

1. Earlier I began an analysis of Daniel's Seventieth Week (Dan 9:24-27).
2. Before continuing with that study I want to give you an expanded translation of Dan 9:24-27.

Dan 9:24 Gabriel continued, "Daniel I have heard your prayer; four hundred and ninety years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once until the day the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and sword and spear in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in A.D. 70 is but a representation of what the future will hold for Israel. The destruction of the Temple and the city by Titus in AD 70 will begin an uncertain time gap in the 490 years." (Many will later style the interruption the church age.)

Dan 9:27 He continued "After the removal of the church from the planet the Antichrist will make a treaty with Israel guaranteeing peace and freedom to worship Jehovah God in a "restored Temple." Be aware however that in the middle of that 7 year period the Antichrist will break that treaty, erect an image of himself on a wing of the Temple and cause all Temple worship to cease. He will continue to reign until the Messiah returns to destroy him."

Principles:

1. In the concluding four verses of Daniel 9, one of the most important prophecies of the Old Testament is contained. The prophecy as a whole (490 years) is presented in Dan 9:24.
2. The first sixty-nine sevens (483 years) is described in verse 25. The events between the sixty-nine sevens and the seventieth seven are detailed in verse 26.
3. The final period of the seventieth seven (7 years) is described in verse 27.

4. In his book Armageddon Col. R. B. Thieme has written an excellent summary of the seventieth week:

"Perhaps the most familiar term of all is Daniel's "seventy weeks," (Dan 9:20-27). In his vision the Prophet Daniel was told of a seventy week period that God would give the Jews "to make atonement for iniquity, to bring in everlasting righteousness ... and to anoint the most Holy place" (Dan 9:24). These were prophetic weeks in which each week stood for seven literal years (seventy sevens of years). This 490-year period is reckoned from the decree of Artaxerxes I (Artaxerxes Longimanus) of Persia on March 5, 444 B.C. to rebuild Jerusalem (compare Neh 2:1, 5-6).

Neh 2:1 In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before ...

Neh 2:5 and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it."

Neh 2:6 Then the king, with the queen sitting beside him, asked me, "How long will your journey take, and when will you get back?" It pleased the king to send me; so I set a time.

Exactly 483 years (sixty-nine weeks) transpire from that time to when Jesus Christ rode into Jerusalem and was hailed by some as the promised Messiah, the Son of David and ridiculed by others (Mat 21:8-9, 15).

Mat 21:8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

Mat 21:9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!"

Mat 21:15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple area, "Hosanna to the Son of David," they were indignant.

This is known in Christendom today as Palm Sunday. The crucifixion of Christ was the beginning of the interruption of the prophecy of 490 years leaving one remaining week (seven years) to be fulfilled. Intercalated between the sixty-ninth and seventieth week of Daniel is the present Church Age during which Israel is temporarily set aside as a client nation. Dan 9:26 demonstrates the silence of the Old Testament prophets with regard to the "mystery" or the Church Age ...When any Old Testament prophecy deals with events chronologically, the Church Age is omitted and information concerning the Tribulation, Millennium, or eternal future follow sequentially. Although Daniel received communication regarding the Tribulation, he understood only that the events referred to a time of great trouble for his people.

What were unknown and unrelated facts to Daniel were clearly revealed to the Apostle John later on the Island of Patmos. John was divinely inspired to record the details of the Tribulation in the Book of The Revelation."

5. In the quotation from Col. Thieme's excellent publication Armageddon he assumes the date of Artaxerxes' pronouncement to be March 5, 444 B.C. He uses this as the terminus a quo because March 5, 444 B.C. is well established in Jewish tradition.

6. A professor at Dallas Theological Seminary, Harold Hoehner, in 1975 using the latest computer technology used March 5, 444 B.C. and determined the interval between the Artaxerxes pronouncement and the arrival of Christ in Jerusalem on the first Palm Sunday to be 173,880 days.

