

# 70 Weeks Prophecy

By: Pastor Chad Wagner

The Excelsior Springs Church

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- I. The importance and significance of the 70 weeks prophecy (**Dan 9:24-27**).
  1. The 70 weeks prophecy is one of the most important prophecies of the coming of the Messiah.
  2. It is the only prophecy in the Bible that pinpoints the exact year that the Messiah would appear.
  3. The prophecy also foretold of the following:
    - A. The rebuilding of the second temple
    - B. The coming of Messiah
    - C. The death of the Messiah
    - D. The propitiatory work of the Messiah
    - E. The end of Jewish sacrifices
    - F. The destruction of Jerusalem
    - G. The end of the nation of Israel
    - H. The end of prophecy
  4. The 70 weeks prophecy confirms the infallibility of scripture because of its miraculous fulfillment.
  5. Many unbelievers doubt the authenticity and authority of the book of Daniel because of the amazing accuracy of its prophecies.
    - A. Unbelieving skeptics have claimed that the book of Daniel was written in the 1st half of the second century BC.
      - i. "Because its religious ideas do not belong to the 6th century BC, numerous scholars date Daniel in the first half of the 2nd century BC and relate the visions to the persecution of the Jews under Antiochus IV Epiphanes (175–164/163 BC)." (*The Book of Daniel*, [Encyclopedia Briannica](#), 4-21-20)
      - ii. "Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are considered legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC)." (*Book of Daniel*, [Wikipedia](#), 4-21-20)
    - B. The Jews hold that the book of Daniel is inspired scripture, but they will not admit that Daniel was a prophet and do not group his book with the prophets because the 70 weeks prophecy foretold of the exact year of Christ's appearance which they deny.
      - i. "...the Jews in general acknowledge that this book [Daniel] was written by the influence of the Holy Spirit, but not by prophecy; they, without any foundation, distinguishing between the Holy Spirit and prophecy. And so Maimonides says (g), it is the general consent of their nation, that this book is among the holy writings, but not among the Prophets; nor will they allow Daniel to be a prophet: the reasons they give are frivolous; what seems to have induced them to degrade him is the manifest prophecy of the time of the Messiah's coming in this book, which sometimes they are obliged to own is fixed in it." (*John Gill's Exposition of the Entire Bible*, Introductory comments on the book of Daniel).
      - ii. "Some of the Jewish rabbin are loth to acknowledge him [Daniel] to be a prophet of the higher form, and therefore rank his book among the

Hagiographa, not among the prophecies, and would not have their disciples pay much regard to it. One reason they pretend is because he did not live such a mean mortified life as Jeremiah and some other of the prophets did, but lived like a prince, and was a prime-minister of state; whereas we find him persecuted as other prophets were (ch. 6), and mortifying himself as other prophets did, when he ate no pleasant bread (Dan 10:3), and fainting sick when he was under the power of the Spirit of prophecy, Dan 8:27. Another reason they pretend is because he wrote his book in a heathen country, and there had his visions, and not in the land of Israel; but, for the same reason, Ezekiel also must be expunged out of the roll of prophets. But the true reason is that he speaks so plainly of the time of the Messiah's coming that the Jews cannot avoid the conviction of it and therefore do not care to hear of it." (*Matthew Henry's Commentary on the Whole Bible*, Introductory comments on the book of Daniel)

## II. Preliminary thoughts

1. Just prior to Daniel receiving this marvelous prophecy, he had been fasting and praying to God (**Dan 9:3**).
2. He had been confessing his sin and the sin of his people (**Dan 9:5-6**).
3. He admitted that God was righteous in punishing their wickedness (**Dan 9:7-8**).
4. He begged God for His mercy (**Dan 9:16-18**).
5. While Daniel was making his supplication to God, He sent the angel Gabriel to him to give him skill and understanding and the vision of the 70 weeks prophecy (**Dan 9:20-23**).
6. Let this be a lesson to us that if we want to get understanding of the word of God, we must diligently seek the Lord in humble prayer and confession of sin (**Pro 2:1-6; Pro 28:5; Jam 1:5-6; Dan 10:12**).

## III. The prophecy

1. **Dan 9:24** - "*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*"
  - A. The angel Gabriel told Daniel that "seventy weeks are determined upon thy people and upon thy holy city" (**Dan 9:24**).
    - i. The 70 weeks are "weeks" of years, or 70 seven year periods called heptads.
    - ii. This fact can be deduced by the following:
      - a. It was far more than 70 literal weeks from the decree to rebuild Jerusalem until the Messiah came.
      - b. Prophecy is spoken in similitudes (**Hos 12:10**).
        - (i) Similitude n. - 1. A person or thing resembling, or having the likeness of, some other person or thing; a counterpart or equal; similarity. 3. A sign or symbol; the symbolic representation of something. *Obs.* b. A comparison drawn between two things or facts; the expression of such

comparison; *ga simile*. c. A parable; an allegory. Chiefly in Biblical use, after L. *similitudo*.

(ii) Therefore, prophecy is often spoken in allegorical terms and in terms that bear a likeness to something else.

(iii) It is therefore reasonable to suspect that terms specifying a space of time would be used in a non-literal manner.

c. The scripture elsewhere uses a day-for-a-year formula.

(i) Israel was made to wander in the wilderness for 40 years because they searched the promised land for 40 days and refused to take it because of their unbelief (**Num 14:34**).

(ii) Ezekiel had to lie on his left side for 390 days to represent the 390 years of the iniquity of Israel, and then he had to lie on his right side for 40 days to represent the 40 years of the iniquity of Judah, each day for a year (**Eze 4:4-6**).

(iii) Israel was told to number sabbaths of years which were defined as seven year periods (**Lev 25:8**).

1. From sabbath to sabbath is a week.

2. Therefore sabbaths of years is equivalent to weeks of years.

d. It is for these reasons that the 70 weeks in Daniel's prophecy are 70 seven year periods (490 years).

B. Within the 70 weeks (490 years) eight things would happen (**Dan 9:24**):

i. The people of Israel would cease to be a nation.

ii. The holy city Jerusalem would be destroyed.

iii. The transgression of the Jews would be finished.

iv. An end of sins would be made.

v. Reconciliation for iniquity would be made.

vi. Everlasting righteousness would be brought in.

vii. The vision and prophecy would be sealed up.

viii. The most Holy would be anointed.

C. *Seventy weeks are determined upon thy people* - the people of Israel (Judah) would cease to be a nation.

i. Gabriel told Daniel that seventy weeks were *determined upon thy people*.

ii. Determined *ppl.* - 1. Terminated, ended. (last used in 1581) 2. Limited, restricted: a. as to extent; 3. Decided, settled, fixed; decided or resolved upon. 4. Appointed, ordained; fixed beforehand. 1500 Wycket (1828) 3 The chosen+shalbe made whyte tyll a tyme determined.

iii. "Thy people" were Daniel's people, the nation of Israel (**Dan 9:20**).

iv. In other words, as a nation, Israel's days were numbered (**Mat 21:43**).

v. As a nation, their existence was limited to 490 years after the decree was made to rebuild Jerusalem after the Babylonian exile (**Dan 9:24-25**).

