

The Seventy 'Sevens' - Vision #4

Daniel 9:24-27

by Raymond C. Faircloth

As Daniel recognized that Jeremiah's foretold 70 years had reached completion he offered the following prayer in recognition of Israel's position before God:

- ❖ “And all Israel transgressed your law and turned aside *so as* not to listen to your voice, and *so* the curse and **the oath which was written in the law of Moses**, the servant of God, has been poured out upon us, because we have sinned against him. ¹² And *so* he *has* carried out his words which he spoke against us and against our rulers who ruled us, **to bring upon us a great calamity** which was not done under all *of* heaven as it was done in Jerusalem. ¹³ Just as *it is* written in the law of Moses, **all of this calamity has come upon us**, and *we have not implored* the face of Yahweh our God *so as* to turn from our iniquities and to attend closely to your faithfulness. ¹⁴ So Yahweh *has* kept watch over the calamity, and *now* he *has* brought it upon us. Indeed, Yahweh our God *is* righteous concerning all his works that he has done, but we have not listened to his voice” (*Dan. 9:11-14*).

The Six Promises of Restoration to God's People

24. “Seventy 'sevens' (490 Years) are {is} decreed for your people [the Jews] and your holy city [Jerusalem]:
1. to finish transgression,
 2. to put an end to sin,
 3. to atone for wickedness,
 4. to bring in everlasting [age to come] righteousness, (The Kingdom).
 5. to seal up vision and prophecy and
 6. to anoint the most holy [place]. (This expression is used only of places and objects).

The purpose of the 70 *sevens* of years was to finish off the disciplining of Israel in harmony with the warning:

1. “And if in spite of this you will not listen to me, then I will discipline you again **sevenfold for your sins**, and I will break the pride of your power” (*Lev. 26:18*).

This, therefore, results in 7 times the 70 years of captivity that they had already experienced. After this final disciplining “*all Israel will be saved*” (Rom 11:26) and receive the blessings described in Daniel 9:24. Although the basis was laid for these blessings at the death of Christ, the full effecting of all 6 comes only at the Second Advent. This is because, in Hebrew, this period of “*seventy 'sevens' is (singular verb) determined*” and so is a **single unit** and so **the 490 years are not completed until** all six promises are fulfilled so as to bring **full restoration**. This means that because the last 3 of the blessings await their fulfilment at the Second Advent then all 6 must also await this event.

From The Decree to Rebuild Jerusalem *until* Messiah Comes as Ruler

25. “Know and understand this: From the issuing of the decree (*444 or 454 B.C.*) to restore and rebuild Jerusalem **until Messiah, the ruler** [Heb. *mashiach naghidh*] **comes**, there will be seven 'sevens,' and sixty-two 'sevens' (= 483 years). It will be rebuilt (*possibly by 405 or 395 B.C.*) with streets and a trench (“strong defences” NLT, “*walls*” in *LXX*), but in times of trouble.”

Messiah Is Killed without Receiving His Inheritance

Verse 26 is generally rendered as in the NASB:

- ❖ “Then after the sixty-two weeks the Messiah will be cut off and **have nothing**, and the people of the prince who is to come will **destroy the city and the sanctuary** [holy place]. And **its** (footnote “his”) end will come with a flood; even to the end there will be war; desolations are determined.”

Please see APPENDIX 1 showing that it is “**his** end will come with a flood” rather than ‘its end.’

However, the phrase “**have nothing**” is literally: “and there is not to him,” according to the Hebrew, and so is an incomplete thought i.e. it has no subject. So the *Keil and Delitzsch Commentary on the Old Testament* completes the thought as:

- ❖ “*After* the sixty-two “sevens” **Messiah** will be cut off (*Killed*), *so that he does not have the Kingdom which belongs to him.*”

Similarly, Young’s Literal Translation renders it as:

- ❖ “And after the sixty-two weeks, cut off is Messiah, **and the city and the holy place are not his**, the Leader who hath come doth destroy the people...”

And the translation by theologian Charles Ozanne renders it as:

- ❖ “And after 62 weeks Messiah will be cut off, **having neither the city nor the sanctuary**. The coming prince will destroy the people...”

