree occurred fourteen years later after the return of Ezra and Zerubbabel to the homeland. Following this decree, Nehemiah in 445 B.C. led a company of Jews to restore the walls and actually city of Jerusalem. This second command given by Artaxerxes is what marks the actual start of the 70 weeks or 490 year prophecy, since it's this decree that works numerically with the calculations of the 490 year prophecy.

It's interesting that Christ's birth at Bethlehem was not an accident; it was an appointment. Jesus came in "the fullness of the time" (Gal. 4:5). God has a time schedule and He is never late! Daniel predicted that the age of the Messiah could actually be discerned by the computation of years from the Persian decree to rebuild Jerusalem (Dan. 9:25). The Messiah was to come during the domination of the fourth Gentile world power over Israel which was Rome (Dan. 2:31-45; 7:1-14). The Magi recognized the significance of their era (Matt. 2:1-2), but the religious leaders were ignorant of the signs of the times (Matt. 16:1-5; Luke 19:41-44).

The calculation of Christ's birth was made based upon the second decree given by King Artaxerxes. The year 445 B.C. marks an important date on God's prophetic calendar for Israel. The temple had been reconstructed but nothing had been done to restore the walls and the city of Jerusalem.

Nehemiah 1:3 gives this sad report:

“And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.”

Nehemiah, who was God’s servant, was still in Babylon, and he responded to this sad report that was given regarding Jerusalem’s condition. He talked to the Persian King about returning to the land to rebuild the actual city of Jerusalem. Chapter two of the Book of Nehemiah is a very important decree given to Nehemiah by the Persian ruler and Artaxerxes of that day to restore and rebuild the walls and city of Jerusalem.

Nehemiah 2:1-8

“And it came to pass in the month Nisan (March), in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.”

King Artaxerxes (a title meaning “righteous ruler” given to Persian kings) gave this command to Nehemiah on March 14, 445 B.C. We know that Artaxerxes ascended to the throne of Medo-Persia in 465 B.C. and in his twentieth year as king (445 BC) he gave to Nehemiah the command to return and rebuild Jerusalem. This SECOND decree given by this king marks the starting point of Daniel’s seventy weeks, or the cycle of 490

years that would occur for Israel, before she is blessed in the Millennial Kingdom. We have the year and month of the start of Daniel's seventy weeks (490 years). But do we have the exact day?

It has been suggested by various scholars, such as Sir Robert Anderson, that if no exact day is given, we must rely on Jewish custom, which dictates the first day of the month, as the proper reference, when no dates are given. The first day of Nisan in 445 B.C. would correspond to our Gregorian calendar date of March 14 445 B.C.

The year 445 B.C. marks an important date on God's prophetic calendar for Israel.

Nehemiah 2:1 - "And it came to pass in the month Nisan (March), in the twentieth year of Artaxerxes the king ..." *

Assuming the Jewish custom of dating from March 1 (the beginning of the month), this would correspond to March 14, 445 B.C. on our present-day calendar.

King Artaxerxes (Longimanus) ascended to the throne of Medo-Persia in 465 B.C. and in his twentieth year as king (445 B.C.) he gave permission to rebuild Jerusalem.

445 B.C. (SECOND decree - permission to rebuild) – 396 B.C. (historical date for finishing Jerusalem)
= 49 years.

March 14, 445 BC would be the beginning of the Daniel's 70 weeks or 490 year prophecy. In conclusion, historical records prove that the Bible is accurate on the date for the beginning of the seventy weeks but also on the 49 years it took to rebuild Jerusalem. We know historically that the completion of the walls and city of Jerusalem was 396 B.C. The math is simple: 445 B.C. (start of rebuilding project) – 396 B.C. (finishing date of Jerusalem) = 49 years.

It's important to get the right historical year, month, and timing for the start of Daniel's 490-year prophecy, so all the numerical calculations work with the attested historical facts. Once again, if one interprets the beginning of the 49 years with the 538 B.C. temple decree of King Cyrus then the first 69 weeks (483 years) of the prophecy would end approximately 54 years before the birth of Christ and not fit the chronology of the Messiah being cut off on the cross in the spring of A.D. 32, as the Gospel chronological records portray, nor does it coincide with the Romans invading Jerusalem (A.D. 70).

If you calculate from the 458 B.C. decree of Artaxerxes Longinamus (his first decree to continue the temple project - Ezra 7:7-28), the first 483 years of the prophecy would end approximately 25 years before the birth of Christ and none of the historical records of Christ's death and Roman invasion would be chronologically correct. We must remember that the two events

(Messiah's death and Roman destruction of Jerusalem) do not occur during the 434 years (second division of time) but "after" (Dan. 9:26) the 434 years, during a gap of time. In short, a wrong start of the prophecy breeds endless confusion. Many amillennialists attempt to end the entire 490 years of this prophecy in past history and therefore miscalculate the prophetic events associated with the seventy weeks prophecy. They do this to dismiss a prophetic, end-time conclusion to Daniel's prophecy, which allows Israel a future in the Millennial Kingdom.

a. The satanic attack upon the project

So what happened when the remnant of Jews were reconstructing Jerusalem? Daniel gives us some insight concerning the events that transpired during those 49 years when Nehemiah and the remnant were rebuilding Jerusalem. Daniel 9:25 records that "the street shall be built again, and the wall, even in troublous times."

The rebuilding of the city took 49 years. It took a whole generation to clear out the debris in Jerusalem and restore it as a thriving city once again. The specific reference to the street of Jerusalem would indicate that it was covered with debris and needed to be rebuilt. There was also the need to rebuild the surrounding, fortified wall as Nehemiah has said (Nehemiah 2:11-18). However, within this time-frame of 49 years, we also see that the people of God would experience what Daniel calls "troublous times."

We can be sure that Satan was working behind the scenes to disrupt God's program from moving forward. Satan is always out to destroy God's work or at least hinder it in some way. This has always been true.

1 Corinthians 16:9

"For a great door and effectual is opened unto me, and there are many adversaries."

What kind of troubles haunted the people of God as they performed the task of rebuilding Jerusalem? These troubles are documented by the book of Nehemiah. For instance, in Nehemiah 4-6, we read about the many troubles that the people encountered, while rebuilding the city and its wall. A brief outline of these troubles will be sufficient.

1. The trouble of worldly opposition — Nehemiah 2:17-19, 4:7-9.

In Nehemiah 2:19, we read about two enemies (Sandballet and Tobiah), who were opposed to the rebuilding project and who wanted to stop God's work. Satan always has his messengers to try and mock and oppose the work of God. Let us refuse to hear their mockery and messages, whoever they might be, go on with the Lord, and do what we know is right. Satan has always been opposed to the true work of God and the rebuilding of Jerusalem is no exception. Whenever God's people try to build up Satan will be there ready to tear it down. Our decision must be the same decision that Nehemiah made.

Nehemiah 2:18

"Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work."

In Nehemiah 4:7-8 we read about the enemies of God seeking to come together in order to fight against Jerusalem but Nehemiah rallied the people together to stand their ground and remain in God's work.

Nehemiah 4:17

"They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon."

2. The trouble of discouragement — Nehemiah 4:10-23.

- a. Because of hard work (4:10) = physical exhaustion.
- b. Because of heckling enemies (4:11) = psychological exhaustion.

How do we overcome discouragement? Nehemiah 4:14 reminds us that God is with us! Psalm 46:7 says, "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." As a result of this reminder, the people returned to the work (Neh. 4:15). We must do the same!

3. The trouble of greed and selfishness — Nehemiah 5:1-19.

- a. Selfish mortgages — The poor Jews had to purchase food from other greedy Jews through the process of mortgage (Neh. 5:3).

- b. Selfish interest rates — The poor Jews had to borrow money from wealthy Jewish brothers to pay their property taxes. High interest rates were charged and were robbing the people of their income (Neh. 5:4).
 - c. Selfish slavery — People were forced to allow their creditors (greedy Jews) to sell their children into slavery in order to repay them (Neh. 5:5-10).
4. The trouble and trickery and compromise (Nehemiah 6:1-10).

Don't let Satan trick you! The enemy attempted to meet with Nehemiah to do him harm ("Come, let us meet together" - Neh. 6:2 and "Come, let us take counsel together" – Neh. 6:7). The enemies sent letters to him informing him that he was rebelling against the King of Persia by building the wall and that Nehemiah wanted to be the Jews king. In short, the enemies wanted Nehemiah to meet with them to discuss these things or else they would blackmail him by reporting back to the King of Persia of their intention of overtaking the King's decree (Neh. 6:5-7). Satan always has his bag full of tricks and schemes to overtake God's people in their work.

Ephesians 6:11

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

The enemies of God also tried to get Nehemiah to compromise by luring him into the temple. They hired Shemaiah, a man on the inside, to propose a solution to Nehemiah for a possible attack from the enemies (Neh. 6:10). Shemaiah may have been a man Nehemiah might trust and he suggested they meet in the temple behind closed doors, pretending to protect him from the nighttime assassins. The enemy said, "Let us meet together in the house of God" (Neh. 6:10) but Nehemiah refused by responding, "I will not go in" (Neh. 6:11). He refused to meet in God's House with the enemy and compromise! May this be true of us today! Nehemiah recognized this fellow was like a prophet for hire who was trying to discredit his testimony and leadership (Neh. 6:13).

Satan always wants us to do something contrary to God's will. Nehemiah knew that only the priests were allowed in the sanctuary of the temple for

he identified his entrance into the temple as “sin” (Neh. 6:13; Numbers 3:10, 18:7). Others would desecrate the temple and bring God's judgment upon themselves. Nehemiah knew this and he would desecrate God's temple with either his presence or the presence of the enemy. God's House must be kept pure and free from defilement. Nehemiah knew this and we must remember this in our time. We don't want to defile the House of worship by our compromises with the world.

In this case, Satan wanted to get Nehemiah away from God's work and distract him from what God wanted him to do (“Should such as a man as I flee” - Neh. 6:11). Satan always wants us to give up on the work of God. But Nehemiah refused to leave the work he was doing for God and said, “I will not go in” (Neh. 6:11). We must often say “No” to keep God's work pure and moving forward. We must refuse to compromise the enemy and follow his advice.

Psalm 1:1

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”

All these troubles were what Daniel was referring to when he stated that "the street shall be built again and the wall, even in troublous times" (Daniel 9:25b).

2. 434 years (Division Two) = Historical

434 years
(Division Two)
= Historical
(Daniel 9:25)

Daniel 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 (49 years – Division One), and threescore and two weeks (434 years more - Division Two): the street shall be built again, and the wall, even in troublous times.”

Daniel's words may be somewhat challenging to us when first reading them. So let's review the first division of 49 years and break down the second division of 434 years.

Review of Division One

Dan. 9:25 = Rebuilding of Jerusalem took 49 years (“seven weeks”).

The words **“from the going forth of the commandment to restore and to build Jerusalem”** are linked to the **“seven weeks” (7x7= 49 years)**

The rebuilding of Jerusalem is also linked to the time when **“the street shall be built again, and the wall, even in troublous times.”**

Next Division is 434 years = “threescore and two weeks” (434 years)

$$62 \times 7 = 434$$

These words are linked to **“unto the Messiah the Prince” (the triumphal entry of Christ in Jerusalem).**

Christ’s entrance into Jerusalem becomes the official close of the second division of time.

What occurred during the second division of 434 years?

a. The time of the 400 silent years

400 Silent Years (leading up to Christ)

- The Persian rule continued about 100 years.
- Daniel prophesied what would happen militarily with the rise of the Grecian and Roman Empires (Dan. 2, 7-8).
 - Constant battles between Egypt and Syria (Antiochus) = 360 – 170 B.C.
 - Maccabean revolt that was a Jewish army that took control of Judea (167-164 B.C.).

These were the years of history between the Old and New Testaments (intertestamental period). They are called silent years because God was not sending prophets to His people and revealing truth to them apart from the Old Testament revelation. However, during this time there was not silence occurring in relationship to the events transpiring in the Middle East. During these intertestament years many

activities occurred. The Persian rule continued about 100 years after the close of the Old Testament canon. Daniel prophesied what would happen militarily with the rise of the Grecian and Roman Empires (Dan. 2, 7-8). He also portrayed various wars that would occur during these years. There would be constant battles occurring between Egypt and Syria (Antiochus) as elaborated in Daniel chapter 11. At one point, Antiochus (Syrian ruler) would overcome Jerusalem and desecrate it by offering an unclean animal on the altar. Later, there would be an uprising by certain Jews called the Maccabean revolt (the term means hammer) that was a Jewish army that took control of Judea, which had previously become been a client state of the Syrian Empire. These were actually a series of battles that occurred

between 167-164 B.C. resulting in the Jews regaining possession of Jerusalem in 165 B.C.

400 Silent Years (leading up to Christ)

- The rise of the Pharisees and Sadducees.
 - Jewish oral laws created which would result in the Mishna.
- Roman conquest of Judea and Jerusalem in B.C. 63.
- Herod was appointed king of the Jews (B.C. 40).
 - Christ was born (1 B.C.).

During this period of time there arose two great sects known in the Gospel narratives as the Pharisees and Sadducees. During this era a great mass of tradition was created that later became known as the “Mishna.” Eventually, the Roman conquest of Judea and Jerusalem took place in B.C. 63. Christ was probably born in 1 B.C. which brings us up to the Gospels and the time of Christ. It might sound strange to suggest that Jesus

Christ was born in B.C. which means “before Christ.” However, we must remember there can be no “0” on the calendar (A.D. 1 immediately followed 1 B.C.). According to Luke 3:1, John the Baptist began his ministry in the 15th year of Tiberius’ reign (A.D. 29). Jesus began His ministry shortly thereafter at the age of thirty (Luke 3:23). This indicates that Jesus was probably born around 1 B.C.

b. The time of Christ and His kingliness.

