

THE TEXT: Daniel 9:24-27

²⁴ "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

²⁵ "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

²⁶ After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. 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. "

VERSE BY VERSE LOOK AT DANIEL 9:24-27

Daniel 9:24a.: THE "SEVENS" REFERS TO SETS OF 7 YEARS

"Seventy 'sevens' are decreed

If we translate "sevens" as 7 years, this adds up to 490 years. Keep in mind that a year in the Jewish calendar is 360 days long.

Daniel 9:24b: THE PROPHECY CONCERNS ISRAEL, NOT THE WORLD

"Seventy 'sevens' are decreed for your people and your holy city

Remember that Gabriel is speaking here. When he speaks to Daniel he is speaking of the Israelites, or the Jewish people.

Daniel 9:24c: THE PROPHECY LEADS TO THE END OF TIME AS WE KNOW IT

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

Daniel 9:25 THE PROPHECY BEGINS WITH THE DECREE TO REBUILD JERUSALEM.

"Know and understand this: From the issuing of the decree ^[d] to restore and rebuild Jerusalem

Note that this prophecy concerns the rebuilding of the city, not the temple. This narrows it down to the Artaxerxes' decree. We are told in Nehemiah 2:1-8 that the decree was given in Nisan in the twentieth year this would be 445 BC. If we take the phrase "In the month of Nisan as the 1st of Nisan" (which is possible though not required) this would be March 4, 445 BC.

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; ² so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart."

I was very much afraid, ³ but I said to the king, "May the king live forever! Why should my face not look sad when the city where my fathers are buried lies in ruins, and its gates have been destroyed by fire?"

⁴ The king said to me, "What is it you want?"

Then I prayed to the God of heaven, 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."

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.

⁷ I also said to him, "If it pleases the king, may I have letters to the governors of Trans-Euphrates, so that they will provide me safe-conduct until I arrive in Judah? ⁸ And may I have a letter to Asaph, keeper of the king's forest, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?" And because the gracious hand of my God was upon me, the king granted my requests.

THE FIRST SEGMENT OF THE PROPHECY COVERS THE TIME OF THE DECREE UNTIL THE COMING OF THE MESSIAH TO JERUSALEM.

"Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes,

The word "anointed one" literally means Messiah. Technically, anyone who has been anointed as king can be called messiah. However, considering that Daniel was told by Gabriel that his prophecy involved end-time event, Daniel would most likely have understood this as **THE** Messiah.

THE FIRST SEGMENT COVERS 69 SEVENS OR 483 YEARS

²⁵ "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be **seven 'sevens,'** and **sixty-two 'sevens.'** It will be rebuilt with streets and a trench, but in times of trouble.

Seven sevens plus sixty-two sevens equals sixty-nine sevens. This equals 483 years. If we begin this in March 4, 445 BC, it carries us to AD March 30, 33. Based on what the gospels tell us this is the exact day Jesus entered Jerusalem to present himself as king. (March 30 is exactly 5 days before Passover [the last supper] which is the triumphal entry).

¹Six days before the Passover, Jesus arrived at Bethany... ¹²The **next day** the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem.

¹³They took palm branches and went out to meet him, shouting, "Hosanna!"

"Blessed is he who comes in the name of the Lord!"
"Blessed is the **King of Israel!**"(John 12:1-12)

GABRIEL'S PROPHECY SEEMS TO INDICATE A BREAK OR GAP BETWEEN THE END OF THE 69TH SEVEN AND THE BEGINNING OF THE SEVENTIETH SEVEN

After the sixty-two 'sevens,

Remember Gabriel's initial statement was that there are 70 sets of seven left until everlasting righteousness is restored to Israel. He did not say that there are 490 years left (which he could do). By dividing them into sets of sevens, he allows for a gap to be inserted between 69 and 70. The Apostle Paul recognizes that there is a pause in God's dealing with Israel.

In Romans 11, Paul notes that because of the nations rejection of the messiah, they have been cut off (much like a branch is cut off a tree) from God's program.

¹⁷If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, ¹⁸do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. ¹⁹You will say then, "Branches were broken off so that I could be grafted in." ²⁰Granted. But they were broken off because of unbelief, and you stand by faith. (Romans 11:17-20)

However, Paul goes on to say that this is temporary.

¹¹Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. ¹²But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring! (Romans 11:11-12)

During this time, Gentiles will receive blessings from God. This is to make the nation jealous, jealous so that they will come back to God. At some point God will bring the Gentile's blessing to a close. This is called the fullness of the Gentiles. It is at this time that Israel will be restored

²⁵I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. ²⁶And so all Israel will be saved, as it is written. (Romans 11:25-26)

DURING THE GAP THE FOLLOWING WILL HAPPEN: (1) MESSIAH WILL CUT OFF; (2) JERUSALEM WILL BE DESTROYED; (3) THE TEMPLE WILL BE DESTROYED.

²⁶ After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. ^[4] The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

The “nothing” most likely refers to the kingdom. Jesus presented himself as king when he came to Jerusalem during the triumphal entry. However, the Jewish leadership rejected his kingship and the 70-sevens program was put on hold (the gap).

This verse makes reference to a ruler who is to come after the cutting of the messiah.

THE NEW RULER WILL BEGIN THE FINAL SEVEN

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.

The apparent gap between the 69th seven and 70th seven is undefined. This explains why Jesus said the day and the hour of the rapture is hidden. (The Antichrist will not come on the scene until the Church has been removed.