

Pastor Jeremy M. Thomas
Fredericksburg Bible Church

107 East Austin

Fredericksburg, Texas 78624

830-997-8834 jthomas@fbgbible.org

C1237 – October 31, 2012 – Daniel 9:20-27

The Seventy Sevens

Last week we looked at Daniel 9, Daniel's prayer. The thing that stimulated his prayer was verse 2, the fact that he was an avid student of Bible prophecy and in particular he came across a prophecy in the book of Jeremiah chapter 25:11 and 29:10 where it predicted that the desolations of Jerusalem would be limited to "seventy years." Since he was living in the sixty-eighth year of these desolations he immediately began to intercede on behalf of Israel and Jerusalem. His reason for intercessory prayer was that the Law of Moses revealed repentance as the requirement of the nation Israel to be restored to the place of blessing in the land, in their kingdom. And since confession is a vital part of repentance then a prayer of confession is the proper place to start. Now I gather from the end of verse 13 that his desire is that the nation repent and you can see there that repentance involves a turning from sin and giving attention to the word of God. Since the nation is obviously not ready to repent Daniel is confessing his sin and the sin of his people. As you see in verse 20, **confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God.** As he was doing this, verse 21, **then the man Gabriel, whom I had seen in the vision previously came to me in my extreme weariness about the time of the evening offering.** You can see the time of his prayer there was in the evening and that he was exhausted yet still praying and the angel, he's called a **man** but angels can transform and temporarily materialize which is what we have here. The angel **Gabriel...appearing as a man came to me,** and the Hebrew says there he "touched me" as if to get Daniel's attention. Verse 22, **He gave me instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding.** Now this suggests that Daniel had misunderstood Jeremiah's prophecy. I think it's clear that Daniel's understanding was that after seventy years his entire nation and

Jerusalem would be restored and the kingdom of God would come. That would be the ultimate and final restoration spoken of by all the prophets. However, what Jeremiah spoke of was not a prophecy of the final restoration but only a partial restoration and Cyrus the Persian is the one who gives the decree for them to return and rebuild the Temple. So Daniel is mistaken.

Verse 23, **At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.** Now I think its interesting the reason given for Gabriel's dispatch. Daniel was **highly esteemed** by God and I suggest the reason he was **highly esteemed** is because Daniel had such an interest in the word of God. And those throughout Scripture who have a keen interest in the word of God, God gives more understanding; those who don't, don't get understanding. And I would argue that on the basis of Matt 13 where it indicates that if someone really wants to understand then God will see to it that they understand. **so give heed** says Gabriel **to the message and gain understanding of the vision.** Not the vision technically, Daniel is not in **vision**, Daniel is in prayer, the Hebrew means gain understanding of the appearance of me, the reason I, Gabriel, have appeared to you Daniel. So then Daniel is actually seeing Gabriel, not in a vision but in reality.

So then we come to the prophecy of the seventy weeks in Daniel 9:24; the most remarkable prophecy of the OT. It is a mathematical calculation and as such I quote the mathematician Sir Isaac Newton, who said of this prophecy, "In this short Prophecy are predicted all the main periods of time relating to the Messiah, that of his death, those of both his comings & that of the ceasing of the daily sacrifice & setting up the Abomination."ⁱ As such we have a mathematical demonstration of the fine tuned control which God has over history. For only a sovereign, omniscient God could foretell over 600 years in advance the very day on which the Messiah would ride into Jerusalem on an unbroken colt and present Himself as the "Prince" of Israel.