These last two renderings are closer to the Hebrew syntax than the traditional renderings. They show Messiah’s legal right (Ezek 21:27) to “**the city and the holy place** (sanctuary)” which he does not get at the time of his being “cut off.” Nevertheless, it does not show the city or the sanctuary (Gk *naos*) as being physically destroyed and this fact is shown in other related end-time passages as follows:

THE CITY

1. Zechariah 12 shows a siege of Jerusalem so that it becomes “a trodden stone to all the nations” (LXX) when they are gathered against it. However, no mention is made of complete physical destruction of it or its sanctuary as was the case in 586 B.C.E and 70 C.E.
2. Zechariah 14 shows a battle of Jerusalem and with its capture and the exiling of half the people, but no mention is made of any physical destruction of the city or its sanctuary.
3. Revelation 11:2 shows that the nations “will tread underfoot the holy city for 42 months,” but no mention is made of any physical destruction of it or its sanctuary.
4. The Olivet prophecy concerning the city of Jerusalem in which Jesus used the word “**desolation**” (Luke 21:20) with reference to the city which fits with the description in Zechariah 14:2 when: “*the rest of the people (half) will not be cut off from the city.*” It is only to be “desolated” and not to be utterly destroyed as was the case in A.D. 70.
5. In Daniel 9:27 the invading prince is called “*the perpetrator of desolation*” or “*the desolator*” not ‘the destroyer.’ It is this desolator who suffers “a complete destruction” and so comes to his end (11:45).

THE SANCTUARY

- Christians will “see the abomination of desolation...**standing in the holy place** (Gk *topo hagion*)” (Matt. 24:15) i.e. the sanctuary which is therefore not destroyed in the end-times.
- Second Thessalonians 2:4 shows that future “man of lawlessness” will **sit down in the sanctuary** (Gk *naos*). So the sanctuary must exist at that future time.
- Revelation 11:1 shows that the sanctuary “and those who worship in it” will exist in the future because it is measured off from the rest of the temple complex (outer court). However, the city is trampled under foot for 42 months.
- Daniel 8:13, 14 shows that “the holy place and the host” will be trampled while the offering of the regular sacrifice remains stopped for 2,300 days.

ANTICHRIST DESTROYS THE PEOPLE NOT THE TEMPLE

Both Young’s and Ozanne’s translations of verse 26 show that “*the coming prince will destroy the people...*” rather than the temple. This parallels the earlier expression of Daniel 8:24 that this insolent king “*will destroy the mighty men and the holy people.*” Certainly Jesus stated that “*No stone will be left upon another which will not be torn down*” with regard to the temple (Gk *hieron*) buildings (Matt. 24:1, 2; Luke 21:5, 6) but this is not Antichrist’s doing. Biblically there are four temples:

- Solomon’s – destroyed by the Babylonians in 586/7 B.C.
- The Zerrubabel/Herodian temple - largely destroyed in AD 70 by the Romans.
- The yet future temple built most likely by Antichrist.
- The Millennial temple to be built by Messiah (Ezek. 40-47).
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Yet all these temples are viewed by God and His people as one temple (Haggai 2:3, 9), so that Jesus' words did not necessarily have to apply to the very structure that his disciples were pointing out. So it is the third temple that Jesus' words of *"no stone will be left upon another which will not be torn down"* apply to. This tearing down must, logically occur after antichrist has occupied the sanctuary for the duration of the Great Tribulation and so at the very end of the 70 'sevens' and probably occurs because, as 'God's temple,' this third temple is now defiled/profaned (Dan 11:31) as well as for the purpose of allowing the fourth – the millennial temple to be built. More specifically the buildings of the third temple will likely come down at the time of the great earthquake in Jerusalem (Rev. 16:18, 19) when the wrath of God occurs and which follows after the Great Tribulation. Furthermore, all of this shows that there will be more than just the sanctuary for Antichrist to occupy but an entire temple complex yet to be built.

Therefore, if the above renderings of Daniel 9:26 are correct then along with the related prophecies it is clear that no part of the 70 'sevens' prophecy in Daniel was fulfilled in the destruction of Jerusalem or its sanctuary in AD 70 by the Romans so that General Titus, in his leading the Roman armies, is clearly not *"the prince who is to come;"* nor does this passage presuppose a revived Roman Empire in the end-times.

Furthermore, after the 69th 'seven' and after "Messiah was cut off" the destruction of Jerusalem by the Romans can be no more than a type of the future issues that the City and sanctuary will experience in the hands of Antichrist.