D. *Seventy weeks are determined...upon thy holy city* - the holy city Jerusalem would be destroyed.

i. Jerusalem was the *holy city* (**Neh 11:1**).

- ii. Jerusalem had been destroyed 68 years earlier by the Babylonians.
  - a. The Babylonian captivity lasted 70 years (**Dan 9:2**).
  - b. The 70 weeks prophecy was given to Daniel in the 1st year of the reign of Darius over the Chaldeans (**Dan 9:1-2**).
  - c. This was in 459 BC, two years before Cyrus' decree for the Jews to return to Judea to rebuild Jerusalem in 457 BC (Philip Mauro, *The Wonders of Bible Chronology*, p. 100).
- iii. Therefore, at the time of Daniel's vision Jerusalem lay in waste.
- iv. Jerusalem would be rebuilt at the beginning of the 70 weeks (**Dan 9:25**) and it would be destroyed by the end of them (**Dan 9:24**).
- v. This happened in 70 AD (more on this later).

E. *To finish the transgression.*

- i. Finish v. - 1. a. *trans.* To bring to an end; to come to the end of, go through the last period or stage of. Often with gerund (formerly with inf.) as object: To 'make an end of', cease (doing something). †Also, *rarely*, To put an end to, cause to cease.
- ii. The transgression of Israel was their rebellion against the law of God given by His prophets (**Dan 9:9-11**).
- iii. Earlier in their history "the transgression" of Judah ended in their being carried away to Babylon (**Ezr 9:4; 2Ch 36:16-17**).
- iv. God measures the iniquity of a nation, and when their cup is full judgment comes (**Gen 15:16**).
- v. The Lord had warned Israel that just as the land spewed out the Canaanites for their sin, so would He cause it to spew them out too if they kept not His statutes and judgments and committed abominations (**Lev 18:24-28**).
- vi. For over 400 years after returning to the land Israel would continue to fill up the cup of their iniquity.
  - a. The culmination of their sin against their God was when they crucified their Messiah (**Act 7:51-53**).
  - b. They were the children of those that had killed the prophets (**Mat 23:31**).
  - c. Jesus told them to "fill ye up then the measure of your fathers" (**Mat 23:32**).
  - d. In other words, they were to finish the transgression.
  - e. After they crucified their Messiah, they would kill, crucify, scourge, and persecute the apostles and prophets that Jesus sent unto them (**Mat 23:34**).
  - f. All of the wrath that God had reserved for the nation of Israel for all of the blood shed of His prophets would be poured out on that last generation of Jews at the end of the 70 weeks (**Mat 23:35-36**).
  - g. Their house would be left unto them desolate (**Mat 23:38**).
  - h. Israel continued to "fill up their sins alway" right up to the end of their national existence (**1Th 2:14-16**).
  - i. When Israel's cup of iniquity was full, God expelled them from the land.

- j. The transgression of the nation of Israel was finished in 70 AD because the nation was finished at that time.
- vii. Let this be a warning to each of us to "break off thy sins by righteousness...if it may be a lengthening of thy tranquility" (**Dan 4:27**), because once the cup of our iniquity is full, irremediable judgment will come without mercy (**Pro 29:1; 2Ch 36:14-17**).

*F. To make an end of sins.*

- i. Jesus Christ made an end of sins for His people.
  - a. This was His purpose in coming to this earth (**Mat 1:21; Joh 1:29; 1Jo 3:5**).
  - b. To "make an end" of a man is to cut him off (kill him) (**Isa 38:10, 12-13**).
  - c. To "make an end" of something is to destroy it (**Eze 20:17**).
  - d. When Christ was crucified He destroyed sin (**Rom 6:6**).
    - (i) He condemned sin in the flesh (**Rom 8:3**).
    - (ii) Christ put away sin by the sacrifice of Himself (**Heb 9:26**).
- ii. In Jesus Christ there "*is no sin*" (**1Jo 3:5**).
  - a. Christ was made sin for us (**2Co 5:21**), and He bore our sins *in* His body to the cross (**1Pe 2:24**).
  - b. By His death on the cross He made an end of sins and therefore now "*in him is no sin.*"
  - c. Christ is risen from the dead to die no more (**Rom 6:9-10**).
    - (i) The wages of sin is death (**Rom 6:23**).
    - (ii) The fact that Christ died for our sins (**1Co 15:3**) and is risen again is proof that He made an end of sins.
- iii. The sacrifices under the law of Moses never took away sins (**Heb 10:1-4, 11**).
- iv. Christ made one sacrifice for sins forever thereby making an end of sins (**Heb 10:12**).
- v. Not only did Christ make a legal end of sins on the cross, but He also made an end of them eternally which we will experience when we are glorified at His second coming (**Mat 13:41-42; 1Jo 3:2-5**).
- vi. In the new heaven and new earth the presence of sin (**Rev 21:8, 27**) and its effects (**Rev 21:4**) will be entirely gone.
- vii. Since Christ has made a legal end of our sins, we should strive to make an end of them in practice in order to glorify God (**Rom 6:11-13**).

*G. To make reconciliation for iniquity.*

- i. Reconciliation *n.* - 1. a. The action of reconciling persons, or the result of this; the fact of being reconciled.
- ii. Reconcile *v.* - I. 1. a. *trans.* To bring (a person) again into friendly relations *to* or *with* (oneself or another) after an estrangement.
- iii. Iniquity *n.* - 1. The quality of being unrighteous, or (more often) unrighteous action or conduct; unrighteousness, wickedness, sin; sometimes, esp. in early

- use, Wrongful or injurious action towards another, infliction of wrong, injury; in mod. use generally connoting gross injustice or public wrong.
- iv. Our sins separated us from God (**Isa 59:1-2**) and put us at enmity with Him (**Rom 8:7; Col 1:21**).
  - v. By making an end of sins by His death on the cross Christ reconciled His people to God (**Rom 5:10; 2Co 5:18-19; Eph 2:16; Col 1:20-21**).
  - vi. Being eternally reconciled to God, we should therefore strive to be practically reconciled to Him by obeying His word (**2Co 5:18-20**).

H. *To bring in everlasting righteousness.*

- i. Righteousness *n.* - 1. Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.
- ii. Having made an end of sins and reconciliation for iniquity, Christ made His people eternally righteous before God.
  - a. The Lord Jesus Christ *justified* us by His grace, blood, faith, and knowledge (**Rom 3:24; Rom 5:9; Gal 2:16; Isa 53:11**).
  - b. Justified *ppl.* - Made just or right; made or accounted righteous; warranted; supported by evidence
  - c. By Christ's obedience He made many *righteous* (**Rom 5:19**).
- iii. The righteousness that was brought in is God's righteousness which is *everlasting righteousness* (**Psa 119:142**).
  - a. The righteousness that Christ secured for His people is eternal (**Rom 5:21; Mat 25:46**).
  - b. God's righteousness and salvation are forever (**Isa 51:6-8**).
  - c. Therefore, Christ brought in *everlasting righteousness*.
- iv. Being made *legally* righteous by Christ's death, and *personally* righteous through regeneration (**Eph 4:24**), we should strive to be righteous *in practice* (**Rom 6:13; Eph 4:22-32**).