During the 434 year span of time (the second division) Christ would also be born (Matt. 1:18-25), raised as a child (Luke 2:40), enter adulthood and eventually presented Himself as Israel’s Messiah and King. When examining Daniel’s statement “unto the Messiah the Prince” (Dan. 9:25) he was referencing the official ending of the 434 years with the presentation of Jesus as Israel’s long-awaited Messiah. This event is known at the triumphal entry of Jesus into Jerusalem.

“Know therefore and understand, that *from the going forth of the commandment to restore and to build Jerusalem*

UNTO MESSIAH,
THE PRINCE...”

Dan. 9:25

Luke 19:28-44 records the momentous occasion of Christ’s presentation of Himself as Israel’s Messiah.

- a. There is the time of preparation (28-34)

“And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him.”

What does the Lord have need in your life? What does He want from you? Are you willing to give it to the Master? As our Lord and Master, He deserves everything.

1 Corinthians 6:19

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

b. There is the time of presentation (35-40).

“And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.”

As Jesus road into Jerusalem on the colt He was officially presenting Himself as Israel’s Messiah. Those who believed that Jesus was the Messiah quoted from Psalm 118:26 (vs. 38), which is a messianic psalm of praise pointing to the Messiah’s coming. The words “peace in heaven and glory in the highest” (vs. 38) recall Luke 2:14 where the angels expressed similar words in praise to God for providing a Savior. God is the source of peace for man on earth (Luke 2:14) and peace in Heaven (Luke 19:38).

Mark 11:10 records the people's praise in this way:

"Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna ("save us we pray") in the highest."

John 12:13 also records their words:

"Took branches of palm trees, and went forth to meet him, and cried, Hosanna ("save us we pray"): Blessed is the King of Israel that cometh in the name of the Lord."

Christ in His triumphant entry, in direct fulfillment of Messianic prophecy, officially presented Himself to the nation of Israel as their Messiah and King.

Zechariah 9:9 prophetically states:

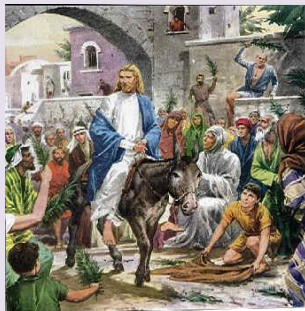
"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The actions of Jesus on this day would be a direct fulfillment of Zechariah's prophecy.

Matthew 21:4-5

"All this was done, that it might be fulfilled which was spoken by the prophet (Zechariah), saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

In all 3.5 years of His ministry there was only **one day** in which Jesus presented Himself as **"Messiah the Prince"**



the Lord" (Luke 19:38). Christ was presenting Himself as Israel's king in fulfillment of Messianic prophecy.

The entire multitude of Christ's disciples clearly understood the meaning of His act according to the prophecy of Zechariah 9:9. This is why the disciples of Jesus spoke about the coming King as Jesus Himself rode into Jerusalem. The King was no longer coming. He was finally here! They began to shout the Messianic Psalm 118:22-26 saying, "Blessed be the King that cometh in the name of

Those who knew that Jesus was the Messiah actually believed He would restore the Kingdom to Israel at this particular time and save them from political tyranny (“because they thought that the kingdom of God should immediately appear” - Luke 19:11). The vast majority of Jews viewed Messiah’s coming, as a political King, but neglected His ministry as their spiritual Savior. At this time, a small remnant of Jews recognized Jesus to be their long-awaited political Messiah, as He rode into Jerusalem. They recognized that He was the long-expected King that would deliver them from their Roman oppression. However, the vast majority within the nation did not view Christ as their true Davidic King and Messiah, nor did they view Christ as a Messiah that could save them from the penalty of a broken law and rescue them from coming judgment for their sins (Matt. 1:21).

The Pharisees, representing the nation’s unbelief, understood the meaning and significance of what was taking place. They told Jesus to rebuke His followers so they would stop calling him their Messiah or King (Luke 19:39). Jesus responded that there must be an open proclamation that He is the actual Messiah. If someone did not bring forth praise, the inanimate objects (stones) would be called on to testify for Him, the same stones used to rebuild Jerusalem during Nehemiah’s day. By saying this, Jesus rebuked the Pharisees for being more hard and unresponsive than the inanimate stones! All history had pointed toward this single, spectacular event, when the Messiah publicly would present Himself to the nation, and God desired that this fact be acknowledged.

c. There is the time of pondering (41-44)

As Jesus looked over Jerusalem, He reflected or pondered about the condition of the Jewish people. He recognized that the vast majority of the Jews, representative of the Pharisees, rejected Him as the Messiah. His broken heart was followed by tears. They were tears of sadness because He “came unto His own but his own received him not” (John 1:11). They were tears of sorrow because Jesus knew that the people had missed their opportunity to receive Him, as their long-awaited Messiah, Who could bring lasting peace to them on the earth (“thy peace” - vs. 42). The people could experience peace, not only their promised earthly kingdom peace, but more importantly, their personal peace and rest that comes through embracing Christ as Savior (Matt. 11:28-29).

Jesus knew that His national people had rejected Him as their Messiah and Savior who was promised to cleanse Israel from her sins (“he shall save his people from their sins” - Matt. 1:21). He was saddened because those who ultimately reject Him as Messiah and Savior would be condemned to hell for all eternity. We must pause here to reflect on the wonder of the Savior’s tears.

W. H. Griffith Thomas said:

“Let us sit at Christ’s feet until we learn the secret of His tears, and beholding the sins and sorrows of city and countryside, weep over them too.”

As Jesus drew near to Jerusalem, He realized that the Jewish people had missed their golden opportunity. He remarked that “If thou hadst known” (vs. 42) about “this thy day” (the day of Messiah’s visitation to Jerusalem) they would have received Him as their personal Messiah. But Jesus said, “thou knewest not the time of thy visitation” (vs. 44). How could have the people known about this day? Why should have they known about it? It’s because of Daniel’s prophecy of the seventy weeks!

Daniel clearly revealed that Jesus would come and present Himself as the Messiah on the exact day of April 6, 32 A.D., the tenth of Nisan.

Daniel clearly revealed that Jesus would come and present Himself as the Messiah on the exact day of April 6, 32 A.D., the tenth of Nisan. The record and prophecy of Daniel clearly revealed this. The people could have researched the starting point of Daniel’s prophecy with King Artaxerxes’ permission to rebuild Jerusalem and then countdown “unto Messiah the Prince” (Dan. 9:25). They

could have and should have known about this momentous day predicted by Daniel the prophet long ago, the day when Jesus would present Himself as Israel’s Messiah. Jesus recognized that the second division of Daniel’s prophecies would close with His arrival into Jerusalem and the presentation of Himself as the Messiah.

Sadly, the vast majority of Jews chose to live in ignorance of Daniel’s date for Messiah’s revelation and entrance into the world. If the people had only received Him as Messiah (politically and spiritually) they would have experienced peace, both in the messianic kingdom and in their hearts.

Jesus would have brought peace to the nation, both political peace and salvation's peace, as the prophet's spoke about. But Israel didn't recognize that Jesus was the true source of their peace. Now it was too late! They had already determined what they would do with the Son of God. Because of their rejection of Him, their eyes were blinded. Because they would not (John 5:40) see Him, they could not see Him ("but now they are hid from thine eyes" – vs. 42).

God had blinded the minds of the Jews at this point because of their rejection of His Son, the Messiah. In fact, to this day Israel is kept under judicial blindness.

Romans 11:25

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

As a result of Israel's blindness, Jesus predicted that Jerusalem would once again be judged. This time the city would fall under the hands of the Romans in AD 70.

Luke 19:43-44

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Judgment follows repeated rejection! Sadly, thousands of people who witnessed the triumphal entry are in hell this very hour because they missed the day of opportunity! The same is true for those who put off accepting Jesus Christ as their personal Savior. They remain in their state of blindness (2 Cor. 4:3-4) and end up in hell for all eternity. Friend, now is the day of salvation (2 Cor. 6:2). Light rejected results in darkness! There comes a time when your destiny is sealed because of your rejection of the Savior.

"There is a time, we know now when;
There is a place, we know now where
That seals the destiny of men, For glory or despair."


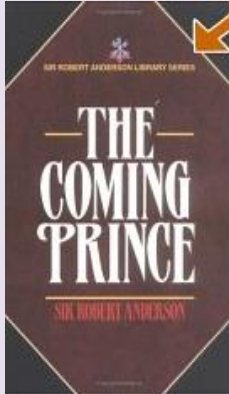
It's no wonder that Jesus was weeping!

Someone has well stated:

"No matter where Jesus looked, He found cause for weeping."

1. He looked back and saw that they were ignorant of His Messiahship (Luke 19:42a).
2. He looked within and saw their spiritual ignorance and blindness (42b).
3. He looked ahead and saw the terrible judgment that would come upon them and the city in A.D. 70 (v 43).

We need to conclude this part of our study. According to the Jewish calendar, which is figured on a 360 day cycle (Genesis 7:11, 24; 8:4, Rev. 11:2-3; 12:6, 14; 13:5), God predicted an exact period of time (173,880 days – the days included in of the first 69 weeks or 483 years of Daniel's prophecy) to the exact day of Jesus' official presentation of Himself as Israel's Messiah. The math is rather simple: 360 days x 483 years = 173,880 days.

<p style="text-align: center;"><u>173,880 days</u></p>  <p style="text-align: center;">Sir Robert Anderson 1841-1918</p> <p>This is the number arrived at by noted evangelical scholar and Scotland Yard Inspector, Sir Robert Anderson. His landmark work on the Seventy Weeks prophecy was published in the late 19th Century.</p>	<p style="text-align: center;"><i>"THE COMING PRINCE"</i></p>  <p>Sir Robert Anderson's book, <i><u>"The Coming Prince"</u></i> is a classic work and still in print after 130 years. It is available on Amazon and in reputable Christian bookstores.</p>
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What amazing accuracy and precision! Many scholars recognize that on April 6, 32 A.D. (Palm Sunday), the tenth of Nisan, was the official day when Jesus presented Himself as Israel's Messiah and brought the second division of Daniel's prophecy to a close.

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In the fourth century **Bishop Epiphanius** stated that Christ died in the spring of 32 which means **his entrance into Jerusalem took place in the spring of A.D. 32.**

In the fourth century Bishop Epiphanius stated that Christ died in the spring of 32 which means his entrance into Jerusalem took place in the spring of A.D. 32. Jesus apparently entered Jerusalem on the fixed date of April 6, A.D. 32 (Palm Sunday). Jesus could then be crucified on Wednesday, April 9, A.D. 32. These dates, as they corresponded to the month which the Jews called Nisan, are figured from the Julian calendar, which was used in Jesus' day. The Julian calendar is similar to our Gregorian calendar.

Jewish Calendar
 The way Daniel figured the 483 years using 360 days in a Jewish year

(49 years – division one) + (434 years – division two) years = 483 years

$$\begin{array}{r} 483 \text{ years} \\ \times \quad 360 \text{ days} \\ \hline 173,880 \text{ days - total number of days in 483 years} \end{array}$$

Gregorian Calendar
 (The way our calendar is today using 365 days a year)

445 B.C. to A.D. 32 = 476 years (445 + 32 = 477)
 This appears to be a discrepancy. However, it is intriguingly accurate.

$$\begin{array}{r} 476 \text{ years} \\ \times 365 \text{ days} \\ \hline 173,740 \text{ days} \\ + 116 \text{ days in leap years} \\ + 24 \text{ days (March 14 to April 6) = remaining days} \\ \hline \underline{173,880 \text{ days — same amount of days in the 483 years}} \end{array}$$

Here are some calendar facts that may help clarify the amazing accuracy of this prophecy. How can 445 B.C. to A.D. 32 = 483 years according to our calendar today? The answer is found in the Julian calendar, which was used in Jesus' day and would have to be consulted in connection with Jesus' entry into Jerusalem and the ending of the 483 years. This calendar is similar to our Gregorian calendar today consisting of 365 days a year.

Ray Stedman observes:

“You do not find a more precise timetable of events anywhere in the Bible. If it began in 445 B.C., and you add to that four hundred and eighty-three years, to the exact month, then it brings us down to April, 32 A.D. It is necessary to allow for a four-year error in dating the birth of Christ (4 B.C. rather than 1 A.D.), and to use, as the ancients did, a year of 360 days rather than 365. If we work this out carefully, as certain chronologers have done, we find that the four hundred and eighty-three years (seven years short of the full four hundred and ninety), was fulfilled on the very day the Lord Jesus entered into Jerusalem riding on a donkey, with the multitude of disciples bearing palm branches in their hands going before him crying, ‘Blessed is the King who comes in the name of the Lord!’ Thus he fulfilled Zechariah's prophecy.”

