

The Seventy Sevens

📖 Daniel 9:20-27

👤 Pastor Jeremy Thomas

📅 August 28, 2016

🌐 fbgbible.org

📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

Last week we looked at Daniel 9, Daniel's prayer. The thing that prompted his prayer was verse 2, he observed in the scrolls of Jeremiah chapter 25:11 and 29:10-14 where it predicted that the desolations of Jerusalem would be limited to "seventy years," after which they would be restored. Since he was living in the 68th year of these desolations he immediately began to intercede on behalf of his people, Israel and his city, the city of Jerusalem in hope of being restored to blessing in the land of Israel. However, he had not understood the entire meaning of Jeremiah.

So in verse 20 **while I was speaking and praying, and 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, while I was still speaking in prayer 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.** He began his prayer earlier in verse 4 **about the time of the evening offering.** And **while he was still speaking the man Gabriel...came to him.** This **Gabriel** is the angel Gabriel but he is called a **man** because he appeared as a man. Where it says he **came to Daniel** the Hebrew says he "touched" Daniel. The reason was to get Daniel's attention because he was extremely weary. In 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.** Daniel had misunderstood Jeremiah's prophecy. Gabriel was sent to clear up this misunderstanding. Daniel thought Jeremiah spoke of only one restoration to the land after 70 years for both Judah and Israel and Jerusalem and the Temple of God. But actually Jeremiah spoke two prophecies; the first of a partial restoration after the 70 years fulfilled by Cyrus the Persian who gave the decree for the Jews to return and rebuild the Temple, the second was a total restoration and the angel is going to tell Daniel that will not happen until after 70 sevens.

Gabriel explains in verse 23 when he was dispatched and why. **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.** There are a couple of interesting things here. First, Gabriel traveled faster than the speed of light. He had been dispatched from the third heaven about three minutes before he arrived on earth. Considering the fact that the third heaven is beyond the edge of the universe and we

have no idea how large the universe is, though most physicists think it is infinite, yet only the Creator is infinite and so the creation is finite, yet its size is beyond human comprehension, and it would take trillions of light years for light to travel that distance and yet Gabriel traveled it in about three minutes. So much for the fastest thing being the speed of light. Second, it's also interesting that the reason given for Gabriel's dispatch was that Daniel was **highly esteemed** by God. The reason he was **highly esteemed** by God is because he was very interested in the word of God. He wanted to understand how it all fit together. And it's a principle of Scripture that those who want to understand God gives more understanding and those who don't are shut off from further understanding. I would argue on the basis of Matt 13 where it indicates that if some had understanding God would give them more understanding. **So give heed** says Gabriel **to the message and gain understanding of the vision**. But the question is what vision? Daniel wasn't having a **vision**. Daniel was in prayer. The **vision** refers to the appearance of Gabriel. Gain an understanding of my appearance to you, the reason I have appeared to you. So Daniel is seeing Gabriel in vision.

Now we come to the prophecy of the 70 weeks in Dan 9:24-27. This is the most remarkable prophecy of the OT. It is a mathematical calculation and as such I quote the mathematician Sir Isaac Newton, who is very famous, but in his later years he spent his time studying Bible prophecy, much to the chagrin of modern scientists. He had a fascination with Bible prophecy and he 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."¹ He was captivated by this prophecy and wrote a detailed commentary on its parts and how the parts related into the whole as described in the quote. It is a mathematical prophecy which shows how fine-tuned God's control is over history.