So without further ado, Dan 9:24, **Seventy weeks have been decreed.** It is quite unfortunate that they have used the word **weeks** since to every English reader that conveys a period of seven days. And yet the word does not mean seven days but merely "seven," the units are not given. The nation Israel thought in sevens as we think in tens. Seven days are in a week, every

seventh year was a sabbath rest year, seven sevens brought them to the year of Jubilee. **Seventy** sevens of days would amount to about one and one-third years, not near enough for the prophecy to be fulfilled. **Seventy** periods of seven days would be 490 weeks, the equivalent of about nine and a half years, also an insufficient time for the six things in verse 24 to take place. **Seventy** sevens of years I suggest are the intended meaning since earlier in verse 2 Daniel was thinking in terms of years as he read Jeremiah's prophecy of the "seventy years." I would also suggest evidence from Daniel 10:2 and 3 where it refers to "three weeks" in the English text which are a twenty-one literal days and yet the Hebrew literally says, "three sevens of days." And since "days" was added to "sevens" to distinguish these sevens from those in Daniel 9 I think we have a good text in hand to clearly conclude Daniel does not mean seventy sevens of days.ⁱⁱ Finally I would remind you as your first chart shows that the length of the seventy year captivity was based on the failure of the nation to let the land rest the seventh year. Since they had failed to do this seventy times the resulting discipline was seventy years in Babylon. After this they were allowed to return partially but the total restoration would be a period of seventy times seven years or 490 years. At that time Daniel's prayer will be answered and the kingdom will come.

So verse 24, **Seventy sevens** or 490 years **have been decreed for your people and your holy city.** Who are Daniel's **people and** what is Daniel's **holy city?** Israel and Jerusalem. So then the 490 years relate to Israel and Jerusalem. They do not relate to the Church and you will find no reference to the Church in this entire prophecy or anywhere in the OT because the Church is not revealed in the OT. Paul says it was a mystery revealed to him and other apostles in the NT. So the 490 years relate to God's program for Israel and by the end of the 490 years God will have completed the six things listed in verse 24; **to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.**

Now I take it that these six things will be accomplished in two comings of the Messiah. The first three relate directly to His sufferings for sin, the last three to His reigning in glory. He is predicted to suffer and to reign and the prophets struggled to get this picture together. The explanation is that there are two comings of one Messiah. He comes first to suffer and second to reign in glory. So the six things summarize the Messiah's work around the themes of suffering and reigning, all to be fulfilled by the expiration of the 490 years.

The first one, **to finish the transgression** refers to “the bringing to an end Israel’s disobedience.” The basis of the end of Israel’s disobedience is the cross work of Messiah where He died for their sin. This was fully accomplished at the first coming of the Messiah. However, the application of His cross work to Israel will be at His second coming when they repent and return to Him as their Messiah. At that time her discipline will come to an end as Daniel had prayed and she will enter into her place of blessing in the land and kingdom.

The second one, **to make an end of sin** means to “put an end to the punishment due to sin.” The punishment due to Israel’s sin was bore by the Messiah on the cross at His first coming. The application of the cross will be realized by Israel at His Second Coming when they realize that Jesus bore their sins on the tree, that He was the One who was crushed on the cross for their iniquities.

The third one, **to make atonement for iniquity** refers directly to the cross work of the Messiah. The verb **atonement** means “to purify, to cleanse.” The purification for sin was made once for all by the cross work of Messiah at His first coming. Since the cross work must be appropriated by faith then the application of the purifying work of Christ will be at the Second Coming when Israel believes. So the first three relate to the suffering work of the Messiah accomplished at His first coming but not applied to Israel until His second coming. They basically amount to doing away with Israel’s sin.

Moving on to the second three they basically relate to the reigning work of the Messiah of bringing in the kingdom. First, **to bring in everlasting righteousness**, literally, “the righteousness of the ages.” This refers to the millennial kingdom that Daniel prayed for. He had seen it in the vision of the Daniel 2 statue depicted by the stone cut out without hands that struck and destroyed all four Gentile kingdoms simultaneously and grew to fill the whole earth with righteousness. He had also seen it in the dream of Daniel 7’s beasts depicted as the kingdom of the Son of Man who comes to destroy the four Gentile kingdoms and fulfill the dominion mandate of ruling the earth in righteousness. So **to bring in everlasting righteousness** is to bring in the millennial kingdom.

