

## INTRODUCTION

**Opening:** “Tie a bright red bow around a grenade.” That’s what the author said when referencing people who rush to quickly to God’s redemption without dealing with the issues of how your life became so messy. In **Daniel 9**, God refuses to tie a big red bow around the grenade of the future plan for Israel. He’s heard your prayers, but now we trust His timing.

Though the Bible is not a “Farmer’s Almanac,” it is not just a hodgepodge of apocalyptic drama either. Its prophecies have a neatly programmed calendar, set on a countdown schedule. God’s calendar for the nation of Israel is precise. We have been entrusted with it. It’s like a family secret, and only those in the family know about it. We are living in the “times of the Gentiles” when the nations of the world have authority over Israel. It started with the head of gold in 605 BC when Daniel went into Babylonian Captivity. Gentile domination will end at some point in the future when the uncut stone of **Daniel 2** shatters the empires of man. But for now, they rule under the sovereign hand of God.

Daniel accurately predicted the rise and fall of four world empires. And he did so vividly. In **Daniel 9**, we have no brilliant metal statues or menagerie of animals rising out of a sea or rams and goats being violent with each other - as in the previous visions.<sup>1</sup> Rather than beasts or monsters, the people of God must now face ‘seventy sevens’.<sup>2</sup> Seventy units of seven.

The seventy years of exile are drawing to a close but God’s purposes for his people involve *seventy sevens* before they reach completion. Daniel is thinking, “Lord, seventy years and it will all be over.” And God is saying to him, “No, seventy times seven, seventy sevens.”<sup>3</sup> The restoration to the land will not bring in the restoration of all things.<sup>4</sup> The kingdom of God will *not* immediately appear and you must prepare for ‘a long obedience in the same direction’.<sup>5</sup> God’s theocratic intentions to rule the world through a repentant Israel would not happen anytime soon. But eventually, it will. Shhhh. It’s a family secret.

You have the ethnic nation of Israel and then you have the spiritual church. The church is comprised of all those who receive Christ – it’s Christ in you as a Gentile, not a Jew. Why does the NT call this a mystery and why does the OT

---

<sup>1</sup> Miller, Stephen R. *Daniel*. Vol. 18. Nashville: Broadman & Holman Publishers, 1994. Print. The New American Commentary.

<sup>2</sup> Davis, Dale Ralph. *The Message of Daniel: His Kingdom Cannot Fail*. Ed. Alec Motyer and Derek Tidball. Nottingham, England: InterVarsity Press, 2013. Print. The Bible Speaks Today.

<sup>3</sup> MacArthur, John F., Jr. *John MacArthur Sermon Archive*. Panorama City, CA: Grace to You, 2014. Print.

<sup>4</sup> Davis, Dale Ralph. *The Message of Daniel: His Kingdom Cannot Fail*. Ed. Alec Motyer and Derek Tidball. Nottingham, England: InterVarsity Press, 2013. Print. The Bible Speaks Today.

<sup>5</sup> Davis, Dale Ralph. *The Message of Daniel: His Kingdom Cannot Fail*. Ed. Alec Motyer and Derek Tidball. Nottingham, England: InterVarsity Press, 2013. Print. The Bible Speaks Today.

not talk about the church age? If they had known it, it would have always been Israel's excuse; we had to reject God and His Messiah so that the church age could happen. They didn't know or prophesy about it and thus there was no excuses for their rejection.

So, Daniel, "Things must run their course. You are called to a long obedience." The Jewish people will be sustained even in distressing times; and the great hater of God's people sits in the Lord's cross-hairs with the date of his demise clearly marked on God's calendar.<sup>6</sup> Sixty-nine of Daniel's "sevens" have already passed, and the final "seven" is yet to be fulfilled.<sup>7</sup> Israel's time of exile under Babylon had been 70 years, but more time was needed for the "Times of the Gentiles" to run its course before Israel's final restoration would be complete. This would take 70 "weeks" or 70 "sevens". This prophecy is given in a time of national stress.

**Contextualization:** Sir Isaac Newton once said, quote: "We could stake the truth of Christianity on this prophecy alone, made five centuries before Christ."<sup>8</sup> **Daniel 9:24-**

---

<sup>6</sup> Davis, Dale Ralph. [The Message of Daniel: His Kingdom Cannot Fail](#). Ed. Alec Motyer and Derek Tidball. Nottingham, England: InterVarsity Press, 2013. Print. The Bible Speaks Today.

<sup>7</sup> McGee, J. Vernon. [Thru the Bible Commentary: The Prophets \(Daniel\)](#). electronic ed. Vol. 26. Nashville: Thomas Nelson, 1991. Print.

<sup>8</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>9</sup> Boice, James Montgomery. [Daniel: An Expositional Commentary](#). Grand Rapids, MI: Baker Books, 2003. Print.

**27** is a "backbone" prophecy, comprehensive, yet concise, that is, a prophecy that provides a time framework to which most other prophecies can be attached.<sup>9</sup> We're going to take our time so that you can understand the fullness of all the Spirit of God is saying.<sup>10</sup> The first part of **Daniel 9** dealt with Daniel's prayer of repentance in response to his discovery in Jeremiah's writings that the time in exile would be seventy years. In view of his prayer, God was pleased to reveal even more to Daniel: Gabriel was dispatched by God to... reveal God's program for His people until its consummation in the covenanted kingdom under Israel's Messiah.<sup>11</sup> Gabriel apparently suggests that the end of the seventy-year exile begins a process, one that will last for seventy "sevens," or weeks of years—usually understood as 490 years.<sup>12</sup> You have three segments to this period of time. First, there's a seven-units of seven period (a week); then there's a 62-units of sevens (weeks) period; and then there's a final seven-week period.<sup>13</sup> Why not say 490 years? Because there is a potential gap of time in between the segments – things that would stop the clock for Israel, even though time marches on for world history. What starts the time clock

<sup>10</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>11</sup> Pentecost, J. Dwight. ["Daniel." The Bible Knowledge Commentary: An Exposition of the Scriptures](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1361. Print.

<sup>12</sup> Longman, Tremper, III. [Daniel](#). Grand Rapids, MI: Zondervan Publishing House, 1999. Print. The NIV Application Commentary.

<sup>13</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

for God's future plan for Israel? When Nehemiah received the decree to rebuild Jerusalem. Once a homeland is lost, those people hardly ever return and get their land back. One exception: Israel.