So 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 day was the sabbath, every seventh year was a sabbath rest year and every seven sevens of years or 49 years was the year of Jubilee. So **seventy sevens** were decreed for Daniel's people and his city. So what is the unit? Is it minutes, is it days, is it weeks, is it months, is it years, is it centuries? **Seventy** sevens of days would equal 490 days, which is a little over a year, but the things here did not happen in a little over a year. **Seventy** sevens of days would equal 490 weeks, about nine and a half years, but the things here did not happen in about nine and a half years. **Seventy** sevens of years would equal 490 years and I suggest 490 years is the intended meaning for three reasons. First, I remind you that the length of their captivity to Babylon as seventy years was based on the failure of the nation to let the land rest the seventh year. So the background of their captivity was related to the unit of years. Second, in 9:2 Daniel was observing in the scrolls of Jeremiah's the prophecy of Jerusalem being in desolations for "seventy years." Since the unit was years in Jeremiah's prophecy and this prophecy grows out of that prophecy and is an enlargement of it then it would follow that the unit would remain the same. Otherwise some note would need to be given to explain a change of units. Gabriel

could have easily added “days” or “months” if he wanted to. Third, in Dan 10:2 and 3 it says Daniel had been mourning for “three entire weeks.” The English text does not tell us three weeks of what but the Hebrew text does include the unit. It literally says, “three sevens of days.” So here the Hebrew includes the word “days” so we are quite clear whereas in Dan 9:24 no unit is included and so we have every reason to conclude that what was in mind contextually was understood and what was in mind contextually was “years.”²

So in verse 24, **Seventy sevens** which equals 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 the 490 years relate to Israel and Jerusalem. Do they relate to the Church? 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 the Church was a “mystery” in Eph 3:5-6, Rom 16:25-26; Col 1:20-21. Jesus predicted the Church as a future entity in Matt 16:18 in light of Israel’s rejection. He said it is entered into by Spirit baptism which was yet future in Acts 1:5-6. Peter said Spirit baptism began with Jews in Acts 2 in Acts 11:15-16. Paul said that Gentiles enter into the Church in the same way as Jews in 1 Cor 12:13. So the Church was unknown in the OT and did not exist in the OT and the 490 years have nothing to do with the Church. This is a divinely given calendar for Israel and Jerusalem. If you put the Church in this calendar you will end up putting the Church in the future Tribulation because it is the last seven years of this calendar. But the 490 years relate exclusively to God’s program for Israel and Jerusalem. There it is in verse 24. 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.** Have all six of these things taken place? No. Therefore, the 490 years have not yet run their entire course. Let’s look at these six things in two groups of three. The first three things have been completed. They were completed with the first coming of the Messiah and relate to His suffering for sin. The last three things are not yet completed. They will be completed with the second coming of the Messiah and relate to His reign in glory. The prophets struggled to get the Messiah’s suffering for sin and reigning in glory together in one picture. In hindsight we discovered that Messiah has two comings; first to suffer for sin and second to reign in glory. So the calendar of 490 years summarizes the six things that will be completed by Messiah; three of which relate to suffering for sin at His first coming and three of which relate to reigning in glory at His second coming. Thus, part of this 490 years has been fulfilled and part of it remains to be fulfilled. The break in the calendar is down in 9:26 and three things are predicted within the break. One other thing that occurs in the break that was not revealed is the Church.

The first of the six, **to finish the transgression** refers to “the bringing to an end Israel’s sin.” Israel’s sin was brought to an end at the first coming of Messiah when Jesus died on the cross for their sin. However, they did not believe in Him. Therefore, it remains until the second coming of Messiah for them to believe in Him for their sin to end in practice so that they will qualify for eternal blessing in the 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 borne by the Messiah at His first coming when Jesus died on the cross. However, again, they did not believe in Him. Therefore, they remain under discipline until they believe in Him at the second coming of Messiah. Then the discipline will be lifted and they will go into eternal blessing in the kingdom.

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 Israel did not believe in Him then the application to them awaits the second coming of Christ when they will believe. 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 when they have faith.

Moving on to the second three they all 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 beasts and fulfill the creation 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 one-half of prophecy was fulfilled in the Messiah’s first coming; the other half remains to be fulfilled at His second coming. Until these prophecies are fulfilled they remain unsealed. At the second coming they will be sealed up, meaning fulfilled.