I remember playing the old game operation. You had a body and had to place the bones and organs in the holes without touching the sides. If you touched the sides a horrible buzzing sound would occur. You had to be very exact and precise in playing this game. Well, God is a God of exactness. We can be sure that Jesus was born into the world at the exact time (Gal. 4:4) and presented Himself as the Messiah at the exact time detailed in Daniel's prophecy. Christ's presentation of Himself as Israel's Messiah took place according to God's timetable and with His historic entrance into Jerusalem the second division of time in Daniel's prophetic outline (434 years) officially ended. There is one last thing to consider. Since Jesus is always on time, we can also be sure that Jesus will return at the exact time in relationship to God's prophetic plan. God runs His prophetic program according to His schedule and no one will stop His program from coming to fruition. “The coming of the Lord draweth nigh” (James 5:8).

Have you ever been to the Grand Canyon? I recall looking at the Grand Canyon for the first time. I had seen pictures of the Grand Canyon but the pictures never really caught the magnificence and wonder of this awesome canyon. I recall standing on the one side and looking down into the canyon. It was the largest gap of space I have ever seen separating two huge mountains of rock. As I think of this giant chasm between these two mountainous rocks, I think of where we are at in Daniel chapter nine. We are not going to look at a gap of time between Daniel's 69th and 70th week. The first 483 years have run their course and seven more years are awaiting fulfillment on the prophetic calendar. However, before the final seven years begin (7-year Tribulation Period), a prophetic gap of time is portrayed that has already lasted some 2,000 years.

3. Gap Between Divisions 2 and 3 = Historical to the Present Day

A Gap Between

Division two

(first 69 weeks or 483 years)

and Division Three

(final 7th week – 7 years) =

Historical/Today (Daniel 9:26)

In the timetable that Daniel gave, 483 years of the 490-year prophecy that relates to Israel's prophetic destiny has already passed. However, before Daniel comments on the final seven years that completes the 490 year cycle for Israel, he begins to unveil a gap of time that exists between the second division (434 years) and third division (seven years) of this great prophecy.



Amillenarians (those who don't believe in a future for Israel and reject the literal Millennial Kingdom of 1,000 years) teach that Christ's earthly ministry actually spilled over and occurred in the 70th "seven" (the final seven years of this prophecy) and therefore teach that there is NO interval or gap of time between the 69th and 70th "sevens." Some amillennarians teach that the 7 years was filled historically during Christ's baptism, death, and that it ends

somewhere in the Book of Acts. Non-futurists try and force this upon the text in order to get away from the clear teaching that the Jews have a future destiny that will culminate in the seven-year Tribulation Period with Israel reaching her destiny in the Millennial Kingdom, or the 1,000 year reign of Christ over the earth (Rev. 20:1-6).

This unbelieving interpretive scheme also will often attempt to translate Israel's future blessings to the Church. In other words, God is finished with Israel (God's original chosen people) and therefore He has replaced them with a new people called the Church (the new spiritual Israel). Therefore, amillennialists teach that the six goals predicted in Daniel 9:24 are actually being fulfilled today in the Church. They claim that these six goals stated about Israel are actually the six goals which are revealed about the New Testament Church. In other words, they read the New Testament back into the Old Testament.

This view ignores the fact that Daniel is talking about Israel (“thy people” – Dan. 9:24). Furthermore, the Bible nowhere in the Old Testament or New Testament teaches that the Church has replaced God’s national and chosen people – the Jews. Where is the exegesis that informs us that God has abandoned His national people Israel? Where are the verses and evidence for such a conclusion? There is none. Let God’s Word be true and every man a liar.

Romans 11:1-2 declares:

“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.”

The church cannot replace Israel in God’s plan and fulfill Daniel’s prophecy which addressed to national Israel (Daniel’s people). The Bible declares that the Church was a mystery or a hidden truth not revealed until the New Testament (Eph. 3:3-5, 9; Col. 1:26-27). The Church is also defined as a “new man” (Eph. 2:14-15). It is not the replacement of something that existed before. In the book of Acts, both Israel and the church existed simultaneously. The term Israel is used twenty times and ekklesia (church) nineteen times, yet the two groups are always kept distinct. The terms are also kept separate in the New Testament (1 Cor. 10:32; Gal. 6:16).

The Bible teaches that the Church is separate and distinct from Israel because it was a unique body of believers that began to be formed on the Day of Pentecost by the baptism of the Holy Spirit (Matt. 16:18; Act 1:5; 2; 11:14-16; 1 Cor. 12:13) and that it will be removed from earth on the day that Christ comes for His own (the Rapture – 1 Cor. 15:51-58; 1 Thess. 4:13-18). The Bible teaches that the Church is made up of both Jews and Gentiles united together into one body and enjoying equal status in the body of Christ (Eph. 3:5-6). Again, this is the “one new man” of Ephesians 2:15 and the “one fold” of John 10:16. The Church did not and could not exist in the Old Testament. The Church is a new entity in God’s saving program; therefore, to conclude that the Church fulfills the goals related to Israel in Daniel 9:24, that God has abandoned His beloved people Israel, and that there are no “end time” events related to Israel in Daniel 9:24-27, including the Millennium, becomes a mockery and distortion of God’s Word. The epistles remind us of those who “corrupt the word of God” (2 Cor. 2:17) “handling the word of God deceitfully” (2 Cor. 4:2). To reject the literal

interpretation of Daniel's 70 weeks is intellectual defiance against the clear teaching of the Bible.

Those who replace Israel with the Church, reject the prophecies about Israel during the end times, and conclude there will be no literal Millennium over the earth, claim that the gap between the 69th and 70th week of Daniel does not exist. In rejecting the gap they can reject any notion that Israel has a future during the end times and that everything is historically fulfilled during the days of Christ's earthly ministry or allegorically fulfilled in the Church. However, in spite of the attempts to deny a gap between the 69th and 70th week, the gap is clearly seen, when one honestly reads Daniel's prophecy without amillennial eyeglasses.

Note: The wording "after" (Dan. 9:26) gives us the clear indication of a gap of time that occurs before the final seven years. The text says "after" the first 483 years expires Christ would die - not during the final seven years. The text reveals that "after" the first 483 years have run their course Jerusalem would be destroyed (A.D. 70) – not during the final seven years.

The amillennial view also ignores the clear teaching of Daniel 9:26 which says "after threescore and two weeks" or after the 62 sevens (434 years) have expired, or after the entire 483 years (the first two time divisions of this prophecy have expired), Christ's death and the destruction of Jerusalem would occur. In other words, these events would occur during a gap of time, prior to the final seven years of Daniel's prophecy. However, those who reject a future for Israel will claim that the final seven years was already fulfilled during Christ's earthly ministry. This is an erroneous conclusion since the Romans destroyed Jerusalem in A.D. 70. The Roman destruction of Jerusalem in AD 70 would not work with the fixed date of 445 B.C. for the beginning of the 490 year prophecy (Neh. 2:1). Therefore, it could not occur during the seven years and be fulfilled historically.

The text does not say that during or in the 70th seven (the final seven years) Messiah would be cut off and the Romans would destroy Jerusalem. It is a serious error to conclude that the final seven years was already fulfilled historically during Christ's earthly ministry and the events that transpired soon after Christ's death. This unbiblical view overlooks the fact that Christ's ministry on earth was three and one-half years in length - not seven. As already mentioned, it also ignores the fact that Jerusalem was destroyed in AD 70 (a date that cannot work with 445 BC).

Note: According to Daniel 9:26 the Anointed One was NOT “cut off” DURING the 70th “seven” (the final seven years); He was cut off “after” the “seven weeks” (49 years) and “sixty two weeks” or sevens (434 years) had run their course. This means that there is an interval between the 69 weeks (first 483 years) and the beginning of the 70th week (final seven years). Christ’s crucifixion took place during this interval, right after His Triumphal Entry, which concluded the 69 weeks prophecy (first 483 years). To state is simply, there is a gap of time that exists between the 69th (the close of the first 483 years) and 70th week (final seven years) of Daniel’s prophecy. During this gap of time God’s prophetic program for Israel is put on hold. Bible prophecies are not being fulfilled regarding Israel’s future. The prophecies about Israel during the Tribulation Period and in the Millennium are temporarily

Harry Ironside called this gap:

“The Great Parenthesis”

We could call it a **“prophetic time out”** or **“prophetic postponement”** or **“prophetic skip”** before prophecies would be fulfilled regarding Israel’s future.

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Harry Ironside called this gap between Daniel 9:26 and Daniel 9:27: “The Great Parenthesis” We could call it a “prophetic time out” or “prophetic skip” before Daniel’s prophecies would be fulfilled regarding Israel’s future. Think of a “time out” between the 7th inning of a baseball game which is called

the seventh inning stretch. During the time out people are moving in all different directions (restrooms, eating stands, etc.). During the seventh inning stretch the baseball game is not going on. The same is true in relationship to Israel’s prophetic program. We are in the seventh inning stretch regarding Israel’s prophetic destiny. We are between the first 483 years, which have already expired, and the final 7 years, which will begin after the Rapture and be literally fulfilled during the seven-year Tribulation Period.

During this “prophetic parenthesis” of time God has *temporarily* set aside Israel as His key people (Rom. 11:15-20) and is now working out a different program with a distinct group of people called His Church (Eph. 3:10). This gap of time can also be viewed as the “acceptable year of the LORD” before the day of his vengeance and wrath (Luke 4:19) occurs, which is connected with the Lord’s return to Judge the world at the Second Advent. After intervening gap of time has expired, which includes the Church Age, God will pick up His program with the Jews in the final seven years or final week of Daniel’s prophecy (Jer. 30:7, 11; Mal. 4:5-6; Joel 2:28-32; Matt. 22:43-43). Then, after the final seven years is finished the full 490 years of Daniel’s prophecy will have run its course. This will bring Israel to her final destiny – the Millennial Kingdom (Acts 15:14-16). James also indicates that there would be an intervening gap of time (the Church Age) until Israel's blessings would come.

There are several factors we must consider about this gap of time:

I. The Evidences for a Gap of Time

- A. Daniel indicates there would be a gap of time by using the word "after" in relationship to the first 483 years of the prophecy. "After" the 483 years, a time gap of unstated duration would occur (Daniel 9:26).
- B. James also alludes to a gap of time by using the word "after" in God's dispensational dealings with the Gentiles (Acts 15:16). "After" God calls out a group of Gentiles and places them into the Church, Christ will then return to the earth and bring in the Kingdom blessings. This would indicate that there would be an intervening gap of time until Israel's blessings would come.
- C. Daniel indicates that at the close of 490 years, six great goals would happen to Israel (9:24). It's evident that Israel has never experienced these goals during the book of Acts. If the 490 years have run their course, according to non-dispensationalists, then these goals would have to be already fulfilled. The fact that they await future fulfillment would indicate a gap of time.
- D. Daniel also indicates that the abomination of desolation occurs during the last seven of the 490-year prophecy (Dan. 9:27).

- Matthew indicates that Christ's Second Coming would occur shortly after this abomination (Matthew 24:15-21, 27-31). This would mean that the final seven years can only occur prior to Christ's return to earth and would have to be in the future. This would be a clear indication of the gap of time, which exists between the sixty-ninth and seventieth week of Daniel. We are living in a time of unstated duration before the final week begins.
- E. Daniel also indicates that Jerusalem would be destroyed 38 years after Christ's death (Dan. 9:26). This allows for many more years than only a seven-year fulfillment. Again, this time span would be an indicator of a gap of time. Since Jerusalem was destroyed in A.D. 70, thirty eight years would transpire between Christ's death in A.D. 32 and the destruction of Jerusalem in A.D. 70. These extra years clearly indicate a gap of time is in existence before the final seven years begin.
- F. It's not unusual for Bible prophecies to contain gaps of time such as a gap between Christ's first and Second Coming (Isaiah 9:6; Zechariah 9:9-10). In Zechariah's prophecy we see references to Christ's triumphant entry into Jerusalem and to His Second Coming within the framework of the same verse. Everyone will agree that there are gaps of time between these prophetic events. These two events have a great parenthesis of time existing between them. The same is true between the 69th and 70th week of Daniel.
- G. In Luke 4:16-21, we have Jesus reading in the synagogue at Nazareth. He quotes from Isaiah 61:1-2. It's of great importance and significance that Jesus did not quote the entire part of verse two. Isaiah 61:2 contains truth about Christ's first advent and Second Advent. In His first coming, Christ demonstrated His grace and mercy in His death on the cross. In His Second Coming to earth, He will show forth His vengeance. Isaiah 61:2 and the Lord's separation of the two advents indicate that there is a gap of time which exists between His grace and time of vengeance. How amazing it is! Jesus stopped at a comma to indicate the gap of time. We are living in this gap of time today before the vengeance of God falls upon the earth in great measure.

II. The Events During the Gap of Time

Daniel mentions THREE specific events that would occur in this time gap, prior to the commencement of the 70th week. These events would definitely take place before the final seven years begin.



A. The death of Jesus
("Messiah be cut
off" – vs. 26)



In the seventeenth century a very learned Jew published a book in which he set forth the claims that Jesus Christ was the Jewish Messiah. In the preface to the book he told how he himself, as a Jew, had been converted by listening to a debate between a knowledgeable Jew and a Christian convert from Judaism, over the meaning of the passage in Daniel 9. The moderator of the debate was a learned rabbi, and as the Christian pressed the claims of this passage home, it became so clear that the passage was pointing to Jesus Christ that the rabbi closed the debate with these words: "Let us shut up our books, for if we go on examining the prophecy we shall all become Christians."