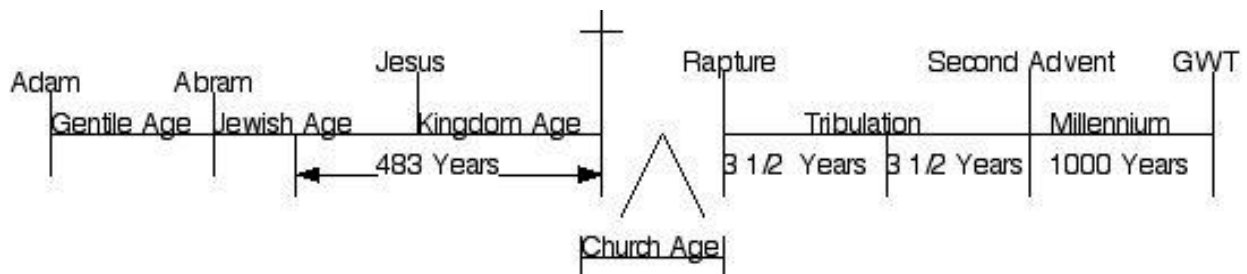
7. Sir Robert Anderson in 1909 used the date of March 14, 445 B.C. for the Artaxerxes edict. Without aid of computer technology Sir Robert determined the interval to also be 173,880 days.

8. Both Anderson and Hoehner using different techniques arrived at the same 173,880 day interval, which is exactly 69 weeks or 483 years using the Jewish calendar.

9. Anderson and Hoehner show us that the 69 weeks began with the decree to rebuild Jerusalem, and terminated on the Sunday of the week of the Lord's death.

10. This missing 7 years is mentioned in Dan 9:27, where the Antichrist will make a treaty with Israel at the beginning of the Tribulation, and a tenuous peace ensues.

11. It is perhaps best illustrated on the dispensation chart.



12. Then in the middle of the Tribulation, the Anti-Christ breaks the treaty, and sets up the abomination of the desolation in the Temple, the sign for the believing Jews to head for the hills.

NIV

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

12.1 This abomination event is mentioned by our Lord in Mat 24:15-16.

Mat 24:15 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:)
Mat 24:16 Then let them which be in Judaea flee into the mountains:

12.2 The 7 year Tribulation is uniquely Jewish and therefore the Jewish Calendar is germane.

12.3 The time of the Tribulation is then 2520 days in duration or 84 Jewish months or 7 Jewish years.

12.4 For this reason we find the Tribulation is said to be in Scripture a period divided into 1260 days, 42 months, 3 and one-half years or a time, times and an half time. The Book of The Revelation is replete with the use of these terms. For example:

12.5 Elijah and Moses shall function during the first half of the Tribulation.

Rev 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

12.6 And positive Israel shall flee Judah in the middle of the Tribulation to avoid the holocaust of the last half of the Tribulation.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there "a thousand two hundred and threescore days".

12.7 The Temple will be tread under by Gentile warriors for the last half of the Tribulation.

Rev 11:2 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.

12.8 The Anti-Christ reigns with miracles and wonders and blasphemes God for the last half of the tribulation.

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

12.9 Satan who indwells the Antichrist knows he has but a short time remaining before his judgment. It is expressed in Rev 12:14 as a time, and times, and half a time.

Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

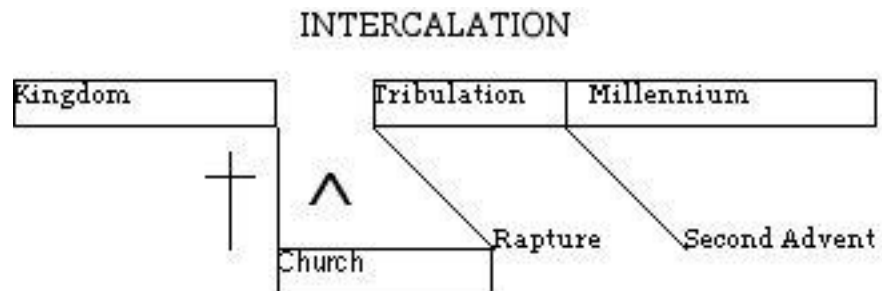
13. Let's review what we have learned:

13.1 Four hundred and ninety years are given Israel from the 445 B.C. command until the Second Advent.

13.2 Four hundred and eighty-three years from the command to rebuild the city unto the 1st Palm Sunday have already been fulfilled.