I. *To seal up the vision and prophecy.*

- i. Seal *v.* - II. To fasten with or as with a seal. 5. a. *trans.* To fasten (a folded letter or other document) with melted wax or some other plastic material and impress a seal upon this, so that opening is impossible unless the seal is broken. 6. a. To place a seal upon the opening of (a door, a chest, etc.) for security. Also with *up*.
- ii. Vision *n.* - 1. a. Something which is apparently seen otherwise than by ordinary sight; esp. an appearance of a prophetic or mystical character, or having the nature of a revelation, supernaturally presented to the mind either in sleep or in an abnormal state.
- iii. Prophecy *n.* - 1. The action, function, or faculty of a prophet; divinely inspired utterance or discourse; spec. in Christian theology, utterance flowing from the revelation and impulse of the Holy Spirit.
- iv. To *seal up* something is to close it so that it cannot be reopened (**Job 14:17**).
- v. In other words, by the end of the 70 weeks, prophecy and revelations from God to men would be closed never to be opened again.

- a. This is exactly what happened when the New Testament was completed.
- b. The only other place in the Bible where the phrase "seal up" is used in the context of prophecy refers to a prophet not writing down the vision he saw (**Rev 10:4**).
- vi. When something is *sealed up* it is full and perfect (complete) (**Eze 28:12**).
  - a. This verse is speaking of Lucifer before he fell when he was still perfect before iniquity was found in him (**Eze 28:15**).
  - b. It has nothing to do with the sealing up of prophecy, but it does show that when something is sealed up it is complete and full.
  - c. When the revelation of the word of God was complete and full the gift of prophecy would be sealed up and cease.
- vii. Paul wrote that God *hath spoken* to us by His Son (**Heb 1:2**).
  - a. Paul didn't say that God *speakeeth* (present tense) to us by His Son.
  - b. This verse indicates that the revelation from God to men was complete in the days of the apostles.
- viii. Jesus delivered the revelation that God gave Him (**Joh 7:16; Joh 8:28; Joh 14:10, 24; Joh 17:8**).
- ix. He then sent the Holy Spirit to bring all things that He spoke to the remembrance of the apostles (**Joh 14:26 c/w Joh 2:22 & Joh 12:16**).
  - a. The Holy Spirit would teach them all things (**Joh 14:26**), guide them into all truth, and show them things to come (**Joh 16:13**).
  - b. The Holy Spirit would also deliver God's words to them that they were not able to receive when Christ was with them (**Joh 16:12-15**).
  - c. The Spirit would testify of Christ to them (**Joh 15:26**).
- x. Jesus Christ gave the revelation of the NT to His apostles after He returned to heaven (**Gal 1:11-12; Eph 3:3; 2Pe 1:19-21**).
- xi. The apostles then revealed to men the things that Jesus and the Holy Spirit taught them (**Joh 15:27; Eph 3:1-4; Act 2:33**).
- xii. They prophesied in part until all of the New Testament was written at which time the gift of prophecy ceased (**1Co 13:8-10**).
- xiii. Isaiah prophesied that the testimony and law (the canon of scripture) would be bound up and sealed among Christ's disciples (**Isa 8:16**).
  - a. This prophecy was spoken in the context of the first coming of Christ and the ministry of the apostles which followed (**Isa 8:14 c/w Rom 9:33 & 1Pe 2:8; Isa 8:18 c/w Heb 2:13**).
  - b. The revelation of the word of God was sealed by the end of the lives of the apostles.
  - c. There is no more revelation to be expected after that given through the last apostle in the last book of the New Testament, which significantly bears the name of *The Revelation of Jesus Christ* (**Rev 1:1**).
  - d. Nothing is to be added to this revelation of Jesus Christ (**Rev 22:18**).
- xiv. The completeness of the revelation may be seen in that from Genesis to Revelation we have a history of this present heavens and earth from their

creation to their dissolution. At the end we are introduced to the new heavens and the new earth, the eternal abode of the redeemed.

- xv. How was prophecy sealed up within the 70 weeks which ended around 30-33 AD if the apostles wrote the New Testament many years afterward?
- a. Nearly all of the gospels and epistles were written between the late 40's to late 60's AD.
  - b. There is much evidence that the book of Revelation was written in 96 AD (see part 8 of Preterism Refutation: <https://kjcchurch.com/preterism-refutation-8>).
  - c. The gospels and the epistles are an extension of Christ's revelation to men through the apostles whom He inspired to write them.
  - d. The book of Revelation was the culmination of the revelation that Christ delivered to the apostles for them to write down and give to His churches (**Rev 1:1, 4**).
  - e. A legal end and an experiential end.
    - (i) The *legal* end of the Old Covenant happened at the crucifixion of Christ, and God's dealings with the nation of Israel legally ended 3 1/2 years after the crucifixion of Christ (more on this later).
    - (ii) However, the *experiential* end of the Old Covenant and God's dealings with the nation of Israel came nearly 40 years later in 70 AD when Jerusalem was destroyed.
  - f. The same is true for the vision and prophecy.
    - (i) Jesus Christ personally delivered to His disciples all of the revelation that the Father had given Him during His lifetime by the end of the 70 weeks.
    - (ii) Jesus legally put the New Testament into effect when He died on the cross (**Heb 9:15**).
    - (iii) However, the experiential end of prophesy happened after the last book of the New Testament was written down by the apostles (**Isa 8:16**).

J. *To anoint the most Holy.*

- i. Jesus Christ is the *most Holy*.
  - a. Holy *adj.* - 1. Kept or regarded as inviolate from ordinary use, and appropriated or set apart for religious use or observance; consecrated, dedicated, sacred. 2. As applied to deities, the development of meaning has probably been: Held in religious regard or veneration, kept reverently sacred from human profanation or defilement; hence, Of a character that evokes human veneration and reverence; and thus, in Christian use, Free from all contamination of sin and evil, morally and spiritually perfect and unsullied, possessing the infinite moral perfection which Christianity attributes to the Divine character. Cf. sense 4. 4. Conformed to the will of God, entirely devoted to God: in earlier times often connoting the practice of asceticism and religious observances; now usually: Morally and spiritually unstained; free