Daniel's prophecy of the seventy weeks prophetically anticipates the arrival of Christ (the Messiah) into the world and His eventual death upon the cross. This reference of Messiah being cut off points to the death of Jesus upon the cross. The words "cut off" convey the meaning to destroy or kill. This was actually a word which was used for the Old Testament death penalty under the law (Lev. 7:20, 21, 25, 27). Christ was put to death or condemned to suffer the death penalty. The natural interpretation of verse 26 is that Jesus (the Messiah) was crucified upon the cross. He was killed as the sacrificial Lamb of God.

"Precious Lamb of Glory,
Love's most wondrous story.
Heart of God's redemption of man;
Worship the Lamb of glory."

Christ's death is marked as one of the important events in the prophetic fulfillment of God's plan for Israel. Because of His death, the events of Daniel 9:24 will someday take place in relationship to Israel ("make an end of sins"). The Messiah will return and offer His sacrifice to the nation of Israel.

The prophecy indicates that the Messiah would be living at the close of the sixty-ninth week (seven) and will be cut off or die soon "after" (Dan. 9:26) the end of it. This means that Christ would die soon after the first 483 years came to a close following His triumphal entry into Jerusalem. How tragic that Jesus came and was "cut off" by His very own people (John 1:11). He was also "cut off" from the Father as He hung there upon the cross (Matt. 27:24). The separation from the Father is one of the mysteries of the trinity. The Biblical expression "not for Himself" or "not for the purpose of Himself" means that when Messiah would die, He would not possess those things, which rightfully belonged to Him as the true Messiah. In other words, Jesus died on the cross without the fame of a kingly Messiah.

Instead of a royal crown of precious jewels, He would wear a crown of thorns (Matt. 27:19). Instead of a royal robe, He would be stripped of His clothing (John 19:23-24). Instead of a royal throne, He would be given a cross (John 19:17-18). Instead of a royal reception, Christ would be rejected by His own people (John 1:11, 19:14-15) and scorned (Matt. 27:39-44). Jesus did not receive those things, which He really deserved to receive. Nothing He did was for Himself ("not for Himself" (Dan. 9:26). Instead, Christ was "cut off." He died, not for Himself, but for you and for me! It was for me He died! Let us never lose the wonder of it all!

Romans 5:7-8

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Jesus despised the applause of men so He might redeem men (Philippians 2:7-8). He died for you, He died for me!

"It was for me He cried, for me He died,
For me He shed His blood upon the tree.
It was for me He came, for me His shame;
For me, oh praise His name, it was for me."

Since the 483 years ended on Palm Sunday, 32 A.D., we know that Jesus was crucified several days "after" (Dan. 9:26) His triumphant entry, which ended the first 483 years. I believe this means Jesus died on Wednesday in the spring of A.D. 32.

B. Jerusalem would be destroyed



Daniel 9:26 goes on to say:

“...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.”

This is a historical reference to the destruction of the city of Jerusalem in A.D. 70. In Daniel 9:25 we have seen the restoration of Jerusalem under Nehemiah. Now, in Romans 9: 6, we come to another point in Israel's history and view God's retribution of Jerusalem. The Romans destroyed the city of Jerusalem. Verse 26 identifies a group of people as destroying the city. Historically, we know that it points to the Romans. They destroyed the city and temple in A.D. 70 under Titus. Jesus even predicted of this coming destruction during His earthly ministry (Mark 13:1-2, Luke 21:5-6).

Matthew 24:1-2

“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”

The departure of Jesus from the temple was significant for He was signifying His temporary departure from His purpose and plan with His beloved people (Israel). Because of Israel's rejection and repudiation of the Messiah, God would turn to bless another group of people (the Church). The action of Jesus departing from the temple was not an indication that He was leaving His people (Israel) forever but that He was setting them aside temporarily, so through His death on the cross, a great multitude of Gentiles would be saved and become part of a new work and ministry called “the fullness of the Gentiles” (Rom. 11:25).

Matthew 23:37

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not!”

This means that the majority of the people would not recognize Him as their personal Messiah and Savior. They would not place their faith in Him and personally accept Him as their Messiah. The capital of Jerusalem represented the entire nation and people that killed the prophets and stoned all those sent to them by God so they would turn from their wicked ways (Matt. 23:34; 21:35). Jesus longed to gather the nation together even as a hen gathers her chicks under her wings. The nation, unlike chicks that naturally run to their mother hen in times of danger, willfully refused to turn to the Messiah and allow Him to transform their lives (“ye would not”). Jesus said in John 5:40, “And ye will not come to me, that ye might have life.”

As a result of Israel’s rejection, Jesus said in Matthew 23:38: “Behold, your house is left unto you desolate.” Because Israel has rejected Jesus as Messiah, the “house” of Israel, referring to the temple in Jerusalem or the city itself, which was a symbol of the Jewish nation and people would be left “desolate” (deserted). Yes, His national people would be deserted by God but it would not be forever. The next verse clearly tells us that God’s discipline and departure from Israel is only temporary.

Matthew 23:39

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Toussaint observes:

“It is extremely important for one to note that Christ’s rejection of Israel is not an eternal one. The word ‘until’ (eos) of verse thirty-nine together with the following statement affirms the fact that Christ will come again to a repentant nation to establish the promised millennial kingdom.”

This prophecy of Matthew 23:39 informs us that another generation of people within the nation of Israel will one day receive Him as Messiah, when He returns at His Second Coming, and it’s then that Jesus would gather them together as chicks to enter the Millennial Kingdom and covenant promises. Israel has a glorious future that awaits her. Jesus was teaching that Israel’s Kingdom program would be postponed and put on hold due the nation’s rejection of Him during His earthly ministry. The

POSTPONMENT of the Kingdom program is taught by Jesus in several places.

Matthew 21:43

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

When Jesus said that the “kingdom of God shall be taken from you” He was referring to the postponement of His Kingdom program with Israel. It would be similar to a rain delay of one of our favorite baseball teams. Due to inclement weather the game is delayed or put on hold but it will be played at a later time! The same is true regarding Israel and her prophecies. The fulfillment of Israel’s prophecies are put on hold but will be played out later during the end times (Tribulation Period) and in the Millennial Kingdom.



Like a Rain Delay
**Israel’s
kingdom
program is
postponed until later.**

Jesus did not say that the promised Kingdom program would be taken and given to the Church but that it would someday be given to a “nation” (a multitude of individuals of the same nature - another group of Jews that would make-up the nation of Israel). This is referring to another group of Jews that would be saved and manifest fruit in their lives, which refers to the saved remnant of Jews at Christ’s Second Coming.

Romans 11:26 declares:

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

Israel’s time clock has been temporarily stopped after 483 years.



God’s prophetic timetable for Israel will not begin until the Tribulation Period begins (the final 7 years).

Israel has a glorious destiny. However, because of Israel’s continued transgression against God (Dan. 9:24) and the rejection of His Son as their Messiah (Dan. 9:26; John 1:11), the time clock that is related to Israel’s destiny would stop ticking and the prophecies revolving around Israel’s future would be put on hold until a later time.

Because of Israel's rejection of Jesus as her Messiah during His earthly ministry (Isa. 53:1-5), judgment would come upon them. Jesus prophesied about the future Roman destruction of the beloved city of Jerusalem in Matthew 24:2 declaring "There shall not be left here one stone upon another, that shall not be thrown down." This refers to Jerusalem's destruction, along with the temple, which was destroyed when the Romans ransacked Jerusalem. This judgment was prophesied to occur hundreds of years before in Daniel 9:26. This is another amazing example of the fulfillment of Bible prophecy. The Bible is inspired by God (2 Tim. 3:16) and one of the proofs of inspiration is fulfilled prophecy and events that were predicted to occur centuries before they happened.

The anti-supernaturalists critics of Daniel insist that Daniel wrote his book in the second century BC since they do not believe Daniel had the ability to predict future nations (Babylon, Greece, Rome) that came into existence during the fourth, third, and second centuries. Therefore, they conclude that Daniel was merely recording what had already occurred historically. But the dating of the liberals is spurious according to the dated manuscript fragments and certainly no person would conclude that Daniel wrote his book after the AD 70 Roman judgment (over 600 years after he died!), in order to try and prove that he was merely recording (Dan. 9:26) what he already knew had occurred. We do find everywhere in the Bible, from Daniel's prophecies to Jesus' predictions, that fulfillment of Bible prophecy verifies the miraculous nature and trustworthiness of the Bible.

Note: In Daniel 9:26 "**the people**" of the coming ruler (the end-time Antichrist or Coming Prince), as outlined in Daniel 9:27, not the ruler himself, will destroy the city (Jerusalem) that contains the "sanctuary" (sacred place – the temple). In other words, the ruler comes later.

The people of the coming world ruler (the Antichrist) must be the Romans themselves. The historical records reveal this to us. This is a clear prophecy of the destruction of Jerusalem in 70 A.D by the Romans. This judgment has already occurred historically. There will not be a complete destruction of Jerusalem during the future Tribulation Period according to Zechariah 14:1-3. The city is in existence during the return of Christ. This means that Daniel 9:26 is a historical reference to Jerusalem's destruction in A.D. 70.

C. Wars against Israel



In Daniel 9:26 the repeated word “end” (“end therefore” and “unto the end”) seems to project us much further than merely the end of the city of Jerusalem. It takes us into the end times and Israel’s judgment under the Antichrist, as we will see in Daniel 9:27. The expression “unto the end”

**“And unto the end ... flood ... war... desolations
(devastating judgments) are determined”**

(Daniel 9:26)

Due to Israel’s “rebellion” (Dan. 9:24)



portrays how Israel would continue to experience war and trouble from the point in time when Jerusalem would be destroyed (A.D. 70) up to the end of the Tribulation Period or until the final seven years of Daniel’s prophecy has expired. Daniel explains that “unto the end” (until the end comes during the final week or seven years - until the 490 years has expired) Israel would be faced

with ongoing “war” and “desolations” (devastating judgments that result in Israel’s astonishment). These desolations of war and judgments will be necessary in order to bring Israel back to God and in order for His covenant people to accept their Messiah (Jeremiah 30:7, 11).

From AD 70, the Roman judgment, “unto the end” (Rom. 9:26), the end of Daniel’s 490-year prophecy, there would be war, hardship, and devastation experienced by God’s chosen people. Israel is certainly aware of this historically and to our present day (holocaust, Arabs, Iran, the threat of constant war with Israel) and she will experience hardship in the future (Matt. 24; Rev. 12 – Israel fleeing from the Antichrist).

The Bible says these wars and desolations (devastating judgments) are “determined” or decreed by God to come upon Israel in order to bring the nation to faith in the Messiah. This is one of the key purposes of the Tribulation Period (Dan. 12:1; Ezek. 20:37; Hosea 5:15; 6:1-3; Zech. 12:2, 10-13:1, 8-9; Matt. 24:15-20). It is designed to bring Israel to her knees so she will repent and call upon the Messiah (Matt. 23:39). This will trigger the Lord’s Second Coming.

In any event, after Jerusalem is destroyed in A.D. 70, the Jewish troubles and war with other countries and peoples would continue to exist. The Jews would continue to feel the shock waves of war and trouble up to the coming of Christ at the close of the 70 weeks of Daniel or 490 years. Of course, this has been true for Israel since A.D. 70. Through the dispensation in which we live (Church Age) up through the final seven years of the Tribulation Period, Israel has experienced and will continue to experience great troubles and war.

Israel has been at the constant hand of her persecutors. This is why even in our day we have seen constant war with God's people and scud missiles flying within the region of Palestine. This will continue "unto the end" (the end of the final week of seven years or Tribulation Period) of Daniel's prophecy. Daniel uses the phrase "the end" (Dan. 12:4, 9, 13) and "the time of the end" (Dan. 11:40) to indicate that the earth would move into a specific period of time (the seven-year Tribulation Period), where various earth-shaking events would transpire, which lead up to Christ's Second Coming and the end of the present order or age. Daniel was prophesying about the end of the eschatological age which would occur at the close of the seven years (70th week).

Daniel speaks of Israel's trouble in the imagery of a "flood" (Dan. 9:26). Israel's enemies, who trouble them, will be like an overflowing flood. This will be the flood of God's judgment upon the nation for rejecting His Son as the Messiah. Other Bible texts denote the imagery of a flood to represent warlike hosts (Daniel 11:10, 22, 26, 40). Daniel uses this same imagery in Daniel 9:26. Israel's enemies, in A.D. 70 and throughout the future until the close of the final week, would trouble them as an overflowing, devastating flood.

The Romans were experts at subduing even the most stubborn cities. When the beat of the drums echoed across the valleys of Judah, the whole land knew that Jerusalem was doomed! Once the dreaded circle was made around the city, there was no escape. Rome had no mercy. They slaughtered many and starved many Jews to death. A million Jews were said to have lost their lives in this war. The Romans crucified them by the thousands. It has been said that every time the Romans caught a Jew, they crucified him in all kinds of ways. Some of them were crucified upside down or sideways or at other angles to add to their sufferings. One report is that the Romans stopped crucifying Jews only when they ran out of wood. The

city finally surrendered and the Romans deported ninety-seven thousand Jews and sold them into slavery or shipped them off to the various areas of the Roman world to be slaughtered in the area.

The Jewish historian Josephus claimed that nearly a million people were killed by the Romans, and over 100,000 taken captive, when Titus captured the city. Josephus tells us about the horrible siege of Jerusalem. During the extended blockage of the city, mothers ate their own children. People died like flies, and the dead were thrown over the walls. Those who stayed either died of starvation or were sold as slaves. The Jews suffered greatly when the Romans invaded Jerusalem.

