

Session 8 The 70-Weeks Prophecy: An Overview (Dan. 9:24-27)

I. REVIEW OF DANIEL 9:24

- A. Gabriel revealed that 70 weeks (490 years) were determined by God to prepare Israel to receive her national salvation and to walk in her worldwide leadership role in the Millennium (Isa. 2:2-4). A week in ancient Israel was a period of seven days or seven years. In Daniel 9, it is a *week of years* (7 years), not a *week of days* (7 days), so 70 weeks is 70 units of 7 years, which **totals 490 years**.

***24*”Seventy weeks [490 years] are determined for your people and for your holy city [Jerusalem], to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.”**
(Dan. 9:24)

*We are looking at Daniel 9 tonight. This is our second session on this chapter, here in session eight of **End-Time Studies in the Book of Daniel**. In session seven we looked just at Daniel 9:24 and the six glorious promises in it. Here we are going to see the overview of the entire prophecy that Gabriel gave. This is an hour where the planet is in so much confusion about where things are going. Gabriel tells us by the Holy Spirit where the nations are headed. There are going to be great pressures, but only in a temporary way, and great victories. Those victories will come eventually, and they will last forever. Gabriel gives us a reliable testimony of what is coming so we can see these things beginning to emerge just in seed form right now.*

Let’s do a quick review of Daniel 9:24. We looked at this at our last session and spent the entire hour on it. Gabriel said to Daniel, “Seventy weeks had been determined by God in terms of His purpose for Your people, the Jewish people, and for your city, the holy city Jerusalem.” It is interesting because at the hour when he was saying this Jerusalem did not have a lot of holiness going on in it yet Gabriel declared it the holy city. Then he laid out six different promises. Now these promises are for Jerusalem and the Jewish people, but they will end up spreading out and affecting the whole earth forever. So they begin in Jerusalem, with a Man in a city on a throne, but they spread out to fill the whole earth with His glory and fullness, and it goes on forever.

Gabriel talked about a seventy-week plan. We looked at this last session. Seventy weeks speaks of 490 years. This is a plan that God has in order to bring Israel’s national salvation, number one. Number two, to bring their worldwide leadership in the things of the kingdom. Two things are before us here are their national salvation and also being prepared and equipped for their worldwide leadership role.

The six promises: to finish the transgression, number one. Number two, to make an end of sins. Number three, to make reconciliation for iniquity. Number four, to bring in a whole new world order of righteousness that will last forever. Number five, to seal up or to guarantee the fulfillment of every vision and every prophetic word that God ever said by the Spirit. Number six, to anoint the Most Holy, and when we look carefully the Most Holy is a Man, Jesus, and the Most Holy is a place, the temple in Jerusalem in the age to come.

Now in verse 24 when he said that there are seventy weeks, this can be a little confusing for us today, but it does not have to be. In ancient Israel a week meant one of two things. It either meant seven days or seven years. It is that simple. When somebody said, “Hey, I will see you in a week,” you said, “Wait, do you mean seven days or seven years?” It was very normal language. This is not cryptic or mystical. It is just the term they used in the ancient world.

Now this prophecy from Gabriel is talking about a week of years, not a week of days, but seventy units of seven years. The plan for national salvation for Israel and to prepare them for worldwide leadership and then for the

glory of God to set the setting for the glory of God to fill the whole earth in the full dimension. The glory of God is going across the earth right now in part, but we are talking about in the full measure.

- B. Gabriel highlighted six promises (v. 24) that are based on Jesus' work on the cross. They are *partially* experienced by God's people now and will be *fully* manifested when Jesus returns.
1. ***To finish the transgression***: Israel's *national rebellion* against God will come to an end.
 2. ***To make an end of sins***: Sins in the plural speaks of one's *individual sins* in everyday life. Israel will be the first nation in which every person will live holy lives (Isa. 60:21).
 3. ***To make reconciliation for iniquity***: There will be *no consequences* for past sins that have been repented of—for individuals, family lines, or nations. The negative "sow and reap" effect of sin will be finished, because Jesus paid the debt for national and individual sin. To make reconciliation includes healing and cleansing the land (2 Chr. 7:14; Zech. 13:2).
 4. ***To bring in everlasting righteousness***: King Jesus will establish a new world order in which righteousness will be expressed in the people and all the social and governmental structures.
 5. ***To seal up vision and prophecy***: To seal up visions means that God will bring the fulfillment of all the prophetic promises given in them. A sealed document was one that was guaranteed.
 6. ***To anoint the Most Holy***: To anoint is to consecrate and empower for God's service. There are two applications—*Jesus is the anointed One*, whose ministry will be fully manifested in all the nations, and *God's anointing (glory)* will flow from the temple in the Millennium.

In our last session we looked at each one of the six promises for a few minutes each. Number one, to finish the transgression; that is the national rebellion against God in the nation of Israel. The rebellion is the transgression. Number two, to make an end of sins. This is plural sins speaking of individual sins. To make reconciliation to undue all the negative effects of sin in the culture, in the earth, in the nations, number three. Number four, to bring a new world order of righteousness that will be expressed in all the governmental social structures forever. Number five, to seal up or bring the fulfillment of every true prophetic word. Then, number six, to anoint the Most Holy. The Most Holy is a Man and the Most Holy is a place, the Holy of holies where the throne of Jesus will be in the Jerusalem, in the temple in Jerusalem.

- C. Gabriel's focus was on Jerusalem (v. 24a). God's end-time purposes are *Jerusalem-centric*. One view is that the "prophetic calendar" of the 490 years only advances when Israel is in the promised land, living in a restored Jerusalem (under Israel's jurisdiction), with a functioning temple.

I want to remind you that Gabriel's focus was on Jerusalem. He said that this is about the holy city. Here is the point—and this is all just reminding us of the last session—end-time prophecy in the Bible, biblical end-time prophecy, is Jerusalem-centric. Meaning times and distances, directions and events are connected to what happens in the city of Jerusalem because that is the city of the Great King. The whole of God's purposes and Jesus' throne and leadership in that city, even the planet, is connected to what happens in that city.