- from sinful affection; of godly character and life; sanctified, saintly; sinless.
- b. Jesus was holy from conception (**Luk 1:35**).
  - c. Jesus is uniquely holy and separate from sinners (**Heb 7:26**).
    - (i) Saints (Christian church members) are also holy through the regeneration (**Heb 3:1**), but are nevertheless still sinners (**1Jo 1:8**).
    - (ii) Jesus alone is sinless (**1Pe 2:22; 1Jo 3:5**).
    - (iii) Therefore, Jesus is the *most Holy* because His holiness exceeds that of the holy brethren (**1Th 5:27**), holy prophets (**2Pe 3:2**), and holy apostles (**Eph 3:5**).
  - d. God is "the Holy One" (**Isa 40:25**) of whom it is written, "thou only art holy" (**Rev 15:4**).
    - (i) Jesus is "the Holy One" (**Act 2:27; Act 3:14**).
    - (ii) "There is none holy as the LORD" (**1Sa 2:2**).
    - (iii) God is essentially holy whereas any holiness a creature possesses is derived from God and not from itself.
    - (iv) Since God only is holy and God is "the Most High," then God is "the most Holy."
    - (v) And since Jesus is also God, being "the Holy One," Jesus is "the most Holy."
  - e. Therefore, Jesus is *the most Holy* in both His human and His divine natures.
- ii. Jesus was anointed by God (**Luk 4:18; Act 4:27; Heb 1:8-9**).
    - a. God anointed Him with the Holy Ghost at His baptism (**Act 10:38 c/w Mat 3:16**).
    - b. That is when Jesus officially became the Messiah/Christ because "Christ" and "Messiah" mean "anointed" (**Joh 1:41; Act 4:26 c/w Psa 2:2**).
    - c. There were three offices in the OT that were conferred by anointing: prophet, priest, and king.
      - (i) Being the Lord's anointed, Jesus possesses all three of those offices.
      - (ii) Jesus is a prophet (**1Ki 19:16 c/w Act 3:22-26; Heb 1:2**).
      - (iii) Jesus is a priest (**Exo 28:41 c/w Heb 6:20**).
      - (iv) Jesus is a king (**1Sa 15:1 & 1Ki 1:39 c/w 1Ti 6:14-15; Act 2:29-36**).
      - (v) "Christ as our Priest secures our relationship with God. Christ as our Prophet guides us. Christ as our King rules us, saves us, and defends us." - Pastor Ben Mott
      - (vi) "The New Testament church's covenant and worship are mediated by Christ as Priest. The church receives its instruction from the New Testament revelation given by Christ as Prophet. The church is governed by Christ as King." - Pastor Ben Mott
    - d. Jesus' public ministry as God's Christ began at His baptism.

- (i) His baptism is even called His coming (**Act 13:24-25**). This is when He came forth to Israel as the Messiah.
  - (ii) He began His public preaching from this point (**Luk 4:16-21**).
  - (iii) As Jesus began preaching He declared, "The time is fulfilled" (**Mar 1:14-15**). The timetable given to Daniel in this vision was being fulfilled.
  - (iv) Jesus went forth from His baptism to function in His offices of priest, prophet, and king.
  - (v) This signals the importance of water baptism in *Christianity*.
  - e. As Jesus became Christ at His baptism so do we become *Christians* at our baptism (**Joh 4:1; Act 11:26**).
    - (i) The church, composed of baptized believers, is anointed with the Holy Spirit and is even called Christ (**Act 1:5, 8; 1Co 12:12-13**).
      1. The tabernacle, God's house under the Old Testament, was an anointed structure (**Exo 40:9**).
      2. The church, God's house under the New Testament, is also an anointed structure.
    - (ii) Baptized church members serve as anointed king/priests (**2Co 1:21-22; 1Pe 2:4-5, 9; Rom 12:1-2; Heb 13:15; 1Co 4:8**).
    - (iii) The church, like a prophet, promulgates Christ's prophetic word written in the New Testament (**1Ti 3:15; 1Th 1:8**).
    - (iv) If we give due consideration to the importance of Jesus being the *Christ*, we might give more consideration to the importance of our being *Christians*.
  - f. It will become evident as we move further through this chapter that Jesus' baptism marks the beginning of the 70<sup>th</sup> week of this prophecy.
- K. All the things listed in verse 24 of this chapter occurred in the 70<sup>th</sup> week of this prophecy.
- L. Note that all these things that are expounded in the gospels and epistles of the New Testament were foretold to Daniel 483 years before they occurred!
- i. The whole of the gospel is summed up in this single sentence that we have been considering (**Dan 9:24**).
  - ii. Daniel could not have known all this apart from God revealing it to him.
  - iii. Remember that fulfilled prophecy proves the existence of God and the veracity of the Bible.

2. **Dan 9:25** - "*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*"

- A. The 70 weeks are broken down into seven weeks and 62 weeks with one week remaining.
  - i. The first seven weeks cover the time when the city was rebuilt.
  - ii. The middle 62 weeks cover the time from the completion of the city and temple until the coming of Christ.
  - iii. The last week covers the time of the ministry of Christ and the destruction of the city and temple.
  - iv. This vision presents the future history of Jerusalem from its restoration to its destruction.
  
- B. These seventy weeks are to be counted sequentially, one week following immediately upon the one that preceded it.
  - i. 70 weeks means exactly what it says: 70 weeks.
  - ii. This stands in glaring contrast to the interpretation placed upon the 70 weeks by Premillennial Dispensationalists who maintain that the 70<sup>th</sup> week has not yet begun.
    - a. They maintain that between the 69<sup>th</sup> and 70<sup>th</sup> week is the present "church-age."
    - b. They assert that the 70<sup>th</sup> week will begin when the "church-age" ends at the rapture of the church.
    - c. During the 70<sup>th</sup> week they maintain the following events will occur:
      - (i) The antichrist will arise.
      - (ii) Antichrist will make a covenant with Israel for 7 years allowing them to restore the animal sacrifices in the temple.
      - (iii) After 3½ years antichrist will break this covenant with Israel.
      - (iv) During the remaining 3½ years of the 70<sup>th</sup> week the antichrist will sit in the temple showing himself to be God.
      - (v) Israel will go through the great tribulation during the last 3½ years of the 70<sup>th</sup> week.
      - (vi) The 70<sup>th</sup> week will end with the return of Christ in glory to set up a kingdom where He will reign on a throne in Jerusalem over the earth for a 1000 years. It will be a time characterized by peace and prosperity on earth.
    - d. This system of interpretation overlooks the fact that every detail of this vision was clearly fulfilled by 70 AD when Jerusalem was destroyed.
    - e. This system also sidesteps the centrality of the first coming of Christ in fulfillment of this vision.
    - f. The fallacy of this gap theory can be exposed by comparing the 70 weeks to the 70 years mentioned in the beginning of chapter 9.