Eric Sauer also points out that 1.1 million Jews were killed in AD 70; 500,000 killed in AD 132-134; 1,200 killed in Rhineland, Germany, in AD 1096; 100,000 killed in Bavaria and Austria in AD 1298; 400,000 killed during the Russian-Polish-Swedish war in 1648-1658; and 4 to 6 million killed in Nazi Germany between 1935 and 1945.

But Israel's war and woes would continue right up to the end of Daniel's 490-year cycle. Like a flood, Israel's enemies would continue to persecute her.

Revelation 12:15-16

"And the serpent cast out of his mouth water as a flood after the woman (Israel), that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

This prophetic text speaks of Satan's attempt, through the Antichrist, to destroy Israel during the coming Tribulation Period. Her enemies will approach her as a flood to carry her away in death and destruction.

Zechariah 14:1-2

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Yes, from AD 70, the Roman judgment, “unto the end” (Rom. 9:26), the end of Daniel’s 490-year prophecy, there would be war, hardship, and devastation experienced by God’s chosen people (Matt. 24). This is what Jesus predicted in Daniel’s prophecy. In fact, during the end times another foe of Israel, the Antichrist (“the prince that shall come”) will also persecute the nation. This is seen in the next portion of our study.

Note: Many amillenarians (preterists – who deny the literal fulfillment of end-time prophetic events) try and find a continuous historical fulfillment of the final seven years in Christ’s earthly ministry, beginning at Christ’s baptism, after three and one half years, Christ’s death, and then concluding the final three and half years somewhere the Book of Acts. In this way they can dismiss the prophetic element of the end times (a literal Tribulation Period, the Millennium, Israel’s promises, etc.). Others find a complete allegorical fulfillment of the entire prophecy as being fulfilled spiritually as the successive stages in the history of Christ’s kingdom which is the Church (God’s people) over which He rules today. But where did Christ make a 7-year covenant with the Jews? Where did Christ stop the sacrifices? The Jews continued to sacrifice until Jerusalem’s destruction in AD 70. Furthermore, the continuous fulfillment theory, which starts with Christ’s baptism, does not align itself with any decrees of the Persian kings. It does not have a clear starting or ending point. It breeds confusion and does not consider the literal facts that are stated in the prophecy.

Events During the Gap (Dan. 9:26)

- Messiah crucified (“cut off”)
- Jerusalem destroyed (“destroy the city”)
- War and bloodshed of Jewish people
 (“war ... desolations” – devastation and horror)
- Church Age (Acts 2) – 2,000 years
- Rapture (1 Thess. 4:13-18)

“After” (Dan. 9:26 – not during the 70th week or final seven years). After all of these events have transpired (in a gap of time) Israel’s prophetic clock once again begins, which takes her to the final destiny (The Millennial Kingdom).

Any honest exegetical evaluation of this text reveals that these three main events, Messiah’s death, Jerusalem’s destruction, and Israel’s continued wars would occur WITHIN this gap of time, which occurs between the ending of 483 years and the beginning of the final 7 years of the 490-year prophecy. These events would not occur DURING the final seven years of the prophecy as amillennialists insist.

Of course, other events would also transpire in this gap of time, which is an unstated duration of time. God would form His Church and the dispensation of the grace of God in which we now live (Ephesians 3:2), a time when God would be displaying His grace to the Church and the great Gentile masses. The entire Church Age also fits into the gap or interval of time that exists between the 69th and 70 week (final seven years) of Daniel's prophecy concerning Israel. The gap has already lasted over 2,000 years.

This interval or gap was anticipated by Christ when He prophesied the establishing of the church ("I will build my church" - Matt. 16:18). As we have already mentioned, this necessitates the setting aside of the nation Israel for a season. (Rom. 11:15 - "casting away of them" and Rom. 11:20 - "because of unbelief they were broken off") in order that God's new program for the Church might be instituted (Rom. 11:17 - "a wild olive tree, wert grafted in among them"). This wild olive tree is a referenced to the formation and plan of God to build His Church. Israel as a nation, and as a whole, would experience judicial blindness ("blindness in part is happened to Israel" - Rom. 11:25) while God would start and finish a new program called "the fullness of the Gentiles" (Rom. 11:25) which refers to the Church, which would primarily result in great masses of Gentiles being saved and grafted into the blessing of salvation that has come through the Jewish people. The present Church Age is part of the interval between the 69th and 70th "sevens."

The Church Age and Daniel's gap of time will end with the promise of the Rapture (1 Thess. 4:13-18), an event that will transport God's living New Testament saints back to Heaven (John 14:1-3), so they can safely dwell with Him while the earth experiences God's judgment during the seven-year Tribulation Period (Rev. 3:10). God's saints will be "caught up" (1 Thess. 4:17) or raptured to meet Christ and the saints in the air and be ushered into Glory to be officially married to Christ (Rev. 19:7).

1 Thessalonians 4:17-18

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

We are at 2,000 years and counting. The countdown's getting lower every day!

"Somewhere in outer space
God has prepared a place

For those who trust Him and obey
 Jesus will come again
 And though we don't know when
 The countdown's getting lower every day.
 10 and 9, 8 and 7, 6 and 5 and 4,
 Call upon the Savior while you may,
 3 and 2, coming through the clouds in bright array
 The countdown's getting lower every day!"

We are counting today and waiting for the Rapture and the Blessed Hope (Titus 2:13) which will transport the Church back to Heaven and then restart the prophetic time clock that is related to Israel's final destiny.

Jesus taught in John 14:1-3:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In summary, all of these events would occur (Christ's death, the destruction of Jerusalem, the Church Age, and the Rapture) during this specified gap of time because of the temporary removal of Israel from God's present blessing and program (Romans 11:12-13). We are still living in the gap of time and listening for the trumpet!

During a football game there is a half time or break in the action. This is a time when people go buy hotdogs and other refreshments. After halftime the game resumes and the players once again compete. In a similar way, we have seen there is a break in the 490 year prophecy of Daniel. Daniel 9:26 is like the "half time" in the countdown of Daniel's 490 year prophecy (Dan. 9:24). The words "After this" (Dan. 9:26) indicate that there is a break or gap in the fulfillment of the 490-year prophecy that is related to Israel's destiny in reaching the Millennial Kingdom (Dan. 9:24).

3. 7 Years (Division 3) = Prophecy

The final division of Daniel's prophecy takes us into the seven year Tribulation Period. It takes us into the realm of the future and the

**49 years (Division One) =
 Historical**
**434 years (Division Two) =
 Historical**
**Gap Between Divisions 2 and 3
 = Historical to the Present Day**
**7 Years (Division 3) =
 *Prophecy***

end times. We are now moving from history and our present-day in which we live to the end times and what is going to occur on earth before Israel reaches her final destiny in the Millennial Kingdom.

The Bible predicts that a final week (“**one week**” or “**one seven**” = **seven years**) still remains on God’s prophetic calendar for Israel. It is waiting to be fulfilled during the **seven-year Tribulation Period**. This is the **70th or final week** in Daniel’s prophecy.

Daniel 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 determined shall be poured upon the desolate.”

Many of the prophets leap from history to prophecy within the scope of the same verse or several verses that they are dealing with (Isa. 9:6; 61:1-2; Zech. 9:9-10; Mal. 3:1-2; 4:5-6; Luke 4:17-19). Daniel is no exception as he often moves from history to prophecy without directly mentioning the juxtaposition between past and prophetic (Daniel 11:36-45). The leap from history (Dan. 9:26) to prophecy (Dan. 9:27) is once again seen in Daniel’s writings.

Daniel deals with four prophetic events related to the end times.

1. A future foe (“he”)

Who is the person that will make a covenant with the Jews for the final week or final seven years? (“And he shall confirm the covenant with many for one week”). Some of the allegorical Bible interpreters of covenant theology, who reject the literal fulfillment of God’s covenants to Israel, suggest that the “he” of verse 27 refers back to the Messiah (Dan. 9:26a) and that the final period of seven years ended somewhere in the book of Acts. This is a false assessment. Nowhere in the book of Acts do we see Christ making a covenant with the Jews for seven years, as the prophecy requires. Furthermore, the six goals that are related to this prophecy cannot possibly be fulfilled historically in Israel’s past history (Dan. 9:24).

Roy Gingrich makes these helpful observations:

- a. The “Messiah” did not make a one-week (seven-year) covenant with the Jews—The Bible does not record any such covenant.
- b. The “Messiah” did not “cause the sacrifice and the oblation to cease.” The Jews, after the death of the Messiah, continued the offering of sacrifices until their temple was destroyed in a.d. 70.
- c. The “Messiah” did not desolate the temple by setting up an abominable thing. In fact, He did just the opposite. He, two times in His public ministry, cleansed the temple by casting out of the temple all that defiled it (Jn. 2:13–17; Matt. 21:12, 13).

We might add that Christ did not have a seven-year earthly ministry! This *continuous fulfillment* approach of the final seven years (70th week of Daniel) attempts to ignore what the Bible actually states regarding Christ and Daniel’s people and rejects a future connected with Israel living during the end times. Those who attempt to find historically fulfillment of the 70th week do so by creating an imaginary starting point for the week of seven years, which is allegedly Christ’s baptism, and then in the middle of the week of seven years Christ dies, allowing the end of the seven years to transpire somewhere in the Book of Acts.

Kenneth Gentry tries to find *continuous* and *historical* fulfillment in the 70th week of Daniel. He shares a common conclusion of Reformed and amillennial writers: “This confirmation of the covenant occurs ‘in the middle of the week’ (v. 27). I have already shown that the seventieth week *begins* with the baptismal anointing of Christ. Then, after three and one-half years of ministry — the middle of the seventieth week — Christ was crucified (Luke 13:6–9; *Eccl. Hist.* 1:10:3). Thus, the prophecy states that by His conclusive confirmation of the covenant, Messiah will “bring an end to sacrifice and offering” (v. 27) by offering up Himself as a sacrifice for sin (Heb. 9:25–26, cf. 7:11–12, 18–22). Consequently, at His death the Temple’s veil was torn from top to bottom (Matt. 27:51) as evidence that the sacrificial system was *legally disestablished* in the eyes of God (cf. Matt. 23:38), for Christ is the Lamb of God (John 1:29; Acts 8:32; 1 Pet. 1:19; Rev. 5–7).”

Of course, to try and find historical fulfillment for these events argues against the clearly stated facts and is unbelieving and unsatisfactory. It is the fanciful dream of the amillennialist. Out of necessity, the “he” of verse 27 refers to the coming ruler - the Antichrist and not to Christ or Messiah.

The rules of basic grammar teach us that the nearest antecedent (object nearest the subject being talked about) would point to the second person spoken about in verse 26, which is none other than the antichrist (“the prince that shall come” – Dan. 9:26). The noun which agrees in number and gender (as do all pronouns) is the reference to the Antichrist – not Messiah. In addition, since Titus cannot make a covenant with the Jewish people during the future, another individual, who is a powerful world leader, will govern and overtake the Jewish people during end times, prior to Christ’s Second Coming.

Note: In Daniel 9:26 we historically discover that it was **“the people”** of the coming ruler (the end-time Antichrist or Coming Prince), not the ruler himself (Dan. 9:27), which destroyed the city (Jerusalem) that contains the “sanctuary” (sacred place – the temple). In other words, the ruler comes later. The **“prince”** or ruler who will come is that final head of the Roman Empire, the little horn of **Daniel 7:8**, which Daniel has introduced in the previous prophetic chapters, as an end-time ruler over ten separate kingdoms within the boundaries of Europe and the Middle East, which are the ancient boundaries of the Old Roman Empire.

The COMING PRINCE is a prophetic reference to the Antichrist, a future Roman ruler coming out of the old Roman Empire in Europe, who is linked to the Roman people. He will be a prince or leader of the Roman people which reemerges during the end times. Of course, if one takes Daniel 9:26 to mean Titus, there is still no harm done regarding the futurist prophecy. An expression of Titus as “the prince that shall come” (vs. 26) or the

Roman prince, who historically came to destroy the Jews in AD 70, could also be a prophetic type of another Roman prince that will come to destroy the people of Israel in the end times, during Daniel’s final week of seven years (the seven-year Tribulation Period). Like Antiochus Epiphanes (Dan. 11:21-35), Titus, the Roman Prince (Dan. 9:26), becomes a type or foreshadowing of a



**“the prince that shall come”
(Dan. 9:26)**

In AD 70 the **“people”** of the prince are emphasized (Romans) who destroyed Jerusalem but the **“prince that shall come”** refers to the end-time Antichrist and ruler which Daniel previously spoke about (Dan. 7:8, 24).

similar man who will do dastardly and wicked deeds. Some of Daniel's prophecies leap the centuries of time and point to another similar event that will occur by another end-time ruler called the Antichrist.

Nevertheless, it seems much better to understand "the prince that shall come" (Dan. 9:26) as a prophetic statement and direct reference to the future Antichrist, whose life and end-time terrorizing of the Jewish people is then outlined in Daniel 9:27.

The "prince" or ruler who will come is that final head of the Roman Empire, the little horn of Daniel 7:8, which Daniel has introduced in the previous prophetic chapters, as an end-time ruler over ten separate kingdoms within the boundaries of Europe and the Middle East, which are the ancient boundaries of the Old Roman Empire.



The ten horns on the beast vision (Dan. 7:7) represent the Revived Roman Empire Under Antichrist (Dan. 7:24; Rev. 17:12-16).