**Background:** As is typical of the book of Daniel, **Daniel 9** begins with a chronological notice.<sup>14</sup> This was 539 BC, 66 years after Daniel had been exiled.<sup>15</sup> He's in his 80's now. Daniel understood Darius' victory meant that the termination of the 70-year Captivity was near. Daniel's calculation began with 605 BC, the first deportation—not 597, the second deportation, or 586, the destruction and final deportation.<sup>16</sup> The prophecy is dated to 605 BC [see **Jer. 25:1**], the year when Nebuchadnezzar besieged Jerusalem for the first time and carried away the first group of exiles to Babylon. If one assumes that the seventy-year period began in that year, then it would be over in 535 BC.)<sup>17</sup> Thus these significant events became even more momentous for Daniel.<sup>18</sup> Thus, if Daniel had been in exile for 66-67 years, and the Babylonian kingdom had been brought to an end, the time of release must be near. Something was about to happen. So with just a few

years left, Daniel was filled with questions: Would the people be allowed to return to Israel? Would the city be restored? Would the temple be rebuilt? Would the nation ever be redeemed from sin and would righteousness ever dwell on the earth? Would God keep His promise? Gabriel had all the answers for Daniel, and we find them in the famous prophecy of the "seventy *sevens* or *weeks*."<sup>19</sup>

**Interpretation:** The Sabbath rest of the land was to occur, according to **Leviticus 25:3** and **4**, every seven years. In other words, there were six years where you worked your land and the seventh year your land had to rest. And so they saw years in terms of weeks of seven. And after seven weeks of seven years, in the forty-ninth year, came a year known as what? The "Jubilee Year," and the land rested and all the estates returned to their original owners and all debts were forgiven and all slaves were freed. And so a multiple of these week of years was very familiar to the Jewish thinking.<sup>20</sup> Every year of exile represented a cycle of seven years in which the seventh year, the sabbatical year, had not been observed. Thus, the 70 years of captivity were the result of having violated

<sup>14</sup> Longman, Tremper, III. [Daniel](#). Grand Rapids, MI: Zondervan Publishing House, 1999. Print. The NIV Application Commentary.

<sup>15</sup> Pentecost, J. Dwight. ["Daniel."](#) *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1359. Print.

<sup>16</sup> Fruchtenbaum, Arnold G. [Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah](#). Tustin, CA: Ariel Ministries, 1998. Print.

<sup>17</sup> Chisholm, Robert B. ["The Major Prophets."](#) *Holman Concise Bible Commentary*. Ed. David S. Dockery. Nashville, TN: Broadman & Holman Publishers, 1998. 337. Print.

<sup>18</sup> Pentecost, J. Dwight. ["Daniel."](#) *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1359. Print.

<sup>19</sup> Wiersbe, Warren W. [Wiersbe's Expository Outlines on the Old Testament](#). Wheaton, IL: Victor Books, 1993. Print.

<sup>20</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

seventy sabbatical years. This would have been done over a period of 490 years. Daniel now is given a prophecy of units of seven concerning 490 years (**2 Chron. 36:21; cf. Lev. 26:33-35; Jer. 34:12-22**).” Paul D. Feinberg, 209. Again, the 70 years of captivity was a judgment for 490 years of failure to keep the sabbatical years. 70 years. A generation of people.

The explanation of 70 years: **2 Chron 36:19-21** - The length of exile is determined on the basis of violation of the Sabbath rest of the land (**Lev 25:2-5**). Every Sabbath year, the land was to rest, i.e., not be used for agricultural practices. It was good for the land, but it was also a test of their obedience. They were to trust God for such a bountiful harvest on the sixth year that they would not have to plant on the seventh to survive. This was also a temptation. If we got this much on year six, imagine what we could do with the surplus of a seventh year harvest?

We don't have any record of them every taking the seventh year off. This principle had been violated for about 490 years (approximately the length of the Israeli monarchy), and thus 70 Sabbath years had been skipped. God uses this for determining how long the exile will be (long enough for the land to be fallow and make up the

70 years). The seventy years of captivity were the specific penalty for violating seventy sabbatical years. That would be seventy sevens, a total of 490 years. In those 490 years, Israel had violated seventy sabbatical years; so they would go into captivity for seventy years.<sup>21</sup> **“To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chron. 36:21).**<sup>22</sup> Since Israel and Judah had failed to keep the sabbatical years (every seventh year the land was to lie fallow, **Lev. 25:1-7**) throughout her history, the Lord enforced on the land 70 “sabbaths” (cf. **Lev. 26:34-35**). Thus 490 years would be required to complete 70 sabbatical years with one occurring every seventh year.<sup>23</sup> They violated 70 Sabbaths. How many years would it take you to violate seventy Sabbaths? Four hundred and ninety. It seems to be that the Spirit of God is telling us that just as they had violated the Sabbath for 490 years, so 490 more years would be determined upon their history.<sup>24</sup>

**Application:** Here's something to consider. You can either give to God what He has asked or you can let life take it from you. But either way, it's going to be offered. You can tithe your income and if you don't life has a way

---

<sup>21</sup> McGee, J. Vernon. [\*Thru the Bible Commentary: The Prophets \(Daniel\)\*](#). electronic ed. Vol. 26. Nashville: Thomas Nelson, 1991. Print.

<sup>22</sup> McGee, J. Vernon. [\*Thru the Bible Commentary: The Prophets \(Daniel\)\*](#). electronic ed. Vol. 26. Nashville: Thomas Nelson, 1991. Print.

<sup>23</sup> Pentecost, J. Dwight. [\*“Daniel.” The Bible Knowledge Commentary: An Exposition of the Scriptures\*](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1361. Print.

<sup>24</sup> MacArthur, John F., Jr. [\*John MacArthur Sermon Archive\*](#). Panorama City, CA: Grace to You, 2014. Print.

of taking it. The harvest isn't as great. Business isn't as good. Appliances break down more often. Unexpected but avoidable expenses pop up. You can either give a tithe or life will take a tithe.

The same is truth for sabbath rest. You can either rest at least one day a week. Or, you can never take a "zero day" (what through-hikers call a day off) and you can do that for several years, but eventually, your body says, "That's enough." And you get the privilege of making up all those neglected sabbaths at Parkview Regional Hospital. You can either give God one day a week or life will take one day for every week you should have taken a day off.

You can give God what He has asked for (because after all, He knows how life works best) OR you can neglect to give God what He's asked for and clutter up that relationship with disobedience, and still you'll end up paying more than you had planned for something that breaks down or spending more in a suite at Parkview Regional Hospital instead of Myrtle Beach sippin' your pina colada.

Now that's good wisdom. How do I know? I've lived by God's sabbaths, and I've disobeyed God's sabbaths. You either give it to God or He'll take it. I've decided I'd rather just give it. You know who understands this as good as

anybody? Dana Brown. Dana will tell you there's been times when a plot of ground will yield way more than it ever should have. And there are other times when that same plot of ground way under-performs. And you're thinking, "Did the raccoons come and eat half of this or what?" You can give it and have the joy of giving or life will come and take it and you'll be aggravated about it and it won't be near as much fun. And you'll still be back to ground zero.

### EXPOSITION

**24** "Seventy 'sevens' are decreed for your people and your holy city [the word that appears here in the Hebrew text is *shavuim*, which means "sevens"; lit., seventy units of seven.<sup>25</sup> You could think of it as seventy sets of seven.<sup>26</sup>]

**Explanation:** Among the Hebrews there were not less than three classifications of "weeks." First, there was the week of days, which was reckoned from one sabbath to another. Secondly, there was the week of years, which was reckoned from one sabbatical year to another, and which consisted of seven years. Thirdly, there was the week of seven times seven years, or forty-nine years, which was reckoned from one jubilee to another.<sup>27</sup> Daniel knows this and isn't seeking to be enigmatic or hard to understand; he's just communicating in a way that all Jews would know.