- (i) The chapter begins with Daniel understanding that "he would accomplish seventy years in the desolations of Jerusalem" (**Dan 9:2**).
  - (ii) Had there been an undetermined gap of years between the 69<sup>th</sup> and 70<sup>th</sup> year of Israel's captivity, Daniel would have had no foundation upon which to base his prayer and expectation.
  - (iii) "We have *no other way* of describing and limiting a period of time than by stating the number of time-units (hours, days, months, or years) contained therein. It is therefore *a necessary law of language* that the time-units *be understood as being connected together without a break*." (Philip Mauro, *Seventy Weeks and the Great Tribulation*, p. 94)
  - g. These 70 weeks were *determined* upon Daniel's people and city. If there is an *indeterminate* length of time between the 69<sup>th</sup> and 70<sup>th</sup> week, then the time is not *determined*!
- C. 69 weeks (7 + 62) or 483 years (69 x 7) would reach from the commandment to restore and build Jerusalem to Messiah the Prince.
- i. Jesus officially became Messiah or Christ at His baptism since that is when He was anointed (see Section III, 1, J, ii).
  - ii. He is called *the Prince* because Messiah is the seed of David (**Mat 22:42**) and thus the heir to the throne of David (**2Sa 7:12-13; Luk 1:31-33**).
    - a. Prince - A sovereign ruler; a monarch, a king.
    - b. This promised seed of David that would be king is the Lord's anointed and thus the Lord's Messiah or Christ (**Psa 89:3-4, 19-29**).
- D. The beginning point of the 70 weeks is given in **Dan 9:25**.
- E. The going forth of the commandment to restore and to build Jerusalem began the timeline of the 70 weeks.
- i. There is much debate over which decree to build Jerusalem is referred to in Dan 9:25.
    - a. Some think it refers to the decree in the first year of Cyrus permitting the Jews to return to Jerusalem and rebuild the temple (**Ezr 1:1-3**).
    - b. Others think it is the decree in the second year of Darius granting full license to the Jews to continue building the temple after the work had been suspended because of their enemies (**Ezr 6:6-12**).
    - c. Others think it is the decree in the seventh year of Artaxerxes to beautify the house of the Lord in Jerusalem (**Ezr 7:11-27**).
    - d. Others think it is the decree in the twentieth year of Artaxerxes Longanimus authorizing Nehemiah to rebuild the city and the wall of Jerusalem (**Neh 2:1-8**).
  - ii. The decrees of Cyrus and Artaxerxes Longanimus are the two which are most commonly held to be the beginning of the 70 weeks and therefore will be the ones that I focus on in this study.

F. The decree of Artaxerses Longanimus in Neh 2.

- i. I do not believe that the decree referenced in Dan 9:25 is the decree of Artaxerses Longanimus in Neh 2.
  - a. The main reason people hold to this position is because they follow the chronology of Ptolemy who was an Egyptian chronologer and historian who lived in the 2nd century AD.
  - b. Using the chronology of Ptolemy makes the era of the Persian Empire about 80 years too long and makes it impossible for the decree of Cyrus to be the decree referenced in Dan 9:25 because the 483 years would run out long before any point in the life of Christ.
  - c. Those that base their chronology on Ptolemy's work therefore have to go looking for another decree by another king many years later to make it fit which is why they end up using the decree of Artaxerses Longanimus in Neh 2.
  - d. I do not believe that the chronology of Ptolemy should be used.
  - e. Here is a lengthy quote by Philip Mauro from his book *The Wonders of Bible Chronology* which gives reasons for rejecting Ptolemy's chronology.
    - (i) "Furthermore, it has become quite clear to us that the differences of opinion, to which we have referred, have arisen altogether from the fact that some of our able and painstaking chronologers and expositors have adopted the mistaken estimates of Ptolemy as the foundation of their systems of dates, instead of grounding themselves upon the chronology of the Bible itself. Having committed themselves to a chronological scheme which makes the era of the Persian Empire about 80 years too long, they have been compelled to construe the statements of Scripture in such wise as to force them into agreement with that scheme; and inasmuch as the measure of 483 years from the first year of Cyrus would, if Ptolemy's table be accepted, come short, by many years, of any event in the lifetime of Christ, one must either abandon that table, or else must search for a decree of a Persian king, many years nearer to Christ, to serve as the starting point of the Seventy Weeks of Daniel. The trouble, therefore, is not that there is any uncertainty in the Scriptures, but that expositors have turned aside from the Scriptures, and have accepted for the 500 years immediately preceding the coming of Christ, a defective chronology based upon heathen traditions.

"In another place we have discussed at considerable length the many interesting questions that have arisen concerning the prophecy of the Seventy Weeks, so we shall not go extensively into that subject here. It is appropriate, however, that the main reasons for the conclusions we have reached

should be set forth with sufficient fullness to enable the readers of this book to examine them in the light of Scripture.

"Our main conclusions are:

"*First*, that the canon of Ptolemy is untrustworthy as a basis for a system of chronology, its statements being not authenticated in any way; and that, therefore, it should be rejected as unworthy of our confidence, even if it did not come into conflict with the statements of Scripture;

"*Second*, that "the commandment to restore and to build Jerusalem," from which the prophetic period of Seventy Weeks began to run (Daniel 9:25), was the decree of Cyrus the Great, referred to in Ezra 1:1-4;

"*Third*, that the 483-year period of Daniel 9:25, reaching "unto the Messiah, the Prince," ended at the *baptism of our Lord*, in the 15th year of Tiberius Caesar, when He was thirty years of age.

"In chapter two of this book we have pointed out that Ptolemy was not a contemporary historian of the events of the Persian Empire, whose chronology he attempts to set forth, but flourished *more than six centuries* after that Empire began. Therefore he cannot be accepted as an authority for the events of that period. Nor does he claim that he had access to any records contemporary with those events. We have also pointed out that, not only are the chronological statements of Ptolemy entirely uncorroborated, but they are contradicted by authorities which are more entitled to confidence than he. Thus, whereas Ptolemy estimates that there were *ten* Persian kings in all, Josephus, an earlier writer and one who has a stronger claim upon our confidence, gives only *six*. Moreover, this agrees much better with the statement of the angel to Daniel, in the 3rd year of Cyrus, that there were yet *four* kings of Persia to stand up, the fourth being plainly identified as the great and wealthy Xerxes, whose expedition against "the realm of Grecia" ended, as is known from secular history, so disastrously. Those who accept the canon of Ptolemy must believe there were *eight* kings between Cyrus and Xerxes, the last of the Persian kings, and must accept the length of years which Ptolemy assigns to their respective reigns, and which he figures out to be a total of 205 years. In contrast with Ptolemy's estimates, the Jewish and Persian traditions make the period of the Persian Empire a period of

52 years (Anstey p. 232). We do not accept the estimates of Josephus any more than those of Ptolemy, and have no need of either; but the statements of the former do serve to show that those of the latter are not to be relied upon.