Daniel envisions a time when a final Gentile world power, which stems from the last world empire, ancient Rome, will manifest its ugly beastly head during the end times (Revelation 13:1-3; 17:3, 7, 12, 16). The final form of a Revived Roman Empire during the end times will consist of "ten horns" that are found on a wild beast (Dan. 7:7) which are further identified and interpreted to mean "ten kings" (Dan. 7:24).

Daniel 7:24 informs us:
 "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

Revived Roman Empire = Ten Kings



The Bible predicts that the Antichrist will arise from the ancient land of the Roman Empire (“out of this kingdom” – Dan. 7:24) and overtake ten leading countries and leaders, which will result in uniting the Old Roman Empire and building up a military and economic superpower for the end times.

Daniel 7:8 prophetically declares:

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”

Following the imagery of horns, as referencing national leaders, the Book of Revelation parallels in an amazing fashion with what Daniel recorded about the ten horns.

Revelation 17:12-14 states:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

Eventually, the little horn becomes a big horn, and the Antichrist or “the prince that shall come” (Dan. 9:27) will take control over all of Europe and the surrounding Middle East. Ten kings or leaders of various countries that have spawned from the Old Roman Empire are going to eventually be ruled by the Antichrist. The old Roman Empire will become a Revived Roman Empire that dominates the world scene economically and religiously during the Tribulation Period.

Daniel 7:20-21 finishes the vision of the little horn:

“And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them.”

Daniel expects his readers to see the significance and impact that this end-time ruler, the “little horn” (Dan. 7:8) and now the “prince that shall come”

(Dan. 9:27) will have in the Middle East. We should be amazed at Daniel's prophecy and what is happening today in our world with the reunification of Europe and the rise of leadership over the European Union, which is the territory of the old Roman Empire.



Current European Union News!

A covert group of EU foreign ministers has drawn up plans for merging the jobs currently done by Herman Van Rompuy, president of the European Council, and Jose Manuel Barroso, president of the European Commission. The new bureaucrat, who would not be directly elected by voters, is set to get sweeping control over the entire EU and force member countries into ever-greater political and economic union.

As seen in the power point slide, this recently appeared in a news alert. "A covert group of EU foreign ministers has drawn up plans for merging the jobs currently done by Herman Van Rompuy, president of the European Council, and Jose Manuel Barroso, president of the European Commission. The new bureaucrat, who would not be directly elected by voters, is set to get sweeping control over the entire EU and

force member countries into ever-greater political and economic union." This sounds like something that is right out of the pages of Daniel's prophecies. The stage is being set for the end times to begin. The world is being set up for the seven-year Tribulation Period to begin with the reign of the Antichrist.

Daniel has previously identified this evil tyrant as the "little horn" (Dan. 7:8). Elsewhere he is called the Antichrist (1 John 2:18) and man of sin (2 Thess. 2:3). From Daniel's account, it's clear that the Antichrist will be a Roman ruler in the vicinity of the old Roman Empire since he is linked with the Roman people ("people of the prince that shall come" - Dan. 9:27). Of course, the people who destroyed the temple in AD 70 were Romans; therefore, the leader of the Romans would be connected with these people in some way, either by nationality or locality.

Some suggest that the Antichrist's connection with the Roman people of AD 70 ("the people of the prince" - Rom. 9:26) means that he will be of Italian or Roman descent. This is possible but may not necessarily be a proper conclusion. The Roman Empire historically absorbed and covered many more countries, lands, and peoples which were considered to be Roman by

mere extension to the Roman Empire. In addition, there is also evidence that the Roman army which destroyed Jerusalem in AD 70 (Dan. 9:27) consisted largely of Syrian conscripts (those drafted into the Roman army). Many people were considered to be Roman without being of direct Roman descent.

The ancient Roman Empire covered a more extensive region than just Europe. It included such regions as Britain, Spain, and such areas as Egypt, Mesopotamia, and Assyria. The Bible says that the Antichrist will be linked with the people of the entire Roman Empire (Dan. 9:26), not necessarily be of Italian descent. This opens the possibility for Antichrist being from different and diverse peoples of all races and nationalities. This means that someone from one of these many nations, represented by the Roman Empire of the end times, can qualify as “the prince that shall come” (Dan. 9:27).



The beast (Antichrist) is pictured as coming out of the sea of Gentile humanity as the previous world leaders. This prophetic imagery portrays the Antichrist as a Gentile (Dan. 7:1-8).

The Bible does verify that the Antichrist will emerge in the train of Gentile world leaders and kings from the historic past (Daniel 7:1-8). Every world empire and leader from Babylon, Medo-Persia, Greece, and Rome, was a Gentile leader.

The Antichrist is also seen emerging from this same “sea” (Dan. 7:3) of Gentile humanity and be the last leader in the “times of the Gentiles” (Luke 21:24) that will

dominate and persecute Israel. Therefore, it is Scriptural to conclude that the Antichrist will be of Gentile origin and not Jewish. Only the end times will give the exact answer to the Gentile nationality of the Antichrist or man of sin.

A lot has been made about the expression “God of his fathers” (Elohim of his fathers) in Daniel 11:37. Some have concluded that this ruler will be a Jew, since the Old Testament frequently uses the phrase “the God of your fathers” to refer to the God of Abraham, Isaac, and Jacob (Ex. 3:15). However, since the Antichrist will be the final ruler in the train of Gentile world rulers (Dan. 7:1-8), the little horn of the fourth beast (Dan. 7:8, 24), he must be a Gentile.

Many have insisted this means the Antichrist will be a Jew; however, this expression is referring to the heathen gods and previous religious heritage of Antichrist’s Gentile ancestors (fathers). The fact that Daniel used Elohim is significant because Elohim is used both of the true God and of false gods. It is a generic word used for both the true God or heathen gods (Gen. 3:5; Ex. 20:3). Elohim is a natural plural. Although it is sometimes translated in the singular as “God” we know that God Himself is a trinity (not three gods but one God in three persons).

The name Elohim in this case would more accurately be translated in the plural, referring to all the heathen, gentile gods of his previous gentile ancestors that the Antichrist will despise, since he will want Himself to be viewed as the only true god. The point of the passage is not simply that the Antichrist will reject the God of Israel, but he will disregard all deities as indicated in the preceding verse where he considers himself greater than any god (“magnify himself above every god” – vs. 36).

Yes, the Antichrist will be a Gentile world leader. It is possible that the Antichrist will likely come from the land of Assyria (Syria and Iraq) which will become the eastern sector of the newly Revived Roman Empire. Modern-day Syria and Iraq occupy the ancient land of Assyria. This land was part of the old Roman Empire.

In typology, the Antichrist is seen to come from the same land of Antiochus Epiphanes who was a powerful Syrian general and wicked ruler of the Grecian Kingdom who hated the Jews. The land and career of the Antichrist is linked to the historical figure of Antiochus Epiphanes and the place where this evil man once ruled as king (Dan. 8:23-25).

The prophecy and tactics of the Syrian king Antiochus (Dan. 11:21-35) are in some way linked to the prophecy of the Antichrist during in the end times (Daniel 11:36-44). The days and actions of Antiochus are a foreshadowing

of the end times and the Antichrist's rule and reign. It's interesting that no difference between their kingships and areas of rule are mentioned between the historical (Dan. 11:21-35) and prophetic narratives (Dan. 11:36-44). The two prophecies portray the two leaders emerging from the same area (Assyria) and they portray them performing some of the same atrocities against Daniel's people, the Jews.

We know that the domain of Syria became part of the Roman Empire in 64 B.C. as a result of Pompeii's conquest. This means that the Antichrist qualifies as Roman, since he is linked to the land of Assyria, which was part of the old Roman Empire. The "people of the prince that shall come" (Dan. 9:26) were Roman citizens but not necessarily of Roman descent.

William Newell states the Antichrist will be one "who will arise from a definite locality originally included in the fourth of the great Gentiles world dominions of Daniel 2 and 7, which we know to have been the Roman Empire." He is referring to the land of Syria. Syria was part of the old Roman Empire. Therefore, if the Antichrist comes out of Syria like Antiochus, his forerunner, he would qualify as a Roman citizen of the ancient Roman Empire, since Rome captured this area. One thing is certain; the Antichrist will be linked to the Roman people which means he will emerge within the boundaries of the old Roman Empire.

Daniel 7:24

"And the ten horns out of this kingdom (the historic Roman Empire) are ten kings (rulers in Europe and Middle East) that shall arise: and another shall rise after them (Antichrist); and he shall be diverse from the first, and he shall subdue three kings."

Daniel prophesies that the Antichrist will stem from the previous world Roman kingdom, which means he will emerge from the same territory or geographical region as the historical Roman Empire. This prophecy informs us that the Antichrist will rise to fame in this specific area of the Mediterranean world and Middle East, as a smaller ruler, which will quickly rise to power and eventually become a world leader and persecutor of the Jewish people.

If the Antichrist does emerge from the ancient land of Assyria and Babylon he would be of Arabic descent and be called "the Assyrian" (Micah 5:5), which would still qualify him as a Roman Caesar that can rule the Revived

Roman Empire. The land of Syria/Iraq was in the eastern sector of the Roman Empire.

The Antichrist's prophetic connection to the ancient land of Assyria (Syrian-Mesopotamia-Babylonian-Seleucid Kingdom of Antiochus) cannot be easily dismissed (Isaiah 30:31; 31:8; Dan. 8:22-25). When the Bible prefigures Israel's enemies of the last days, preceding the Kingdom blessing, it uses the figure "the Assyrian" (Micah 5:4-7).

These references have prophetic overtones attached to them and envision a future day when the world's armies converge together to fight with the Antichrist in order to destroy the Messiah (Revelation 19:17-20). Antichrist and the world armies will come against Israel at the end of the Tribulation Period. Of course, Assyria was one of Israel's leading enemies during the past (Isaiah 10:5, 24; 14:25) and it will also be true in the future.

Even prior to Messiah's return God will raise up some important leaders in Israel ("seven shepherd, and eight principal men" – Micah 5:5) that will give the people temporary deliverance from the Assyrian power of the Antichrist that is converging upon Jerusalem just prior to the Second Advent (Zech. 12:1-9). The Bible predicts that a remnant in Israel will be able to temporarily defeat "the land of Nimrod" and "deliver us from the Assyrian, when he cometh into our land" (Micah 5:4, 6). These land expressions are representative of Antichrist's armies who will be converging on Jerusalem during the end times.

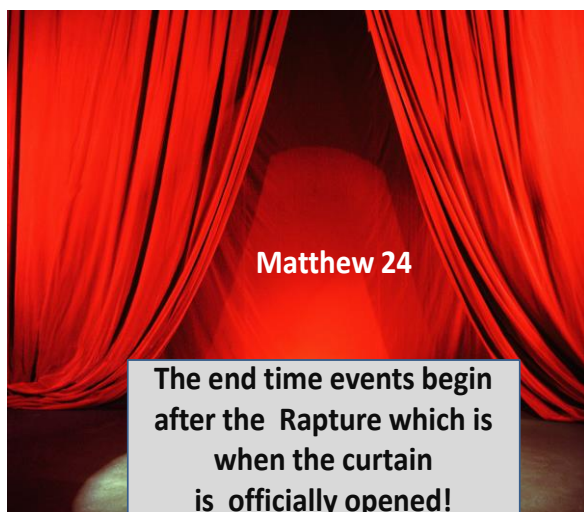
These references to the land of Nimrod and Assyria indicate at least the possibility that Antichrist may emerge from the ancient sands of Assyria, or else he will be called "the Assyrian" because he has made Babylon his capital (Revelation 17-18). However, it seems that when the expression "the Assyrian" is used in prophetic texts, it has a special emphasis on the emergence of the Antichrist from the land of Assyria, which in return becomes representative of all of Israel's enemies, particularly those of the end times, who have followed and fought with the Antichrist to destroy Jerusalem and the Jews (Zech. 12:1-9; 14:1-12).

There seems to be some good Scriptural evidence that proves the Antichrist will rise up from the land of Assyria (present day Iraq and Syria) which is the birthplace of all pagan religion (Rev. 17:5 with Gen. 11-9). It's here that he will once again accommodate false religion (Rev. 17:3) in the

rebuilt city of Babylon. Saddam Hussein has spent millions on rebuilding this city. Why? It's because Babylon will be the headquarters of religious apostasy (Rev. 17) and world commerce (Rev. 18) in the end times and it will possibly be connected to a man that has arisen from the ancient sands of Assyria. The desire of pagan religion is once again being heard, "Go to, let us build us a city and a tower, whose top may reach unto heaven" (Gen. 11:4). This scenario seems to fit into the sockets of Bible prophecy and the Gentile background and Arabic descent of the Antichrist.

The Ten keys to Antichrist's Identity

1. He will not be recognized until after the Rapture by number 666 (2 Thess. 2:8; Rev. 13:16-18).
2. He will be a Gentile world leader from the geographical area of the Roman Empire (Romans 7:1-7, 24)
3. He will rule over the reunited Roman Empire (the unholy Roman Empire - Rev. 17:12-16)
4. He will boast of being a reincarnated hero and legend of the past (a Nimrod, Nebuchadnezzar, Nero, Julius Caesar - Rev. 13:3; 17:8, 11)
5. He will have an obscure beginning and then rise to world prominence and power (Dan. 7:8; Rev. 13:4-8).
6. He will make a seven-year peace covenant with Israel (Dan. 9:27).
7. He will break the treaty with Israel at the midpoint of the Tribulation Period and invade the land of Palestine (Dan. 9:27; Dan. 11:40-45)
8. He will sit in the Jewish Temple and declare himself to be God (2 Thess. 2:4)
9. He will place an image in the Temple of himself (Dan. 9:27; Matt. 24:15; Rev. 13:14-15)
10. He will rule the world politically, economically, and religiously for three and one half years (Rev. 13:5; 17:12).