---

<sup>25</sup> Smith, James E. [The Major Prophets](#). Joplin, MO: College Press, 1992. Print. Old Testament Survey Series.

<sup>26</sup> Helm, David. [Daniel for You](#). Ed. Carl Laferton. The Good Book Company, 2015. Print. God's Word for You.

<sup>27</sup> Strauss, Lehman. [The Prophecies of Daniel](#). First Edition. Neptune, NJ: Loizeaux Brothers, 1969. Print.

**Definition:** Here in the west, we mark time by increments of ten; and, so, a ten-year period is a decade. We talk about living through the sixties or the seventies or the eighties or the nineties—decades. In Jewish thought it wasn't decades as much as periods of seven. *Shabua*-Septuagint translation *heptad*. it's 7 of something. A *shabua* שַׁבּוּעַ in the book of Daniel identifies a seven-year period. "I'll take 70 *shabua*." This word refers to a "seven" of anything with the context determining the content of the "seven." It is similar to the English word "dozen," which means twelve of anything based upon context.<sup>28</sup> Dozen- we know it's 12 of something. "I'll take a dozen... eggs, donuts, bolts." 490 "I'll take 10 dozen." 120

**Question:** Are these seventy sevens of seconds, minutes, hours, days, weeks, months, or years?<sup>29</sup> It is obvious here that Daniel had been thinking in terms of years—specifically the 70 years of captivity. He had assumed that both the captivity would end after 70 years, and that the

---

<sup>28</sup> Fruchtenbaum, Arnold G. [\*Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah\*](#). Tustin, CA: Ariel Ministries, 1998. Print.

<sup>29</sup> Strauss, Lehman. [\*The Prophecies of Daniel\*](#). First Edition. Neptune, NJ: Loizeaux Brothers, 1969. Print.

<sup>30</sup> Fruchtenbaum, Arnold G. [\*Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah\*](#). Tustin, CA: Ariel Ministries, 1998. Print.

<sup>31</sup> Pentecost, J. Dwight. [\*"Daniel." The Bible Knowledge Commentary: An Exposition of the Scriptures\*](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1361. Print.

kingdom would be established after those 70 years. But here Gabriel was using a play upon words in the Hebrew text, pointing out that, insofar as Messiah's Kingdom was concerned, it was not 70 "years," but 70 "sevens" of years, or a total of 490 years (70 × 7).<sup>30</sup> Daniel had been thinking in terms of years (**Dan 9:1-2**). Since Daniel had been thinking of God's program in terms of years (v. 1; cf. **Jer. 25:11-12; 2 Chron. 36:21**), it would be most natural for him to understand these "sevens" as years.<sup>31</sup> Every seventh year was a sabbath rest year (**Lev. 25:1-7**). Seven "sevens" brought them to the Year of Jubilee (**Lev. 25:8-12**). Seventy "sevens," then, is a span of 490 years.<sup>32</sup> So when Daniel petitioned God to make an end to the 70 years of exile, the word he received was that it would take another "seventy sevens" before a complete deliverance would be made!<sup>33</sup> In the context of this verse it is plain that Daniel has been reading in Jeremiah about *years*.<sup>34</sup> These are weeks of years, whereas weeks of days are described in a different way (**10:2, 3**).<sup>35</sup> Also, see **Genesis 29:27-28** a bridal week was working another 7 years.

<sup>32</sup> Pentecost, J. Dwight. [\*"Daniel." The Bible Knowledge Commentary: An Exposition of the Scriptures\*](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1361. Print.

<sup>33</sup> Helm, David. [\*Daniel for You\*](#). Ed. Carl Laferton. The Good Book Company, 2015. Print. God's Word for You.

<sup>34</sup> McGee, J. Vernon. [\*Thru the Bible Commentary: The Prophets \(Daniel\)\*](#). electronic ed. Vol. 26. Nashville: Thomas Nelson, 1991. Print.

<sup>35</sup> MacArthur, John F., Jr. [\*The MacArthur Bible Commentary\*](#). Nashville: Thomas Nelson, 2005. Print.



The only other time Daniel ever uses the term *shavuim* or seven, he uses it in **chapter 10 verses 2 and 3**. And as he refers to it in **verse 2**, it says three full weeks, “and then in **verse 3** three whole weeks.” And what he uses there is the word for days. He uses it specifically for days in the Hebrew. And it’s almost as if he puts the word days in reference to weeks in **chapter 10** and leaves it out in **chapter 9** so that you’ll know there’s a difference.<sup>36</sup>

[Six infinitives follow... explaining what the seventy-sevens will accomplish. I’ll elaborate on them at the end of the passage... but suffice it to say for now, that God, in veiled form, was showing Daniel things that anticipated the person and work of Jesus Christ.<sup>37</sup>] **24 “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.**

**Notation:** Note that the decree pertains to “your people” and “your holy city.” This prophecy, then, is concerned not with world history or church history, but with the history of Israel and the city of Jerusalem.<sup>38</sup> Since Daniel is the

recipient, these phrases have the Jewish people and Jerusalem in mind, not the Church. There may be implications for the Church, but the primary focus is on Israel.

**25 “Know and understand this:** [When does the time clock for Israel start?] **From the time the word goes out to restore and rebuild Jerusalem [Nehemiah 2] until the Anointed One,** [This is the translation of the Hebrew word *Messiah*—in Greek, *Christ*.<sup>39</sup>] **the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’** [That’s a weird way of saying 69. He’s marking off a distinct segment. The Seventy Sevens are divided into three separate units: Seven Sevens, Sixty-two Sevens and One Seven.<sup>40</sup> When we take a look at the Seventy Weeks of Daniel we see that it is divided up into three parts. It’s separated into a first period of seven weeks or units of seven, another period of sixty-two weeks or sevens, and a third period of one week or seven years. These segments are not consecutive; they allow for gaps. The first seven of 49 years, Jerusalem...] **It will be rebuilt with streets and a trench,** [Indicates fortification and highlights the troubled times ahead.<sup>41</sup>] **but in times of trouble.** [if you study the book of Nehemiah,

---

<sup>36</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>37</sup> Helm, David. [Daniel for You](#). Ed. Carl Laferton. The Good Book Company, 2015. Print. God’s Word for You.

<sup>38</sup> Pentecost, J. Dwight. [“Daniel.” The Bible Knowledge Commentary: An Exposition of the Scriptures](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1361. Print.

<sup>39</sup> Evans, Tony. [The Tony Evans Bible Commentary](#). Nashville, TN: Holman Bible Publishers, 2019. Print.

<sup>40</sup> Fruchtenbaum, Arnold G. [Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah](#). Tustin, CA: Ariel Ministries, 1998. Print.

<sup>41</sup> Barry, John D. et al. [Faithlife Study Bible](#). Bellingham, WA: Lexham Press, 2012, 2016. Print.

you'll find out one thing very quickly. They had a lot of trouble building the city<sup>42]</sup>

**Explanation:** Messiah's coming will be after 7 weeks plus 62 weeks (69 weeks total) The calculation is based on a certain "decree", namely the decree to restore and rebuild Jerusalem's city walls - **the word goes out to restore and rebuild Jerusalem**. This decree was the fourth of four decrees made by Persian rulers in reference to the Jews.<sup>43</sup> The Authorization of Artaxerxes permitting Nehemiah to return to Jerusalem in 445 BC (see **Neh 1-2**) [so Walvoord, Ryrie, Hoehner, J. D. Pentecost, and D. Campbell.] Nehemiah's request before the King was specifically to rebuild the city (**2:5**), and the decree was for that purpose (**2:7-8**).