*So one view that is promoted, which I think is believable and convincing, is that God's prophetic calendar is going to unfold over seventy weeks, but remember a week is seven years. So seventy times seven years. God has a 490-year plan. Now the part you have to understand is **when** the prophetic calendar unfolds. There are times*

when there is a pause in the calendar. There is a theory that I have studied that I think is believable. It is the best that I can see when I measure scripture with scripture. It is that the prophetic calendar only unfolds when Israel is in the land, they have jurisdiction or authority over the city of Jerusalem, and they have a functioning temple. When those three things are in place the pause button is taken off and the 490 years unfolds.

When they are out of the land—which happened 2,000 years ago in AD 70. 2,000 years ago they were kicked out of the land—the pause button is on. There are now only seven years to go in this 490-year plan. When Jerusalem is in the land—1948 they are in the land—when Jerusalem take control of the city of Jerusalem—1967—and when they have a functioning temple—not yet—the pause button goes off and the final seven years will unfold, the final week or the final period of seven years.

Now if all of that is new to you, I encourage you to take these simple, little notes and review them, look at them later, and get familiar with the ideas. It is actually quite easy to follow once you are familiar with two or three ideas, and then it all connects.

- D. Gabriel assured Daniel that complete forgiveness and restoration would come to Israel (9:24), but only after she had been disciplined and purified by fire (9:25-27). Understanding Israel's glory in the Millennium (9:24) helps us understand her past and future trouble (9:25-27).
- E. ***Jeremiah's prophecy***: Israel would suffer under the Gentiles for 70 years outside the land (9:2; cf. Jer. 29:12). Gabriel revealed that Israel would be oppressed for 70 weeks inside the land (9:25-27).

II. OVERVIEW OF DANIEL 9:24-27

- A. Daniel 9:24-27 is the only Bible passage that presents Jesus' first and second comings, His death, the restoration of Jerusalem and the temple (536 BC), and the destruction of the temple and Jerusalem again (AD 70). It also describes the temple in the Tribulation, with the Antichrist's abominations and the resulting desolations. It concludes with the final judgment on the Antichrist.

***²⁵ "...from the going forth of the command [458 BC] to restore...Jerusalem until Messiah...there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]...²⁶After the sixty-two weeks Messiah shall be cut off [killed; AD 30]...and the people of the prince who is to come [Antichrist] shall destroy the city [Jerusalem; AD 70]...²⁷Then he [the Antichrist] shall confirm a covenant with many for one week [7 years]; but in the middle of the week he shall bring an end to sacrifice and offering [break the covenant]. And on the wing of abominations shall be one [the Antichrist] who makes desolate, even until the consummation [judgment], which is determined, is poured out on the desolate [the Antichrist]."* (Dan. 9:25-27)**

Here this is glorious: Gabriel giving a prophecy about the Messiah. This is Gabriel's first prophecy about the Messiah directly in the Bible. Wow, this is amazing!

Daniel 9:24-27 is the only passage—catch this—that puts the first and the second coming together in that one passage: the restoration of Jerusalem and the temple, and His death, and the destruction of Jerusalem and the temple, then the temple again in the Great Tribulation, then the emergence of the Antichrist and his abominations and the destruction of the Antichrist. All of those components are in four verses along with the ultimate victory of the people of God forever. All of them are so precise. Gabriel laid it out there, phrase by phrase. If you want to know more, ask the Holy Spirit and open your Bible, and it will come together.

Let's look at verse 25-27. All of these concepts come together in these three short verses. He starts verse 25 off very positive, with good news, because remember Israel was in Babylon, which is modern-day Iraq. They were still in the prison, the work camps, and the prison camps. They have been in prison for seventy years as a nation. Gabriel appears, and he says, as it were, "I've got good news, verse 25, it is really good." Daniel is working in Babylon, modern-day Iraq. The angel Gabriel says, "Good news! From the going forth of the command to restore Jerusalem..."

Daniel is thinking, "Good! Jerusalem is going to be restored." That was what Daniel was praying about here in Daniel 9, the restoration of Jerusalem. He is thinking, "Yes! It will be restored! Yes!" Daniel could say, "Yes, I got my answer!"

Gabriel went on, "Well, it is more than that. There is going to be a command from a Persian king, and when he gives that command, you can count the years. It is actually 483 years and then the Messiah will come to Jerusalem."

Daniel is saying, "The Messiah?"

Gabriel goes on, "Yeah, the Messiah is going to personally come and guarantee those six promises"—the ones we just looked at very briefly in verse 24.

He goes on, "Pay attention, Daniel. First there will be seven weeks"—which is a period of forty-nine years because remember a week is seven years—"Then something big is going to happen after forty-nine years. Once that big thing happens, then there are going to be sixty-two weeks after that"—434 more years—"After that happens the Messiah is going to come to Jerusalem." I mean this is straight from Gabriel.

Daniel is feeling wonderful. Jerusalem is restored, the Messiah is coming, and we even have the timing of it. That is one of the reasons why Israel was in big trouble when they killed the Messiah because from Gabriel they had the precise timing of when He would enter Jerusalem, and He came in that precise timing. The Jewish scholars knew this passage and they still betrayed Jesus.

Well, verse 26 is one of the most tragic verses in the Bible related to Israel. I mean Daniel is excited, Jerusalem is restored, verse 25, the Messiah is coming, and we even know the year. Yes! Verse 26, well after those 483 years—the seven weeks plus the sixty-two weeks—the Messiah will be killed. Killed? You cannot kill the Messiah. I mean Daniel saw the Son of Man back in Daniel 7 on the clouds and all the nations are given to Him. You cannot kill the Messiah. Yeah, yeah, yeah, He is going to be killed. What? The people of the Prince who is to come—that is the description of the Antichrist—they will destroy the city. What? Destroy it? Wait, in verse 25 you said the city is going to be restored. He says, "Yeah, but in verse 26 the Messiah is going to be killed in Jerusalem and the city is going to be burned again."

This is like unthinkable tragic! Daniel is in his mid-eighties. Maybe he was thinking, "I don't even want to know this!" I am sure he did not say that.

