

Summary Review of Daniel 9:1-9:24

1. Israel was exiled in Babylon for their disobedience (Jer. 29:17-19) and to give the land its Sabbath rest (2 Chron. 36:21).
2. Daniel observes the exile would last 70 years from two passages, Jer. 25:11-12, Jer. 29:10-14.
3. Seeing that repentance was required for the nation prior to restoration (Lev. 26:40-46), Daniel begins to pray ...
4. Gabriel comes to provide instruction that Daniel would understand what God has planned.
5. Gabriel tells Daniel that God has decreed a future 490-year time period for the nation and Jerusalem to complete the 6 infinitives in Dan. 9:24.

Daniel 9:24–27

²⁴ "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. ²⁵ "So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. ²⁶ "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. And its end *will come* with a flood; even to the end there will be war; desolations are determined. ²⁷ "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Summary Thoughts on the Six Infinitives:

First, if we take an honest look at all the six purpose clauses, we must conclude that none of them have been fulfilled in history for the nation of Israel and Jerusalem at this present time. Certainly, the work of Christ on the cross has set the table for Israel's future restoration, but we certainly cannot claim that Daniel's people as a whole have appropriated all these purpose clauses as a nation, though some individual Jews have turned to Christ as their Messiah.

Second, last weeks' discussion involving Daniel 7:13 provide some interesting and important correlations with this weeks' lesson. Since national repentance for Israel occurs at the second coming of Christ (last weeks' lesson), and national repentance is required to complete the 490 years (by this weeks' lesson) we can conclude that the second coming of Christ is required to complete the six purposes of the 490 years. Since most reasonable Christians would say the second coming is still future (yes, there ARE some unreasonable ones), the 490 years CANNOT have had their conclusion up until this present day.

Third, though the 490 years cannot have had their conclusion up until this present day, it does not mean that SOME of the years may have had their conclusion in history up till this present day. Indeed, we will show this week that some of the 490 years have already been fulfilled in the first coming of Christ.

Item 7: Are the years implied in the 490 years literal?

Yes, but ... there is ample evidence that we should use a 360-day year.

1. Jewish calendar is 360 days/year
2. Prophetic timetable of Daniel 10–11 (42 months = 3 ½ years = 1260 days)
3. Genesis Flood account, Gen. 7–8 shows 150 days = 5 months.

We have exhausted the introductory comments and analysis of Dan. 9:24. Let us move on to the next verse ...

Daniel 9:25

²⁵ "So you are to know and discern *that* **from** the issuing of a decree to restore and rebuild Jerusalem **until** Messiah the Prince *there will be* **seven weeks and sixty-two weeks**

Item 8: When will (from Daniel’s perspective) the 490 years begin?

Daniel 9:25 – “from the decree to restore and rebuild Jerusalem ... with plaza and moat”

Three important details to help us ascertain this timing of this decree:

1. The word decree here does not imply an official written command, it can mean simple speech. It is the same word used in the previous verse.
2. “restore and rebuild” suggests that the city will be restored to its former state. It is not a partial rebuilding but a complete restoration.
3. “with plaza and moat” also lend support to 1 above. Plaza and moat were specifically items used in the defense of the city; again, complete restoration is in mind.
4. The rebuilding would be done in times of distress.

Gabriel thus describes the rebuilding of Jerusalem as being a complete restoration during times of distress.

Item 9: When was this decree issued?

From the text of Daniel 9:25, the decree would begin the 490 years. The text says that after 483 years (seven and sixty two) there would be some event involving “Messiah the Prince.” This is a major clue to help us determine which decree is being referenced.

1. The decree of Cyrus

Passages: 2 Chron. 36:22-23, Ezra 1:1-4

This decree was most likely given on Oct. 29, 539 BC. Almost ALL liberal scholars hold the view that the 490 years started here. Some evangelical scholars hold this view but spiritualize the meaning of Messiah the Prince to mean Nehemiah.