**Question:** Why does the text divide this into two periods (7 and 62)? Why not say 69? The first period of 7 weeks (49 years) is the time needed for the complete rebuilding of Jerusalem with fortification walls, etc. Note the last sentence of the verse! **It will be rebuilt with streets and a trench...**

**Amplification:** From the time of the issuing of the decree, it will take 7 weeks (49 years) until the city is properly rebuilt. It only took Nehemiah 52 days to rebuild

the wall, but it took years to build the city. So if you go from 445, 49 years later you're at 396 B.C. and that's a very crucial time for that was not only the time when they completed the city but that was the time also when the Old Testament canon was completed as well. It's as if God established His people in their land, God established His city, God established a temple and God established His Word.<sup>44</sup>

Then another 62 weeks (434 years) will be needed until the Messiah comes. Some scholars demonstrate how Daniel predicted the very year and day that Messiah would come. So we're dealing with 173,880 days from the decree of Artaxerxes in 445 B.C. to the coming of Messiah the Prince. The Messiah will come in 173,880 days.<sup>45</sup> The 483 years were completed at the triumphal entry of Jesus in – guess what year? AD 32.

There's a great book out, it's been out for some time, by Sir Robert Anderson called **The Coming Prince**. Sir Robert Anderson was the head of criminal investigation for Scotland Yard. He was knighted by the queen for his work. He did calculations and the whole book is a book of calculations based upon Daniel's prophecy. He checked all of his dates with the Royal Observatory in London, and he calculated 483 years from March 14, 445 BC, and he

---

<sup>42</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>43</sup> Pentecost, J. Dwight. ["Daniel."](#) *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1362. Print.

<sup>44</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>45</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.



calculated them in terms of days. He said that will equal to 173,880 days.

So he began counting from March 14, 445 BC, And he arrived at the end of that with this date: April 6—AD 32. What happened on April 6, AD 32? Well, it happened to be in the Jewish calendar the tenth of the month Nissan. That was the day that the lambs were selected by the families to be given a few days later as a Passover sacrifice.

On that day April 6, AD 32, exactly 173,880 days after March 14, 445 BC, Jesus Christ ascended the Mount of Olives from the east, stopped, and he said to his disciples, "Hey, get me a donkey." Now, it's not because he was just, like, into donkey rides; he was fulfilling **Zechariah, chapter 9**, "Behold, Jerusalem, your King is coming to you on a donkey." And he began riding that donkey while the crowds were shouting, "Hosanna! Blessed is he who comes in the name of the Lord!" And he is presenting himself as the Lamb to the nation. As he's coming down, he stops, and he does something very unusual. He breaks down and audibly weeps in front of the city of Jerusalem.

**Calculation:** Using a 360-day year (which Israel used in Daniel's day), there are 173,880 days from the decree to rebuild Jerusalem in 445 BC to the triumphal entry of Jesus in AD 32, fulfilling the prophecy *to the day*. It isn't the birth

of Christ we're looking at. It isn't the baptism of Christ we're looking at. It is the presentation of Christ as the Messiah.<sup>46</sup>

**Daniel 9:24–25** says that from the decree to rebuild Jerusalem to the coming of the Messiah there will be 483 years.  $7 + 62$  "sevens" = 69 groups of seven years.  $7 \times 69 = 483$  years. Adjusting for the difference between Biblical and Julian calendars and leap years and throwing in an extra month to catch up to the solar year<sup>47</sup>, the total number of days from March 14, 445 BC to April 6, AD 32. 173,880 days.<sup>48</sup>

**Summation:** Jesus started His ministry in the 15th year of Tiberius (see **Luke 3:1**). Tiberius started his reign in AD 14, so you add 15 to that and Jesus' ministry started in AD 29. It has been proposed that Jesus celebrated four Passovers during His ministry, one each in AD 29, 30, 31 - and His final Passover in AD. 32. With the help of lunar charts, we can calculate the exact date of ancient Passovers, so it is possible to calculate the exact day of Jesus' triumphal entry into Jerusalem as April 6, AD 32.<sup>49</sup> Crucifixion on Thursday, April 10, 32 AD due to a special sabbath that fell on Friday that year. There were two sabbaths the week Jesus died. He died on a Thursday. This was followed by a special Friday sabbath and the normal

---

<sup>46</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>47</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>48</sup> Guzik, David. [Daniel](#). Santa Barbara, CA: David Guzik, 2013. Print. David Guzik's Commentaries on the Bible.

<sup>49</sup> Guzik, David. [Daniel](#). Santa Barbara, CA: David Guzik, 2013. Print. David Guzik's Commentaries on the Bible.

Saturday Sabbath. Add in Sunday and you get 3 days and 3 nights, just like the Gospels say.

[32 A.D. \(endtimepilgrim.org\)](http://32A.D.(endtimepilgrim.org))

[The Unexpected King: Palm Sunday Surprise: – Chuck Missler – Koinonia House \(khouse.org\)](#)

**Conclusion:** Daniel predicted the very day Messiah would be announced to Israel. “There was only one occasion in our Lord’s earthly ministry on which He is depicted as presenting Himself openly as Zion’s King, the ‘Triumphal Entry,’ recorded in each one of the Gospels and fulfilling **Zechariah 9:9** and **Psalms 118:26**.” (Newell) On that day, Jesus *deliberately* arranged the event to present Himself as Messiah (**Mark 11:1–10**). On that day, Jesus welcomed praise (**Luke 19:38–40**) instead of quieting it (**Luke 5:14** and **8:56**). On that day, Jesus made special reference to the importance of that day (**Luke 19:41–42**).<sup>50</sup> This was the time when Jesus was formally presented to the nation as her Messiah and evaluated by the Sanhedrin. Jesus said to the Jews of this day: *If you had known, even you, especially in this your day, the things that make for your peace!* (**Luke 19:42**).<sup>51</sup>

---

<sup>50</sup> Guzik, David. [Daniel](#). Santa Barbara, CA: David Guzik, 2013. Print. David Guzik’s Commentaries on the Bible.

<sup>51</sup> Guzik, David. [Daniel](#). Santa Barbara, CA: David Guzik, 2013. Print. David Guzik’s Commentaries on the Bible.

<sup>52</sup> Fruchtenbaum, Arnold G. [Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah](#). Tustin, CA: Ariel Ministries, 1998. Print.