Third, **to anoint the most holy place**. Observe that the word *place* is in italics. That means it is 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. This is the amillennial interpretation which rejects any future Temple other than Messiah Himself. However, all 39 uses of this Hebrew expression refer to the tabernacle, the temple or articles in the tabernacle or temple and therefore refers to the future millennial temple. So **to anoint the most holy place** refers to the anointing of the millennial temple which is described in detail in Ezekiel 40-48 and referenced in many other OT passages.

All six things will be accomplished when the 490 years expires. As it turned out, the first three were accomplished in the suffering work of the Messiah at His first coming and so the remaining three will be accomplished in the reigning work of the Messiah at His second coming. At that time Israel will be restored to final blessing in the kingdom.

When does the 490 years begin? Every calendar has to have a starting point. When does this calendar begin? Daniel 9:25, **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.** Notice that the 70 sevens are divided into segments of seven sevens which equals 49 years and sixty-two sevens which equals 434 years, the total of which is sixty-nine sevens which equals 483 years. That leaves one last seven and it stands alone as the subject of verse 27. So the 70 sevens are divided into three groups; 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, the total of which is 490 years. I assume 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.

In verse 25, **So you are to know and discern.** Daniel and his people Israel were **to know** this prophecy and to **discern** where they were in this prophecy as it unfolded. They were to know and discern it so that they would be able to recognize their Messiah when He came. Lots of people have claimed to be the Messiah, but this prophecy is so specific they could know just from the calculation if it was the right time for Messiah to come. 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,⁴⁴ and 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 does the countdown begin? In verse 25, the countdown begins 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, and that's a critical observation because people gloss things over when it comes to the decrees and you can't let them do that. It's very specifically a decree to restore and rebuild the city of Jerusalem. To rebuild a city would be to establish it as a fortress or citadel. Secondly, the rebuilding has to include a **plaza and moat.** The Hebrew for **plaza** refers to an open space within a city, implying again, 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, during a time when they are facing opposition to rebuilding Jerusalem as a fortified city.

There is only one of four suggested decrees that meets all three of these criteria.³ The first decree people claim fulfills this and starts the clock is the decree of Cyrus in 536BC, recorded in Ezra 1:1-4. But the decree is only for the restoration of "a house in Jerusalem," which is the Temple. There is no mention of rebuilding the city of Jerusalem. So it does not qualify. 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 reciting and confirmation of Cyrus' decree to restore the temple in Jerusalem because as they rebuilt the Temple they were challenged. So again, no mention is made of rebuilding the city of Jerusalem, only the Temple. 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. Again, no mention is made of rebuilding the city of Jerusalem, only embellishing the Temple. 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. When he came into the king's presence and the king saw his sadness he asked why and 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. When he went with letters in hand he faced opposition as recorded in Neh 2:19, and again in Neh 4:1-8 the work was mocked as being unfit for a fortress city and again in Neh 6 where a plot was hatched to stop the work. But despite these distresses the walls were rebuilt. In the end it took just 52 days but ultimately it took many years to clean up all the debris in the area. This happened under the decree of Neh 2:1-8 which was issued on March 5, 444BC. So the beginning of the 490-year calendar is March 5, 444BC. That was the day the Jews were to mark on their calendar.

From that decree in Dan 9:25 **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 a 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. There is good evidence that originally at creation the year was exactly 360 days and that year is being used here. First, in the time before the Flood 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 devastations of the Flood slightly altered the length of the year. Peter says the Flood was so devastating that it affected the heavens and the earth. Second, archaeology testifies that ancient nations commonly used either 12, 30 day months or 15, 24 day months, the equivalent of each is 360 days and yet they had to make adjustments because the true year was no longer 360 days. Our solar year of 365.24219 days has to be corrected every fourth year with a leap year, adding a 29th day of February to make up for the 5 hours, 48 minutes and 45.975 seconds that remain each year as we