Second, **to seal up vision and prophecy**. This has to do with the fulfillment of all vision and prophecy that relates to the Messiah. About half of prophecy was fulfilled in the Messiah's first coming; the rest remains to be fulfilled at His second coming. Until these prophecies are fulfilled they remain unsealed. At that time they will be sealed. All prophecy related to Him will be fulfilled.

Third, **to anoint the most holy *place***. And observe that *place* is in italics and therefore not in the original. Because of this some say it should be removed as this relates to the anointing of the Messiah as the most holy One into His office of King. However, this is an amillennial interpretation which holds that the Messiah instituted His kingdom at His first coming. However, all 39 uses of this Hebrew expression refer to the tabernacle, temple or articles in the tabernacle or temple and therefore points to the future millennial temple. So I take it that **to anoint the most holy place** refers to the anointing of the millennial temple described in detail in Ezekiel 40-48.

In any case, these six things will be accomplished by the expiration of the 490 years. The suffering work of the Messiah will be accomplished at His first coming; the reigning work of the Messiah will be accomplished at His second coming. At that time Israel's blessing will arrive and continue forever.

Now all we need to know is when the 490 years begins. Daniel 9:25 answers, **So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.** Before we look at the starting point observe that the seventy sevens are divided into segments of seven sevens or 49 years and sixty-two sevens or 434 years, the total of which is sixty-nine sevens or 483 years. That leaves one last seven and it is the subject of verse 27. So I take it that the seventy sevens are divided into three segments of time; a group of seven sevens which is 49 years, a group of sixty two sevens which is 434 years and a group of one seven which is 7 years, in all a total of 490 years. And I presume that they are segmented into these chunks of time to indicate with specificity what will happen during each chunk of time so the Jews can keep track of where they are in the 490 years.

Now Gabriel is very concerned that Daniel know this and of course by extension, Daniel's people know this. As he says in verse 25, **So you are to know and discern.** They were responsible **to know** this prophecy and to **discern** where they were in this prophecy as it unfolded. The people of God are always responsible to know and discern the word of God. Now the Jews were to know and discern so that they would be able to recognize their Messiah, lots of people have claimed to be the Messiah, but this prophecy is so specific they could know just from the calculation who the Messiah was. And yet they did not know and discern because Jesus said in Luke 19:42 "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. ⁴³"For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, ⁴⁴and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation." You can see right there Jesus was a meticulous student of Bible prophecy because He was referring to this very prophecy that revealed the very day that He rode in at the Triumphal Entry.

Now, **to know and discern** where they were in the 490 years they would first of all have to know when the 490 years begin. When do we start the countdown? And Gabriel says in verse 25, begin the countdown with **the issuing of a decree to restore and rebuild Jerusalem** and on down in the verse, notice the character of this rebuilding, **with plaza and moat, even in times of distress.** So let's get firm on the requirements of the text before we look at various decrees because there are four decrees people point to as the fulfillment of this text and obviously since this is a mathematical calculation then the starting point is crucial to getting the right answer and recognizing the Messiah. First of all, it's a **decree to restore and rebuild Jerusalem**, not the Temple, the city, that's a critical observation because people try to kind of smear things when it comes to these decrees and you can't let them smear. It's very specifically a decree to restore and rebuild the city of Jerusalem. Secondly, the rebuilding has to include a **plaza and moat.** The Hebrew for **plaza** refers to an open space within a city, implying walls, a fortified city that has open spaces inside. The Hebrew for **moat** refers to a cut or a trench and refers to a watery moat around the city walls which would make it a defensible fortress city. The third requirement is that the

rebuilding occurs during **times of distress**. That is, they will have hindrances to rebuilding the fortified city.

