

Daniel 9 John Karmelich

There are 2 lessons for Daniel Chapter 9. This is lesson 2.

1. Today, I'm only going to cover 4 verses.
 - a) The interesting part is I'm not sure I'm going to make it in one lesson. ☺
 - b) I'm actually keeping my introduction brief *just so* I can get written all I want to say!
2. Back in the first Daniel lesson I stated one of my motivations for taking on Daniel is I wanted to tackle one of the prophetic books of the Bible.
 - a) Books of the Bible can be divided into 4 different writing styles:
 - b) When it comes to prophecy, Daniel and Revelation are probably the two most important books for Christians to read to understand the full scope of God's redemptive plan for mankind, past, present and future.
 - c) Daniel 9 is arguably the most important chapter *in* Daniel on prophecy.
3. Within Daniel, the most important verses pertaining to God's redemptive plan for mankind are the four we are going to cover today.
 - a) Once you grasp all the implications behind these four verses:
 - i) You will better understand God's relationship with the *nation* of Israel and the Christian church. In many ways the relationships are mutually exclusive.
 - a) The important thing to remember is that *individual* Jewish people today get saved the same way you & I do, through Jesus.
 - b) There is a *future* redemptive plan for the *nation* of Israel, also via Jesus.
 - (1) Some Christians disagree with that view, but so be it. ☺
 - b) Some of the things I'm covering are controversial within the "greater" Christian church. Most evangelical Christians will hold views similar to what I'll teach today.
 - i) Many, if not most Roman Catholics and Orthodox Christians and many Protestant churches have a different view. Particularly they don't agree with the concept of God *still* having plans for the nation of Israel.
 - ii) Daniel 9 is one of the main reasons I disagree with their "end-time" view.
 4. Let's start with Daniel's prayer request from last week:
 - a) Daniel read in the book of Jeremiah that God said the nation of Israel would be in captivity for 70 years (Jeremiah 25:11). Daniel knew the 70 years were almost up.
 - b) He started praying for the nation of Israel.
 - c) His requests included asking God for *forgiveness* for the nation of Israel for their sins.
 - d) His requests include asking God (indirectly) to restore the Temple.
 - e) The underlying question is the future of the Nation of Israel.
 - i) Here they were in captivity.
 - ii) Their whole ritual process of communication with God and the forgiveness of sin revolved around worship and animal sacrifices at this temple.
 - iii) God also promised that a descendant of David would be "The Messiah", who would not only rule over Israel, but over the whole world. (See Isaiah 9:6)
 - f) The last four verses of Daniel 9 are the answer to that prayer.
 - g) Within these verses is the scope of God's redemptive plan for the nation of Israel.
 5. There may be some of you out there who are thinking, "well, I'm not Jewish, why should I care about all of this?"
 - a) The lessons for the nation of Israel are also relevant to Christians.
 - b) Something to grasp here is God has a *redemptive plan* for the nation of Israel *as well as* for the Gentile church (that's us!). We'll discover that God's redemptive plan for "the church" occurs as a gap-in-time within the time scope of these 4 verses of Daniel.

- c) For all of you not that familiar with this passage of Daniel 9, I ask for your patience. I've studied this passage in detail many times, and I'm still learning new things every time I study it. It is a lot to digest and it is an intimidating passage to a first-timer.
 - i) I'm convinced that understanding of these 4 verses is the key to understanding "end times" just as much, if not more than the Book of Revelation. These 4 verses hold the scope of the remainder of human history as God relates to the people of Israel. Within that time frame is the era of the Christian church.
 - d) Ever heard the riddle "How do you eat an elephant?"
 - i) The answer is "one bite at a time!" That is how we take on these 4 verses.
6. Daniel, Chapter 9, Verse 24 begins with the angel Gabriel speaking to Daniel: 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.
- a) I have to admit, the first time I read this, I had no idea what Daniel was talking about.
 - b) To understand this passage, it is best to break down each little phrase and discuss it, and then tie them all together. That is what we'll do with all four of these verses.
 - i) Again, we're eating an elephant one bite at a time!
 - c) Remember that up to Verse 19, Daniel was praying.
 - d) Verses 20-23 are Daniel being interrupted by a visit by the angel Gabriel.
 - i) Those 3 verses are a narrative introduction to Gabriel's announcement.
 - ii) The first words of Gabriel are here in Verse 24.
7. Let's start with "seventy seven's" of Verse 24:
- a) The word for "seventy" literally is "3 times 20, plus 10". The King James translates this "three score (score means 20) and ten" which is close to the original text.
 - b) The word for "seven's", translated "week's" in other Bible versions is the Hebrew word pronounced "shaw-boo-ah".
 - c) This word "seven's", or "weeks" can refer to a 7-day period, or 7-week period or a 7-month period or 7-years, depending upon the context of the sentence.
 - i) In Daniel, it is referring to seven years. We know this by the *context* of the surrounding verses and knowledge of history.
 - ii) The same principal applies with this word meaning "weeks" or "seven's", the context of Daniel 9:24-27 tells us that it means a 70-times 7-year period of time.
 - d) The scope of this prophecy is a total of 70 "seven's", or 70 times 7 years or 490 years.
 - i) The reason we *know* this "70-times-seven" term does not apply to weeks-of-days or months is no significant event happens during that shorter time span.
 - ii) The way we *know* it means 7-year periods is the *context* of the sentence and these 4 verses of Daniel. The "last" 7-year period also *ties* to the 7-year period in the Book of Revelation.
 - iii) In Revelation, this single 7-year period is described in months and in days (The 2nd half of this "week" is mentioned specifically in both months and in days in Revelation 11:2-3).
 - e) Back to the verse: It says 70 "sevens" are *decreed*. The word "decreed" can also be translated "determined". John's loose translation: "God said 70, God means 70, there is nothing you or I can do to change that time frame".
 - i) I also believe God is *exact*. 70 times "seven" is not an approximate figure.
 - ii) The issue is the sovereignty of God. We can't change God's timetable.