"Further Anstey says:

"There are no contemporary chronological records whatever to fix the dates of any of the Persian monarchs after Darius Hystaspes. The clay tablets of Babylon fix the chronology, for the reigns of Cyrus, Cambyses, Pseudo-Smerdis, and Darius Hystaspes; but they do not determine the date of any subsequent Persian king. The dates which have reached us, and which are now generally received as historical, are a late compilation made in the 2nd century A. D. and found in Ptolemy's canon. They rest upon the calculations or guesses made by Eratosthenes, and certain vague, floating traditions, in accordance with which the period of the Persian empire was mapped out as a period of 205 years.'" (Philip Mauro, *The Wonders of Bible Chronology*, p. 105-107)

- f. For the reasons just given I reject the chronology of Ptolemy which is the basis of the belief that the decree in Neh 2 began the 70 weeks.
- g. The following are Biblical reasons why I reject the Artaxerses Longanimus decree theory.
- h. Nehemiah oversaw the rebuilding of the city of Jerusalem and its wall after it had been built in the days of Ezra many years earlier (**Ezr 4:12; Ezr 9:9**) and was then apparently afterwards damaged. He did not oversee the original rebuilding of the city that was done in the days of Ezra.
  - (i) When Nehemiah inquired about the Jews who had left Babylon over 30 years earlier to return to Jerusalem he was told that they were in great affliction and that the wall of Jerusalem was broken down and the gates were burned with fire (**Neh 1:1-3**).
  - (ii) When Nehemiah heard these things he wept, mourned for days, fasted, and prayed (**Neh 1:4**).
  - (iii) If this description of the broken down and burned wall of Jerusalem was referring to the destruction of the wall by the Babylonians more than 100 years earlier, Nehemiah's reaction would not make sense.
    - 1. Nehemiah would have known about the Babylonian destruction of the city of Jerusalem and its wall for his entire life (**2Ch 36:19**).

2. Nehemiah had not been sad in the presence of the king prior to hearing the news (**Neh 2:1**).
  3. Therefore, the breaking down of the wall and the burning of the gates which was reported to him must have happened to the *rebuilt* wall after it was built in the days of Ezra during the "troubulous times" (**Dan 9:25**).
  4. Finding out about this for the first time would have been good reason for the intense sorrow that Nehemiah felt when it was reported to him.
- (iv) Furthermore, most of the work done on the wall by Nehemiah was *repair* work (**Neh 3:4-14, 16-32**).
1. Repair v. - 1. *trans.* a. To adorn, ornament. (last usage in 1483) 2. To restore (a composite thing, structure, etc.) to good condition by renewal or replacement of decayed or damaged parts, or by refixing what has given way; to mend.
  2. The wall of Jerusalem was completely leveled to the ground by the Babylonians (**Psa 137:7**).
    - a. Raze v. - 1. *trans.* To scratch or tear with something sharp; to cut, slit, or slash (esp. the skin or clothing). 5. To demolish, to level with the ground; to raze.
    - b. Therefore, there would have been no standing walls to *repair* after the Babylonian destruction.
  3. The people in Ezra's day "set up the walls" of Jerusalem (**Ezr 4:12**), but were never said to repair them.
  4. It is true that the temple was said to be "set up" and "repaired" by Ezra (**Ezr 9:9**), but that was not said of the wall.
  5. Nehemiah was said to have "repaired" the gates and "set up" the doors thereof (**Neh 3:6, 13-15**).
  6. It appears that Nehemiah repaired the breaches of the wall (**Neh 4:7; Neh 6:1**) and finished it after it was built by Ezra and afterwards was subsequently damaged by the enemies of the Jews who didn't want it built.
- ii. It is for the reasons just given, and for ones that follow, that I do not believe that the decree of Artaxerses Longanimus was the decree that began the 70 weeks timeline.

- G. The following is my case from the scripture that **Dan 9:25** refers to the decree of Cyrus.
- i. In the first year of his reign, the Lord stirred up the spirit of Cyrus king of Persia to make a proclamation that the Jews were to return to Jerusalem to rebuild the temple (**Ezr 1:1-4; 2Ch 36:22-23**).
  - ii. Opponents of the decree of Cyrus claim that Cyrus only decreed that the house of God be built in Jerusalem, not the city, the wall, and the street as Dan 9:25 prophesied.
  - iii. Though it is not recorded that Cyrus' proclamation included rebuilding the city of Jerusalem, it can be concluded by reasoning from the scriptures.
    - a. It was prophesied that Cyrus would command that Jerusalem would be built (**Isa 44:28**).
      - (i) *If God said that Cyrus would say to Jerusalem "thou shalt be built", then Cyrus said to Jerusalem "thou shalt be built."*
      - (ii) God again prophesied of Cyrus (**Isa 45:1**) that "he shall build my city (build Jerusalem), and he shall let go my captives (restore Jerusalem)" (**Isa 45:13**).
      - (iii) If the Lord said Cyrus would do it, then Cyrus did it! (**Isa 46:9-10**)
      - (iv) The decree of Cyrus which is recorded in **Ezr 1:1-4 and 2Ch 36:22-23** was not the entire decree that Cyrus made because the decree (or at least part of it) was found and read in **Ezr 6:1-5** which included a lot more information than was recorded in **Ezr 1:1-4 and 2Ch 36:22-23**.
      - (v) Since Ezra didn't record the entire decree in Ezr 1:1-4, there is no proof that he included the entire decree in Ezr 6:3-5 either, though more of it was included in chapter 6 than chapter 1.
      - (vi) Therefore, since the entire decree was not recorded in Ezr 1:1-4, it is logical to conclude that Cyrus' decree included a commandment to rebuild Jerusalem just as God said that it would in **Isa 44:28**.
    - b. Furthermore, in order for the Jews to return and build the temple in Jerusalem (**Ezr 1:3**), they would have to dwell in Jerusalem which means that Jerusalem would have to be built.
      - (i) They built houses when they returned to Jerusalem *before* they built the temple (**Hag 1:4**).
      - (ii) They built the wall of Jerusalem when they returned to Jerusalem to rebuild it at Cyrus' commandment (**Dan 9:25 c/w Ezr 4:12 c/w Ezr 9:9**).
        1. The wall was part of the city that Cyrus commanded them to build (**Isa 44:28; Isa 45:13**).
        2. It would have been necessary to build the wall to protect the city while they rebuilt it and the temple.
      - (iii) They also built streets in Jerusalem at the commandment of Cyrus (**Dan 9:25 c/w Ezr 10:9 c/w Isa 44:28**).
    - c. The *street* and the *wall* were built during *troubulous times* (**Dan 9:25**).

- (i) This happened after Cyrus made his decree in the days of Ezra when the Jews rebuilt the city and the temple.
  - (ii) The people of the land "*troubled* them in building" (**Ezr 4:4**).
  - (iii) They gave them legal trouble to try to stop the building program (**Ezr 4:5-24**).
- iv. Proponents of the decree of Artaxerses Longanimus argue that the enemies of the Jews accused them of trying to rebuild the city which caused the suspension of the building of the temple for a period of time (Ezra 4:11-24), and had the Jews only been building the temple, there would have been no authority to stop it since the decrees of the Medo-Persian kings could not be altered (Est 8:8; Dan 6:8).
- a. This argument is flawed for the following reasons:
    - (i) First of all, notice that the enemies of the Jews "hired counsellors against them, to frustrate their purpose, *all the days of Cyrus king of Persia, even until the reign of Darius king of Persia*" (**Ezr 4:4-5**).
      1. However, they did not write a letter to Babylon trying to get the building of the city stopped until the beginning of the reign of king Ahasuerus (**Ezr 4:6**) after Cyrus was dead.
      2. It appears that Ahasuerus was another name for Artaxerxes to whom they wrote the letter (**Ezr 4:7, 11**) - see Matthew Henry on Ezra 4:6-16.
      3. If Cyrus' decree only gave them permission to build the temple, but not to build the city, then why didn't they write the letter to Cyrus complaining that the Jews were rebuilding the city?
      4. They didn't write the letter to Cyrus because he was the one who made the decree for them to build Jerusalem (**Isa 44:28**).
      5. Thus they waited until Cyrus was no longer king to write to king Ahasuerus to complain about the Jews rebuilding Jerusalem.
    - (ii) Secondly, the enemies of the Jews did not give as a reason that the decree of Cyrus only included a decree to rebuild the temple but not the city.
      1. In fact they never mentioned Cyrus' decree at all in their letter.
      2. Their argument was that the former city of Jerusalem was a rebellious city, and if it was allowed to be rebuilt it would be harmful to the king because they would not pay tribute (**Ezr 4:11-16**).
      3. They wanted the king Artaxerxes to search through the records to find that the former city was a rebellious city (**Ezr 4:15**), not to search through the records to find Cyrus' decree and see that it only made