I submit to you that there is only one of four decrees that meets all three of these criteria.ⁱⁱⁱ The first decree people claim fulfills this and starts the clock is the decree of Cyrus in 538BC, recorded in Ezra 1:1-4. But the decree is only for the restoration of the temple in Jerusalem, no mention is made of rebuilding the city. The second decree people look to as starting the clock is the decree of Darius in 519/518BC, recorded in Ezra 6:1-12. But this decree is only a confirmation of Cyrus' decree to restore the temple in Jerusalem because their rebuilding the temple was challenged. Again, no mention is made of rebuilding the city of Jerusalem. The third decree people turn to as the one that started the clock is the decree of Artaxerxes Longimanus in 457BC, recorded in Ezra 7:11-26. And yet this decree only includes the purchase of sacrifices for the temple and funds to enhance the temple. No mention is made of rebuilding the city of Jerusalem. The fourth decree is another one issued by Artaxerxes Longimanus but this one dated to March 5, 444BC and recorded in Nehemiah 2:1-8. Nehemiah opens in the twentieth year of Artaxerxes in the month of Nisan. Nehemiah was his cupbearer and he was concerned over the condition of the walls of Jerusalem which he describes as "broken" and the gates which he describes as "burned with fire." As a result he wept over Jerusalem and prayed a prayer almost identical to Daniel's prayer, a prayer of confession. And when he came into the king's presence and the king saw his sadness and asked why Nehemiah told him about the condition of Jerusalem and so the king granted him the right to rebuild the walls and the gates and he even sent letters with him so no one would interfere with the work. And yet despite the letters there was distress as recorded in Neh 2:19 where the work of building a fortified city was challenged, in Neh 4:1-8 where the work was mocked as being unfit for a fortress city and in Neh 6 where a plot was hatched to stop the work. But despite these distresses the walls were rebuilt. It took just 52 days but many years to clean up all the debris in the area.

Therefore, the decree of Neh 2:1-8 made on March 5, 444BC is the starting point of the 490 years. That was the day the Jews were to mark on their calendar from Neh 2:1-8. From that decree in verse 25 **until Messiah the Prince there will be seven weeks and sixty-two weeks**. Seven sevens or 49 years and sixty-two sevens or 434 years are sixty-nine sevens which is a

total of 483 years. And Messiah the Prince at the Triumphal Entry is dated at March 30, AD33. Now you say, how do get 483 years crammed in between March 5, 444BC and March 30, AD33. Well, that's why I gave you the second chart that shows the 483 year calculation. The first thing I want you to notice is that on the Prophetic Calendar the years are 360 days. If you go into the time before the Flood you'll see that the months were 30 days each (as you can see from a comparison of Gen 7:11, 24; 8:3, 4 where five months is the equivalent of 150 days). I suspect that the Flood was so devastating to both the heavens and the earth that the length of the year was altered so that after the Flood the years are no longer 360 days. Archaeology testifies that ancient nations commonly used either 12, 30 day months or 18, 24 day months, the equivalent of each being 360 days and yet they had to make adjustments because the true year was no longer 360 days. Even our solar year of 365 days has to be corrected every fourth year by adding a day in February to make up for the 5 hours, 48 minutes and 45.975 seconds that remain each year as we circle the sun. So all calculations after the Flood have corrections to be made. Nevertheless, there are portions of the Bible that utilize a 360 day year. And I think this is one of them. If we had time I would take you to the Book of Revelation which gives us certainty that these are 360 day years because Rev 4-19 is an amplified picture of Dan 9:27, that one seven or 7 years is taken by John and amplified in great detail. And there are only two time periods mentioned in Revelation for that 7 years. It's cut right dead in half and there are three expressions used to give us the length of each half. First, time, times and half a time which we actually saw in Dan 7:25 as the length of time the anti-Christ would wear down the Jews, that's the second half and we said time is singular so one year, times is plural so two years and half a time is half a year, so that expression refers to $3\frac{1}{2}$ years. Since that's not very specific on how many days are in each of the years John gave us another expression in Rev 13:5 of forty two months for half of the Tribulation and yet that is not specific enough either so John gave us the clincher when he said in Rev 12:6, "one thousand two hundred and sixty days" for half the Tribulation. So the time, times and half a time are equivalent to the forty two months are equivalent to the one thousand two hundred and sixty days and when this further revelation was given we know beyond doubt that the years in this 490 year calendar are 360 days. So what you see there on your chart by multiplying the 483 years by 360 days you get the number of days as 173,880. And it just so happens that when you transfer this over to the Gregorian Calendar of 365 days a year with leap years and all

of that that it works out precisely that the exact same number of days, 173,880 are between the day the decree was uttered on March 5, 444BC and the day of the Triumphal Entry on March 30, AD33.