8. Let's get back to Daniel Chapter 9, Verse 24, the next phrase is: (70 seven's) "are decreed for your people and your holy city".
 - a) The 70 x 7-weeks-of-years" period is for your people and your holy city.
 - i) Who is Daniel's "people" and "holy city"?
 - a) The answer is the Jews and the City of Jerusalem.
 - b) The mistake many Christians make in prophecy is that they fail to see that this specific prediction is focusing on the Nation of Israel and the City of Jerusalem.
 - (1) There are bad commentaries out there that tie the 70 "weeks" to Christian timetables. Nonsense! This is a "Jewish thing!" ☺
9. Here is the next phrase of Verse 24: "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."
 - a) Now that we know 70 "seven-weeks-of-years" are decreed for the Jewish people and for the City of Jerusalem. The next question is "decreed to do *what*"? This phrase in Verse 24 says the decree is to do 5 things:
 - i) 1. Put an end to sin(s)
 - a) Sin means to disobey the laws of God. The word is actually a word-picture to "miss the mark" as if you are shooting a bow and arrow, and miss the bull's eye.
 - b) A synonym is the English word "transgression", which implies willfully disobeying God's law. "Sin" itself can include mistakes where we didn't realize it was wrong. "Transgression" means you *know* it was wrong, and did it anyway.
 - c) Most translations say sins as opposed to the singular "sin" in the NIV.
 - ii) 2. Atone for wickedness
 - a) "Atonement" literally means to "cover up" the sins, as oppose to "take away" the sins. This is a whole study unto itself. To summarize, your sins are "covered" and you have forgiveness.
 - b) The Five Books of Moses, particularly Leviticus has a whole *set* of rituals and word-pictures as to *how* to atone for your sins. Most of them tie to Jesus in some prophetic form and pattern.
 - iii) 3. Bring in everlasting righteousness
 - a) The key word is everlasting. The problem with the Old Testament system of forgiveness of sins is that it must be done regularly and constantly. With Jesus our sins are forgiven forever.
 - (1) This is why I take the view as long as you *believe* in Jesus "once saved, *always* saved". We also confess our sins regularly, but it is for the purpose of maturing us in our faith in God.
 - (2) The salvation issue is at hand here. The word everlasting as used in the New Testament is usually used in describing either salvation or eternal damnation.
 - b) Remember one of the key purposes of the Nation of Israel was to "bring the Messiah" into the world. That is what is being decreed here. The Messiah who is to pay the price for our sins (will occur after the first 69 of 70 "weeks") and then come to rule and reign after the 70th week.
 - (1) There is a long-gap in time between the 69th and 70th week. We'll get to that in a few pages!