Now remember, once the city is destroyed and the temple is burned, the prophetic calendar is now on pause and 2,000 years goes by. Israel is out of the land, they do not have the city of Jerusalem, and they do not have a functioning temple. Then suddenly, verse 27, it is 2,000 years later. Now nobody knew that back then how many years it would be. Then suddenly Israel becomes a nation. Whoa, after 2,000 years! That is big. Suddenly they have control of the city of Jerusalem, or at least a significant part of it. Now they are working on reestablishing the temple. When that happens the pause button on the prophetic calendar is going to be taken off.

Gabriel went on, "Then there is a man"—it is the Antichrist we know now by comparing scripture with scripture—"who is going to confirm a covenant. He is going to confirm a covenant with many." He is going to

confirm a covenant with Israel and many Gentile nations. How many nations? We do not know. That covenant is going to last that entire week, that final seven year period. Now you will not get it just at a quick reading right here, but you will get it when you read all the prophecies of Daniel together. In that covenant, essentially central to that covenant, is that this man, who we know to be the Antichrist, is going to be the one engineering the covenant, establishing it. Part of the deal for Israel is that they get to build the temple and start the sacrifices of Moses back in the temple. That is part of the covenant.

Israel says, “Okay, we get Jerusalem. We get to have the temple or we get a part of Jerusalem or something, and we get the sacrifices. Yes!” What happens? In the middle of that week, in the middle of that seven-year period, three-and-a-half years into it, this man shall put an end to the sacrifices, which means he is going to break the deal. He is going to violate the promise because the most sacred thing to Israel was getting those sacrifices going in the temple. They are going to have them, but in the middle of that seven-year period, the middle of that week, he breaks the covenant. He says, “No more Jewish sacrifices. You have to worship me or I will kill you.” When he puts an end to those Jewish sacrifices, we know it is called the abomination of desolation. We looked at that a few sessions ago. He says, “Away with all of the Jewish rituals.” He takes his place in the Holy of holies. He states, “I am God and the earth will worship me.”

Gabriel says, “On the wings of that abomination”—in the great measure, in the fruit of that abominable deed that this man does—he makes the nations worship him as God or he tries to destroy them. This man who makes desolate, that is a title for the Antichrist, “the one who makes desolate.”

Now this is positive here. Gabriel says, “Daniel, make it clear that man is going to utterly be consumed by the judgment of God. He will not win at the end. He will not have an ultimate victory. He will have a temporary success. There is a consummation; there is a fullness of judgment already determined in the heart of God.” The Revelation-4 God has already determined this man will be utterly consumed by the judgment of God. The implication is when this man, the Antichrist, is utterly consumed by the judgment of God and Jesus returns, that is when Satan is thrown in prison and the demons are all driven off the planet. When that man is utterly consumed, Satan is in prison, and the demons are cleansed off the planet—the unfolding of dynamic events where sin and Satan are driven off the planet—that is all involved in the full consummation. The consummation or the fullness of the judgment against him is also against his leader, Satan himself. Satan is thrown in prison and that is part of the fullness of judgment that God the Father has determined.

When you read the prophecy carefully, if this is your first time through it you might say, “I don’t have all of those dates yet.” I think that if you take fifteen minutes you will get the four or five key dates down. It is not really confusing.

- B. The 70 weeks (490 years) are divided into three parts: 7 weeks (49 years), 62 weeks (434 years), and the 70th week (final 7 years before Jesus’ returns). There is an approximate 2,000-year gap after the 69 weeks, before the 70th week begins. Each date points to a time when significant events occur—Jerusalem restored, Messiah’s first coming, Jerusalem destroyed, Antichrist activity and destruction.

See mikebickle.org for a chart titled “Chronology of Events in the Book of Daniel.”

I really want you to highlight this and notice this: there is a seventy-week plan. Remember a week means seven years. There is a 490-year plan. Gabriel divided it into three parts. First there are seven weeks, forty-nine years. Something big happens, and then there are sixty-two more weeks, 434 years. Then something else big happens, and there is a 2,000-year pause. Then the last seven years of natural history.

After each one of the parts—after the seven weeks and after the sixty-two weeks in addition to the seven—there are significant events that occur. Jerusalem restored, the Messiah comes, the Messiah is killed, Jerusalem is

destroyed, the Antichrist makes a covenant, he desolates nations, he gets destroyed; those are the events that are determined by God to fit into those three time frames.

Again, if you read it and get familiar a little bit with three or four of these dates, the puzzle will come together. I have a chronology of events, a chart which you can follow, on our website so you can go there, get it, and look at it. It lays out all of these events, the seven weeks, the sixty-two weeks, and the final week.

- C. God’s plan contained surprising developments—Messiah being killed, followed by Jerusalem and the temple being destroyed again (9:26) like the destruction of Solomon’s temple in 586 BC. The temple will be rebuilt in the end times and then made desolate by the Antichrist (9:27).

Now the surprising part of this plan must have just absolutely shocked Daniel. Again he is a prophet in his eighties. The Messiah is coming. “Yeah, I know Gabriel. I saw that back in Daniel 7 a few years ago.” The Messiah is going to be killed. That was so shocking! The Jerusalem that is restored is going to be torn down again.

- D. After Jesus was killed in Jerusalem in AD 30, God’s “prophetic clock,” or “calendar,” paused for nearly 2,000 years until Israel was back in their promised land (1948).
- E. In Daniel 9:24-27, Gabriel prophetically foretold the following:
 - 1. God’s plan to restore Israel includes six great blessings (9:24).
 - 2. Jerusalem would be restored (536 BC), and then Messiah would come to Jerusalem (9:25).
 - 3. Jerusalem would be destroyed (AD 70) after Messiah was killed in Jerusalem (9:26).
 - 4. The Antichrist will cause great desolations and then be destroyed (9:27).

I lay it all out here, just “one-two-three-four,” so you can get it. Number one, first Gabriel starts off with ultimate victory, those six glorious promises. Righteousness established on the earth, all sin is forgiven and removed. Gabriel says, in effect, “Let me get your faith built up first, Daniel. Ultimate victory is eternal and total.” So Daniel is already relaxed and excited.

Then number two, Jerusalem is restored, and the temple is restored. Oh man, things are going good! Verses 24-25, it could not be better. Number three, the most terrible: the Messiah is killed, the city is destroyed, and a 2,000-year pause. Number four, the Antichrist rises up with desolation, but it is only a temporary success. He is ultimately and actually quickly destroyed. He is in world power only three-and-a-half years.