Israel should have known, he gave them this prophecy and said know and discern so that you will recognize the time of your visitation. And yet they didn't do it. They didn't pay attention to the word of God. And it's just like Christians today, do we really need to know that much about the Bible? This is the kind of thing that happens when you don't. You completely blow it. Israel blew it, they had the numbers right in front of them, all they had to do was pull out there calculators and it was a mathematical certainty. But, I'm sure the Pharisees were too busy that day boiling eggs on the sidewalk and the Sadducees were too busy kissing up to the Romans to do this simple calculation.

Now the seven sevens and the sixty-two sevens are continuous, there's no gap of time between them, you add them up it's sixty-nine sevens, continuous, but notice Daniel 9:26. **Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.** Now if you read that real fast you assume it occurs in the seventieth seven. That's what most people do; they just assume that seventy sevens is 490 continuous years. But the problem with that is a little word there at the beginning of verse 26, **after. Then after the sixty-two weeks** which is really the sixty-ninth when you remember the prior seven. So whatever is described here doesn't occur within the first sixty nine sevens, it occurs after. And yet it doesn't occur in the seventieth seven either because that's not till verse 27 and the beginning of that is the making of a **firm covenant** that is broken after 3 ½ years and Christ didn't die and then break a covenant after three years. So I'm suggesting that there is a gap of time between the sixty ninth week and the seventieth week during which the events of verse 26 take place.

What's the first thing that will occur in this gap? The **cutting off of the Messiah?** What does that mean? The cutting off? It means He's to be executed as a criminal. So the cutting off of the Messiah is a direct and clear

reference to the crucifixion. Then what, what will he have? He'll **have nothing**. What do you mean He'll **have nothing**? He'll have procured salvation. Yeah, but He won't have his kingdom. Why won't he have his kingdom? Because the people of the kingdom didn't receive Him as the King! What's the theme of the Gospels? John 1:11, "He came to His own, and those who were His own did not receive Him." Did the Jews receive Him? No. They crucified Him at the hands of godless men. So then He was crucified and He had nothing, he had no kingdom.

Now putting this together into theology here; if he was **cut off** on April 3, AD33, the day of His crucifixion, and had no kingdom then is the kingdom now? How could the kingdom be now? The Church started a few days later on Pentecost, not the kingdom. The Church is now; not the kingdom. And yet the amillennialist says the Church is the Kingdom. So the amillennialist has some explaining to do. He wants the kingdom now but verse 26 indicates it won't come until the entire 490 years elapses and yet one week remains, verse 27, the Messiah will have his kingdom after that last week and not until. And not only do the amill's have a problem here but this is where a great many classic dispensationalists get themselves in trouble. When they come into Matt 13 and say that Christ was establishing a mystery form of the kingdom that runs parallel to the Church. The problem is Christ didn't say he was inaugurating a mystery form of the kingdom. He said He was telling them mysteries of the kingdom, previously unrevealed things concerning the kingdom, namely that it would be delayed. Now, over time what this classic dispensational position did was open the door for the progressive dispensationalists to go ahead and say the kingdom is now in heaven and not yet on earth. And that is a very grave error that leads ultimately to non-cessation of spiritual gifts. So I submit to you that they both have some very serious explaining to do because Gabriel says the Messiah is cut off and has nothing, has no kingdom. He has to wait until the final week has run its course before He will have His kingdom. And if you want to be a good dispensationalist and Bible student you'll take what I'm saying very seriously and get rid of the nonsense idea that some kind of kingdom is now. Wrong! Couldn't be more wrong! The kingdom of God cannot and will not come until all four Gentile kingdoms have run their course and the final form of it is described in verse 27.