**26** After the sixty-two ‘sevens,’ the Anointed One [As clearly as Daniel could have stated it, he taught that 483 years after the decree to rebuild Jerusalem had been issued, Messiah would be here on earth.<sup>52</sup>] **will be put to death** [The word translated “cut off” in some translations is used of executing the death penalty on a criminal.<sup>53</sup> Daniel speaks of Messiah directly only twice: here and in **Daniel 2** as the crushing stone.] **and will have nothing**. [in the sense that Israel had rejected Him and the kingdom could not be instituted at that time.<sup>54</sup> He had nothing for Himself. In other words, Messiah came and they executed Him and they gave Him nothing. What should have been due Him was not received. There was no honor. There was no respect. There was no love. There was no acceptance. There was no receptivity. He came unto His own and His own received Him not.<sup>55</sup>] **The people of the ruler who will come will destroy the city and the sanctuary**. [It was nearly 40 years after Messiah’s death, so there is a gap there. The ruler who will come is that final head of the Roman Empire, the little horn of **7:8**. It is significant that the **people of the ruler, not the ruler himself**, will destroy Jerusalem. Since he will be the final Roman ruler, the people of that ruler must be the Romans themselves. This,

<sup>53</sup> Pentecost, J. Dwight. [“Daniel.” The Bible Knowledge Commentary: An Exposition of the Scriptures](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1364. Print.

<sup>54</sup> Pentecost, J. Dwight. [“Daniel.” The Bible Knowledge Commentary: An Exposition of the Scriptures](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1364. Print.

<sup>55</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

then, is a prophecy of the destruction of Jerusalem about which Christ spoke in His ministry.<sup>56</sup> **The end will come like a flood:** [Jerusalem and her temple would be destroyed *again* by an overwhelming army (**like a flood**). Most all Bible scholars and commentators agree that this was fulfilled in the Roman destruction of Jerusalem in AD 70<sup>57</sup> as predicted by Jesus.] **War will continue** [That's during the Church Age.] **until the end, and desolations have been decreed.**

**Explanation:** This refers to the crucifixion of Jesus Christ "The 'cutting off' of Messiah indicates a violent death. The Hebrew word is used of making a covenant, involving the death of a sacrificial animal (**Gen 15:10,18**). The word is used of the death penalty (**Lev 7:20**) and always of an unnatural violent death (cf. **Isa 53:8**)."

**Notation:** Two phrases to define. First phrase: **"have nothing"** - Earlier in Daniel, the expectation had been given that the Messiah "Son of Man" would inherit the kingdom (**Dan 7:14; cf. Ps 2:8**) and take up His Messianic rule over the nations. In light of Israel's rejection and the crucifixion of her Messiah, the kingdom did not fully come during His first coming (though some contend it was inaugurated) But Jesus is not sitting on a throne in Jerusalem right now (**Zech.14:9,16**), so the Messianic Kingdom did not arrive. Second phrase: **"destroy the city and the sanctuary"** This looks at the tragic destruction of

Jerusalem and the Temple in AD 70 by the Romans under Titus. Notice carefully: it is not the "Prince who is to come" that destroys Jerusalem. Rather, it is the "people of the prince who is to come." The people obviously refers to the Romans, and hence the future "prince" (the "little horn" or Antichrist) must arise out of the remnant of the Roman Empire—a fact consistent with what was taught in **Dan 7:24-25**.

**Amplification:** This 490-year period is divided into three segments; (a) 7 "sevens" (49 years), (b) 62 "sevens" (434 years), and (c) 1 "seven" (v. 27; 7 years). The first period of 49 years refers to the time in which the rebuilding of the city of Jerusalem, permitted by Artaxerxes' decree, was completed (444–395 BC). Though Nehemiah's wall construction project took only 52 days, many years were needed to remove the city's debris (after being desolate for many decades), to build adequate housing, and to rebuild the **streets and a trench**.

**Excursion:** Now, to **9:26a. The 62 "sevens"**. (434 years) extend up to the introduction of the Messiah to the nation Israel. This second period concluded on the day of the Triumphal Entry just before Christ was **cut off**, that is, crucified. In His Triumphal Entry, Christ, in fulfillment of **Zechariah 9:9**, officially presented Himself to the nation of Israel as the Messiah. He was evidently familiar with Daniel's prophecy when on that occasion He said, **"If you,**

---

<sup>56</sup> Pentecost, J. Dwight. ["Daniel."](#) *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1364. Print.

<sup>57</sup> Guzik, David. [Daniel](#). Santa Barbara, CA: David Guzik, 2013. Print. David Guzik's Commentaries on the Bible.

even you, had only known on this day what would bring you peace—but now it is hidden from your eyes” (**Luke 19:42**).

Thus, the first two segments of the important time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them. They totaled 483 Jewish years (and when you allow for differences in the Jewish (360-day year) and Gregorian (365 day years) calendars (476 years) and sort all of that out, you realize that Daniel predicted to the very day that Messiah would be presented to Israel at his triumphal entry.

According to **Daniel 9:26 the Anointed One** was not “cut off” *in* the 70th “seven”; He was cut off **after** the 7 and 62 “sevens” had run their course. This means that there is an interval between the 69th and 70th “sevens” of Daniel’s 70-week prophecy. There is then a “gap” or “parenthesis” between the sixty-ninth and seventieth weeks, an undetermined period of time not included in the writings of the Old Testament prophets.<sup>58</sup> It allows for free will. We can illustrate the idea of a gap of time with **Luke 4** and **Isaiah 61**. Jesus stopped before he quoted the “day of vengeance” part of Isaiah. Why? It would come later.

---

<sup>58</sup> Strauss, Lehman. [\*The Prophecies of Daniel\*](#). First Edition. Neptune, NJ: Loizeaux Brothers, 1969. Print.

When Jesus offered the kingdom, what if Israel had said yes. He still had to die but the Romans would have done it. He would have raised and ascended. A false Messiah would have appeared and the Tribulation would have commenced. Seven years later, Christ would have returned and implemented the Kingdom. But, Israel was hard-hearted. 49 years to rebuild Jerusalem’s walls. 434 years messiah is arriving and presenting Himself to the nation as their Messiah in the triumphal entry. 483 years 7 years later should have been the kingdom. Something jammed or stopped the clock. It jammed with a cross in it. Israel rejected the Messiah. And so God has allowed for the church age of an indefinite period of time when Israel is set aside and God works in and through the church currently to mediate His grace to the world. And Paul says in **Romans 9-11** essentially, “God has a new sweetheart, and this will make Israel jealous (**11:11**).”

Christ’s crucifixion, then, was in that interval, right after His Triumphal Entry, which concluded the 69th “seven.” This interval was anticipated by Christ when He prophesied the establishing of the church (**Matt. 16:18**). This necessitated the setting aside of the nation Israel for a season in order that His new program for the church might be instituted. Christ predicted the setting aside of the nation (**Matt. 21:42–43**). The present Church Age is the interval between the 69th and 70th “sevens.”<sup>59</sup> You and I are living in the interval. When the Gentile nations

<sup>59</sup> Pentecost, J. Dwight. [\*“Daniel.” The Bible Knowledge Commentary: An Exposition of the Scriptures\*](#). Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1363–1364. Print.

of the world attack Israel, prompting their national repentance, watch out! The Jews never saw in the Old Testament the distinction between the first and second coming of Christ.<sup>60</sup> It was all one big coming to them. So they miss their gap. We, the Gentiles, don't see the gap between the kingdom of God (nation of Israel) and the spiritual church. There is a distinction between the two when it comes to fulfilling covenants that God has made with the ethnic nation of Israel. The church does not fulfill them and replace Israel.