- iv) 4. Seal up vision and prophecy
 - a) This means there is no more prophecy to the Nation of Israel (remember who the 70 weeks are addressed to!) *other* than during these 70 “weeks-of-years”, period!
 - b) This also means that the *only* prophets being sent to the Nation of Israel are going to be sent during the remaining 69 weeks-of-years and *again* during the 70th week. In the Book of Revelation, Chapter 11, it speaks of two “witnesses” being sent to the Nation of Israel.
 - (1) After the closing the cannon of the Old Testament, there have not been any prophets sent to the nation of Israel. The prophet Malachi is recognized by the Jews and Christians as being the last of the prophets sent to the Jews.
 - (2) The Book of Hebrews touches upon this.
 - (a) “In the past God spoke to our forefathers through the prophets at many times and in various ways, ² but in these last days he has spoken to us by his Son...” (Hebrews 1:1-2a, NIV)
 - (b) “The last days” refers to the 2,000-year period since Jesus walked the earth. That verse in Hebrews is also a good argument against *additional* “Biblical” revelation by people like Joseph Smith, but I’m getting off topic! ☺
- v) 5. Anoint the most holy.
 - a) To a Jew, to “anoint the “most holy” refers to the Temple.
 - b) Remember Daniel’s prayer mentions how Jerusalem is currently desolated and the Temple was destroyed.
 - c) So the question is “what does anoint the most holy (Temple) refer to?
 - (1) Well, we have a double-fulfillment picture here.
 - (2) A few years after this prayer, the Jews were allowed to return to the land of Israel. The first project was to rebuild the Temple. This is what the Old Testament Book of Ezra covers.
 - (3) This temple was “remodeled” during the Roman Empire, specifically by “Herod the Great” who was the first of the Herod’s mentioned in the Bible. That temple was destroyed in 70AD, about 40 years after the crucifixion.
 - (4) The double fulfillment refers to a new future-temple. During the 1,000-year millennium, a new temple will be in existence. It is described *in detail* in Ezekiel Chapters 40-48. Ezekiel’s temple is different in size, scope and function from Herod’s temple, so we know it is describing something different.
- b) Now lets tie these 5 declarations together and complete Verse 24. God is telling Daniel *through* the angel Gabriel “All right, Daniel here is the deal with Israel. There are 490 years (70 x 7 years) *decreed* for Israel for these 5 things. All five are fulfilled in Jesus!
 - i) Jesus will (1) put an end to sin(s) and (2) atone for wickedness
 - a) We’ll discover in a few verses that 69 of the 70 weeks lead up the *first* coming of Jesus. *Prior* to the end of the 69 weeks, sins were atoned/covered up but there was no “end” to sins.
 - ii) Jesus will (3) bring in everlasting righteousness.
 - a) Righteousness refers to right standing before God.

b) These 70 “weeks-of-years” imply an end to the Jewish system of ritual sacrifice. The constant rituals necessary for the forgiveness of sins will come to an end after 70 “weeks”. Seventy “weeks” are appointed to bring an end to sin and an everlasting righteousness. That is fulfilled through Jesus.

(1) “but because Jesus lives forever, he has a permanent priesthood.
²⁵Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.
(Hebrews 7:24-25, NIV).

iii) Jesus will (4) seal up vision and prophecy.

a) I mentioned on the previous page Hebrews 1:1 where it says that in these “last days” God has spoken through Jesus, period. There are no more prophets to the nation of Israel other than the 69 “weeks” which ended in 32AD (we’ll discuss that in a minute!) and the 70th “week” which is yet future. There is a long “gap” between the 69th and 70th week, and I’ll discuss that in a few pages.

iv) Jesus will (5) anoint the most holy.

a) In Daniel, the “70-sevens” are decreed to “anoint the most holy” which is the temple.

b) A new Temple is built for the 1,000-year millennium.

c) This temple will be used in *remembrance* of what Jesus did for us in the same way we take communion to remember how Jesus died for us.

(1) There are 9 chapters in Ezekiel describing in detail this millennial temple. (Ezekiel Chapters 40-48).

10. Believe it or not, we made it to the next verse! ☺ Verse 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.

a) In this verse, we are going to get into some math. If math was tough for you in high school, bear with this. You don’t have to follow the math, just know that “God says what he means and means what he says!”

b) What we have in view here is the first 69 of the 70 “weeks-of-years” or “sevens”.

i) The verse says there will be 7 “sevens”, and 62 “sevens”.

a) Well, 7 “sevens” plus 62 “sevens” add up to 69 “sevens”.

c) Why does Gabriel break down the 69 “sevens” into “7 and 62”?

i) Commentators vary on this issue. The seven “sevens” are listed first.

ii) What most people suspect is that it took “seven weeks-of-years” or “7 x 7” or 49 years from the decree to build Jerusalem to finish building “the streets and trenches” (moats) of the City of Jerusalem. (It may help to re-read Verse 25 at this point and one can see this.) In summary it took 49 years to completely rebuild Jerusalem. The City was in rubble at the time of Daniel’s vision.

a) In the Book of Nehemiah, which was future to Daniel, the king of the Medo-Persian Empire gave the command to rebuild the City. The outside walls were completed 52 days (Reference: Nehemiah 6:15), but I took many more years to finish rebuilding the city.

b) From that point there will be another 62 x 7-years (or 434 years) for the “Anointed One” to come.

d) To paraphrase this verse, Gabriel is telling Daniel the following: “Here’s the deal Daniel, from the moment that a king gives the order to rebuild Jerusalem, which was in rubble at the moment, “until the Anointed One” will be 69 x 7-years or 483 years.