- F. Summary of the 70-weeks prophecy (9:24-27)
 - 1. Israel’s salvation and restoration: six glorious promises (9:24)
 - 2. Events *during* the 69 weeks (9:25): Messiah came after Jerusalem was restored.
 - 3. Events *after* the 69 weeks (9:26): Messiah was killed, and Jerusalem was destroyed.
 - 4. Events *during* the 70th week (9:27): the Antichrist, his covenant, and the Great Tribulation.

- G. The end of Israel’s 70 years of Babylonian captivity did not end her captivity to sin. Israel’s captivity to sin and oppression would only truly end after 70 weeks (70 units of seven). Israel must first pass through 70 prophetic periods of seven years before the six glorious promises that Gabriel set forth in Daniel 9:24 are fully manifested in Israel’s national experience.

III. MESSIAH WAS TO COME AFTER JERUSALEM WAS RESTORED (DAN. 9:25)

- A. Daniel 9:25 describes events that occurred *before* the 69 weeks (483 years) were complete. Messiah was to come 483 years *after* the command to restore Jerusalem (9:25). Gabriel revealed that God's answer included sending Messiah (9:25) to personally establish what God promised Israel (9:24).

²⁵***“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince [Jesus], there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]; the street [open square] shall be built again, and the wall [409 BC], even in troublesome times. (Dan. 9:25)***

So let's just look at this again. We are going over the facts again; we are going to cover them two or three times. It starts off with verse 25, the really good verse, the wow verse. Remember this is Gabriel talking. “Know this, Daniel”—and all the people of God afterwards know this—“that from the going forth of the king's command”—it is a royal command because only the king, the ultimate power, could give this command. Nobody else would have the authority to do this; it is a Persian king—“know this, and understand it from the going forth of that command.” Whenever that command is given, that is when the timing is clear. The Messiah is going to appear 483 years after that command. That command was given in 458 BC. I have all the dates right here.

“Know this and understand that from the going forth of the command to build Jerusalem the Messiah will come, know that there will be seven weeks, forty-nine years. And there will sixty-two weeks.” He says that here is the key confirming event to look for: the street—the Hebrew word is the open square, the plaza—the main street of Jerusalem will be fully functioning again and the wall will be up. Now this is interesting. He says, “but even in troublesome times.” I mean you would think, verse 25, Jerusalem is restored, the Messiah is coming, the open square of Jerusalem is reestablished, and the wall of protection is built, wow! Gabriel basically says, “But do not miss it; there will be conflicts, enemies, setbacks, trouble. It will not come easy. It will come, but there will be a war, and there will be trouble.”

Beloved, that is what confuses a lot of folks when we see the promises of God. I mean the Church restored, the glory of the Messiah made known in the nations, wow, the street built, and the wall is up, yes. But, there will be trouble every single step of the way. What? In the name of Jesus I bind that verse! Well, you cannot bind the word of Gabriel. That is just an interesting thing to remember: that when God is restoring and the Messiah is being revealed there is still trouble.

- B. ***Know and understand:*** Gabriel called Daniel to understand the details of this vision because its meaning was not immediately obvious (9:23, 25). Seeking to “understand” was highlighted in each of Daniel's last four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10).

Gabriel told Daniel, “Daniel, know and understand this.” In other words he was saying, “Study this vision, Daniel. Study it. Do not just hear it once. Put time into it.” That is what you are doing right now on Friday nights. You are studying and knowing the details.

You may think, “Well, Lord, if You wanted to make it clear, why didn't You just say ‘one-two-three-four?’”

The Lord would say, “No. It is clear with the Holy Spirit and an open Bible and the testimony of Bible teachers through the generations. It all comes together, but you have to be hungry for it. You have to go after it.”

It is interesting that Gabriel told Daniel to study this thing; that is what he is saying here to Daniel. Five hundred years later when Jesus was in Jerusalem, He said, “Know the prophecies of Daniel.” Jesus agreed

with Gabriel. He said to know the prophecies of Daniel. Remember, when He said, “Understand the abomination of desolation from the prophet Daniel,” He was saying “Understand the Daniel storyline.”

- C. **To restore Jerusalem:** Gabriel promised that Jerusalem would be restored and rebuilt. (It had been desolate for about 50 years since being destroyed in 586 BC). The promise began to be fulfilled in 536 BC under the leadership of Zerubbabel, Haggai, and Zechariah (Hag. 1-2; Zech. 3-4).
- D. **The street and wall built:** Gabriel emphasized that the street and the wall would be built again. “The street” is the Hebrew word *rehov*, which can be translated as *open square, broad place, or plaza*. Mentioning “the street,” the city’s main street, indicates that the city would function again.

Here is the key confirmation that they were to look for. There was a time coming, forty-nine years after the command of Artaxerxes. Gabriel said, “The street will be built.” That is what you want to look for. That is the key timing indicator. The open square and the wall around Jerusalem would be established. When you see that, you know. Just count down the road and the Messiah will be there. From that command of that Persian king 483 years later the Messiah will come into Jerusalem.

- E. **7 weeks and 62 weeks:** Gabriel distinguished the first “7 weeks of years” (49 years) from the following “62 weeks of years” (434 years). He introduced two periods of time—a 49-year period followed by a 434-year period. The two periods are distinguished by a significant event—the rebuilding of Jerusalem. Thus, 49 years after the command was given, Jerusalem was “rebuilt.” The total “69 weeks of years” (7 weeks plus 62 weeks) equals 483 years before Messiah came.

So Gabriel distinguishes the first seven weeks from the following sixty-two weeks; that is a strategic distinction. The implication is clear. There is going to be something significant after forty-nine years. Pay attention to it because it is going to confirm this prophecy as it unfolds.

- F. **Troublesome times:** The blessing of the coming of Messiah and the restoration of Jerusalem occurred in the context of trouble and difficulty (Neh. 4:1-23; 9:36-37).
- G. **Until Messiah the Prince:** Many scholars agree that Jesus’ ministry started in AD 26 or 27 and that His crucifixion occurred in the spring of AD 29 or 30. Gabriel defined Messiah as the Prince (king).