Just as God focused his attention on the Jewish people for about two thousand years, these past two thousand years his attention has been focused on the Gentiles. However, just as many Gentiles were saved during the Old Testament period, in this present age there are many Jewish believers. At the end of the present age, God will again deal with Israel in a special manner, and the final seven will begin.<sup>61</sup> The final seven (years) will be terminated by Christ's second coming and the establishment of his earthly kingdom, which will last a thousand years. Christ's reign will, of course, continue beyond the millennium into the eternal state.<sup>62</sup> Since Israel has been reestablished as a nation (1948), the seventieth seven can begin at any time.<sup>63</sup>

---

<sup>60</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>61</sup> Miller, Stephen R. [Daniel](#). Vol. 18. Nashville: Broadman & Holman Publishers, 1994. Print. The New American Commentary.

When the leaders of the nation registered their rejection of Christ by attributing His power to Beelzebub, the prince of the demons (**Matt. 12:24**), Christ warned that if they persisted in that view they would be guilty of sin for which there would be no forgiveness (**Matt. 12:31–32**). He also warned the nation that Jerusalem would be destroyed by Gentiles (**Luke 21:24**), that it would be desolate (**Matt. 23:38**), and that the destruction would be so complete that not one stone would be left on another (**Matt. 24:2**). This destruction was accomplished by Titus in AD 70 when he destroyed the city of Jerusalem and killed thousands of Jews. But that invasion, awesome as it was, did not end the nation's sufferings, for **war**, Gabriel said, would **continue until the end**. Even though Israel was to be set aside, she would continue to suffer until the prophecies of the 70 "sevens" were completely fulfilled. Her sufferings span the entire period from the destruction of Jerusalem in AD 70 to Jerusalem's deliverance from Gentile dominion at the Second Advent of Christ.

**27 He will confirm a covenant with many for one 'seven.'** [The final 70<sup>th</sup> week or 7 will begin for Israel when the Anti-Christ makes a covenant with Israel which will signal the beginning of the Tribulational Period and a seven-year countdown to Christ's coming. Nearly, the entire **Book of Revelation** tells you the details of the final week.] **In the middle of the 'seven' he will put an end to sacrifice and**

<sup>62</sup> Miller, Stephen R. [Daniel](#). Vol. 18. Nashville: Broadman & Holman Publishers, 1994. Print. The New American Commentary.

<sup>63</sup> Miller, Stephen R. [Daniel](#). Vol. 18. Nashville: Broadman & Holman Publishers, 1994. Print. The New American Commentary.

offering. And at the temple [what does it assume – the temple will be rebuilt. Otherwise, how do you desecrate it. There will be a tribulational temple and a Millennial temple.] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.

**Explanation: 9:27a.** This verse unveils what will occur in the 70th seven years. Many feel this seven-year period will begin after the Rapture of the church (which will consummate God's program in this present Age). The 70th "seven" will continue till the return of Jesus Christ to the earth. Because Jesus said this will be a time of "great distress" (**Matt. 24:21**), this period is often called the Tribulation.<sup>64</sup> The final "week" in **9:27** means seven years. The covenant is broken in the middle, and the final period of 3 1/2 parallels the 3 1/2 years of **Dan 7:25** (cf. **Rev 11–13**). The final week (7 years) does not immediately follow the first 69 weeks, and we must understand some gap of time between **verse 26** and **verse 27**. The text never says that the prophecy in **9:24** is for 490 consecutive years; rather they are seen in 70 units of seven years.

**Observation:** The one making the covenant is the Antichrist. In **9:25** mention is made of the "Anointed One," whereas **v 26** speaks of "the ruler who will come." The latter cannot be Christ, because he is connected with

the people that destroyed Jerusalem (i.e., the Romans). The near antecedent in **9:27** for "he" (i.e., the one who makes the covenant) is the prince of **9:26**. The 70th week of Daniel is the future time of the Antichrist. He will make an "abomination of desolation" in a literal temple (fulfilling **Mt 24:15** and **2 Thess 2:4**). He will be the final head of the fourth empire (the little horn of the fourth beast, **7:8**).<sup>65</sup>

**Definition:** Details of the Covenant. The covenant is with "the many." This refers to Israel (notice "your people" in **9:24**). Hence, the covenant is an agreement between Israel and the "ruler who will come" of **9:26** connected with the future phase of the Roman Empire, i.e., the Antichrist. The nature of the covenant is not revealed, but this may be some type of agreement guaranteeing the peaceful existence of Israel as a nation. The Antichrist seems to honor the covenant for the first half of the week (3 and 1/2 years) but then deceitfully reneges on the agreement. This desolater will succeed momentarily, but only for the final 3 and 1/2 years of the Tribulation. Then will come his "destruction" which looks back to **Dan 7:11,26**—this is the work of Jesus Christ at His 2nd coming. In **chapters 2, 7** and **8**, God revealed to Daniel the course of future world history in which Gentiles would

---

<sup>64</sup> Pentecost, J. Dwight. "Daniel." *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1364. Print.

<sup>65</sup> Pentecost, J. Dwight. "Daniel." *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1364. Print.



have a dominant role over the Jewish people.<sup>66</sup> Jesus brings that to an end.

**Clarification:** he will put an end to sacrifice and offering. After this ruler gains worldwide political power, he will assume power in the religious realm as well and will cause the world to worship him (**2 Thes. 2:4; Rev. 13:8**). To receive such worship, he will terminate all organized religions. Posing as the world's rightful king and god and as Israel's prince of peace, he will then turn against Israel and become her destroyer and defiler.<sup>67</sup> Since the events in the 69 sevens (vv. 24–26) were fulfilled literally, the 70th "seven," yet unfulfilled, must likewise be fulfilled literally.<sup>68</sup>

**Quotation:** We should keep in mind the fact that **Matthew 24** is the key to the interpretation of **Daniel 9:26–27**. The disciples asked our Lord, "What shall be the sign of Thy coming, and of the end [consummation] of the world [age]?" (**Matthew 24:3**) The age referred to is, of course, that age marked by the end of the great tribulation as is stated in the context (**verses 21, 29**), the end of the seventieth week. Included in those indications of the approaching end of the age, whose end will be climaxed by Christ's coming again to the earth, He said, "When ye

therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)" (**Matthew 24:15**). This then is a clear sign to the Jews of the tribulation that their Messiah will return. When the seventieth week begins, God will once again take up His dealings with the nation of Israel, fulfilling the prophecy of Daniel 9:27 through the appearing of the Antichrist. When the seventieth week has ended, Christ will return, Israel will recognize and receive Him, and then the nation will enter the millennial rest. Clarence Larkin wrote, "From this we see that Daniel's seventieth week (**Daniel 9:24–27**), Jesus' Olivet Discourse (**Matthew 24**), and John's seals, trumpets, and vials (**Revelation 6:1 to 18:24**) cover the same period, and are Jewish and have no reference to the Christian Church. Daniel draws the outline in his seventieth week, Jesus roughs in the picture in His Olivet Discourse, and John fills in the details in the book of Revelation."<sup>69</sup>

## SUMMARIZATION

**Summarization:** Daniel was speaking of two comings of the Messiah. The first time was to be after the Sixty-ninth Seven, when He would die a penal, substitutionary death for the sins of Israel and accomplish the first three purposes listed in verse 24. The second time, still future,

---

<sup>66</sup> Fruchtenbaum, Arnold G. *Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah*. Tustin, CA: Ariel Ministries, 1998. Print.