Have you ever been to a band concert or some other type of Christmas play that was going to be reenacted? Before the curtain is drawn you can hear many things happening behind the curtain. Things are being prepared and finalized for the beginning of the concert or play. This is one way to view and understand the period of

time in which we are living today. The curtain is still drawn or closed but preparations are being made for the final drama to begin on earth, prior to the Second Coming of Christ. When the curtain is finally opened, following the Rapture, the end times, as predicted in the Bible, will finally begin to transpire.

Many people have asked me this question: “Are we living in the end times?” I always tell them that that we are not living in the end times, since they relate to the Tribulation Period. Jesus taught in the Olivet Discourse that the “end” (Matt 24:6, 14) and end time related events will occur in a final period of seven years just before the Second Coming. This is based upon Daniel’s writings (Dan. 9:27).

Although we are not living in the end times, we are living in the *prelude* and *preparatory* stage of the end times, when the world is being set up for the final drama to take place. The stage is being set for the end times to begin and all the events that are predicted to happen will be literally fulfilled. This is where we are in our present study of Daniel 9:27.

2. A forced contract (“confirm”)

Let’s break down this section in a simple format.

a. It is given to Daniel’s people (“with many”)

The Bible predicts that the future ruler, “the prince that shall come” (Dan. 9:26) will make a covenant with “many” people (Dan. 9:27). The “many” within the framework of this context is undoubtedly a reference to Daniel’s people, the Jews (“thy people” - Dan. 9:24), which would be living during the end times. Since Daniel had been talking about a prophecy related to His people (Dan. 9:24) and since there is the mention of sacrificing animals in a temple, it stands to reason that the “many” are a direct reference to the Jewish nation of Israel.

Of course, this suggests that the Jews would in some measure be gathered in the land of Palestine for the end times. This regathering to the land of Israel has been taking place throughout the course of centuries and decades. We know that the Jews have been returning to their ancient homeland of Israel. In 1948 Israel was reborn as a nation and was officially recognized as a national people. Bible prophecy *assumes* that Israel will be

in the land during the end times without directly prophesying about Israel's return, throughout the centuries, following the Diaspora. All of these preparatory events has established the Jews as a nation within Palestine and will allow the Antichrist to make a covenant with them for seven years.

Daniel 9:26 talks about the Roman judgment, which along with other previous judgments (Assyrian and Babylonian), scattered the Jews throughout the earth – the Jewish Diaspora (James 1:1). However, Daniel 9:27 immediately follows with the Antichrist's covenant, which he makes with the Jews. This means that Israel will in some measure return to the land even after the Roman judgment (Matt. 24:1-2) and be living in Palestine during the coming seven-year Tribulation Period (Ezek. 38; Matt. 24:15-21; Rev. 11:1-2; 12). The Bible assumes that Israel will be in the land of Palestine for end time events to take place.

b. It grants Israel peace (“covenant” = of peace and protection)

The amillennial scholars who disbelieve in a literal, future Tribulation Period upon planet earth try to claim that the "he" of verse 27 refers to Antiochus Epiphanes, who sacrificed an unclean animal on the Jewish altar. Thus, they claim that "he" has reference to this Syrian ruler, which sprang from one of the generals of Alexander the Great, who actually profaned the temple (Daniel 8:9-11). This argument is made in order to try and make the prophecy fulfilled in the second century, instead of the future or end times. Although Antiochus did profane the temple historically there is no historical record of this Syrian ruler making a seven-year covenant with the Jewish people. Furthermore, Daniel conveys this covenant as taking place in relationship to the other goals related to Israel's destiny (Dan. 9:24) which have not occurred in Israel's past.

Other amillenarians try and make this a picture of Christ offering the New Covenant to the New Israel (the Church) as a result of His death upon the cross. Others suggest that Christ's coming into the world fulfilled the Abrahamic Covenant during the Gospel period, which was accomplished by His own death. However, this could not be true for several reasons: (a) Christ's earthly ministry did not last seven years, (b) Christ's death did not stop Jewish sacrifices and offerings, (c) Christ did not set up “the abomination that causes desolation” (Matt. 24:15). This is not a historic covenant but a future covenant that the Antichrist will impose upon the Jewish nation.

The “covenant” (Dan. 9:27) that the Antichrist will make will evidently be a future peace covenant, in which he will guarantee Israel’s safety and protection in the land of Palestine during the end times that lead up to the Second Coming. This suggests that Israel will be in need of defense during the end times. Perhaps she will lose any support that she may have had previously among the nations. The world climate of today is becoming increasingly hostile to Israel. Even the United States has not been as friendly and helpful to Israel as in the past. Therefore, Israel will be given a protective covenant by this peacemaking role of a new rising star in the Middle East, the Antichrist, who will immediately arise to a notable place of power by gaining leadership over three nations in the Middle East (Dan. 7:20, 24), presumably, along with the backing of other nations, even before he actually rules over them as their leader.

We must remember that the Bible depicts the Antichrist as a political and military genius (Dan. 7:8, 20, 24; 11:38; Rev. 17:10), even during his early career, who’s satanically inspired abilities will enable him to accomplish world-renowned feats and accomplishments. Perhaps he will be able to temporarily solve the Middle East crises and bring both Muslims and Jews together on the Temple Mount with their appropriate shrines. Only the future holds the final answers to this question and various other questions related to the end times. One thing is certain; the covenant guarantees the nation of Israel political, territorial, and religious protection against all of their outside invaders.

This alliance with at least three powerful nations will give the Antichrist the political clout he needs to make a covenant with the Jewish nation. Later, presumably by the middle of the Tribulation Period, he will unite all ten kingdoms of the ancient Roman Empire (Rev. 17:12-16) resulting in a conflict at the middle of the Tribulation Period, to oppose his Roman Empire. However, through a victorious military conflict (Dan. 11:36-45), he will become the sole ruler of planet earth militarily, politically, and even religiously, demanding worship of himself (Revelation 13).

In any event, at the commencement of the Tribulation Period the Antichrist will have enough sway in the Middle East to “confirm” (Dan. 9:27) a covenant with the nation of Israel. This word connotes the idea of a strong covenant that is forced upon the Jewish nation by the rising political star – the Antichrist. The word suggests something that is strong, powerful, and prevailing. In other words, this will be a unilateral contract – not a bilateral

contract. It will be forced upon the country of Israel in order to create some kind of stability in the Middle East.

Renald Showers has remarked:

“It is indicated that the Antichrist will force or impose a strong covenant upon the many. Apparently this ruler of the Revived Roman Empire in the West will want to have influence or a foothold in the Middle East. In order to accomplish that, he will impose a covenant upon the nation of Israel. That covenant will strongly commit Israel’s loyalty to the Antichrist and his empire. It will bind that nation to him so firmly that Israel will practically be an extension of the Antichrist in the Middle East. As a result, Antichrist will regard any attack upon Israel as an attack upon himself; therefore, in this covenant Antichrist will commit himself and his western Roman army to the military protection of Israel. The fact that this future Roman ruler will be able to enforce such a covenant upon Israel is a clear indicator that Israel will still be subset to the whims of Gentile world dominion until the second coming of Christ.”

Some prophecy scholars have suggested that the Jews will actually believe that the Antichrist is their Messiah and that they are now living in the time of peace (Millennial Kingdom) predicted by the prophets of old. However, there is no proof that this will actually occur during the Tribulation Period. Actually, the Antichrist will be a Gentile man that follows in the previous train of world Gentile rulers (Dan. 7:1-8). The orthodox Jews will not accept a Gentile as their Messiah. In addition, it’s unlikely that the world will accept a Jew, as a world leader, since the world at large is filled with animosity toward the Jewish people. Furthermore, the present state of the Jewish nation is not looking for their Messiah; they are looking for a political solution in the Middle East that will give them security among the world nations.

c. It is guaranteed for seven years (“one week”)

Since Daniel speaks of “one week” which is literally a “seven” that revolves around years, according to Daniel’s thinking (Dan. 9:2), it is understood that this coming ruler, the Antichrist, will confirm this covenant with the Jews for seven years, which is the actual length of the Tribulation Period that Jesus spoke about in Matthew 24.

Ray Pritchard has stated:

"If you have wondered where certain popular writers get the concept of a future seven-year Tribulation period, you will find the answer in this passage. Jesus refers to it in Mt 24:15 as does Paul in 2Th 2:1, 2, 3, 4. And the amazing events of Rev 6-19 are simply an expansion of Dan. 9:27. What is presented here in a condensed form is greatly expanded in the New Testament. This passage is the key that unlocks many other biblical prophecies."

I agree with this observation. The expression "one week" (one seven) in Daniel's writings refers to a period of seven years. The "one week" confirms that the final seven years of the 490-year prophecy that is related to Israel's destiny, will occur within the time span of the future Tribulation Period, which both the Old and New Testament reference as occurring during the end times, just prior to the Second Coming of Christ to planet earth.

Daniel's prophetic clock for Israel will once again start and begin to keep time when the Tribulation Period begins, which follows the Rapture. The last seven years of the 490-year cycle must come to pass. God will use the events of this seven-year period to chasten the Jews, so they, as a national



people, will accept the Messiah at His Second Coming (Jer. 30:7; Hosea 5:15; 6:1-3; Zech. 12:2, 10-13:1, 9; Rev. 12). The seven years is specifically designed by God to prepare Israel for her Deliverer (Rom. 11:26-27).

The seven years are represented by two periods of birth pangs (lesser and more severe) which are addressed by Jesus in the Olivet Discourse as "the beginning of sorrows" (Matt. 24:8) and "great tribulation" (Matt. 24:21). It will be during the second half of the Tribulation when Israel is severely persecuted at the hands of the Antichrist (Matt. 24:15-21).



Beginning of sorrows
(Matt. 24:8)
first 3.5 years

Great Tribulation
(Matt. 24:21)
second 3.5 years

This same time period of seven years is also subdivided in two periods of three and one half years throughout the prophetic writings in both Old and New Testaments. The future seven years is expressed in two three and one half periods by the words “a time and times, and the dividing of time” (Dan. 7:25), “time, times, and a half” (Dan. 12:7), and “a time, and times, and half a time” (Rev. 12:14). All of these time texts are placed within the Tribulation Period and are describing one half, or the last three and one half years of this seven year period of time – the “one week” (seven).

“a time and times, and the
dividing of time”

(Dan. 7:25)

“time, times, and a half”

(Dan. 12:7)

“a time, and times, and half a time”

(Rev. 12:11)

Yes, the Biblical teaching is that the end times will be fulfilled during a period of seven years – “one week” (one seven – a period of seven years). Once again, a person will search in vain to find a seven-year covenant that was made in history; therefore, Daniel 9:27 is referring to prophecy or something that is going to take place in the future. Therefore, Daniel envisions a future time, prior to the Second Advent, when Israel will be given this covenant by an end-time Roman ruler called the Antichrist.

This seven-year prophecy tells us that the world cannot end as modern doomsday prophets reveal. The world is not on the brink of destruction. This is because we have at least “one week” (one period of seven years) that must run its course. Furthermore, the Bible tells us that an entire Millennium (1,000 years) must transpire (Rev. 20:1-6) before the world comes to an end (2 Pet. 3:10-12). How will the world end? God will end the world with the direct hand of His judgment. It will be God who pushes the button to destroy the world – not some Middle Eastern madman or the galactic alignment of the planets.

3. A fractured policy (“cause the sacrifice and the oblation to cease”)

The word “oblation” means the gift or offering that Israel will sacrifice to the Lord in the coming day. This Roman prince and leader will make a covenant with Daniel’s people for seven years, apparently giving them the right to restore their Jewish sacrifices in Jerusalem within a rebuilt Tribulation temple during the end times (Rev. 11:1-2). In other words, part of the covenant promise would involve the right for the Jews to reinstate

their ancient Jewish worship. However, in the middle of the week (“in the midst of the week” – Dan. 9:27), or in the middle of the seven years, the Antichrist will stop the Jews from sacrificing (“cause the sacrifice and oblation to cease”) and erect a statue of himself in the temple within Jerusalem.

The signing of this Jewish covenant will evidently result in the reinstatement of Jewish worship during the first three and one half years of Daniel’s 70th week, since during the middle of the Tribulation Period, Daniel teaches that the Antichrist will break his covenant with Daniel’s people (Dan. 9:27). This means that a Tribulation temple (Dan. 9:27; Matt. 24:15; 2 Thess. 2:3-4) will be rebuilt and constructed during the Tribulation Period, after the signing of the covenant with the Jews. It would be incredibly difficult if not impossible to rebuild the temple without some kind of peace treaty and protection given to the Jews, as they attempt to reconstruct their ancient temple.

Since the Antichrist must confirm the covenant with Israel to start their temple worship, it stands to reason that the rebuilding and commencement of Jewish worship can only occur when the Antichrist is on his rise to power in the world. The Scriptures reveal that the Antichrist will only arise on the scene after the Church has been raptured (2 Thess. 2:1-4; Rev. 3:10), or when the world enters the period known as the end-times (Tribulation Period), when Bible prophecy is once again being fulfilled. It’s during this time the temple will be rebuilt and the Jewish nation will once again begin sacrificing animals in Jerusalem.