Alright, the second thing that will happen during this gap of time between the sixty-ninth week and the seventieth week, prophesied right there in verse 26, **the people of the prince who is to come will destroy the city and the sanctuary.** Who were the people that destroyed Jerusalem and the Temple? The Romans. AD70. Notice, that's 37 years after the crucifixion, so clearly it's not within the 70th week, even if you take it as continuous with the sixty-nine that only takes you to AD40, you can't stretch it all the way to AD70. The first 483 are literal 360 day years and the last 7 are literal 360 day years. So here we are at AD70 and notice, it's not the **prince who is to come** who destroys Jerusalem and the Temple, it's **the people of the prince who is to come**, the Romans. So Titus was not **the prince who is to come** because he is included along with **the people** who destroyed the city and the temple. Therefore the **prince who is to come** is a future prince that will come forth from the Roman people. And I submit to you this is the anti-Christ and therefore we should link this figure up with the little horn of Dan 7:8 and the one that Antiochus Epiphanes so well foreshadowed in Daniel 8:23-25 and who we will see again in Daniel 11:36ff. So the anti-Christ is called a prince like Messiah the Prince because he is a counterfeit of the true Prince. Finally, the third thing that will occur in the gap of time and that is, **And its end will come with a flood; even to the end there will be war; desolations are determined.** Some relate it to AD70 alone, others extend it to the rest of the age as marked by war. I take it to refer to the rest of the age as marked by war and indeed the last 1,942 years have been marked by war, rarely is their peace and most of it centers on the Jews.

Verse 27, **And he will make a firm covenant with the many for one week**, who is he? What's your nearest antecedent? This is where grammar comes in handy. Is the nearest antecedent **Messiah** of verse 26 or **the prince who is to come** forth out of the Roman people in verse 26? It's **the prince who is to come**, the anti-Christ. So the anti-Christ **will make a firm covenant** or treaty **with the many for one week**, one seven of years, this is what we call the Tribulation, this we take as yet future. It's a peace treaty that the anti-Christ will make **with the many** who are the political leadership of Israel at that time. And the leadership of Israel will be open to a peace treaty at the time because the whole world will have turned against them. They enter a covenant for **one seven. But**, notice, **in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one.** This indicates that during the first

half of the Tribulation the Jews will have a functioning altar, not necessarily a Temple, all they need is an altar to offer sacrifices, but anyway you cut it, there is no Dome of the Rock on the Temple Mount since all rabbinic authorities believe that the Temple Mount is the only place you could put an altar.^{iv}

For the first half of the Tribulation the anti-Christ will keep up his end of the covenant and allow them to sacrifice on an altar but at the mid-point, 3 ½ years in, he will do something on the altar like Antiochus Epiphanies did on the altar that makes it unclean such that they can no longer do **sacrifice and grain offering**. And if we were to try and identify what it is that defiles I think we would look to Antiochus Epiphanes first since his career foreshadows the anti-Christ's career. 1 Macc 6:7 indicates that he had built something on the altar, an image/idol. So it's an object. Looking ahead to the NT, Jesus seems to confirm this when said in Matt 24:15, "when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place." Jesus clearly sees the abomination as something built in the holy place that defiles. Paul in 2 Thess 2:4 said that the anti-Christ will take his set in the temple of God and display himself as being God. And John in Rev 13:15 says that the abomination is an image of the anti-Christ which is supernaturally given life so that it can speak and kill those who do not worship the image. So the abomination of desolation is an idol, the first one that is built by human hands and is given life, even having the ability to speak and kill. This is the greatest miracle Satan will ever be permitted to do. Now, according to Dan 12:11 the abomination will remain in the holy place for 1,290 days and that's 30 days longer than the second half of the Tribulation, so Jesus will have already returned 30 days before but this abomination is not taken down until 30 days later.

As for the rest of verse 27 the anti-Christ will reign for the remaining 3 ½ years **even until a complete destruction, one that is decreed, is poured out on the one who makes desolate**. Ultimately he is doomed and this looks to Rev 19:19 where the anti-Christ is cast into the lake of fire before the kingdom. And so I would take it then that the millennial kingdom comes after verse 27. That's when Daniel's prayer will be answered and now Daniel has been straightened out on his problem.