Now if this is your first time tonight and you do not know this prophecy, you might have to read over this a little bit. Do not be intimidated because the information is not so hard to get a hold of, really. It is really just three or four dates. You get them lined up and you think, “Okay, good, I can put the storyline together.” Then it is pretty easy.

Gabriel said, “The Messiah is going to come.” Most of biblical scholarship testifies that Jesus was born 4 BC. He was not born at zero or whatever it is, AD 1. He was not born on December 25. I know I just broke your heart. I don’t know when He was born, but I seriously doubt it was December 25. Most conservative scholars agree that Jesus was born about 4 BC. Therefore He came into Jerusalem AD 26, 27. Three years, three-and-a-half years later is AD 30. Not everybody agrees with that, but the vast majority of conservative scholarship would agree that is an arguable position. That is very common.

- H. **The command:** From a Persian king's command to restore Jerusalem (in 458 BC) until the coming of Jesus to begin in His ministry in AD 26 or 27, there was to be a period of 69 weeks, or **483 years**.

This is the key piece of information to determine when the Messiah would come. This is what the rabbis in Jesus' day understood. They knew this. They looked at Him, and they knew it was 483 years after the command of the Persian king to rebuild the city. They knew it, and they looked at Him, and they said, "Nah, Messiah is not Jesus; that is not the guy." I mean He is raising the dead, walking on water, casting out devils, raising paralytics, but He is not the guy?

They could have thought, given verse 26 where they kill the Messiah, "Let's not be the people who kill Him." My point is not that the Jewish leaders killed Jesus, because the Jews and the Gentiles participated all together. I am merely pointing out the accuracy of this detail in verse 26.

- I. Gabriel made it clear that a Gentile king would give a decree to rebuild Jerusalem. This seemed impossible. It was a significant prophetic sign for the generation of Jesus' first coming (Lk. 19:44).

Gabriel made it clear a Gentile king would give a decree to build Jerusalem. I mean what are the chances of a Persian—an Iranian—king, commanding Jerusalem to be re-built? That is like a really hard one. When was the last time a Persian or an Iranian king wanted to re-build Jerusalem and the temple? Again, God held Israel accountable because Gabriel described it and gave the timing of it.

- J. **Four Persian commands:** There were four decrees by Persian kings to rebuild Jerusalem and the temple. One decree was given by Cyrus, one by King Darius, and two by King Artaxerxes.

¹⁴The Jews...built...according to the command of Cyrus, Darius, and Artaxerxes king of Persia. (Ezra 6:14)

In history there were four commands from Persian kings. So the question is, which is the command for which 483 years later the Messiah comes? There are four commands.

- K. The right dates can be understood when comparing them to actual historical events.

- L. **King Artaxerxes' decree to Ezra in 458 BC** (Ezra 4:12-21; 7:11-26; 9:9): Counting 483 years after this decree in 458 BC brings us to AD 26 or 27. In my opinion this is the most convincing date, since Jesus' ministry probably began in AD 26 or 27. *See the additional materials on mikebickle.org for more details on this.*

1. King Artaxerxes reigned (464-424 BC) during the days of Ezra and Nehemiah (Ezra 7:1, 7). He temporarily stopped the building in Jerusalem, but later allowed it to continue (Ezra 6:14). In 458 BC, he gave Ezra permission to go to Jerusalem (Ezra 7:11-26).
2. The completion of Ezra and Nehemiah's rebuilding work in Jerusalem is probably the significant development that occurred in 409 BC (49 years after the 458 BC decree). The Elephantine Papyri mentions the man who replaced Nehemiah as governor of Judah in 407 BC, indicating that *409 BC may have been the end of Nehemiah's work in Jerusalem.*

Artaxerxes gave a decree in 458 BC. You count 483 years—seven weeks plus sixty-two weeks—and it brings you to the spring of AD 26 or 27. Again, there are different calendars that are a few months different from one another. In my opinion this is the most convincing date because that is very arguably when Jesus entered

Jerusalem and began His ministry. You take 483 years and add them to those other Persian decrees and it does not line up with the historical facts of when Jesus came to Jerusalem.

Now I have several more pages of information on the website because I did not want to make these notes so long. So I have more extensive notes breaking it down for you. If you are one of those who are taking seriously what Gabriel said to Daniel, “Daniel, know and understand this,” you can study it there.

I look at that and I think, “If Daniel was supposed to know and understand it 2,500 years ago, and this might unfold in my generation, how much more should we understand and know this?” It may not happen in your life, but it really might. I think it is believable that it will happen in the lifespan of people on the earth today, right now. Again as I say every time, that is not a prophecy but things are escalating so rapidly. I may see it in my life. I do not know. My grandchildren may see it in theirs or their children, I do not know. I know one thing: things are speeding up very rapidly.

Gabriel told Daniel, “You want to know this” and that was 2,500 years ago. How much more today do we want to take time to understand this? So again on the website I give quite a bit more detail on these Persian decrees. I am convinced the one in 458 BC is the right one.

IV. MESSIAH WAS KILLED AND JERUSALEM DESTROYED (DAN. 9:26)

- A. Gabriel described events that occurred *after* the 69 weeks, or 62 plus 7 weeks (9:26). Jesus was killed and Jerusalem destroyed. Verse 26 focuses on tragic events related to Jesus’ first coming.

26”After the sixty-two weeks Messiah shall be cut off [killed], but not for Himself; and the people of the prince who is to come [Antichrist] shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war [AD 70] desolations are determined.” (Dan. 9:26)

Verse 26 is the shocking, tragic verse. The verse where you feel like saying, “No!” The devastating prophecy from the lips of Gabriel: the Messiah will be cut off, which is an idiom for killed. He will be killed. This is Gabriel prophesying about his beloved Jesus. It must have brought great joy to Gabriel when he visited John the Baptist’s father and he visited Jesus’ mother. When Gabriel came and talked about the birth of John the Baptist and the birth of Jesus, I imagine he said, “Whoa! I would rather have this assignment than that other one.”