mention of rebuilding the temple, not the city (which is not true - see above).

4. The king had the records searched and found that Jerusalem had been a rebellious city and therefore ordered that the rebuilding of the city stop (**Ezr 4:17-21**).
5. The result of the king's commandment to stop the rebuilding of the city resulted in the rebuilding of the temple to be stopped (**Ezr 4:23-24**).
6. The king made no mention of the decree of Cyrus because search was not made for it, and he apparently knew nothing about it.
7. If king Artaxerxes knew about the decree of Cyrus he would have been explicit in his order that the building of the temple was to continue because the decree of Cyrus could not be altered.

(iii) The Jews then began to work on the temple again, and when they were questioned about it they sent a letter to king Darius and asked him to make a search for the decree of Cyrus (**Ezr 5:17**).

1. The king found the decree of Cyrus and gave them permission to resume rebuilding the temple (**Ezr 6:1-12**).
2. It is obvious that the reason that king Artaxerxes commanded that the rebuilding of the city cease in Ezra 4 is because he knew nothing of the decree of Cyrus that authorized it.

v. The *proclamation* (Ezr 1:1), *decree* (Ezr 6:3), and *commandment* (Ezr 6:14) of Cyrus was the *commandment* to restore and build Jerusalem (**Dan 9:25 c/w Ezr 1:1-3 c/w Ezr 6:3, 14 c/w Isa 44:28**).

- a. Commandment *n.* - 1. An authoritative order or injunction; a precept given by authority.
- b. Decree *n.* - 1. An ordinance or edict set forth by the civil or other authority; an authoritative decision having the force of law.
  - (i) Ordinance *n.* - 7. An authoritative direction, decree, or command; in more restricted sense, a public injunction or rule of narrower scope, less permanent nature, or less constitutional character than a law or statute, as a decree of a sovereign, an enactment of a municipal or other local body, etc.
  - (ii) Edict *n.* - 1. That which is proclaimed by authority as a rule of action; an order issued by a sovereign to his subjects; an ordinance or proclamation having the force of law
- c. Proclamation *n.* - 1. The action of proclaiming; the official giving of public notice.

- d. Proclaim v. - 1. *trans.* To make official announcement of (something), by word of mouth in some public place; also, to cause this to be done by officers or agents. The object may be a *n.* or clause.
- H. Jerusalem would be *restored* and *built*.
- i. Restore v. - 1. *trans.* To give back, to make return or restitution of (anything previously taken away or lost).
    - a. Jerusalem was *restored* when the Jews were returned to it and inhabited it after the 70 years of exile in Babylon (**Ezr 1:3; Isa 44:26**).
    - b. The Jews returned to Judah and dwelt in Jerusalem and in their cities (**Ezr 2:1, 70**).
  - ii. Build v. - 1. a. *trans.* Orig. To construct for a dwelling; to erect (a house), make (a nest). Hence, To erect, construct (any work of masonry), and by extension, To construct by fitting together of separate parts; chiefly with reference to structures of considerable size, as a ship or boat, a carriage, an organ, a steam-engine (not, e.g. a watch or a piano).
  - iii. Jerusalem was *built* by the Jews who returned and inhabited it (**Isa 44:26**).
  - iv. The building of the wall in Jerusalem under Nehemiah was repairing the rebuilt wall and finishing it (see previous notes, pp. 16-17).
- I. Cyrus' decree marked the end of the 70 years of captivity and the beginning of the 70 Weeks.
- i. Cyrus' decree was a fulfillment of God's promise to bring the Jews back to Jerusalem after the 70 years of Babylonian captivity (**2Ch 36:21-23**).
  - ii. It was also the fulfillment of Isaiah's prophecy that Cyrus would rebuild Jerusalem (**Isa 44:28**) and of Daniel's prophecy for the start of the 70 weeks (**Dan 9:25**).
- J. There would be 69 weeks (7 weeks + 62 weeks) which was 483 years (69x7) from the decree to rebuild Jerusalem until Messiah the prince (**Dan 9:25**).
- i. The decree of Cyrus was given in 457 BC according to Mauro's chronology which is based on the Bible alone (Philip Mauro, *The Wonders of Bible Chronology*, p. 100).
  - ii. The "seven weeks" (49 years) was the period of time it took to build the city, the street, and the wall in troublous times (**Dan 9:25**).
  - iii. Jesus became the Messiah (the Christ, the anointed one) at His baptism (see pp. 10-11).
  - iv. The 483 years "unto Messiah the Prince" therefore brought us to Christ's baptism in 26 AD (457 BC + 483).
  - v. History places Christ's baptism very near this time also.
    - a. Jesus was baptized by John in the 15th year of the reign of Tiberius Caesar (**Luk 3:1**).
    - b. Tiberius began to reign *alone* in 14 AD after Augustus died (*Tiberius*, [Wikipedia](#), 7-2-20).
    - c. The 15th year of Tiberius' reign would be in 28 AD (14 AD is counted as the 1st year).
    - d. This would put the baptism of Christ in 28 AD.