The Prince Who Is to Come

Nevertheless, it is Antichrist's end that is spoken of when verse 26b says: *"His end will come with a flood."* This is repeated in verse 27 as *"the destruction, one that is decreed, is poured out on the one who makes desolate"* i.e. a divine judgment (Isa. 8:8, Nahum 1:8).

So "the prince who is to come" in Daniel's prophecy is the future Antichrist. This is proven by the fact that neither Titus nor any 1st century historic leader "imposed a covenant on the many for one "seven,"" or "caused the service of *sacrifice to stop*" which will be the actions of this foretold ruler according to verse 27. This is further proven by a comparison of the historic events of A.D. 70 with the Bible's prophetic statements.

(Please see STUDY 2)

Antichrist Makes and Breaks a Treaty with Future Jews but Comes To His End

27. "And he [*the coming prince*] will impose a covenant on the many for one "seven," and during half of the "seven" he will cause the service of *sacrifice to stop* and, borne on the wings of **idol abominations**, he will carry on a **desolating rule**; and this will go on until the end when the **decreed judgment will be poured out on him** as one desolated." (*Keil and Delitzsch Commentary on the Old Testament* p. 373).

The phrase *"borne on the wings of idol abominations"* indicates that perhaps either:

- Antichrist places a winged idol in the most holy compartment of the temple where the winged cherubim stand on the Ark of the Covenant as representative of God's presence (Ps. 18:10; 80:1; 99:1)). Or:
- Antichrist enthrones himself as God on the mercy seat of the Ark between the wings of the two cherubim in the temple sanctuary (Gk *naos*) (2 Thess. 2:4).

NOTE: "The abomination that causes desolation" is also described in Daniel 11:31 and 12:11 (lasts 1,290 days). All three occurrences concern the stopping of **"the daily sacrifices."**

When Did the 69 'Sevens' of Years Begin?

There are four main dates proposed regarding when *"the decree to restore and rebuild Jerusalem"* began (Daniel 9:25) and thus beginning the *70 sevens*:

1. The decree of Cyrus (once he became sole ruler in **536 B.C.**) **to rebuild the temple** (under Zerubbabel) and issued in Cyrus' "first year" (2 Chron. 36:22, 23; Ezra 1:1-4; 6:1-5): "Cyrus the king issued a decree: Concerning **the house of God** at Jerusalem, let the house be rebuilt..." (Ezra 6:3).
2. The decree of Darius I Hystaspis [the Ahasuerus in Esther] confirming Cyrus' decree **to rebuild the temple** and issued in **519 B.C.** (Ezra 6:6-12).

3. The decree of Artaxerxes Longimanus for Jews under Ezra **to beautify the temple** issued in **467 B.C. or 458** 4. (Ezra 7:11-6).
5. The decree of Artaxerxes Longimanus to rebuild the city under Nehemiah issued in his 20th year — either **444/5 B.C.** (Neh. 2:1-8).

Clearly #2 is only a confirmation of Cyrus' decree and #3 does not concern building work. So these two dates are not involved.

WHY #1 (536) IS NOT THE APPLICABLE DECREE?

Some have felt that this decree issued by Cyrus is the one that begins the seventy 'sevens' because of the prophecies in Isaiah stating that Cyrus will rebuild the city of Jerusalem:

- ❖ "...who says of Cyrus, 'He is my shepherd, and he shall fulfil all my purpose'; saying of **Jerusalem, 'She shall be built**, and of the temple, 'Your foundation shall be laid.'" (*Isa. 44:28*).
- ❖ "I myself have stirred him [*Cyrus*] up in righteousness, and I will make all his paths smooth. **He himself shall build my city**, and he shall set my exiles free, not for price or a gift," says Yahweh of hosts" (*Isa. 45:13 LEB*).

However, all the statements in the book of Ezra concerning the fulfilment of this decree show that it concerned only construction of "*the house of God*" (Ezra 1:2-5; 2; 3:6, 8-11; 5:2, 8, 9). Ezra 4:13, 16 shows the disruptive local Gentiles accusing the Jews of doing building work on the city walls. But this proves to be an **unauthorized work** because these Gentiles knew that to criticize any authorized work decreed by the king would be to incur his wrath. So in their letter to Cyrus these Gentiles say:

- ❖ "Furthermore, the king should know that **if this city is built and its walls are restored**, no more taxes, tribute or duty will be paid, and the royal revenues will suffer" (*Ezra 4:13*).