Problems with this view: This decree specifically mentions that it is the **temple** that is to be rebuilt, not the city of Jerusalem. Building the temple is an incomplete subset of restoring Jerusalem to its former state.

2. The decree of Darius

Passages: Ezra 6:1-12

This decree was given by Darius to **confirm** the original decree of Cyrus. It was given in the 519/518 BC timeframe.

Problems with this view: This decree, being a confirmation of an already existing decree, again mentions that it is the **temple** that is to be rebuilt, not the city of Jerusalem. On similar grounds as the decree of Cyrus, this view is rejected.

3. The decree of Artaxerxes to Ezra

Passages: Ezra 7:11-26

This decree was given in 458/457 BC. But again, it does not deal with the rebuilding of the city but a further refinement of the temple decrees above.

4. The decree of Artaxerxes to Nehemiah

Passages: Nehemiah 2:1-8

Several factors dictate that this is the decree that Gabriel is referencing.

1. Direct reference to the restoration of Jerusalem (Neh. 2:3, 5)
2. Direct reference to rebuilding the city gates and wall (Neh. 2:3, 8)
3. Artaxerxes letter to Asaph specifying materials for the wall (Neh. 2:8)
4. Nehemiah and Ezra indicate the restoration of the walls was done in distressing circumstances.
5. No other decrees issued concerning the rebuilding Jerusalem.

The date of the decree is given in Neh. 2:1. Through lots of “computation” that date was Nisan 1, 444 BC (**March 5, 444 BC**).

Item 10: If, from the decree until Messiah the Prince, “sixty two weeks and seven weeks” completes, what event does that timeframe conclude with? What date?

This is perhaps the most stunningly beautiful fulfillment in all of Scripture.

In the last one hundred years, there have been many who have endeavored to secure the exact date of both the decree in Nehemiah 2 and the end date of the above. Such expositors as Anderson, McLain, Showers, and Hoehner have each undertaken to determine these dates. In my opinion, Hoehner makes his case the strongest and we will follow his analysis, with a minor tweak to his approach added for clarity.

While there are many methods to compute the end date, we will pick the one based on “our” calendar.

Sixty-two weeks and seven weeks totals 69 weeks. How many years is 69 weeks of years?

$$69 \text{ weeks} \times 7 \text{ years/week} = 483 \text{ years.}$$

Now, don't forget, these are 360-day years. Therefore, the total number of days is

$$483 \text{ years} \times 360 \text{ days/year} = 173,880 \text{ days.}$$

How many of our years would that number of days be?

$$173,880 / 365.24219879 = 476.0677$$

What year does that take us to? If we use an arithmetic number line and count 476 years from 444 BC that takes us to

$$-444 + 476 = 32 \text{ ... but ...}$$

Number line

...	-444	...	-5	-4	-3	-2	-1	0	1	2	3	4	5	...	32	33	34	...
...	-444	...	-5	-4	-3	-2	-1	1	2	3	4	5	6	...	33	34	35	...

$$444 \text{ BC} + 476 \text{ years} = 33 \text{ AD}$$

So, from **March 5, 444 BC**, if we move ahead 476 years we arrive at **March 5, 33 AD**.

What about the fractional part ... 0.0677 year, how many of our days is that?

$$0.0677 \times 365.24219879 = 24.7 \text{ days} \Rightarrow 24 \text{ or } 25 \text{ days depending on whether you round up or down.}$$

Therefore, add 24/25 days to March 5 AD 33 and you arrive at **Sunday, March 29, 33 AD** or **Monday, March 30, 33 AD**.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
MARCH	MARCH	MARCH	APRIL	APRIL	APRIL	APRIL	APRIL
29	30	31	1	2	3	4	5

Many Bible scholars¹ believe that Jesus Christ was crucified on Friday, April 3, 33 AD, four days later. Chad makes a convincing case for the crucifixion being on Thursday, April 2, 33 AD; but I believe he has not totally determined the details of dates/years. In either case, I believe Hoehner has gotten the year right. Now we come to a question.