<sup>67</sup> Pentecost, J. Dwight. "Daniel." *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1365. Print.

<sup>68</sup> Pentecost, J. Dwight. "Daniel." *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1365. Print.

<sup>69</sup> Strauss, Lehman. *The Prophecies of Daniel*. First Edition. Neptune, NJ: Loizeaux Brothers, 1969. Print.

was to be after the Seventieth Seven, when He will establish the Messianic Kingdom and accomplish the last three things of **verse 24**.<sup>70</sup> By the time these 490 years run their course, God will have completed six things for Israel. The first three have to do with sin, and the second three with the kingdom.<sup>71</sup> The first three negative parts of this perspective seem to point to the cross. The second three positive points go beyond the cross to the Kingdom. And that lets us know that there's a gap in there.<sup>72</sup> From where we stand in time today, the last 7 years of Daniel's prophecy are still future, but it is with their conclusion that all six purposes of **verse 24** will reach their fulfillment.<sup>73</sup> Six Purposes of God to be Accomplished:

1.) Overall purpose – to fulfill the covenant promises to Israel **“to finish the transgression”** This looks at Israel's apostasy and sin against the LORD, and her wandering over the face of the earth in discipline. In the world in which we live today, sin has the freedom to express itself. But there's coming a day when that will not be the case. There's coming a day when every time sin rears its head it will be crushed with a rod of iron. It will be firmly restrained and the freedom of sin to express itself will be

over. All apostasy will be over. All evil will come under divine control.<sup>74</sup>

2.) Spiritual purpose – to end transgression of the Law **“to make an end of sin”** Christ Himself will be punished for Israel's sin, and will eventually remove sin from the nation at the 2nd Advent (**Ezek 37:23; Zech 5; Rom 11:20-27**). God has found a way of forgiving sin without being untrue to his own righteousness.<sup>75</sup> Even our fallen human natures are healed. Our default setting will not be to rebel and go our own way.

3.) Redemptive purpose – to make a final atonement and reconciliation **“to make atonement for iniquity”** To atone means "to cover" with the idea of iniquity being withdrawn from God's sight and one being reinstated to His favor. The grounds for this is the crucifixion of Christ at Calvary, although the phrase finds its fulfillment in Israel's national day of atonement at the 2nd Coming (**Zech 3:8-9; 13:1**).

4.) Kingdom purpose – to establish the Kingdom of God **“to bring in everlasting righteousness”** This alludes to the many Messianic passages which view righteousness as

---

<sup>70</sup> Fruchtenbaum, Arnold G. *Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah*. Tustin, CA: Ariel Ministries, 1998. Print.

<sup>71</sup> Pentecost, J. Dwight. *“Daniel.” The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1361. Print.

<sup>72</sup> MacArthur, John F., Jr. *John MacArthur Sermon Archive*. Panorama City, CA: Grace to You, 2014. Print.

<sup>73</sup> Fruchtenbaum, Arnold G. *Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah*. Tustin, CA: Ariel Ministries, 1998. Print.

<sup>74</sup> MacArthur, John F., Jr. *John MacArthur Sermon Archive*. Panorama City, CA: Grace to You, 2014. Print.

<sup>75</sup> Baldwin, Joyce G. *Daniel: An Introduction and Commentary*. Vol. 23. Downers Grove, IL: InterVarsity Press, 1978. Print. Tyndale Old Testament Commentaries.

being applied to the earth at the time of the second coming of Christ (**Jer 23:5-6; Isa 11:2- 5; 60:21**). Literally, it is in the plural. It is the righteousness of the ages, the righteousness of the eons, the permanent righteousness of eternity.<sup>76</sup>

5.) Prophetic purpose – to complete prophecy “to seal up vision and prophecy” While many OT prophecies have already found fulfillment, much of prophecy concerns Israel's ultimate restoration in Messiah's kingdom. This looks at the full realization of what God said He would do in fulfilling His covenant with Israel in the millennial kingdom. In other words, there will come an end to revelation. There will come an end to prophecies. There will come an end to visions. Why? Because in His great glorious and eternal Kingdom, when it's finally established, we shall know as we are known, revelation will cease, all knowledge will be ours.<sup>77</sup>

6.) Glory purpose – the visible glory of God returns “to anoint the most Holy Place” The “most holy” are technical words that are always translated in the OT as the “holy of holies.” The phrase “Holy of Holies” refers either to the Holy of Holies in the tabernacle or the Holy of Holies in the temple.<sup>78</sup> This phrase anticipates the rebuilding and reinstatement of the Temple. While this may look partially at

Zerubbabel's temple (516 BC), ultimately this looks to the millennial temple when Christ comes to reign (**Ezek 40-44**). Ezekiel said the glory of God departed out of the east gate of Jerusalem. Well, when Jesus came into the city at Triumphal Entry, He came through the east gate. God's glory returned and they missed it.

These six accomplishments, then, anticipate the establishment of Israel's covenanted millennial kingdom under the authority of her promised King.<sup>79</sup> It's the undoing of 666. “The six summarize God's whole program to bring the nation Israel the blessings He promised through His covenants (**Gen. 15:18-21; 2 Sam. 7:16; Jer. 31:31-34**).”

#### **APPLICATION**

Three practical THINGS that comes out of all this for you and me today... (with help from Heitzig)

Prayer. This is an answer to prayer. This is what happens when you pray. Daniel's prayer, though it looks long to read, only takes three minutes to read, three minutes.

Have you ever gotten up in the morning and say, "I don't have much time to pray; I've only got five minutes"? "Okay." "Well, that's not long enough." "Why?" "Well, because the devil keeps reminding me I have to be on my

---

<sup>76</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>77</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>78</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.

<sup>79</sup> Pentecost, J. Dwight. “Daniel.” *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 1. Wheaton, IL: Victor Books, 1985. 1362. Print.

knees five hours for it to really be worth something." Just take those five minutes; this was three minutes. He didn't even finish the prayer, didn't even say amen, and he got more than he could handle. Use that time and engage with God—prayer. Daniel prays to God, who in response sends an angel with his answer. In the next chapter we will see that these angels, even as they come with answers to prayer, are involved in a conflict with other supernatural powers

Second thing that shows me is providence. You've heard that term, "the providence of God"? God moves history, God moves circumstances—supernaturally; naturally, using the natural world. The best definition I've ever heard of providence is "it's the hand of God and the glove of circumstance." God moves the players throughout history on his chessboard to get his will done. So people like Titus, Vespasian, Artaxerxes Longimanus, Cyrus, etcetera, they might be powerful rulers, but they're pawns on God's chessboard. He moves them around to get his stuff done. He's in charge here. Although God works according to his own timetable, he nevertheless also works through people.<sup>80</sup>

Prayer, providence; number three, precision. Precision. I have a question for you: The God who can make these kind of accurate, precise predictions about the Jewish people and the coming of the Messiah and his death, can you trust your life to him? Will you entrust your future,

your family, your ambitions to this kind of precise God? That's what he's calling us to do.