- i) I think that decree hurt Daniel. I'm sure Daniel, like all Jews, wanted the Messiah to come *now*. Here is Gabriel telling Daniel that the Messiah is not coming for *at least* 483 years, and he Daniel doesn't know when this "decree" is going to take place.
 - ii) What this decree *does* tell the Jewish people is *when* to expect the Messiah!
 - iii) Which leads to the next great controversy. Christians point to this verse and say to the Jews, "Look, this verse *definitely* points to the time of the Messiah.
 - a) Modern Jews will argue (of course) that this verse *does not* apply to Jesus, but (of all people!) to King Herod, as he is the one who modernized the temple of that day. They will argue since the word "Messiah" literally means king, it can mean *any* king.
 - b) Their argument falls apart when you go back to the "5 points" I laid out about the *purpose* of this Messiah, i.e. "The Anointed One" will serve.
 - c) In a few moments I'll explain further how I can *prove* this is about Jesus.
 - e) The next question is when does this decree begin?
 - i) Remember that the Jews were in captivity in Babylon.
 - ii) If you read the narrative books of the Old Testament, there are 3 books written during/about/after the period when the Jews returned to their homeland. Particularly, these are the books of Ezra, Nehemiah and Esther.
 - iii) In the Book of Ezra, there are several decrees by the King of the Medo-Persian Empire (the Empire that comes right after the Babylonians) that have to do with the rebuilding of the Temple within Jerusalem. None of those decrees have anything to do with the rebuilding of the City of Jerusalem.
 - a) Verse 25 of Daniel says, "the decree to restore and rebuild Jerusalem".
 - iv) The only place where a decree is found to rebuild the city is in Nehemiah Chapter 2. It is not blatantly stated, but it is implied, as Nehemiah is a top official in that kingdom, and the king gives Nehemiah a decree to go back to build the walls of the City of Jerusalem. The first verse of Nehemiah Chapter 1 begins with "In the (Jewish) month of Nisan in the twentieth year of King Artaxerxes." (Nehemiah 2:1a). This date tells us when the decree was given.
 - a) In Jewish "thought" when a specific day of the month is not stated, it is always the first day of the month. We know from *secular* history that the 1st of Nisan in the 20th year of King Artaxerxes is March 1st, 445 BC.
 - b) Don't worry, you don't have to memorize this to be a good Christian! ☺
 - c) Among other places, you can find this date in the Encyclopedia Britannica, Volume 10, p.642. It is a matter of recorded history.
 - d) Some study bibles *incorrectly* show the date as 3/1/444 BC as opposed to the correct date of 445 BC. A 17th Century Irish Bishop named Ussher used the 444 BC date. Secular historians, who in this case have done a better job, use the 445 BC Date. Evidence points to the 445 BC.
11. OK, John, why are you getting so obsessed about the March 1st, 445 BC date? ☺
- a) In the late 19th Century, there was a book called "The Coming Prince" by Robert Anderson. He was a devout Christian, an attorney, and the head of Scotland Yard in England. He was most famous for being in charge of the "Jack the Ripper" case. His life-hobby was a detailed study of Daniel Chapter 9.
 - i) You can find this book at Christian bookstores and on the internet.
 - ii) Robert Anderson was knighted for his findings. The calculations I'm about to go through are based on *Sir* Robert Anderson's book.

