

## Daniel

## "The Prophetic Calendar – Part 2"

(Daniel 9:24-27)

**The prophecy concerns the Jews and the city of Jerusalem:** "Seventy weeks are decreed about your people and your holy city." Therefore, the prophecy MUST be applied to Israel and Jerusalem respectively. Daniel had just prayed about the "people" and the "city" (9:19). To apply this prophecy to any other people or place is to rob it of its intended meaning.

**The amount of time the prophecy covers is 490 years:** The Scripture says, "Seventy weeks are decreed." The actual words used are "Seventy sevens." Interpreting the phrase as a week of years or seven years has precedent in Scripture: (1) Jacob serving Laban for both Leah and Rachel, seven years for each, completing the "week" (Genesis 29:27-28). Note also (2) the establishment of the year of Jubilee (Leviticus 25:8, Seven weeks of years, seven times seven years....). It is the ONLY time-period (days, weeks, months, years) that passes gut check. Daniel received this revelation in 539 BC. There are four decrees that could be used for the starting point, the latest being in 445 BC, and after 69 periods of time the Messiah would have to be on the earth. 490 years would be consistent with the 490 years of Israel's disobedience with the "Sabbath rest" for the land.

**The 490 years would be necessary to accomplish six purposes:** In Daniel's prayer his greatest concerns were: (1) That the people be forgiven for their sins, (2) that Jerusalem be rebuilt, and that (3) that the Temple/Sanctuary be restored. Of the six purposes, the 1<sup>st</sup> three deal with sin and the 2<sup>nd</sup> three deal with righteousness. "Finish the transgression," refers to Israel's rebellion/apostasy against God's rule, or that which brought about God's Indignation. "Make an end of Sin," refers to God's final judgment of sin. "Make atonement for iniquity," refers to the sacrifice of Messiah, which has been appropriated by the Church, but not YET by Israel. "Bring in everlasting righteousness," refers to God's establishment of the unending righteousness & his kingdom. "Seal up vision and prophecy," refers to the fact that all prophecy will be fulfilled and will no longer be needed going forward. "Anoint a most holy place," refers to the idea that the Temple area will be dedicated for service.

**The start of the 490 years will be at the decree to rebuild Jerusalem:** There are four possible decrees issued by Medo-Persian Kings to permit rebuilding various parts of Jewish culture back in the homeland:

<u>Date</u>	<u>Issuer</u>	<u>Reference</u>	<u>Purpose</u>
538/537 BC	Cyrus	2 <sup>nd</sup> Chronicles 36:20-23, Ezra 1:1-4, 6:1-5	Rebuild the Temple
519 BC	Darius	Ezra 6:6-12	Rebuild the Temple
458 BC	Artaxerxes	Ezra 7:11-26	Finances for Temple operation
445-444 BC	Artaxerxes	Nehemiah 2:1-8, 17-18	Rebuild the City walls

Note that the decree will permit rebuilding the city defenses (squares and moat) and that the time of the decree must permit Messiah to be on the earth at the end of 69 weeks, or 483 years. The best starting point is the decree of 445-444 BC by Artaxerxes. Several years after the issuing of the first three decrees, the Jews in Jerusalem started to rebuild the walls in Jerusalem on their own initiative.

However, they did not complete this work because their enemies wrote a letter to Artaxerxes (Ezra 4:8-16). This letter warned the king that if the work continued the Jews would rebel against the king. At this Artaxerxes decreed that the Jews cease and desist until he decreed otherwise. The fact that he issued a decree indicated that the previous letters did NOT permit rebuilding the walls (Medo-Persian law could not be undone by a separate decree).

**Messiah would be present on the earth after the 69 weeks:** Many scholars are convinced that the two time periods are used by Gabriel to indicate that it would take 49 years (7 weeks x 7 Years/week = 49 years) to finish rebuilding the city. It took 49 years to rebuild because they were continually running into opposition, hence the phrase "but in a troubled time." The 69 weeks amounts to 483 years ([7 weeks + 62 weeks] x 7 Years/week = 483 years). A question might be asked, "When, during the life of Messiah, did the 483 years end? Scholars have debated this issue throughout the ages. Ancient times used a prophetic year (360 days) or a total of 173, 880 days. Research by Sir Robert Anderson suggests that the decree of Artaxerxes to rebuild Jerusalem was issued on March 14<sup>th</sup>, 445 BC. If so, the same research would reveal that the 483 prophetic years would end on April 6<sup>th</sup>, 32 AD. Anderson states that on this date Jesus made his triumphal entry into Jerusalem to present himself as Messiah. Zechariah 9:9 indicates the manner in which Israel could identify its Messiah: "*Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.*" Luke 19:37-38 reveals that some did recognize the significance of Jesus' entry into the city, but many did not. At this Jesus wept over the city and warned them that they would suffer great disaster. He speaks as if they should know this. It is suggested that they should have known this because several centuries earlier, God had revealed to Daniel the exact time Messiah would present himself to Israel.

**After the 69 weeks, Messiah would be cut off and have nothing:** "Cut off" in Scripture refers to the death penalty (Leviticus 7:20-21, 25 & 27; often by a violent death (1<sup>st</sup> Samuel 17:51, Obadiah 9, Nahum 3:15). In this case it refers to the fact that Messiah would be condemned to suffer the death penalty by a violent death. The phrase, "and shall have nothing," refers to the fact that he will not have all that should belong to Messiah.