This shows that the authorized work was only that which concerned the temple and later God Himself shows that it is "*The hands of Zerubbabel have laid the foundation of **this house...***" (Zech. 4:9). So how are we to understand the statements in Isaiah 44 and 45?

- In examining the context of *Isaiah 44:24-28* it becomes clear that it is God who says that the cities of Judah shall be rebuilt (vs. 26) and so the phrase: "saying of **Jerusalem, 'She shall be built...**" may well be *attributable to God's speaking* as the one causing Jerusalem to be rebuilt as per the LXX and Latin Vulgate readings. Furthermore it is Nehemiah and not Cyrus who is used as the director of the building work.
- Regarding *Isaiah 45:13* commentators understand this as a more likely reference to Messiah than to Cyrus or at least that Cyrus is a type of the Messiah. See *Unger's Commentary on the Old Testament*, p. 1267.

So neither of these statements in Isaiah need constrain us to the decree issued by Cyrus in 536 as being the one prophesied in Daniel 9.

WHY #4 — THE 20TH YEAR OF ARTAXERXES — IS THE APPLICABLE DECREE

This is the only one which concerns the rebuilding of Jerusalem rather than the temple. Nehemiah's request was concerning "**the city** of my fathers' graves to rebuild it" (vs. 5). The other decrees all concern "the house of God" only and do not therefore deal with **the restoration and rebuilding of Jerusalem**.

WHY 444/5 B.C. IS THE LIKELY DATE FOR THE 20TH YEAR OF ARTAXERXES

Sir Robert Anderson took the date for the 20th year of Artaxerxes Longimanus as being 445 B.C. Later Dr. Harold Hoehner refined Anderson's work to 444 B.C. These dates are based on:

- The work of Herodotus, the father of historians, who shows that Artaxerxes Longimanus' rule was from 464 after his father Xerxes died shortly after 17 December 465.
- The work of historian Sextus Julius Africanus who shows that the 20th year of Artaxerxes was the 4th year of the 83rd Olympiad, which would be Nisan of 444 BC.
- The recognition that Artaxerxes year of accession was from December 465 to Nisan 464 and so starting his full regnal year from Nisan 464 (*or Tishri 464 to Tishri 463 by the Jewish system*).

Does The Prophecy Involve Solar or Lunar Years?

The months for Israel ran from “new moon to new moon” (Isa 66:23) a period of 29½ days. Also the period of 5 consecutive months for Noah in the Ark is reported as 150 days (Gen 7:11, 24; 8:3, 4) and indicating that each month was 30 days long. Furthermore, the “time, times and half a time” of Daniel i.e. 3½ years combined with the details in the Book of Revelation where 1,260 days (Rev. 11:3, 12:6) is exactly 3½ multiplied by 360 and 42 months multiplied by 30, thereby showing that a “time” or year amounted to 360 days duration (Rev. 11:2, 13:5). So Daniel’s prophecy of the 70 ‘sevens’ involves lunar/prophetic years of 360 days.

The 69TH ‘Seven’ Ends when “Messiah, the Ruler Comes”

25b. “...until the Anointed One, the ruler [Heb. *mashiach naghidh*] comes, there will be seven 'sevens,' and sixty-two 'sevens' (= 483 years). (*Dan. 9:25*).

This coming of “*the Anointed One, the ruler*” did not refer to Jesus’ *birth* or his *baptism*, or his *crucifixion* because none of these events were a public presentation of himself to Israel as the *mashiach naghidh* - “*the ruler of Israel*” in the capital city. The only event when Jesus was acclaimed as

Messiah the ruler was when he made his **triumphal entry** into Jerusalem (Matt. 21:1-7; Zech. 9:9) on **Nisan 10**. So taking the date of **444/5 B.C.** as the 20th year of Artaxerxes Longimanus and using the 360 days = 1 year scheme the calculation is:

69 *sevens* = 483 prophetic years of 360 days each = 173,880 days.
 173,880 days ÷ 365.24219879 = 476 solar years and 25 days.
 476 years from March 5, 444 B.C brings us to early March, 33 A.D.
 +25 days = end of March 30/early April **33 A.D.**