- b) Robert Anderson figured out that God works on a “360 day year”. If you look at Revelation Chapter 11, Verses 2 and 3, God describes the second half of the 7-year period as being 3 ½ years and 1,260 days. If you divided 1,260 days by 3½ years, you get 360 days. Therefore a “prophetic year” is a 360-day year.
- a) There are other places in Revelation that tie a “year” to 360 days.
 - ii) The Hebrew calendar of Daniel’s time was based on a 360-day year, with an odd-way of adding a few days every 11 years to make up for the difference. Most of the ancient calendars had a similar sort of 360 days in a year and “make-up-the-difference-somehow” system.
 - iii) Remember that 69 weeks-of-years are decreed from the time the walls are to be rebuilt until the time of the “Anointed One”.
 - a) 69 times 7 years is 483 years times 360 days is **173,880 days**.
 - (1) For you “math-challenged people”, hang in there! ☺
 - b) Here is the math:
 - c) From 445 B.C. to 32 A.D. is 476 Julian (365-day) years
 - (1) (It is not 477AD, because there is no year 0).
 - (2) 476 years times 365 days-in-a-year = 173,740 days.
 - (3) Adjustment: from March 14th to April 6th, add 24 days
 - (a) (The decree to rebuild the city came on March 14, 445BC)
 - (4) Adjustment: for leap years in the period, add 116 days
 - (5) The total number of days from March 14, 445 B.C. to April 6, 32 A.D.: **173,880 days**.
 - (6) (Source for table: David Guzik’s commentary).
 - d) “Gee, isn’t that about the time Jesus was crucified? Yes!
 - e) Before we finish, one of the classical debates is the *exact* year Jesus was crucified. Most *early* church historians point to the year 32 AD. I’ve got a *lot* to cover tonight, and it would require a whole separate lesson to *prove* that is the correct date.
 - (1) Jesus started his ministry in the fall of AD 29. He ministered through 4 Passovers. The 4th one was his crucifixion.
 - iv) You can find *lots* of critics of Sir Robert Anderson’s work. Most of them are people who don’t want to take the Bible prophecy *that* literally.
 - a) There are also *alternative* views of the 69 weeks tying to other dates besides April 6th of 32AD. Some of them are worth noting, but I’m still convinced Robert Anderson’s research is the best.
 - b) “No one today is able dogmatically to declare that Sir Robert Anderson’s computations are impossible.” (John F. Walvoord)
- c) Let’s get back to the question; what is significant about April 6th, 32 AD?
- i) Most commentators, including myself believes this ties to Palm Sunday, and not Easter Sunday. “The” Easter Sunday, i.e., “Resurrection Sunday” is the Sunday after the Jewish Holiday of Passover. Jesus was crucified on Passover. Passover is *always* on the 14th day of the Jewish month of Nissan (See Leviticus 23:5). We know that the 14th of Nissan in the year 32 AD fell on April 10th. That would mean Palm Sunday, which is the Sunday *prior* to Easter, would be April 6th in 32 AD.
 - ii) Palm Sunday is the day Jesus publicly presented himself as the Messiah.
 - a) If you study the Gospels carefully, you will notice when Jesus performed miracles, he would then tell the healed person, essentially, “to keep your mouth shut”. Part of the reason was if Jesus was thronged with people wanted to get cured, he couldn’t preach.

- iii) Yet on Palm Sunday Jesus *arranged* to be worshipped. If you read the accounts of Palm Sunday in all 4 Gospels, Jesus allowed himself to be worshipped as Messiah and arranged the riding on the donkey.
- iv) While Jesus' disciples heralded him as Messiah, the multitudes soon rejected Him. The Jews wanted a *ruling* Messiah, not one who would die for their sins.
- v) Jesus said after his rejection on Palm Sunday, "Now as He (Jesus) drew near, He saw the city and wept over it, ⁴²saying, "If you (people of Jerusalem) had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. (Luke 19:41-42, NKJV).
 - a) Notice Jesus says in Luke 19:42 "In this your day".
 - (1) "Your day" means the day of the fulfillment of the 69 "weeks"!
 - (2) The decree in Daniel said that 62+7 "weeks" will be from the day a king allows Jerusalem to be rebuilt until the "5 points" happen that all tie to Jesus. They all come fulfilled in this day.
 - b) To be blunt, Jesus held the Jews accountable to know about the 69 "weeks" coming to this day. Even if they couldn't know the *exact* day, they should have known *roughly* when to expect the Messiah!
 - c) In Luke 19:42, Jesus said, "now they are hidden from your eyes".
 - (1) What is "hidden"? The Jews ability to *corporately* accept Jesus.
 - (2) I believe from this verse, the week between Palm Sunday and Easter Sunday was too late for the Jews to accept Jesus. They became "hidden" from their eyes the same way God hardened Pharaoh's heart in the Book of Exodus.
 - d) Verses 43 and 44 of Luke 19 describe how Jerusalem would be destroyed. In AD 70, Millions of Jews were killed by the Roman army and the Temple was leveled.
 - (1) Listen to the last phrase of Verse 44 by Jesus: "because you did not know the time of your visitation. (Luke 19:44, NKJV).
 - (2) Jesus held the Jews accountable to know about the 69 "weeks"! A horrible punishment ensued for the failure to recognize Jesus.
 - e) An epilogue to all of this is the *corporate* rejection of Jesus by Israel is not forever. In Luke 13:35 Jesus says, "assuredly, I say to you (Israel), you shall not see me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!'" (NKJV). The key word is "until".
 - (1) There will be a future day when the nation of Israel recognizes the mistake they make about Jesus. I believe this happens in the second half of the 7-year tribulation period after the Antichrist, who they *thought* was the Messiah "double-crosses" them.
 - (2) Paul also teaches that the corporate rejection of Israel by Jesus is not forever in Romans Chapter 11.