Anyway verse 26, the tragic, shocking verse that after the seven weeks plus the sixty-two weeks, the Messiah will be cut off. He explains that Messiah will not be guilty of any crimes. He will not have done anything wrong. It will be a substitutionary death. He is dying in the court of God for the benefit of others. He is not dying for Himself as there was nothing He was guilty of. This was an interesting phrase. Isaiah, 150 years earlier, talked about that “by His stripes we would be healed.” That was 150 years earlier. Isaiah talked about the Messiah being killed, though he did not call Him the Messiah; he called Him the Servant of the Lord. Here Gabriel calls Him the Messiah. He says it really clearly, approximately 150 years after Isaiah.

He goes on in verse 26—now here is this interesting phrase—“and the people of the prince who is to come will destroy Jerusalem.” Who are the people of the prince? Who is the prince who is to come? In this passage that is clearly the Antichrist. The Antichrist comes from the people that destroy Jerusalem in AD 70. That is why theologians talk about the Antichrist coming out of where the Roman Empire had its footprint in ancient times, because the prince who is to come, the Antichrist, 2,000 years earlier his people are the ones who burned Jerusalem. Who burned Jerusalem? The Romans. Therefore, many theologians and Bible teachers say the Antichrist will come out of Europe or the Roman Empire.

I think there is a little bit more to say than just that. I believe he will come out the footprint of the Roman Empire, but there was a Western division and an Eastern division of the Roman Empire, and in one of our next sessions we will look at that a little more detail. We looked at that a little back when we looked at Daniel 8 a few sessions ago.

- B. **After 62 weeks:** Gabriel said that “62 weeks,” or 434 years, after Jerusalem was restored (409 BC), two momentous events would occur—Messiah’s death and Jerusalem’s destruction (AD 70).
- C. **Shall be cut off:** *Being cut off* is an idiom for being killed—cut off in death (Gen. 9:11; Ex. 31:14; Isa. 53:8; Jer. 11:19). Imagine how shocking it must have been for Daniel to hear that the Son of Man (7:13-14) would be cut off. When Jesus was killed, God’s “prophetic time clock,” or calendar, was put on pause for about 2,000 years, until Israel would be back in the land with a temple.
- D. **Not for Himself:** Jesus died for the benefit of His people—His death was substitutionary.
- E. **Destruction of Jerusalem and the temple:** Israel’s idolatry led to the horrific events of the destruction of Jerusalem and the temple (586 BC) and the Jewish people being taken captive to Babylon for 70 years (606-536 BC). Israel’s rejection of Messiah led to the Roman destruction of Jerusalem and the temple and the Jewish people being driven out of the land for nearly 2,000 years.
- F. **The people of the prince:** Gabriel introduced another prince called “the prince who is to come.” This prince is the Antichrist who makes a covenant in verse 27. *The people of the prince* are identified as the people who would destroy Jerusalem and the temple in AD 70—the Roman army.
- G. **The end of Jerusalem:** The end of “it”—Jerusalem under Jewish leadership—came with a flood of destruction. The Roman military attacks brought desolation to Jerusalem and the temple.
²⁶“...the end of it shall be with a flood, and till the end of the war desolations are determined.” (Dan. 9:26)
- H. **Till the end of the war:** War was decreed by God until Jerusalem was completely destroyed.

Let’s read verse 26 again. After seven weeks plus sixty-two weeks the Messiah will be cut off, about AD 30. He was not guilty of any crimes; it is a substitutionary death. He died for the benefit of others in the court of God; He did not die for Himself. Right after that a people will burn the city—that means Jerusalem—and they will burn the temple. Now we know that happened in AD 70 by the Romans. The end of it—that would be Jerusalem—will be like a flood of trouble. Well, the Romans descended on Jerusalem and I mean they destroyed it and tore every stone off. Jesus said that not one stone would stand on another in temple. The Romans came like a flood of adversity and attacked. They reduced Jerusalem to rubble.

Gabriel was 100 percent accurate. Well, if we know that Gabriel was accurate on verse 25-26 we know he will be accurate on verse 27, which that is down the road, probably not that far down the road. We do not know. Again, nobody knows.

V. THE ANTICHRIST WILL CAUSE DESOLATION (DAN. 9:27)

- A. Gabriel described events occurring *during* the 70th week—the final 7 years of this age (9:27). Verse 27 focuses on events related to Jesus’ second coming, the Antichrist and his covenant, and the Great Tribulation. The Antichrist will cause desolation, and then he will be destroyed.

27”Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering [in the temple]. And on the wing of abominations shall be one [Antichrist] who makes desolate, even until the consummation, which is determined, is poured out on the desolate [Antichrist].” (Dan. 9:27)

Let’s look at the final verse. This is the part yet to come to pass. This is the part that gives us insight on where things are going in the Middle East. Verse 27 says, “He...” Who is the he? That is the prince who is to come from the previous verse, the Antichrist. He will confirm a covenant. He will confirm a covenant with many, and the idea there is many nations. Who are the nations? We do not know, but it is obviously with Israel and the nations around it at least, if not many more nations. Maybe the United Nations is involved. Maybe it is a global thing. We do not know.

It is good enough to know that Gabriel said there will be many nations involved in this covenant. It is a political covenant. He goes on, “...the covenant will be made for one week,” that is, for the final seven-year period. When you look at the details, there are seventy weeks, and sixty-nine of those weeks have already happened. The sixty-nine weeks came to a conclusion when the Messiah was killed 2,000 years ago. The pause button was put on, but there is still one more week; there is one more seven-year period.

Now you hear Bible and prophecy teachers talk about the final seven years. This is where they get it, from this word of Gabriel, because a week really meant seven years. That was unmistakable. It came from the lips of Gabriel. There is one more week to go, one more seven-year period. This is commonly called “Daniel’s seventieth week,” because the sixty-nine weeks have already happened; they concluded when the Messiah was killed about AD 30.

Verse 27: then he shall confirm a covenant with many nations and he will make a one-week or a seven-year deal. Now notice the word “confirm” a covenant. This is interesting. He does not initiate the covenant from scratch. He confirms a covenant that has been in the workings that has been frustrated and delayed and broken and frustrated and delayed and broken. There is a covenant and even now the peace talks go on and go on and they cannot quite land it. This man will put the pieces together and cause the covenant to be embraced and confirmed by many nations.