So then, in summary, Daniel thought the kingdom would come after seventy years from the book of Jeremiah. Gabriel says it's not seventy years but seventy times seven or 490 years for the completion of all the Messiah's work. The 490 years of 360 days each is divided in three segments beginning with the decree to restore and rebuild Jerusalem which came on March 5, 444BC; the first segment is seven sevens or 49 years to rebuild Jerusalem with plaza and moat during times of distress, the second segment of sixty-two sevens or 434 years is continuous and lasts until Messiah the Prince at the Triumphal Entry on March 30, AD33. After that there is a gap of time in the calendar during which three things will occur; first, the Messiah will be crucified, this occurred on April 3, AD33, second, Jerusalem and the Temple will be destroyed, this occurred in AD70, and third, war and desolation will characterize the rest of Israel's time under divine discipline. At some point a third segment of one seven or 7 years will begin when a firm covenant is made between the anti-Christ and the Jewish leadership. In the middle of the 7 years he will break the covenant, commit the abomination of desolation, setting up an image of himself as the one world religion. He will reign until the time decreed to destroy him at the Second Coming. Then the seventy sevens or 490 years will have run their course and all six things in Daniel 9:24 will have been accomplished. At that time Daniel's prayer will be answered for the kingdom will have come.

In conclusion, and you can ask any questions you might have after this quote. But I want to cite what S. Lewis Johnson reports in his Daniel lectures, a story recounting an incident that took place around this prophecy in the 17th century by a pastor named Jeb Orton. Orton says, "In the last century there was a public dispute at Venice between a Jew and a convert from Judaism concerning the sense of this prophecy. And so a noted rabbi was chosen as moderator of a conference in which they would discuss this. A great many Jews were present, the Christian Jew urged his arguments against the Jews with so much force that at length the rabbi finally said, 'Let's shut up our books, for if we go on examining this prophecy any further we shall all become Christians. It cannot be denied that the time of the Messiah's coming is already past, but whether Jesus of Nazareth be the person, I cannot determine.'"^v The consequence of this was that several Jews were converted and one of them a very learned man wrote a large work *Against the Jews* where in the preface he cites this as the passage that resulted in his conversion.

I think you can see from that the force of the passage, God is the Lord of mathematics and the Lord of history. He rules it with perfect precision, even stating the very day of the Messiah's Triumphal Entry when He rode in on an unbroken colt as the King of Israel just days before they turned against Him and crucified Him at the hands of godless men. And if these first sixty-nine sevens have been fulfilled so completely and so precisely, we have no reason but to expect that the seventieth seven will be fulfilled just as completely and precisely. May men heed the words of this prophecy and kiss the Son lest His anger be kindled and His wrath poured out.

ⁱ <http://www.newtonproject.sussex.ac.uk/view/texts/normalized/THEM00366>

ⁱⁱ Gabriel could have easily added "of days" as he did in 10:2-3 if he wanted to signify days.

ⁱⁱⁱ This chapter presents a Premillennial view. The Liberal view is that the seventy sevens began with the destruction of the Temple in 586BC and ended with Antiochus Epiphanes in 164BC. The total number of years is 422 making them non-literal years. The Amillennial view is that the seventy sevens began with the decree of Cyrus in 538BC, the first seven sevens ended in 440BC, a total of 98 years making them non-literal years. The second sixty-two sevens began in 440BC and ended in AD27, a total of 466 years making them non-literal years. The third seven began in AD27 and ended in AD70, a total of 43 years making them non-literal years. The Postmillennial view is that the first seven sevens were the period until Christ, the second sixty-two sevens are the period until anti-Christ and the third seven is until Christ's Second Coming, making all three periods non-literal years.

^{iv} One possibility I have not seen noted elsewhere as to how the Dome of the Rock would be removed, would be that the anti-Christ removes it himself.

^v S. Lewis Johnson, Jr., *Daniel*, Audio Message 12, Believers Chapel Teaching Ministry.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2012