Therefore, Jesus must have made his triumphal entry into Jerusalem on Nisan 10 A.D.33. He died 4 days after the end of the 69 *sevens* on Friday, Nisan 14 A.D. 33 in fulfilment of Daniel 9:26. “*Then after the sixty-two sevens the Anointed One will be cut off...*”

GABRIEL USED PROPHETIC YEARS OF 360 DAYS

Because the length of the last half of the 70th *seven* can be ascertained from Daniel 12 and Revelation 11, 12 and 13 as 1260 days, 42 months and 3½ times it can be seen that Daniel was working from prophetic years of 360 days each. So if the 70th *seven* is based on a 360 day year this must also be the case for the earlier *sevens*.

THE DATE OF JESUS’ BAPTISM AND HENCE THE DATE OF HIS BIRTH

Luke 3:1 informs us that John began baptising in the 15th year of Tiberius Caesar and that Jesus got baptized at that time (Luke 3:21). Although Tiberius’ succession was confirmed in A.D. 13 when he was made coregent by special law at the request of Augustus, Tiberius was not named emperor by the Senate until September 17, A.D. 14 a month after Augustus had died. So Tiberius’ fifteenth regnal year ran from Aug 29th, A.D. 28, to Aug 28th, A.D.29 and so making the year for the baptism of Jesus and **the beginning of his ministry as 29 A.D.** This further enables us to calculate Jesus’ birth because “Jesus when he began his ministry was about 30 years of age” (Luke 3:23) and so by working back from 29 A.D to **2 B.C. as his year of birth.** This does not necessarily conflict with the date for the death of Herod the Great which occurred after Jesus’ birth. Although often accepted as occurring in 4 BC there is significant proof, particularly astronomical, that his death occurred in 1 BC and so allowing for Jesus’ birth to have been in 2 BC in harmony with the other factors concerning his birth.

THE DATE FOR JESUS’ TRIUMPHAL ENTRY INTO JERUSALEM

The year of Jesus’ crucifixion must be when Passover (14th Nisan) was on a Friday according to the gospel accounts (esp. Matt. 27:62; Mark 15:42; Luke 23:54). Astronomically, the 14th of Nisan fell on Friday only in the years 27, 30, and 33 AD of that period and the specific year can be determined on the basis that Herod’s Temple (Gk *naos*) had taken 46 years up to the point of Christ’s cleansing of it on the 1st Passover of his public ministry (John 2:20). Taking the date supplied by Josephus (18/17 BC), Hoehner concludes that the 1st Passover of Christ’s public ministry was AD 29 or 30. Hence, the triumphal entry of Christ was on the 10th of Nisan, AD 33 and Christ died four days later on Friday, 14th Nisan, AD 33.

Messiah Dies Before the 70th ‘Seven’ Begins

Jesus died 4 days later on Nisan 14, (*April 3, 33 C.E*) which was:

26a. “*After* the sixty-two ‘sevens’ **Messiah** will be cut off (*Killed Nisan 14*), so that he does not have the Kingdom which belongs to him.”

This is one of the indicators that there is a gap between the end of the 69th and the beginning of the 70th ‘seven’.
Firstly read verses 26b and 27.

The Interval between the 69th and 70th ‘Seven’

The Bible provides a number of **precedents for intervals** within prophetic passages. Examples are Isaiah 9:6, 7; Isaiah 61:1, 2; and Zechariah 9:9, 10, all with reference to the first and second comings of Christ. However, the gap was not demonstrated until the first fulfilment. The following points of evidence for a gap between the 69th and 70th ‘seven’ run toward the stronger points.

EVIDENCE FOR AN INTERVAL IN DANIEL 9

The prophecy chapters of Daniel i.e. 2, 7, 8 and 10/12 all terminate with *the end of the age*. This unity would be disturbed if the 4th prophecy in chapter 9 did not also terminate at the same point. The terminating comments in each of the 5 prophecies are given below:

➤ Daniel 2: 44:

“In the days of those kings the God of heaven will **set up a kingdom that shall never be destroyed**...it shall break in pieces all these kingdoms...”

➤ Daniel 7:25, 27:

“He [*Little horn*] shall wear down the saints for 3½ years ... His [*God’s*] kingdom will be an everlasting kingdom and all the dominions will serve and obey him.”

