

Session 8 The 70-Weeks Prophecy: An Overview (Dan. 9:24-27)

I. REVIEW OF DANIEL 9:24

- A. Gabriel revealed that 70 weeks (490 years) were determined by God to prepare Israel to receive her national salvation and to walk in her worldwide leadership role in the Millennium (Isa. 2:2-4). A week in ancient Israel was a period of seven days or seven years. In Daniel 9, it is a *week of years* (7 years), not a *week of days* (7 days), so *70 weeks* is *70 units of 7 years*, which **totals 490 years**.
- ²⁴***“Seventy weeks [490 years] are determined for your people and for your holy city [Jerusalem], to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.”***
(Dan. 9:24)
- B. Gabriel highlighted six promises (v. 24) that are based on Jesus’ work on the cross. They are *partially* experienced by God’s people now and will be *fully* manifested when Jesus returns.
1. ***To finish the transgression***: Israel’s *national rebellion* against God will come to an end.
 2. ***To make an end of sins***: Sins in the plural speaks of one’s *individual sins* in everyday life. Israel will be the first nation in which every person will live holy lives (Isa. 60:21).
 3. ***To make reconciliation for iniquity***: There will be *no consequences* for past sins that have been repented of—for individuals, family lines, or nations. The negative “sow and reap” effect of sin will be finished, because Jesus paid the debt for national and individual sin. To make reconciliation includes healing and cleansing the land (2 Chr. 7:14; Zech. 13:2).
 4. ***To bring in everlasting righteousness***: King Jesus will establish a new world order in which righteousness will be expressed in the people and all the social and governmental structures.
 5. ***To seal up vision and prophecy***: To seal up visions means that God will bring the fulfillment of all the prophetic promises given in them. A sealed document was one that was guaranteed.
 6. ***To anoint the Most Holy***: To anoint is to consecrate and empower for God’s service. There are two applications—*Jesus is the anointed One*, whose ministry will be fully manifested in all the nations, and *God’s anointing (glory)* will flow from the temple in the Millennium.
- C. Gabriel’s focus was on Jerusalem (v. 24a). God’s end-time purposes are *Jerusalem-centric*. One view is that the “prophetic calendar” of the 490 years only advances when Israel is in the promised land, living in a restored Jerusalem (under Israel’s jurisdiction), with a functioning temple.
- D. Gabriel assured Daniel that complete forgiveness and restoration would come to Israel (9:24), but only after she had been disciplined and purified by fire (9:25-27). Understanding Israel’s glory in the Millennium (9:24) helps us understand her past and future trouble (9:25-27).
- E. ***Jeremiah’s prophecy***: Israel would suffer under the Gentiles for *70 years outside the land* (9:2; cf. Jer. 29:12). Gabriel revealed that Israel would be oppressed for *70 weeks inside the land* (9:25-27).

II. OVERVIEW OF DANIEL 9:24-27

- A. Daniel 9:24-27 is the only Bible passage that presents Jesus' first and second comings, His death, the restoration of Jerusalem and the temple (536 BC), and the destruction of the temple and Jerusalem again (AD 70). It also describes the temple in the Tribulation, with the Antichrist's abominations and the resulting desolations. It concludes with the final judgment on the Antichrist.
- ²⁵“...from the going forth of the command [458 BC] to restore...Jerusalem until Messiah...there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]...²⁶After the sixty-two weeks Messiah shall be cut off [killed; AD 30]...and the people of the prince who is to come [Antichrist] shall destroy the city [Jerusalem; AD 70]...²⁷Then he [the Antichrist] shall confirm a covenant with many for one week [7 years]; but in the middle of the week he shall bring an end to sacrifice and offering [break the covenant]. And on the wing of abominations shall be one [the Antichrist] who makes desolate, even until the consummation [judgment], which is determined, is poured out on the desolate [the Antichrist].” (Dan. 9:25-27)
- B. The 70 weeks (490 years) are divided into three parts: 7 weeks (49 years), 62 weeks (434 years), and the 70th week (final 7 years before Jesus' returns). There is an approximate 2,000-year gap after the 69 weeks, before the 70th week begins. Each date points to a time when significant events occur—Jerusalem restored, Messiah's first coming, Jerusalem destroyed, Antichrist activity and destruction. See mikebickle.org for a chart titled “Chronology of Events in the Book of Daniel.”
- C. God's plan contained surprising developments—Messiah being killed, followed by Jerusalem and the temple being destroyed again (9:26) like the destruction of Solomon's temple in 586 BC. The temple will be rebuilt in the end times and then made desolate by the Antichrist (9:27).
- D. After Jesus was killed in Jerusalem in AD 30, God's “prophetic clock,” or “calendar,” paused for nearly 2,000 years until Israel was back in their promised land (1948).
- E. In Daniel 9:24-27, Gabriel prophetically foretold the following:
1. God's plan to restore Israel includes six great blessings (9:24).
 2. Jerusalem would be restored (536 BC), and then Messiah would come to Jerusalem (9:25).
 3. Jerusalem would be destroyed (AD 70) after Messiah was killed in Jerusalem (9:26).
 4. The Antichrist will cause great desolations and then be destroyed (9:27).
- F. Summary of the 70-weeks prophecy (9:24-27)
1. Israel's salvation and restoration: six glorious promises (9:24)
 2. Events *during* the 69 weeks (9:25): Messiah came after Jerusalem was restored.
 3. Events *after* the 69 weeks (9:26): Messiah was killed, and Jerusalem was destroyed.
 4. Events *during* the 70th week (9:27): the Antichrist, his covenant, and the Great Tribulation.
- G. The end of Israel's 70 years of Babylonian captivity did not end her captivity to sin. Israel's captivity to sin and oppression would only truly end after 70 weeks (70 units of seven). Israel must first pass through 70 prophetic periods of seven years before the six glorious promises that Gabriel set forth in Daniel 9:24 are fully manifested in Israel's national experience.