- e. But, "it was discovered in later years that Tiberius began to reign as colleague with Augustus four years before the latter died." (Philip Mauro, *The Wonders of Bible Chronology*, p. 104)
- f. This means that Tiberius began to reign with Augustus in 10 AD.
- g. This would put the baptism of Christ in 24 AD.
- h. So depending on when the beginning of Tiberius' reign is assigned, the baptism of Christ was somewhere between 24-28 AD.
- vi. Christ was 30 years old when He was baptized (**Luk 3:21-23**).
- vii. Assuming that Christ's baptism was in 26 AD, this means that Christ's birth was in 5 BC (there is no year 0).
- viii. Christ ministered for 3.5 years before He was crucified.
  - a. There are three passovers mentioned in the Gospel of John (**Joh 2:13; Joh 6:4; Joh 13:1**).
  - b. There is a feast in Jerusalem mentioned in **Joh 5:1**.
    - (i) There is much debate as to which of the three Jewish feasts (Passover, Weeks (Pentecost), or Tabernacles) is being referenced here.
    - (ii) Given that the passover was the most eminent feast of the Jews, it is most likely that it is being spoken of here.
  - c. The mention of four passovers during the ministry of Christ means that His ministry lasted 3.5 years.
    - (i) We conclude this because Jesus was born in September (see sermon on Luke 1:1-5 - <https://kjcchurch.com/Luke1-1-5>) and His ministry began near His 30th birthday (**Luk 3:23**).
    - (ii) Since Jesus was born in the fall and His ministry began near his 30th birthday, then His ministry began in the fall.
    - (iii) The fourth passover after September would be 3.5 years later (since the passover is in the spring).
  - d. Coming at it from the other direction we come to the same conclusion regarding the dating of the birth of Christ since:
    - (i) 1) Christ was cut off in the midst of the week (3.5 years after His baptism) (**Dan 9:27**) (more on this later).
    - (ii) 2) We know He was crucified at the time of the passover (**Luk 22:15**) which is in the springtime.
    - (iii) 3) Subtracting 3.5 years from springtime brings us to the fall of the year 3.5 years earlier.
    - (iv) 4) Christ was baptized near His 30th birthday.
    - (v) 5) Therefore, Christ was born in the fall, not in the winter.
- ix. This puts Christ's death at 30 AD (26 AD + 3.5) which in the midst of the 70th week (**Dan 9:27**).

3. **Dan 9:26** - "*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*"
  - A. "*And after threescore and two weeks shall Messiah be cut off,*"
    - i. The 62 weeks (threescore and two weeks) was the period after the first 7 weeks (**Dan 9:25**).
    - ii. Therefore, the Messiah would be cut off after 69 weeks (7+62).
      - a. Remember, we are dealing with "weeks" (7 year periods).
      - b. The Messiah would be cut off *after* 69 weeks.
      - c. After adv. - 2. Of time: Subsequently, at a later time; afterwards.
      - d. What week comes *after* the 69th week?
      - e. The 70th week, of course.
      - f. Therefore, the Messiah would be cut off *during* the 70th week.
    - iii. To be cut off is to be put to death (**Gen 9:11 c/w Gen 7:21**).
    - iv. Therefore, the Messiah would be put to death *during* the 70th week by being "*cut off out of the land of the living*" (**Isa 53:8**).
    - v. This single fact (that Christ died *during* the 70th week) utterly obliterates the interpretation of the Premillennial Dispensationalists who claim that the 70th week is yet future.
  - B. "*...but not for himself:*"
    - i. The Messiah would not be cut off for himself.
      - a. The wages of sin is death (**Rom 6:23**).
      - b. The Messiah had no sin (**1Pe 2:22**).
      - c. Therefore, death had no claim on Him.
    - ii. Jesus Christ was cut off for His people.
      - a. He laid down His life for them (**Joh 10:15, 17-18**).
      - b. He gave Himself for an offering and a sacrifice to God for them (**Eph 5:2**).
      - c. He was made sin for them (**2Co 5:21**).
      - d. He died *for their sins* (**1Co 15:3**).
    - iii. Christ was not cut off for His own sins, but "*for the transgression of my people was he stricken*" (**Isa 53:8**).
      - a. This constituted the crowning sin of Israel in finishing the transgression.
      - b. By this means He accomplished the end of sins, made reconciliation for iniquity, and brought in everlasting righteousness.
  - C. "*...and the people of the prince that shall come shall destroy the city and the sanctuary;*"
    - i. The prince that would come was Titus who was the son of the emperor Vespasian.
      - a. Titus was the commander of the Roman army (the people) that destroyed Jerusalem in 70AD.

- b. This is a historical fact verified by the Jewish historian Josephus and others.
    - c. Titus was called *the prince* in that he was the commander of the Roman army and later became the Emperor of the Roman Empire.
  - ii. Dispensationalists claim that "the prince that shall come" is some future prince which will be in league with the antichrist, or possibly even the antichrist himself.
    - a. They claim that Dan 9:27 teaches that he will make a covenant with the nation of Israel for seven years (the 70th week).
    - b. He will then break the covenant with them after 3.5 years (in the midst of the 70th week) and will cause the sacrifices to cease in the rebuilt (3rd) temple.
  - iii. This interpretation is absurd on many levels.
    - a. Firstly, it separates the 70th week from the 69th week by 2000+ years.
      - (i) I have already proved that Christ was cut off during the 70th week.
      - (ii) That simple fact obliterates this foolish interpretation.
    - b. Secondly, "the prince that shall come" is the prince of the people that destroyed Jerusalem and the temple.
      - (i) It is a historical fact that it was the Romans who destroyed Jerusalem.
      - (ii) Therefore, "the prince that shall come" must be a Roman prince.
      - (iii) The Roman empire ceased to exist about 1500 years ago.
      - (iv) How is a prince of the Roman people who destroyed Jerusalem (who don't exist anymore) going to come (from where?) and make a covenant with Israel?
    - c. Thirdly, it completely changes the entire meaning of the 70 weeks prophecy.
      - (i) It makes the antichrist the focus of the prophecy instead of Christ.
      - (ii) It removes the events of the prophesy from the distant past to the uncertain future.

D. *"...and the end thereof shall be with a flood,"*

- i. God's judgment of sinners is as a flood which takes them away (**Psa 90:5-7**).
- ii. Destruction by invading armies is referred to as a destroying flood (**Isa 8:7-8; Isa 59:19; Jer 46:8; Jer 47:2-4**).
- iii. The Roman armies destroyed Jerusalem with overflowing force like a raging flood that swept away everything in its path (**Luk 19:41-44**).

E. *"... and unto the end of the war desolations are determined."*

- i. Desolation *n.* - 1. The action of laying waste a land, etc., destroying its people, crops, and buildings, and making it unfit for habitation; utter devastation; an act or occasion of this kind.

- ii. There would be desolations in Jerusalem while it was besieged until the end of the war with the Romans.
    - a. This war lasted 3½ years beginning in 66 A.D. and ending with the final overthrow of Jerusalem in 70 A.D.
    - b. An historical account of this war is found in the writings of Flavius Josephus entitled, interestingly enough, *Wars of the Jews*.
    - c. The Roman armies invading and destroying Jerusalem was called *the abomination of desolation* (**Luk 21:20 c/w Mat 24:15**).
  - iii. These desolations were *determined* upon the people and city of Daniel because of their rejection of the prophets, Christ, and His apostles.
    - a. Their rejection of the Messiah and their subsequent punishment were foretold (**Act 4:10-11, 25-28 c/w Psa 2:1-5; Act 13:27, 40-41**).
    - b. Our Lord predicted these very desolations in **Mat 23:37-38** and **Luk 21:20-24** declaring them to be the fulfillment of that which was written (**Isa 6:9-12; Dan 9:26**).
    - c. When God determines desolations upon a people, there is no escape!
- F. Behold! The Jews lost their church. Beware lest you lose yours (**Rom 11:22**).