orbit the sun. After the Flood all calendars require corrections. But prophecies were in the mind of God from before creation and so they utilize the 360-day year as a memorial to the original creation. The Book of Revelation proves that this prophecy has in mind a 360-day year because Rev 4-19 is an amplified picture of Dan 9:27 and equals 2,520 days, divided in half at 1,260 days. Three expressions are used to give us the length of each half. First, a 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. A time is singular, one year, times is plural, two years and half a time is half a year, so that expression refers to 3 ½ years. Second, since that doesn't tell us how many days are in each of the years, John gave us another expression in Rev 13:5 of forty two months to designate the same period of time. Third, in Rev 12:6 the forty-two months equal "one thousand two hundred and sixty days." So a time, times and half a time equals forty-two months equals one thousand two hundred and sixty days. Since that is half of the tribulation of seven years then we know beyond any shadow of a doubt that the years in this 490-year calendar are 360 days each. That's why you see on your chart that you must multiply the 483 years by 360 days to get the total number of days of this prophecy which equals 173,880. And it just so happens that when you transfer this over to the Gregorian Calendar⁴ of 365 days a year with leap years and all of that that it works out precisely that the 173,880 takes you from the decree to rebuild Jerusalem on March 5, 444BC to the day of the Triumphal Entry on March 30, AD33.

In other words, Israel should have known, God gave them this prophecy. That is why when Jesus entered Jerusalem at the Triumphal Entry 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." They were to know it. It was a perfect calendar. But they didn't pay attention to the word of God!

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.** If you read that real fast you might assume it occurs in the seventieth seven. That's what some uncaring readers do; they think the seventy sevens is 490 continuous years. But the text of verse 26 says **after the sixty-two weeks** which is really after the sixty-ninth because the first seven were already mentioned. So whatever is described here doesn't occur within the first sixty-nine sevens or 483 years, it occurs **after**. And it doesn't occur within the seventieth seven either because that's not till verse 27 and the beginning of that is the making of a **firm covenant** which has never been made. So there is a gap of time between the sixty-ninth week, or 483rd year and the seventieth week, or 484th year, during which the events of verse 26 take place. This is an intercalation, a gap in a calendar.

Three things will happen in this intercalation. What's the first thing? 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. And what will He have? He'll **have nothing**. What does that mean? He will have procured salvation but He won't have a kingdom. Why won't he have a kingdom? Because the nation Israel did not recognize the time of their visitation. For the kingdom to come they must receive their King. So He was crucified but 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 there a kingdom now? How could there be a kingdom now? Some think the kingdom came with Jesus and then the Spirit came on Pentecost and the kingdom formally began. How could the kingdom begin when the judgments preceding the kingdom did not occur and the nation Israel did not repent? The kingdom did not begin on Pentecost but the Church began as a preparatory stage for the kingdom. This is a real problem in every theology except traditional dispensationalism. They want a kingdom now but verse 26 indicates that Messiah has no kingdom now and He won't have one until the 70th week takes place and that's after verse 27 and not until.

The second thing that will happen during this intercalation between the sixty-ninth week and the seventieth week in verse 26 is **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.⁵ AD70. Notice, that was 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 were **the people of the prince who is to come**. 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 foreshadowed in Daniel 8:23-25 and who we will see again in Daniel 11:36ff. The anti-Christ is called a prince because he is a counterfeit of the true Prince, Messiah. Finally, the third thing that will occur in the gap of time is **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 2,000 years have been marked by war, rarely is their peace and a disproportionate amount of that war relates to the Jewish people.

