

1. The answer to Daniel's prayer was not delayed - the answer was already on the way. (Daniel 9:19-21)
2. Daniel was interrupted by the appearance of Gabriel, who had come to him earlier to interpret his vision of the ram and the goat. (Daniel 8:15-16)
3. The name Gabriel means "man (the strong one) of God." The phrase "*the man Gabriel*" is translated as "*the servant, the strong one of the strong God.*"
4. Gabriel came swiftly about the time of the evening sacrifice. This was one of the two daily sacrifices required in the Law. (Exodus 29:38-39 and Numbers 28:3-4)
5. Even though the temple was destroyed so the sacrifices could not be offered for those 66 years, Daniel still observed that time of day as an appointed time of worship.
6. Jeremiah's prophecy (Jeremiah 25:11-12) had revealed God's plan for the nation only up to the end of the 70-year Babylonian captivity. (Daniel 9:22-23)
7. Daniel was concerned about what would transpire after that. Daniel's previous two visions in chapter 7 and 8 dealt primarily with Gentile nations that would rise beginning with Babylon.
8. Gabriel was sent by God to reveal God's program for His people until its consummation in the covenanted kingdom under Israel's Messiah.
9. Gabriel would give Daniel insight into God's purposes for His people. Because the prophet was highly esteemed by God, Gabriel had received an answer for Daniel as soon as Daniel began to pray. (Daniel 10:11, 19)
10. Daniel was first informed that God's plan would be consummated in 70 "sevens." (Daniel 9:24)
11. People today think in units of tens (e.g., decades) - Daniel's people thought in terms of "sevens" (days, years) and "heptads" (weeks).
12. Seven days are in one week. Every seventh year was a sabbath rest year (Leviticus 25:1-7). Seven "sevens" brought them to the Year of Jubilee (Leviticus 25:8-12).
13. Seventy "sevens," then, is a span of 490 years. The 490 could not designate days (about 1 1/3 years) because that would not be enough time for the events prophesied in Daniel 9:24-27 to occur.
14. The same is true of 490 weeks of seven days each (i.e., 3,430 days, about 9 1/2 years).
15. Also - if days were intended one would expect Daniel to have added "of days" after "70 sevens." In chapter 10 verses 2-3 he wrote literally, "three sevens of days."
16. This span of time was decreed for Daniel's people (Daniel 10:14; 11:14) and the Holy City (9:16, 24).

17. This prophecy is concerned with the history of Israel and the city of Jerusalem.
18. By the time these 490 years run their course, God will have completed six things for Israel.
19. The first three have to do with sin, and the second three with the kingdom. The basis for the first three was provided in the work of Christ on the cross, but all six will be realized by Israel at the Second Coming of Christ.
20. These six accomplishments, then, anticipate the establishment of Israel's covenanted millennial kingdom under the authority of her promised King.
21. Important revelations were then given to Daniel about this important time period and its divisions.
22. The 70 "sevens" would begin, Gabriel said, with the issuing of the decree to restore and rebuild Jerusalem.
23. 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).
24. The key to the interpretation of the entire passage is found in the phrase "from the going forth of the commandment to restore and to build Jerusalem."
25. The first period of 49 years refers to the time in which the rebuilding of the city of Jerusalem, permitted by Artaxerxes' decree took place (445 B.C.).
25. 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 or crucified.
26. These first two segments of the time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them.
27. According to Daniel 9:26 the Messiah was not "cut off" in the 70th "seven"; He would be living at the end of this period and would be crucified soon after the end of it.
28. This means that there is an interval between the 69th and 70th "sevens." Christ's crucifixion, then, was in that interval, right after His Triumphal Entry, which concluded the 69th "seven."
29. Jesus warned the nation that Jerusalem would be destroyed by Gentiles (Luke 21:24), that it would be desolate and that the destruction would be so complete that not one stone would be left on another (Matthew 24:2).
30. This destruction was accomplished by Titus in A.D. 70 when he destroyed the city of Jerusalem and killed thousands of Jews. Thus, affirming the gap between the 69th and 70th week.
31. The present Church Age is the interval between the 69th and 70th "sevens." (Matthew 21:42-43)