12. OK, time for a breather. ☺ You don't have to remember all the math and know the history of Israel to be a good Christian. Here are some key points for us to learn from all this is:

- a) God says what he means and means what he says. When God says 69 "weeks" are determined, you can trust the promises of God to be fulfilled.
- b) God has a plan and destiny for the Christian church as well as the Jewish people. God made *unconditional* promises to the Nation of Israel in Genesis. This is why the corporate rejection of Israel cannot be permanent.
 - i) The same way God makes *unconditional* promises to us about our salvation. We can "mess up" our rewards in heaven by disobedience, but as long we believe in Jesus, the New Testament promises to us are also unconditional.

- c) The last thing is God *knew in advance* all of this. God is perfect, and a perfect God cannot learn. The corporate rejection of Israel was necessary for a “period of time” so God can collect up a group of people who collectively, we call “The Church”.
 - i) “Does this mean that God has rejected his Jewish people forever? Of course not! His purpose was to make his salvation available to the Gentiles, and then the Jews would be jealous and begin to want God’s salvation for themselves.” (Romans 11:11, The Living Bible.)
13. Two verses, down, two to go! Verse 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.
- a) Here’s the first phrase: “After the 62 `sevens,' the Anointed One will be cut off”.
 - i) The Hebrew word for “cut-off” means to be executed. It implies a violent death, like oh, say, a crucifixion. ☺
 - ii) One of the reasons we *know* this applies to Jesus is after the 7 and 62 “weeks” period of time, this “anointed one” is violently killed.
 - b) The next phrase is “he will have nothing”. The King James says “but not for himself”.
 - i) Commentators are mixed on this one. It may refer to the fact Jesus had no money/assets upon his death.
 - ii) Based on King James and New King James translation, it says he will be executed “not for himself”. This implies Jesus dying on our behalf.
14. Now let’s look at the 2nd sentence of Verse 26: “The people of the ruler who will come will destroy the city and the sanctuary.”
- a) The key phrase is “ruler who will come”.
 - b) This is not talking about Jesus. There is another ruler coming.
 - c) Earlier, I mentioned that the City of Jerusalem was destroyed about 40 years after Jesus’ death and resurrection. This is a historical fact that occurred in 70AD.
 - i) A Roman army led by Titus Vespasian destroyed Jerusalem in 70 AD.
 - ii) An interesting side note is that Titus went on to become Emperor of Rome. There is even an arch in Rome that commemorates this victory over the Jews.
15. This leads to the 3rd sentence of Verse 26: “The end will come like a flood.”
- a) When the Roman army destroyed Jerusalem, the Temple was burned. The Temple itself was lined with silver and gold, and the Romans wanted to preserve that. Therefore a flood-of-water was used to put out the fire and extract the gold from the stones of the temple.
 - b) The point of all this is that history proves the Bible is right. If you look at the events that occur right *after* the 69 “weeks”, it ties to what Daniel predicted. This is why we *know* that “weeks” means weeks of years, as opposed to weeks-of-days or months.
 - c) Even modern Judaism acknowledges that the 69 “weeks” ties to this time period. Again, they believe it was talking about King Herod, who modernized the temple. They further acknowledge the destruction came via a flood. The mistake they make is the interpretation of “The Anointed One” and what that meant.
16. Last sentence of Verse 26: War will continue until the end, and desolations have been decreed.
- a) Let’s start with the words “the end”. The end *of what*?
 - b) Remember that 70 “seven’s” are *decreed* for the Nation of Israel. I believe the “end” is the final 70th “week”. The 7-year period covered in most of the Book of Revelation. There is a gap of time between the 69th and 70th week. It is hinted at in this sentence by saying “war will continue until the end”.
 - i) The Bible has many “gaps” in time where the thoughts are not continual.