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 many**? They're not simply Israel. They are the political leadership of Israel at that time. And the leadership of Israel will be open to a peace treaty with someone who can protect them because the whole world will have turned against them and this guy is strong. But Isaiah 28:15 and 18 call this the covenant with death. It's a deception because notice what it goes on to say, **But in the middle of the seven he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one**. This implies that during the first half of the Tribulation part of the covenant the Jews will be able to sacrifice. All they need to do that is have a functioning altar, not necessarily a complete 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 at that time since all rabbinic authorities⁶ believe that the Temple Mount is the only place you could put an altar, contrary to bogus archaeologists like Bob Cornuke and Ron Wyatt.⁷

A scenario is that for the first half of the Tribulation the anti-Christ will keep up his end of the covenant and allow them to remove the Dome of the Rock, build an altar and sacrifice. But this is a deception and 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 offer **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 seat 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. We don't understand entirely what this is or how it can be but I don't think it's technology that accomplishes this. I think it's the greatest miracle Satan will ever be permitted to do. And according to Dan 12:11 this idol that is an abomination will remain in the holy place for 1,290 days. That's 30 days longer than the second half of the Tribulation, so Jesus will have already returned 30 days before this abomination is taken down. And this gets into transitional issues with the coming of the kingdom of God.

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 along with the false prophet. Those two will be alone in the lake of fire for 1,000 years. So the millennial kingdom comes after verse 27. That's when Daniel's prayer will be answered, that's when the six things of 9:24 will have taken place, that's when Daniel's people, Israel and Daniel's city, Jerusalem will be restored.

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. In the future, a third segment of one seven or seven years will begin when a firm covenant is made between the anti-Christ and the Jewish leadership. In the middle of the seven years he will break the covenant, commit the abomination of desolation, setting up an image of himself as the center of the one world religion. He will continue until the time decreed to destroy him at the Second Coming. At that time the seventy sevens or 490 years will have run their course and all six things in Daniel 9:24 will have been accomplished. Daniel's prayer for the kingdom to come will be answered.

In conclusion, what can we learn? First, that God is the Lord of mathematics. Secularists think math is math whether or not God exists, that math is just neutral. James Nickel in his book *Mathematics: Is God Silent?* shows that math is not neutral. God is the author of mathematics and mathematics won't work without Him. That means every math problem done in public school only works because He is there. But we can't let God into public school. Yet mathematics are screaming that He is there and He is not silent. Maybe that's why they're changing to fuzzy math. Second, God is the Lord of history. He is in control of where history is going. And if these first sixty-nine sevens have been fulfilled so precisely we have no reason but to expect that the seventieth seven will be fulfilled just as precisely. Third, this history is designed according to mathematical precision. The very day of Messiah's Triumphal Entry when He rode in on an unbroken colt as the King of Israel just days before they rejected and crucified Him at the hands of godless men was prophesied to the day. The lesson is to heed the words of this prophecy and kiss the Son lest His anger soon be kindled and His wrath in the 70th week poured out. That is all that remains to this prophecy.

¹ <http://www.newtonproject.sussex.ac.uk/view/texts/normalized/THEM00366>

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

³ 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.

⁴ An anachronism, but useful for people in our day.

⁵ Some are now saying they were Muslims because Titus hired foreign fighters to fight these battles in Jerusalem. However, that is reading modern ideas into ancient events. It is a clear fact of history that the Romans defeated the Jews in AD70 regardless of who they used in the battles.

⁶ This notwithstanding the extra-ordinary archaeological claims of Bob Cornuke and Ron Wyatt who hold that the original temple mount was built over the city of David near the Gihon Spring and the Dome of the Rock is built on the remains of the Antonia Fortress. Such claims come from an interpretation of Josephus absent of any substantial archaeological evidence. The main purpose of their proposal is to convince leading Jewish religious authorities that they Dome of the Rock does not need to be removed in order to build the Temple. Instead they can build it right next to the Dome of the Rock at their proposed location. Problem: no rabbis have been or appear to be convinced by their proposal. The work of Leen and Kathleen Ritmeyer on the Temple Mount is world-renowned and reliable and all the rabbi's agree that the temple must be rebuilt somewhere in the vicinity of the Dome of the Rock.

⁷ 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.