### **ILLUSTRATION**

Brant Hansen has written **Blessed are the Misfits: Great News for Believers who are Introverts, Spiritual Strugglers, or Just Feel like They're Missing Something**. He says "so here we are in the messy meantime." He said he hates "To Be Continued..." He says "You're watching the show and you sense the "To Be Continued" is coming. There's like five minutes left and you realize "Hey, they can't make it. There's no way they can wrap up all the drama in five minutes." They're going to throw that phrase up "To Be Continued" and make you wait another week.

He tells about Wolfgang Mozart who was upstairs in bed and someone was playing the piano downstairs and got distracted and just stopped before they played the last chord. Wolfgang couldn't stand it. He tromped downstairs, pounded out the resolving chord, and then went back up to bed again, without a word. He just had to hear it.

I think we're all like that. There's all this tension in life, in the Bible, in history, in prophecy and there are no finish lines, no final chords, few official victories to report, no ends-of-story. We feel like we're lying upstairs, and someone just left the piano bench right before the C chord. Today, I played the final chord of history. Everything feels like "To Be Continued." Hansen says "My desire for

---

<sup>80</sup> Boice, James Montgomery. [\*Daniel: An Expository Commentary\*](#). Grand Rapids, MI: Baker Books, 2003. Print.

resolution is understandable – we’re all yearning for the wedding, the kingdom in full – but it can actually inhibit my ability to appreciate what God is currently doing (105).”

His whole book is about loving the misfits until God plays the final chord. He loves the Lord, and even though many things puzzle him about church culture, he’s convinced that hidden things are happening. Mysterious good things. And that means we can become less self-focused. And he mentions the 400 silent years between the Old and New Testaments as evidence that God is up to something in the silence. The master plan is right on track. He argues that we can be light-hearted in our love because even though it’s “To Be Continued” for Israel and world history, we know how it resolves. And it’s a family secret belonging to the church.

Brant Hansen was a preacher’s kid. His dad preached in Illinois and St. Bernice, Indiana. But his dad wasn’t well. Brant blocked a lot out, but he remembers moments – his dad breathing into a paper bag on the way to the hospital; his mom yelling “Who is she? Tell me who she is!”; visiting his dad in psychiatric wards and mental institutions. And Brant remembers spending a lot of time sitting on the bathroom floor – go in, lock the door, and rock back-and-forth. It got really bad with physical abuse in the home. And still his dad preached at church on Sunday.

Brant remembers one frightening night. Him, his mom, and brother had to escape the house. He said “My teeth were chattering, but it wasn’t cold.” Right after this and an

episode where he thought he was going to get run over by his dad. He said he was shaking and then he made a decision: “I’m not going to let anything bother me anymore.” He turned his feelings off. He stopped shaking. He wouldn’t let himself feel things after that – not even normal things.

Brant was diagnosed with Asperger’s syndrome as an adult which is a form of autism. He doesn’t comprehend what we might call “normal” human interactions, like the unwritten “rules” for social cues. Take eye contact, for example. He hates it. In fact, he has another condition which causes his eyes to move rapidly back and forth. In order for him to see straight, he has to move his head to compensate for the eye movement. So it looks like he’s constantly shaking his head “no.” It’s hard for him to make friends because they feel he’s always disapproving of them. He’s tried different jobs – like waiting tables and working at Footlocker - and they have turned into disasters. He’s always shaking his head “no.” He finally settled on a career as a radio host and thrives in that role. No one can see him. But he’s a sharp thinker. And he also serves with CURE International, facilitating healing for children with deformities or handicaps.

People with Asperger’s tend to be very blunt. And he said he doesn’t know how to flirt. Once, in college, he had a friend who was female. She was smart and he really liked her. So one day he just said flatly – “I love you.” Silence. Then she said, “Um... Thanks?” They eventually got married. Brant will tell you that he’s awkward, self-conscious, and has robotic social skills. Hansen struggles

with things – like prayer. He can only pray for about 25 seconds before his mind starts to drift. But then he noticed the prayer Jesus taught us to pray was about 25 seconds. He says at least for those few seconds, it reminds him that he is part of a bigger story. And it's better than his. For those 25 seconds, it doesn't matter what people think of me. Daniel prayed for two-and-a-half minutes and he got God's 490 year plan for Israel.

## **CONCLUSION**

**Illustration:** Hansen had a cockatiel land outside his house in a tree, and even though they asked around, no one would claim him. They named the cockatiel "Meeko" and took him in. The family loved watching him. He'd say "pretty bird" and he loved getting out of his cage to sit on the kids' shoulders. One day Meeko saw an egg. It really wasn't an egg; it was an egg-shaped percussion instrument which was also green and had the logo for the local music store on it. But Meeko desperately wanted to be with it. When he got out of the cage, he'd flutter straight to what he thought was the egg. His devotion to the fake egg got to the point that he'd raise a ruckus from inside his cage until he could be with the egg. To quiet Meeko, they put the fake egg into his cage, and he'd stand next to it, in total silence. No more shrieking. I'm sure someone was Asperger's appreciated that!

But something else happened. Amazingly, when they opened Meeko's cage door, he didn't want to come out. He didn't want to flutter about freely, didn't want to entertain the family. He stopped saying things. It was all about the egg. At first, it was funny, but then it became

sad. Meeko had attached immense significance to it. He might have thought it was going to hatch or something. But it got sadder. Meeko wanted the fake egg, and only the fake egg, and it was never going to hatch. Meeko's heart and soul, the focus of all his desires, was plastic, and it was never going to change.

**Application:** That's what happened to Israel and God had to take the plastic egg. That's what happens to us. All the things we find appealing and how many of them are based on a cheap imitation of something that's genuine and good. God gives us drives to do things, be things, develop and use our gifts so we can flourish and help others flourish too. But we get offered substitutes. Things that feel like the real things but it's like Meeko's green egg. When it becomes about the egg exclusively, we're grouzier, less patient, less joyful, less loving, less grateful.

**Invitation:** It's so exhilarating to study God's Word. Oh, what assurance it gives us. What an infinite mind is God's, what incomprehensible truth, all beginning way back with the Sabbath. And for every defiled Sabbath, there would be a Sabbath to repay it in the captivity. And for every block of seven years so defiled, there would be another seven years determined in history. How marvelous, how accurate, how exacting that it all should come to the very day, the very day that Jesus when He entered the eastern gate on the colt, and the foal of an ass, with the palm branches strewn at His feet, hearing the *hosannas* – He must have had a heart that was exhilarated beyond anything we can believe. It must have been ringing in His



ears, the prophecies of Daniel. How heaven must have rejoiced that this great monumental prophecy which if wrong by one day would defy the veracity of the Word of God. God does things with absolute precision. A God who can care for the calendar is a God who can chart the destiny of every soul.<sup>81</sup>

We live in a Genesis 3 world, but we have a Matthew 28 mission, a Revelation 21 future, and an Isaiah 40 God. -  
Gunner Gundersen

---

<sup>81</sup> MacArthur, John F., Jr. [John MacArthur Sermon Archive](#). Panorama City, CA: Grace to You, 2014. Print.