- ii) The most famous is Jesus reading Luke, and talking about himself:
 - a) “The scroll of the prophet Isaiah was handed to him (Jesus). ¹⁸Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, ...to proclaim the year of the Lord’s favor.” (Luke 4:17-18a, NIV).
 - (1) In Luke 4:21, Jesus states that *this day* this prophecy is fulfilled.
 - (2) In Luke, Jesus is quoting from Isaiah Chapter 61, Verses 1 and 2.
 - b) Jesus stopped on a comma in Isaiah. In Luke, the quotation ends in a “period”. Here is the same verse in Isaiah: “
 - (1) to proclaim the year of the Lord’s favor, and the day of vengeance of our God, (Isaiah 61:2b)
 - c) Since the world has not been destroyed, I can safely say, “The day of vengeance” by Jesus hasn’t happened yet. ☺
 - d) Therefore, the “comma” in Isaiah has lasted for 2,000 years!
 - e) My point is that “long time gaps” do occur in Bible prophecy.
 - f) Therefore, we have a 2,000 year-so-far time gap between verses 26 & 27.
- iii) So when does the 70th “week” begin? We don’t know. The Bible says so.
 - a) Only God-the-Father knows when the 7-year tribulation begins.
 - b) (References: Matthew 24:36, Mark 13:32, Romans 11:25)
- c) The verse in Daniel says, “war will continue until the end”.
 - i) God is telling Daniel that the ruling Messiah does not come right after the flood. War will continue, historically, as it has for the past 2,000 years.
- d) Remember that the 70 “weeks” are *for* the Jewish people and the Nation of Israel. That is what the “scope” of the 70 “weeks” is all about.
- e) Between 70AD when Israel was destroyed, and May 14, 1948 when the modern nation of Israel came about there was no nation of Israel.
 - i) Now that Israel exists as a nation, the 70th “week” has not begun yet. The 70th week involves the Temple being rebuilt and that has not happened *yet*.
 - ii) The verse says, “war will continue until the end”.
 - iii) Modern Israel has been at a state of war most, if not all of its modern history. God said in *Daniel* that wars would exist until “the end”.
 - iv) Since Satan’s plan is to thwart, stop, or just slow down God’s redemptive game plan, who do you suppose is *behind* all of this effort to wipe out the State of Israel? That should give you a fresh prospective as you read your newspaper!
- f) Notice the phrase “desolations have been decreed.”
 - i) That ties to a phrase Jesus used: “So when you see (in the future) standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel--let the reader understand-- ¹⁶ then let those who are in Judea flee to the mountains.” (Matthew 24:15)
 - ii) The actual phrase “abomination that causes desolation” is mentioned in Verse 27 of Daniel. We’ll get there in a few minutes. ☺
 - a) Jesus was quoting this passage of Daniel as a warning to the Israelites.
 - b) There are 2 views on this. The first is Jesus warning of the coming destruction of Israel, approximately 40 years later. That would tie in very well with Daniel.
 - c) A second view is that it is also distant-future. It applies also to the final 7-year period, also described in the Book of Revelation. Revelation was written about 90 AD, *after* the destruction of the Temple. In Revelation the Antichrist demands to be worshipped as God. That is what we’ll talk about in Verse 27 of Daniel, which we’ll now take on:
 - d) (I warned you these 4 verses cover a lot of ground! ☺)