Now one of the central ideas and one of the most sacred parts to Israel is that they want to build a temple. They are saying, “Okay, we want to build the temple,” but the problem is that the Muslim Dome of the Rock is on the site where Israel has to build the temple. It is a Catch-22. They are saying, “Well, the Dome of the Rock is the third most sacred area for Islam and that is our number one area. Could you move that dome over a few feet so we can build our temple and we all could just be friends?” I do not think so. Well, something is going to happen, and this man is going to get everybody to agree. I do not know how they are going to move that dome over. I do not know how it is going to happen or if it is going to be next to it. I do not know, but it will be clear when the deal for Israel is: you get to build your temple and you start the sacrifices of Moses.

Why does Israel want to start the sacrifices of Moses? I mean God does not answer them; there is no sacrifice of Moses that is going to get them forgiven. Jesus has already paid the price. This is not going to get them

forgiven. An unbelieving, devout Jew believes when they get the temple going and the sacrifices going, the Messiah will come. That is true—the Messiah Jesus is coming, but the false messiah is coming first in the whole dialogue of this. So he will say, “Okay, I will give it to you; you get the temple. Islam, come on, if you are in this deal.”

Islam says, “I do not know about giving them a temple.” I am sure it will be a little bit more crass than that.

Then things are going well, but right in the middle of the week—in the middle of that seven-year period, three and a half years later—when he goes into the temple, he pulls his mask off, so to speak. “I am not a man of peace. I am a man of war. I do not care about the Jewish nation and your foolish temple. I am God.” He sits in the temple. He says, “You will worship me or I will kill every one of you.” He breaks the covenant, and he puts an end to the Mosaic sacrifices.

The Jews think, “Wait!” Without the sacrifices they do not believe the Messiah will come. They say, “We have got to get the sacrifices going.”

He says, “No! Away with the sacrifices!” and completely betrays Israel. Then—on the wing of abominations—the ultimate abomination: he says, “I am God.” Then the next abomination, “I will kill you if you do not worship me.” That is an abomination that he is going to use his remarkable political military economic power to force the nations to worship him as God. The next abomination is that hundreds of millions, if not billions, actually worship him as God though he is a devil. That is a great abomination. So on the wing of abominations this man, his policies, his decrees, his demands will make peoples and cities and nations desolate. There will be great destruction in the wake of this demand of his. He will kill the people who refuse to worship him, and God will kill the people that do worship him, so it is desolation everywhere. Not literally everywhere, but what I mean is that desolation will be at a level never seen before in the earth. At the same time the Church will be going forth in power and victory, the Great Harvest will come in, great signs and wonders. I mean the good and the bad will come into full collision at the same time.

- B. The consummation of judgment speaks of the fullness of what God determined. This will result in the Antichrist being thrown in the lake of fire (Rev. 19:20) and Satan cast into prison (Rev. 20:2).

Gabriel says, “Don’t worry that he is making things desolate. God has determined the consummation, the fullness of his destruction. Not only will he be destroyed and thrown into the lake of fire, his father—the father of lies, Satan—will be thrown into prison.”

The whole demonic realm will be thrown into prison and off the earth. Beloved, that is the consummation, the fullness of God’s judgment against darkness that Jesus accomplished by His death on the cross and resurrection. Now 2,000 years later it happens in open display for all to see, the Antichrist and the false prophet and Satan himself. The Antichrist and the false prophet are thrown in the lake of fire. Satan is thrown into prison for 1,000 years. This consummation is poured out on the desolate. Several translations say, “on the desolater”—that is the Antichrist—This consummation is on him and the whole demonic realm that he is associated with.

- C. After the end of the 70th week, the blessings announced by Gabriel (v. 24) will be fully manifested.
- D. The events prophesied in verses 25-26 have all been fulfilled in ways that are easily identifiable. This gives us confidence that the unfulfilled parts will surely come to pass (9:27).

- E. The Antichrist is referred to in two ways—first, as the “*prince who is to come*” (9:26c), and second, as “*one who makes desolate,*” or “*the desolator,*” in the NRSV translation (9:27d). The Antichrist’s activities include confirming a covenant, stopping sacrifices, and establishing abominable practices.

VI. THE FINAL 7 YEARS (DAN. 9:27)

- A. Central to the covenant with Israel is the implied promise that they will rebuild the temple and begin Mosaic sacrifices. Israel’s religious leaders today view this as essential to the coming of Messiah.

²⁷***“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering.” (Dan. 9:27)***

- B. **2,000-year gap:** The gap begins at the end of the 69th week and lasts until the start of the 70th week. Many messianic prophecies have a gap of 2,000+ years between Jesus’ first and second comings (Isa. 9:6-7; 42:2-4; 61:1-2; Zech. 9:9-10; Mal. 3:1-2; Lk. 3:16-17). For example, while Isaiah 61:1-2a applies to both comings of Jesus, the second part of verse 2 describes the end times. In Luke 3:16-17, John the Baptist’s prophecy of Jesus’ coming has a gap of 2,000+ years.
- C. **He:** The antecedent of “he” is “the prince that shall come” (9:26). (It is the last antecedent and thus is the subject of the next verb). The end-time context of verse 27 points to the Antichrist.
- D. **Confirm a covenant with many:** The Antichrist will confirm a covenant with many nations for seven years. “Many” includes Israel and Gentile nations. To confirm a covenant is “to make firm” a covenant that already exists. This covenant will be a political alliance that brings peace and safety (1 Thes. 5:3) and will be the primary political event that signals the final seven years of this age.

³***For when they say, “Peace and safety!” then sudden destruction [Great Tribulation] comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (1 Thes. 5:3)***

He will confirm a covenant. Now when he makes this covenant, it will be a political alliance. This political alliance, this political covenant, will be one of the primary events that prophetic believers will use to identify what is happening. They will say, “Gabriel said,” and we will be counting on the reliability of Gabriel’s prophecy.

What Paul the apostle prophesied built on Gabriel’s prophecy. Paul touched this very theme. He said in 1 Thessalonians 5:3, “When they”—that means those who are not the people of God. There are two groups. There is the people of God. We are talking about born-again believers, Jews and Gentiles who love Jesus, and that is the “we.” Then there is the “they,” the nations who do not understand God’s ways, who do not believe in God’s prophetic words, who are not committed to His leadership, the “they” of the nations—“They will say, ‘Peace and safety.’” I mean there will be a cry in the nations concerning peace because a covenant will be made with many. In other words, the military conflict is over, there is safety, and the terrorism conflict is dialed down. Ah, peace, no more wars under this man’s leadership. Safety. The terrorism of the encroaching religious wars of Islam and the nations, etc., they are all calmed down because a covenant was made by this powerful man, and it has deceived the nations.