➤ Daniel 8:13, 17:

“How long will the vision about regular sacrifice apply, while *the transgression causes horror* ... the vision pertains **to the time of the end?**”

➤ Daniel 9:26, 27 NASB:

“70th week...and to **the end** there shall be war *Abomination* [*shown by Jesus to be future*] ... one who makes desolate...**until the decreed end is poured out on the desolator.**”

➤ DANIEL CHAPTERS 10 to 12

10:14: “...what will happen to your people **in the latter days**, for the vision pertains to the days yet future.” *This relates to what is described in chapters 11 and 12 where the King of the North comes to his end after the great tribulation.*

Logically vision 4 maintains the same pattern and is also completed at the “time of the end” and not in the 1st century. This, of necessity, **pushes the 70th seven into the future.**

- The firmly locked together 7+62 ‘sevens’ in vs.25 as indicating their being consecutive; but the 1 ‘seven’ is not picked up for mention until verse 27 and so indicates a possible separation.
- In vs. 26 *Messiah is cut off after the 69 ‘sevens’*. This statement would be an unusual phrase if the 70th ‘seven’ were to follow on immediately. More naturally it would say ‘**during** the 70th ‘seven’ or “**in the middle of** the 70th seven.” So this indicates that there very likely is a gap.
- When the 1 ‘seven’ is introduced it is by a *waw consecutive*. This grammatically indicates that the beginning of the 70th *seven* in verse 27 *is subsequent to Messiah’s being cut off* in verse 26. Hence there is a *gap of at least 4 days* because Messiah ‘comes’ on the 10th Nisan and the 69 ‘sevens’ end then; but Messiah is killed 4 days after.
- Daniel is given an answer to his prayer listing **6 blessings of restoration** (9:24). Yet only with the **arrival of the Kingdom**, the fulfilling of end-time prophecy, and the anointing of a future temple will the 490 years be concluded. Hence there must be an interval.

- It would certainly be an anticlimax for such a grand prophecy to terminate simply with the acceptance of Gentiles into the congregation supposedly in about A.D.33 or 36 as would be the case if the 70th ‘seven’ ran consecutively from the 69th and without the arrival of the Kingdom.

The description of the destruction of Jerusalem in **A.D.70 does not match** either Daniel’s words or Jesus’ prophecy.

- Again it would certainly be an **anticlimax** if the 70th ‘seven’ had ended with the **destruction** of Jerusalem in A.D. 70 rather than with its restoration. Yet such a scenario doesn’t fit because there would be approximately 33 years unaccounted for.
- **Titus** did not fulfil the role of “*The Ruler who is to come*”(9:26) because he **did not die** in A.D. 70. Yet the Antichrist Ruler in Daniel 9:26, 27 “comes to his end.”

Jesus places the appearance of the Abomination of Desolation (9:27) just prior to **his Second Coming** (at “the end of the age”) and so the 70th ‘seven’ is to occur just before his return. In quoting Daniel (9:27; 11:31 and 12:11) Jesus answers the disciples question of: “*what will be the sign of your coming and of the close of the age?*”(Matt. 24:3) with:

- ❖ “When you see the **abomination of desolation**...spoken through Daniel ... then there will be **great tribulation ... immediately after the tribulation ... see the Son of Man coming...**” (Matt. 24:15, 21, 29-30).

The grammar makes this a set of events to happen in short order. So the Son of Man comes immediately after the tribulation triggered by the abomination of desolation during the 70th ‘seven’. Therefore the 70th ‘seven’ occurs immediately prior to Jesus’ return and so is separated from the 69 ‘sevens’ as a future event.

Revelation 11:1 shows there will be a **future temple** i.e. “the court outside the temple...given over to the nations” and so matches the 6th promise in Daniel 9:24 of “to anoint the most holy [place].” **2 Thessalonians 2:4** also shows that there is to be a future temple. No such temple has yet been built and so showing that this and therefore the 70 ‘sevens’ is yet future.

Revelation 11:2 shows there will be a **future desolating of Jerusalem** i.e. “...and they will trample the holy city for 42 months.”

This event, future from the A.D 70 destruction of Jerusalem, is the future desolating of Jerusalem spoken of in Zechariah 12 and 14 and Luke 21 and so leading to the conclusion that Daniel’s prophecy in 9:26b that “the city, together with the sanctuary, will be destroyed by the people [army] of the ruler who will come” must be yet future and within the future 70th ‘seven’.