17. Verse 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. "
- a) OK, who is the "He" that opens this verse? Grammatically, it would refer to the last "noun" used in Verse 26. That would be: "the ruler who will come"
 - i) To be blunt, this is the Antichrist. The man controlled by Satan to be the coming world leader.
 - b) Next, He (Antichrist) "confirm a covenant with many for one `seven"
 - i) "Confirm" can also be translated "to enforce". It may be a new peace treaty, or one already in existence and be "forced upon them".
 - ii) "The Many" refers to the *majority* of the Israelites. A minority will disagree.
 - a) A view is that the "Jewish Christians" who are *around* during this 7-year period is the minority. Others say it is just a Jewish minority.
 - iii) "For one seven": This is the 70th "week" of Daniel's 70-"week" prophecy.
 - c) Here is the next sentence of Daniel 9:27: "In the middle of the `seven' he will put an end to sacrifice and offering."
 - i) Since "sacrifice and offering" exist, this means "he", the Antichrist, will *allow* the Temple to be rebuilt. Many commentators, and myself, believe that the *majority* of Jews will accept this guy as their Messiah as he allows the Jews to rebuild the temple.
 - ii) The other possibility is the Temple is rebuilt *prior* to the 7-year period, and when the Antichrist, begins this covenant (a fancy word for contract), the final seven-year period begins.
 - iii) It is possible that animal sacrifices don't begin *until* this 7-year period begins.
 - a) I wonder what the Society for the Prevention to Cruelty to Animals (SPCA) is going to say about this? ☺
 - iv) The "double-cross" comes in the middle of this "seven" when the Antichrist puts and end to sacrifice and demand that he be worshipped as God.
 - a) That is another reason why I disagree with the Orthodox Jews who believe this prophecy was about Herod the Great. Herod never did anything like that and there was no 7-year "contract".
 - d) Here is the key part of this verse: In the middle of the `seven' he will put an end to sacrifice and offering.
18. Here is the last sentence of Daniel 9:27. (I bet you didn't think I'd make it, did you? ☺): 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. "
- a) Remember that Jesus, quoting Daniel, said "the abomination of desolation". This is the direct quote tied to this verse.
 - b) I don't have to comment further on this sentence, unless I want to do a full commentary on the Book of Revelation! (Don't worry, I won't. ☺) In summary, the last 3 ½ years of Revelation is when all those horrible judgments happen on the earth.
 - c) The last phrase says, "until the end that is decreed is poured out on him".
 - i) This is a description of how the Antichrist is killed.
 - ii) "But the beast (Antichrist) was captured..., and with him the false prophet who had performed the miraculous signs on his behalf... The two of them were thrown alive into the fiery lake of burning sulfur." (Revelation 19:20, NIV).
 - iii) To summarize most of Revelation in one sentence: "a lot of people get killed, but God wins in the end."

19. I want to get on my soapbox for a second before I give some closing thoughts.
- a) I happen to have a strong view that the church is raptured before the 7-year tribulation begins. Many good Bible studying Christians disagree with me, so keep that in mind.
 - i) That view is called the “post-tribulation view” or “post-trib.” for short.
 - ii) If you believe the church is gone *prior* to the tribulation, you’re a “pre-trib”.
 - b) If you study the end-time passages in the New Testament, you can make a pretty good case for the church going through the tribulation. There are some very impressive arguments and I can see myself how it is interpreted that way.
 - i) The mistake they make, (in my humble opinion), is not that they don’t understand “end-times”, it is that they don’t understand the role, purpose and function of the Gentile church.
 - ii) Seventy (70) seven’s/weeks-of-years are decreed, or determined for the nation of Israel.
 - a) The concept of the “church” was a mystery in the Old Testament (See Ephesians 5:32). The word “mystery” in the Greek means “something hidden up to now.”
 - b) Every aspect of Jesus’ birth, life, death, 2nd coming, everlasting rule can be found *somewhere* in the Old Testament.
 - c) There is no mention of the Gentile “church” because it was a mystery.
 - d) My point is if the first 69 “weeks” are for Israel, then the 70th “week” is for Israel! It is not for the church.
 - e) One of the purposes of the 70 “weeks” is to make an end of sins!
 - f) My sins and your sins were made an end to at the cross.
 - g) Therefore, since a purpose of the 70 weeks is to make an end of sins, there is no reason for “the church” to be there in the 70th week!
 - (1) By the way, lots of people do get saved during the 70th week. I simply believe if you study Revelation carefully, they are a different “group” of believers.
 - (2) OK, off my soapbox. ☺ Remember, a lot of good Christians disagree with this view. They have every right to be wrong. ☺

20. OK, Let’s wrap it all up.

 - a) To be a Christian, you don’t have to know all the mathematical details about how the 69 “weeks” tie to Palm Sunday. For those of you who like that type of stuff, there are *wonderful* commentaries on this. I encourage you to read the book “The Coming Prince” by Sir Robert Anderson, either on the internet or at a Christian Bookstore.
 - b) What you do have to know is that God is in charge, his plans will happen.
 - c) These 4 verses give strong support to the *accuracy* of the Bible. Let’s say any other so-called “holy book” try to pull off a prophecy *that* accurate!
 - i) God’s timing is *always* perfect.
 - d) God has a future redemptive plan for you, as a believer as well as the Nation of Israel. God made *unconditional* promises to the nation of Israel, and we can *trust* those promises just as we can trust the *unconditional* promises God makes to us.
 - e) Jesus taught: “So be prepared, because you don’t know what day your Lord is coming.” (Matthew 24:42, New Living Translation).

21. Let’s us pray: Lord, you know all things. In your wisdom, you have ordained the days for Israel, just as you have ordained the days of our lives. Through your Spirit, may we live our days for you being your witness. May we know your presence and your will for our life, moment by moment, as you work through us, working out your redemptive plan for mankind. This we ask, in the precious name of Jesus, Amen.