Paul says, “When they are saying, ‘Peace and safety’”—war is over, the nations are now in prosperity—“sudden destruction will come.” That man will pull his mask off, his façade. He is not a man of peace. He is a man of war. “He was a devil from the beginning” is what Jesus said about Judas. The Antichrist will be a devil from the beginning. Sudden destruction will come and people who resist God’s leadership, Jesus’ leadership,

will not escape. The ones that celebrate the covenant that this man made—“wow, this is remarkable”—they will not escape. Trouble will come. I mean they can still repent and get saved, but there will be tremendous trouble. If they do not repent, they will end up with the Antichrist and the false prophet in the lake of fire eventually. This is real.

- E. Forerunner messengers will proclaim that a man will confirm a covenant that will bring peace to the Middle East. They will declare that in conjunction with this covenant Jewish leaders will be allowed to offer animal sacrifices and initiate the building of the Jewish temple on the Temple Mount, in the very place where Islam’s Dome of the Rock (also called the Noble Sanctuary) is located.

In the last moment or two, let’s look at forerunner messengers. Here is what they will say based on Gabriel’s word as well as a number of prophecies in the Old and New Testament: A man will confirm a covenant; he will bring peace to the Middle East; He will declare a covenant in conjunction with allowing the Jewish leaders to build a temple and to start the Mosaic sacrifices, the sacrifices related to Moses. Again the Jewish religious leaders want that because they believe that is key or the Messiah will not come. That is why they are so zealous about this. We are going to say, “Hey, there is going to be a man who is going to bring Islam and Israel together, a temple will be built, the sacrifices of Moses will be instituted, there will be peace and safety everywhere apparently. Precisely three and a half years after the covenant, it will all completely reverse suddenly.”

People will say, “How do you know this?”

When the nations are saying, peace and safety, the prophetic Church is saying, “The man is a demon; the man is a demon. The man is a demon.”

They will say, “You Christians! We finally have peace in the Middle East and safety as the whole terrorism thing has dialed down and all you guys can say is that he is a demon?”

Yes, yes, based on the word of Gabriel and a number of other prophetic scriptures put together.

- F. **One week:** This is the final seven years of this age that will conclude with the return of the Lord. This seven-year period is often referred to as “Daniel’s 70th week.”
- G. **Middle of the week:** The middle of the week speaks of the 3½-year mark, when the Antichrist shall bring an end to sacrifice and offering in the Jerusalem temple. In the middle of the week, or at the beginning of the second half of the 70th week, the Great Tribulation will begin (Mt. 24:21; Rev. 7:14). This is the same 3½-year period referred to in Daniel 7:25.
- H. **Bring an end to sacrifice:** The Antichrist will stop the sacrifices in the temple. By doing this, he will violate his covenant with Israel in the area that is most sacred to them—their sacrifices.
- I. **One who makes desolate:** The Antichrist is the one who makes desolate (the desolator, NRSV). He will do this in various ways, including defiling the temple, killing those who resist him, and causing cities of the earth to be destroyed. A desolate city is unfit to live in. His atrocities will cause cities to be desolate. This will be the most terrible time in history (7:21-25; 12:1, 7).

²⁷“On the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate [the desolator, NRSV].” (Dan. 9:27)

- J. **On the wing of abominations:** This refers to the Antichrist's extreme abominations. "On the wing of abominations" is a figure for great, "overspreading abominations" (KJV). The Antichrist will make many desolate by policies that enforce his extreme abominations.
- K. **Consummation:** This speaks of the fullness of judgment poured out on the Antichrist. The cup of wrath will be fully poured out until it reaches the very end of God's judgments. The Antichrist will continue his abominations and desolating activities until God's judgments destroy him.
²⁷"...until the consummation, which is determined, is poured out on the desolate." (Dan. 9:27)
- L. **Determined:** God has determined to pour out judgment on the Antichrist (the desolate one). God only declares His sovereign determination to act in specific ways in dealing with the nations when it relates to something that is of great importance to His global purposes (Isa. 10:23; 19:17; 28:22; Dan. 9:24, 26-27; 11:36; Zech. 1:6; 8:14-15; cf. Jer. 23:20; 30:24).
- M. Daniel described the Antichrist's judgment four times, emphasizing that he will be *consumed*, *destroyed*, and *broken without human means*—by divine intervention (7:11, 26; 8:25; 11:45).
⁸**And then the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thes. 2:8)**

*Gabriel said that the consummation is determined—that is the fullness of judgment—upon this man. In essence, "Do not be intimidated by his temporary success. I mean he will be powerful, but it is very temporary." The book of Daniel talks about his destruction four times. The two verbs that are used at least in the English translations are the words **consumed** and **destroyed**. Daniel says that the Antichrist will be consumed; the Antichrist will be destroyed. It is interesting in 2 Thessalonians Paul uses the same two verbs when he talks about the Antichrist. He is quoting the book of Daniel. Paul was a student of the book of Daniel.*

Verse 8, when the lawless one comes, when he is revealed on the world stage, he is the one whom the Lord will consume by the breath of His mouth. Jesus will destroy him by the brightness of His coming, that jasper-like glory in the face of Jesus. Beloved, the two most powerful men in history will be on the planet in the city of Jerusalem at the same hour, the two most powerful men in history, in a showdown. The Antichrist will have all the armies of the earth surrounding Jerusalem, the whole David and Goliath showdown again. One Jewish man will come and all the armies of the earth are gathered around Jerusalem. This man with his fierce power, miracles, his rage, this Jewish Man with a resurrected body will look at him and simply blow on him, "whew," and then He will turn His gaze on him and by the very brightness of His glory He will consume this evil man.

Beloved, that is the Man we love, that is the Man we worship, that is the Man for whom it is worth it. No matter what we go through between now and then, it is worth it. He is the Revelation 4 God of glory. That is the Father, but the Son is the full expression of the Father's glory from Revelation 4 as well. Amen and amen.