Q: What significant historical event is commensurate with the title/proclamation in the text of “Messiah the Prince?”

A: The triumphal entry! Matt. 21:9

The crowds were going ahead of Him, and those who followed Him were shouting, “Hosanna to the Son of David; Blessed is He who comes in the name of the Lord;”

¹ Hoehner, Harold W., *Chronological Aspects of the Life of Christ*, Academie Books, Grand Rapids, MI, 1977.

Summary: From the decree of Artaxerxes to Nehemiah, moving forward in time 483 Jewish years, brings us exactly to the day when the Lord Jesus Christ rode into Jerusalem on a donkey and was declared to be the Son of David. The title “Son of David” is a Messianic title; thus that event is the completion and fulfillment of “Messiah the Prince” declaration in Daniel 9:25.

Daniel 9:26

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. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

Item 11: After the sixty-nine weeks have completed, what does the text say happens?

1. the Messiah will be cut off
2. he (the Messiah) will have nothing
3. the people of a coming prince will destroy the city and the sanctuary

Item 12: What is the meaning of “the Messiah will be cut off?”

Since the text says that **after** the sixty two weeks the Messiah would be cut off, and since the end of the 69 weeks occurred Mar. 30, 33 AD, the Messiah will be cut off sometime after Mar. 30, 33 AD. The Hebrew word here “cut off” is the same word used to refer to the death penalty context of Lev. 7:20-27. There are almost no expositors that do not see the term “cut off” as referring to Jesus’ death on the cross a few days after the end of the 69 weeks.

Item 13: What does “shall have nothing” mean?

Recall the context; the nation of Israel and Jerusalem. What was it that Jesus came for relating to the Jews and Jerusalem that He did not possess as a result of His (first) coming? The most likely answer is His Messianic Kingdom. What is the evidence for this? The coming of the Kingdom requires that the nation of Israel accept Jesus as their Messiah in order for it to be established. It also requires that Jesus take possession of the Davidic throne (Luke 1:23). He did not do that at His first coming.

Item 14: Who are “the people of the prince who is to come?”

The subject of this part of verse 26 is “the people” not the “prince who is to come.” The text says that after the 69 weeks, those people (of this second prince who is coming) will destroy the city and the sanctuary ... Notice that the length of time for this destruction is not specified; the text merely says “after the sixty two.” Has this event happened? **Yes.**

History records the complete destruction of Jerusalem was accomplished by the Roman army under Titus in 70 AD. Therefore, the people must refer to the Romans. What about the prince? Seems like using the future phrase “who is to come” suggests that the people of the prince and the prince himself arrive at different times in history. The people of the prince destroy Jerusalem, sometime later the prince himself comes. Given the unusual way in which this prince is referred to, it almost foreshadows more detail about him to follow.

Item 15: What is the antecedent for “it” in “its end will come with a flood?”

Normal rules of grammar dictate that “it” refers to Jerusalem.

The word for “flood” here has two main uses in the OT. One means a literal flood (Noah), the other usage is more metaphorical (such as in Nahum 1:8, Prov. 27:4). The latter sense is most likely intended here and this sense agrees with the complete destruction of Jerusalem in 70 AD.

Item 16: What is the meaning of “even to the end there will be war, desolations are determined.”

Since the complete destruction of Jerusalem has already happened, the end mentioned here must be understood as “end of the age” instead of war in 70 AD. What Gabriel was saying is that from the destruction of Jerusalem until the “end of the age”, Daniels people and Daniels city will be subject to wars. The wars and desolations that would propagate on the nation of Israel would last up until the time of the 70th week. Given the present state of Arab/Israeli affairs, the prophecy of Christ in Luke 21:24 is still relevant to this day ...

“and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.”