The events of the latter half of the 70th ‘seven’ are detailed in the book of Revelation with the length of time relevant to these events as being **3½ times, 1260 days, and 42 months**. If the 70th ‘seven’ followed on the heels of the 69th then where was there any 7 year covenant? It could not be the New Covenant because that is to last ‘indefinitely.’

The Purpose of the Gap

This seems to be so that salvation is brought to the Gentiles as in Romans 11:25 and in fulfilment of the promise to Abraham so that “all the families of the earth shall be blessed” (Gen. 12:3).

Conclusion

This is one of the most valuable of prophecies in the Scriptures. The starting point seems to be in 444 BC and runs for 490 years (70x7). However, at the end of the 69th ‘seven’ or 483 years Jesus as Messiah rode into Jerusalem and was proclaimed as King by the common people but rejected by the religious leaders, likely in AD 33. There then began a gap of indefinite duration and during which Messiah was murdered and the preaching of the Kingdom and Jesus reached the Gentiles. When the final ‘seven’ – the 70th begins the final Antichrist comes into prominence and causes intense persecution of both Jews and Christians for the last half of the ‘seven.’

This prophecy dovetails with the book of Revelation and is the basis for Jesus’ teachings in the Olivet discourse and Paul’s teaching concerning the “Man of Lawlessness” in the letters to the Thessalonians. At the end of the 70 ‘sevens’ God’s Kingdom will be the government of Earth and the final evil world ruler – Satan’s man – the Antichrist will have lost all power.

APPENDIX 1

“His End” Rather than ‘Their End’ (Daniel 9:26)

The BDB Heb-Eng Lexicon gives the meaning of *kitzo* as “his end” (*not ‘their end’*). The **Hebrew interlinear** gives *kitzo* as “*end of him.*” Rotherham, Jerusalem Bible, NET Bible, Tregelles, Newton, Pember, and the Jewish Publication translation give “*his end*” in the main text. NJB main text gives “*and the end of that prince.*” The phrase “**his** end” is in many footnotes (NASB, ESV). Keil demonstrates that grammatically “**his** end” is correct. Contextually “his end” refers to the singular subject of “*the ruler who is to come*” and not to “*the city and the sanctuary,*” in which case it would say ‘*their end.*’ The Hebrew word *kitzo* has a masculine singular suffix and cannot agree with ‘the city’ which is grammatically feminine. *kitzo* never refers to the destruction of a thing i.e. a city such as Jerusalem in A.D 70.

APPENDIX 2

Messiah Is Not the One Who “Causes Sacrifice and Gift Offering to Cease”

1. “*The ruler who is to come*” in verse 26 is the **nearest antecedent** of the later phrases: “*he must make a firm covenant*” and “*he will cause gift offering and sacrifice to cease.*” Therefore this **ruler** must be someone other than the Messiah.
2. The “firm covenant” cannot be the New Covenant, as taught in Historicism, because this was not a covenant made “for one ‘seven’ i.e. 7 years, but forever. There was never any covenant made by the Messiah for only seven years.
3. If Messiah were to be identified as this “ruler” it would require us to identify him as the **one who sets up the Abomination** i.e. the desolator/defiler.
4. If Messiah were to be identified as the one who will cause “*sacrifice and gift offering to cease*” he must **also be the “desolator”** i.e. the unholy leader not the Messiah. Yet the cognate prophecy in Daniel 11:31 NIV says:
 - ❖ “His [*King of the North verse 25*] armed forces will rise up to desecrate the temple fortress, and will abolish **the daily sacrifice**. Then they will **set up the abomination that causes desolation.**”

Rather than Messiah it is the armies of the King of the North that remove the daily sacrifice.

APPENDIX 3

How Could the Temple Not Refer to the Exact Building Jesus Was Looking at?

Jesus probably thought that it would be that particular building. However, Hebrew thinking grasps a totality so that any time a temple is built on the same site is still thought of as “the temple.”

- ❖ ““Who among you *is* left that saw **this house** in its former glory? And how do you see it now? Does it seem like nothing *to you?* ... ⁷I will shake all the nations so that the treasure of all the nations will come, and I will fill **this house** *with* glory,’ says Yahweh of hosts” (*Haggai 2:3, 7 LEB*).