Not all Jews will want to rebuild and sacrifice. Many Jews are atheistic and it is questionable whether or not these Jews will want to practice their ancient worship. However, when the Jews witness God’s miraculous intervention in the mountains of Israel, taking out their Russian/Islamic enemy (Ezekiel 38-39), which presumably occurs immediately after the signing of the covenant, there may be many Jews who will begin to realize that God is interested in them as a people. This may cause many more Jews to have a change of heart and millions of Jews may become more orthodox and go along with the ancient worship of Judaism.

The signing of the covenant to rebuild their temple and reinstate Jewish worship is the official beginning of the seven-year Tribulation Period. Apparently the Jews will quickly erect their temple structure under the

protection of the new Middle East hero (the Antichrist) and return to their ancient Jewish worship. The signing of the covenant will ensure their freedom of worship for three-and-one-half years (Dan. 9:27) and by the middle of the Tribulation Period the temple is seen reconstructed.

Revelation 11:1-2

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

Preparations for the Jewish temple are already being made today and the stage is being set for the Tribulation temple to be erected under the authority of the end-time Antichrist. There is a Temple Institute in Jerusalem that is dedicated to reconstructing all the instruments of worship and they claim that they are ready to go with the rebuilding of the Jewish temple. They have everything that they need to return to sacrifice, even the special breed of the red heifer (Numbers 19:2).

Thomas Ice has stated this regarding Israel's next temple:

“Few observers of world events ever thought Israel would become a nation again, but it did occur in 1948. So too, there will be a rebuilt temple by the middle of the seven year tribulation. Frankly, it does not appear that there are any events on the horizon that might lead to Israel's next Temple. But, since the rapture of the church could happen at any moment, things could certainly change in a big hurry.

Regardless of how the Lord works out the details, His plan will be brought to pass. In the meantime, many of the current events now taking place in and around Jerusalem and the Temple Mount are setting the stage for what will be a string of events that will usher in the second coming of Christ. The church is looking for the rapture, where Christ will take us in an instance to be with Himself for all eternity. Maranatha!”

Daniel anticipates the time when the Antichrist will permit Israel to reinstate their ancient worship for seven years, but in the middle of the seven years, he will put a stop to the entire Jewish sacrificial system (“cause the sacrifice and the oblation to cease” – meaning the Jewish sacrificial gifts - Dan. 9:27). This will result in a time of great amazement and persecution for the

nation of Israel. The breaking of the seven-year covenant, after three and one half years, will begin a period of tremendous tribulation for national Israel. It will be "the time of Jacob's trouble" (Jeremiah 30:4-7), when Israel will be persecuted by the Antichrist and his cohorts. It will be a time even more terrible than the holocaust of World War II. The Jews, without realizing it, will one day make "a covenant with death, and with hell" (Isaiah 38:15, 18). Not until this covenant is broken, will the Jews realize their mistake. Then, it will be too late for the Jewish people (Matt. 24:15-20).

The Antichrist will use the Jews for religious and political reasons, as he rises to world power, and then turn against them and all religion at the middle of the Tribulation (Rev. 17:16-17) proclaiming that he is the only true god. His actions to stop the practice of Judaism and all other religions will be his final step, as he moves to world dominance and dictatorship, proclaiming that he is the only true god and that all mankind should worship him (2 Thess. 2:4).

What happens when the contract is broken?

- a. There will be an erection of a statute of idolatry.

The expression "overspreading of abominations" (Dan. 9:27) points to some type of detestable act that will occur in the Jewish temple, after the sacrifices are no longer permitted. As a result of this breached contract the Antichrist will erect a statute of himself in the rebuilt temple within the holy of holies. This will be done out of mockery to God and the Jewish religion.

When the Bible speaks of "the overspreading (the extremity or pinnacle) of abominations" (detestable and disgusting acts) it probably is referring to how a statue of the Antichrist will cover the place of the holy sacrifice and become one of the most extreme idolatrous acts of man's humanistic rebellion against God. When a man claims deity in the place where God is to be represented it becomes an extreme act of wickedness against the true and holy God. It is the pinnacle or height of all blasphemy.

Daniel 12:11 gives further proof that the temple will be rebuilt and a statue will be erected in the holy of holies: "And from the time that the daily sacrifice (Jewish sacrifice during the Tribulation Period) shall be taken away, and the abomination that maketh desolate set up (some kind of statue of the Antichrist), there shall be a thousand two hundred and ninety

days” (1,260 days or three and one half years of the second half of the Tribulation Period).

The fact that something will be “set up” in the temple seems to point to some kind of statue or idol which will represent the Antichrist in some way. It all fits together when Bible prophecy is taken literally. And everything today is fitting into the sockets of Bible prophecy.

Revelation 13:13-15 speaks of the end-time actions of the false prophet and what he will promote in the Jewish temple: “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

This is without a doubt the fulfillment of Daniel’s prophecy. Presumably this lifeless “image to the beast” (vs. 14) or statue of the Antichrist will become demonized and begin to speak within the holy of holies (Rev. 13:15). This miraculous feat will cause great amazement to everyone throughout the earth. This is not a *computerized* beast as some have tried to suggest. We already have talking computers. There is no amazement in this. But when a lifeless statue comes to life and begins to animate itself and speak, then the world will know that the Antichrist must be a true god, and they will worship the image of the beast (Rev. 13:15). In so doing, they will commit idolatry, through which they will actually be worshipping the Antichrist and Satan (Rev. 13:4).

Scripture unanimously attests to the fact that some kind of abominable or detestable action will take place in the future Jewish temple. Jesus warned the Jews about the fulfillment of Daniel’s prophecy during the end times, when He spoke in Matthew 24:15-16: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains.”

Jesus said that what happens during the end times, the Tribulation Period, will be a literal fulfillment of what Daniel said would occur. What Christ says in this verse proves that a temple will be rebuilt. However, the stopping of these sacrifices and Jewish anti-Semitism begins to occur at the middle of the Tribulation Period and becomes the commencement of Israel's worst holocaust! Terrible days are ahead for the national people of Israel.

The erection of a statue in the holy of holies in the temple will be the abominable act spoken of by Daniel the prophet. Once again, this action in Daniel 9:27 is termed "the overspreading (pinnacle or extreme point) of abomination (a detestable thing)." This expression means that a statue of the Antichrist (Rev. 13:14) will be placed in the Jerusalem temple which will be the pinnacle or the very height of all detestable things to both the orthodox Jews and God. It may also mean the statue itself will have arms that spread over or cover the place of sacrifice, as the cherubim spread their wings over this altar (Ex. 25:19-22). Their wings would project laterally on the two sides and overspread the mercy seat area. Some have translated this expression, "upon the wing of abominations." Of course, all of this will be done in mockery of the Jewish sacrifice and the true God.

Revelation 14:11 proves a temple will be rebuilt and a statue will be erected in the holy of holies: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Revelation 19:20 proves a temple will be rebuilt with an image and idol of the Antichrist: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

Revelation 20:4 also proves a temple will be rebuilt where an image is erected for worship: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

2 Thessalonians 2:4 proves a temple will be rebuilt and prophetically states this about the Antichrist: “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

The Antichrist will begin his reign of world rulership by actually sitting in the temple himself, declaring that he is the only true God, and demand that the entire world worships him. This will shock all orthodox Jewry for only the high priest was allowed to enter the holy of holies! This man who had allowed them to rebuild and reinstate their sacrifices will turn against them. After the Antichrist sits in the temple, he will evidently build or erect a statue within the holy of holies, which represents him, and also declare by this dastardly act that he is the only true god. The fact that an image of the beast will be erected in the future rebuilt temple is clearly outlined in the prophetic Scriptures.

Antiochus Epiphanes, the Assyrian ruler who foreshadowed the Antichrist, offered pigs on the Jewish altar that was rebuilt after the Babylonian captivity and dedicated the altar to Zeus. He had a pagan altar build over the alter of God and instituted the sacrifice of pigs on it between 171 and 165 B.C. During the end times, the Antichrist will erect a statue of himself on the altar declaring that he himself is God. How utterly extreme, vile, and wicked!

The motivation behind Antichrist’s command to stop the Jewish sacrifices and all other practicing religions (Rev. 17:16) is to promote himself as God and clear the way for the world to worship him as God (2 Thess. 2:4). Israel’s worst days are still ahead. The Antichrist will declare himself to be God when erecting a statue of himself in the rebuilt temple in Jerusalem and demand that all people worship him (Revelation 13:7-8).

b. There will be an emotional response from orthodox Jews.

When the statue is erected Daniel predicts that the Jews will be stunned or amazed at such a sacrilegious act - “he shall make it (the temple) desolate” (Dan. 9:27). This means that this dastardly and blasphemous act will cause the Jewish temple to be a place that amazes, stuns, and horrifies every orthodox Jew in the land of Israel. Orthodox Jews will become awestruck as they witness this terrible idolatrous act. They will in utter horror and

amazement see their beloved temple polluted by this terrible act of Antichrist.

Even today, we should be stunned and horrified with what is taking place in our own world. As the end of the age approaches, we will see the continual rise of terrible God-defying acts which demonstrate the world's hatred against the true God and detestable acts which are designed to destroy Biblical truth and the worship of the true God. The approval of same-sex marriages and the promotion of pluralism (all religions lead to God) are some of the detestable acts being promoted today in our world. But God will have the last say on all these detestable and unholy actions.

4. A fallen hero (“even until the consummation, and that determined shall be poured upon the desolate”).

The Antichrist will be destroyed by the true Christ at the Second Coming (Revelation 19:19-20). The Second Coming will result in Israel reaching her prophetic destiny – the Millennial Kingdom (Revelation 20:1-6). The antichrist will continue his wicked idolatrous perversion “even until the consummation, and that determined shall be poured upon the desolate.” This means that the Antichrist will continue to be worshipped as God until the Antichrist meets his doom by Christ at His Second Coming. There will be a “consummation” or end to Antichrist’s dreadful reign of terror and blasphemy. The King is coming!

The “consummation” (termination, end, destruction - Dan. 9:27) speaks of the final end of Antichrist’s rule during Daniel’s week of seven years and the beginning of Christ’s rule. Daniel once again realizes that everything was “determined” to occur (Dan. 9:24, 26, 27 – “determined”). We are reminded that God is sovereign over human history and the events of the end times.

There is a difference of opinion among the expositors how to understand “the desolate” (Dan. 9:27). It could be referring to the people of Israel who were horrified by Antichrist’s blasphemous acts and the events God has determined (Dan. 9:24, 26) to happen to His national people before they arrive at their destiny (the Millennial Kingdom).

This expression could also be referring to the Antichrist who performs the acts of desolation (the desolater himself), the very one that is determined to meet his doom at the Second Coming of Christ. Both are viable options but

I think Daniel is speaking of Antichrist's doom at the hands of the Son of God, the true Messiah and God, as he already alluded to in his previous prophecy.

Daniel 7:25-26 reveals:

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”

Daniel 11:45 adds:

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

2 Thessalonians 2:8 echoes the same truth of Antichrist's defeat:

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

Revelation 19:19-20 gives us this clear picture:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

As Dr. Bob Shelton used to say, “This is a prophecy of roast beast!” I'll never forget what one student of the Grand Rapids School of the Bible and Music said, during one particular evening, when several of us young men were reciting our favorite Bible verses.

One man said, “My favorite verse is Revelation 19:19-20 and 20:10 when the beast, false prophet, and Satan are cast into the Lake of Fire. This will be a wonderful day for the earth and mankind.” He is right. It will be a wonderful day for planet earth when the desolater (Antichrist) and Satan are taken out of the way and Israel reaches her prophetic destiny – the Millennial Kingdom (Dan. 9:24). It will be the time when Israel's Messiah

will “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.” It will also be the time when Jesus will be officially recognized as Israel’s Messiah and Deliverer (“and to anoint the most Holy”). The return of Israel’s King will bring them into the Millennial Kingdom so the Jews can experience their covenant promises.

Revelation 20:6 envisions this blessed time:

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Jesus said in Matthew 19:28:

“Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

Isaiah 9:7 prophetically anticipates this glorious destiny:

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”

Luke 1:33 declares that the Millennium will merge into the eternal state:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Once again, the thousand years is the preparatory step for the eternal state, the time when Christ changes the world from a Satanocracy to a theocracy (1 Cor. 15:24-28).



This will be the time when Israel will **“anoint the most Holy”** (Daniel 9:24) and in an official way honor and worship Messiah as her King.

In concluding this study of Daniel's 70 weeks or 490 years, we must clearly see that it involves the prophetic or future destiny of Israel, from the issuing of King Artaxerxes second decree to rebuild Jerusalem (445 B.C.), until the Second Coming of Christ to planet earth. It is divided into three divisions of time (49 years, 434 years, 7 years). An honest futurist interpretation of the final seven years of this prophecy is needed in order to understand God's end-time prophetic program.

Without proper investigation and interpretation of this prophecy, a person will not accurately understand and rightly divide the great dispensational and prophetic themes of Scripture (2 Tim. 2:15). Mishandling this prophecy will leave a person in the dark concerning God's timetable for the future and where we are today in relationship to God's plan and purpose for planet earth. Daniel 9:24-27 is the key, which unlocks our understanding of God's present and future plans for Israel during the end times. It's the key that unlocks the entire Book of Revelation. It provides us with a literal understanding of events that will transpire on earth just before the arrival of Jesus Christ in His Second Coming. It also gives us hope that all will end well when Jesus returns as the **“KING OF KINGS, AND LORD OF LORDS”** (Rev. 19:16).

“Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.”