<b>Messiah Should Have</b>	<b>Messiah Did Have</b>	<b>Reference</b>
Crown of Gold & Precious Jewels	Crown of Thorns	Matthew 27:19
Royal Robe	Stripped of his clothing	John 19:23-24
Royal Throne	A Cross	John 19:17-18
Reception and acclaim of the Jews	Rejection and Scorn	Matthew 27:39-44

Messiah would be cut off AFTER the first 69 weeks had ended and as noted earlier the best date for this is Palm Sunday in 32 AD. Scholar Leon Wood advocates that if the 32 AD date can be substantiated as the date of the triumphal entry of Jesus into Jerusalem, this date should be accepted. (Because most NT scholars favor an earlier date, Wood advocates for the decree of Artaxerxes in 458 BC rather than in 445 BC).

**After that, Jerusalem and the temple would be destroyed:** This must happen after Messiah is cut off. Although Gabriel had just indicated that the temple and Jerusalem would be rebuilt, he now indicated that the city will be destroyed again. This confirms that God's Indignation toward Israel would not end with the Babylonian captivity and would help Daniel understand the vision of Chapter 8

better as it portrayed suffering for Israel for centuries to come. This destruction of the Temple and Jerusalem would be God's punishment on Israel because it rejected Messiah at his first coming. Gabriel specifically stated that the city would be destroyed by a certain people (the people of the prince who is to come shall destroy the city and the sanctuary). History tells us that the city and the temple were destroyed by the Romans (Legs of Iron, 4<sup>th</sup> beast, Empire from whom the Prince {Little Horn of Chapter 7} would come) under Titus in 70 AD. Daniel would have been aware of this individual from the vision of Chapter 7. Gabriel said that Jerusalem's end would come with a flood. In scripture, "flood" refers to the outpouring of God's wrath. (Nahum 1:8 – God's wrath being poured out against Ninevah) and to the end there shall be war. Desolations (Loss & Grief) are decreed.

**The 70<sup>th</sup> week did not follow immediately after the 69<sup>th</sup> week:** The continuity of the 490 years (70 Weeks) is suspended after the close of the 483<sup>rd</sup> year (69<sup>th</sup> week). Gabriel has already referred to two events that took place after the close of the 483<sup>rd</sup> Week; (1) The death of Messiah, and (2) The destruction of the temple and the city of Jerusalem. There is Scriptural evidence for the gap: (1) Looking back, the six purposes of the 490 years were not achieved by 39 AD, (2) Jesus indicated that the prince who is to come will come shortly before his second coming (Matthew 24:15-21 & Matthew 24:29-31). Additionally, (3) The death of Messiah and the destruction of the temple and Jerusalem fit within the 490 years. History tells us that the temple and the city were destroyed in 70 AD. If there was no gap, then this destruction should have taken place within 7 years of the triumphal entry. Finally, (4) It is not unusual for biblical prophecies to contain gaps to time (Isaiah 9:6, Zechariah 9:9-10).

**The 70<sup>th</sup> week will bring about the Antichrist:** In v27 Gabriel deals with the last week, the 70<sup>th</sup> week, which involved the activities of Antichrist, or the Little Horn of Chapter 7. The "He" in "He shall make a strong covenant with many for one week," refers to "the prince who is to come" in v26. Some believe that this refers to Messiah. However, this is not likely for three reasons: (1) Messiah never made a covenant with anyone for seven years in Scripture, (2) the closest antecedent for the pronoun "he" is "the prince who is to come" in v26, and (3) the other activities (breaks the covenant, brings desolation) are indicative of Antichrist. It is best to view "the prince who is to come" in v26 as Antichrist. Gabriel indicated that the prince who is to come will do three things: (1) He will make a firm covenant with Israel (the many), (2) He will break the covenant after half of the week (42 months) and (3) He will bring about desolations (loss, grief, difficult times). The strong covenant shall signal the start of the 70<sup>th</sup> week.

**Next Week:** "The Prophetic Calendar – Part 3 (Daniel 9:24-27)"

<b>Babylonian Captivity</b> <b>605 BC</b>  <b>Cyrus' Decree/Some Exiles return</b> <b>539 BC</b>	<b>Decree to Rebuild Jerusalem</b> <b>445-444 BC</b> <b>Nehemiah 2:1-8, 17-18</b>		<b>Messiah Cut Off</b>  <b>Daniel 9:26</b>  <b>After 69 Sevens</b>	<b>Church Age</b>  <b>Pentecost to Rapture</b>  <b>Jerusalem Destroyed in 70AD by Rome</b>	<b>Rapture</b> <b>1<sup>st</sup> Thess 4:13-18</b>  <b>1<sup>st</sup> Corinthians 15:51-58</b>	<b>Period of Preparation</b>  <b>10-Nation Kingdom of Revived Roman Empire</b>  <b>Daniel 2:41-43</b>  <b>Daniel 7:7, 23-24</b>	<b>Seven -Year Covenant Signed between Israel and Antichrist</b>  <b>7 Years</b>  <b>Daniel 9:27</b>		<b>Second Coming</b>  <b>Matthew 24:15-21, 29-31</b>  <b>Resurrection Tribulation Saints</b> <b>Rev. 20:1-6</b>  <b>Millennium</b> <b>Rev. 19:11-20</b>  <b>Judgment of Unbelievers (Nations)</b>	<b>New Heaven</b>  <b>New Earth</b>  <b>New Jerusalem</b> <b>Rev 21-22</b>  <b>Great White Throne Judgment</b>
	<b>49 Years</b>  <b>7 Sevens</b>  <b>Daniel 9:25</b>	<b>434 Years</b>  <b>62 Sevens</b>  <b>Daniel 9:25</b>					<b>3 ½ Years of Relative Peace</b>	<b>Covenant Broken</b>  <b>3 ½ Years of Great Tribulation</b>  <b>World Government</b>  <b>Armageddon</b>  <b>Revelation 16:16</b>		
<b>Prophetic Timetable – Seventy Sevens of Daniel 9</b>										