13.3 Seven years are still owed to the Jew. Their seven years will begin with the Rapture and terminate with the Second Advent.

13.4 As you have seen the Church Age is an intercalation. The Tribulation is a Jewish kind of thing and called "a time of Jacob's trouble."



14. The arcane command of Mat 18:21-22 is explained when the Seventieth Week is understood.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

14.1. The Lord will avenge His Israel at the end of 490 years but until then there will be the sad but true "turning of the cheek" during the Tribulation.

15. Summary:

15.1 Four hundred and ninety years are given Israel from the command to rebuild the city until the Second Advent.

15.2 Verse 24 details this prophecy; the four hundred and ninety years are cut out for Israel in order: to finish the transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up all visions and prophecy and to establish the most holy place - the Temple.

15.3 Four hundred and eighty-three years (483) from Artaxerxes command until the first Palm Sunday have been fulfilled. Verse 25 speaks of this historically fulfilled prophecy.

16. Let's look at the two verses in expanded translation:

Expanded Translation:

Dan 9:24 Gabriel continued, "Daniel I have heard your prayer; four hundred and ninety years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once until the day the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and sword and spear in the other."

15.4 Seven years then are still owed to the Jew, [490 minus 483] the Lord will make good on His promise by giving Israel the seven year Tribulation but in between the 483 years and the seven there is an indefinite span - the Church Age.

15.5 The crucifixion of Christ is predicted in Dan 9:26 to occur after the 483 years but before the last seven years. We will later see more of this in our expanded translation and commentary by Lewis Chafer.

15.6 Verse 27 gets highly specific by describing that which will occur in the tribulation. For example in the NIV:

"He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination. . ."

Expanded Translation:

Dan 9:27 After the removal of the church from the planet the Antichrist will make a treaty with Israel guaranteeing peace and freedom to worship Jehovah God in a "restored Temple." Be aware however that in the middle of that 7 year period the Antichrist will break that treaty, erect an image of himself on a wing of the Temple and cause all Temple worship to cease. He will continue to reign until the Messiah returns to destroy him.

15.7 In Daniel's prophecy of the seventy weeks God through Gabriel predicted that exactly 483 years from the commandment to rebuild Jerusalem, Israel would officially be offered the Messiah on the first Palm Sunday.

15.8 The time for offering Himself to Israel as their Messiah King was near so our Lord, during His final visit to Jerusalem, gave His disciples orders to prepare.

15.8.1 He needed a donkey, and a colt the foal of an ass, for He must enter the city in the manner prescribed by Zechariah the prophet.

Zec 9:9 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.

Mat 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Mat 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Mat 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mat 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Mat 21:5 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.

15.8.2 The disciples confidently went to find someone else's donkey for Jesus to ride.

Luk 19:33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

Luk 19:34 And they said, The Lord hath need of him.

Luk 19:35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Luk 19:36 And as he went, they spread their clothes in the way.

15.9 Jesus knew there would be people in Jerusalem, who would proclaim Him the Messiah. This because Daniel and Zechariah had so written. So the Messiah rode into the city to offer Israel their King.

Luk 19:37 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;

Luk 19:38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Luk 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Luk 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

15.10 It was a sad day and Jesus wept over the city of God, Israel and its negative citizens. The wonderful Kingdom was being rejected.

Luk 19:41 And when he was come near, he beheld the city, and wept over it,

Luk 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

15.11 Our Lord foretells the consequence of their refusing the Kingdom.

Luk 19:43 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,

15.12 All of this Gabriel had conveyed to Daniel many years earlier when the old prophet prayed and wondered: "has God forgotten his people?"

End Lesson Taught 11-3-2002