III. MESSIAH WAS TO COME AFTER JERUSALEM WAS RESTORED (DAN. 9:25)

- A. Daniel 9:25 describes events that occurred *before* the 69 weeks (483 years) were complete. Messiah was to come 483 years *after* the command to restore Jerusalem (9:25). Gabriel revealed that God’s answer included sending Messiah (9:25) to personally establish what God promised Israel (9:24).
- ²⁵***“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince [Jesus], there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]; the street [open square] shall be built again, and the wall [409 BC], even in troublesome times. (Dan. 9:25)***
- B. ***Know and understand***: Gabriel called Daniel to understand the details of this vision because its meaning was not immediately obvious (9:23, 25). Seeking to “understand” was highlighted in each of Daniel’s last four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10).
- C. ***To restore Jerusalem***: Gabriel promised that Jerusalem would be restored and rebuilt. (It had been desolate for about 50 years since being destroyed in 586 BC). The promise began to be fulfilled in 536 BC under the leadership of Zerubbabel, Haggai, and Zechariah (Hag. 1-2; Zech. 3-4).
- D. ***The street and wall built***: Gabriel emphasized that the street and the wall would be built again. “The street” is the Hebrew word *rehov*, which can be translated as *open square*, *broad place*, or *plaza*. Mentioning “the street,” the city’s main street, indicates that the city would function again.
- E. ***7 weeks and 62 weeks***: Gabriel distinguished the first “7 weeks of years” (49 years) from the following “62 weeks of years” (434 years). He introduced two periods of time—a 49-year period followed by a 434-year period. The two periods are distinguished by a significant event—the rebuilding of Jerusalem. Thus, 49 years after the command was given, Jerusalem was “rebuilt.” The total “69 weeks of years” (7 weeks plus 62 weeks) equals 483 years before Messiah came.
- F. ***Troublesome times***: The blessing of the coming of Messiah and the restoration of Jerusalem occurred in the context of trouble and difficulty (Neh. 4:1-23; 9:36-37).
- G. ***Until Messiah the Prince***: Many scholars agree that Jesus’ ministry started in AD 26 or 27 and that His crucifixion occurred in the spring of AD 29 or 30. Gabriel defined Messiah as the Prince (king).
- H. ***The command***: From a Persian king’s command to restore Jerusalem (in 458 BC) until the coming of Jesus to begin in His ministry in AD 26 or 27, there was to be a period of 69 weeks, or **483 years**.
- I. Gabriel made it clear that a Gentile king would give a decree to rebuild Jerusalem. This seemed impossible. It was a significant prophetic sign for the generation of Jesus’ first coming (Lk. 19:44).
- J. ***Four Persian commands***: There were four decrees by Persian kings to rebuild Jerusalem and the temple. One decree was given by Cyrus, one by King Darius, and two by King Artaxerxes.
- ¹⁴***The Jews...built...according to the command of Cyrus, Darius, and Artaxerxes king of Persia. (Ezra 6:14)***
- K. The right dates can be understood when comparing them to actual historical events.

- L. **King Artaxerxes' decree to Ezra in 458 BC** (Ezra 4:12-21; 7:11-26; 9:9): Counting 483 years after this decree in 458 BC brings us to AD 26 or 27. In my opinion this is the most convincing date, since Jesus' ministry probably began in AD 26 or 27. *See the additional materials on mikebickle.org for more details on this.*
1. King Artaxerxes reigned (464-424 BC) during the days of Ezra and Nehemiah (Ezra 7:1, 7). He temporarily stopped the building in Jerusalem, but later allowed it to continue (Ezra 6:14). In 458 BC, he gave Ezra permission to go to Jerusalem (Ezra 7:11-26).
 2. The completion of Ezra and Nehemiah's rebuilding work in Jerusalem is probably the significant development that occurred in 409 BC (49 years after the 458 BC decree). The Elephantine Papyri mentions the man who replaced Nehemiah as governor of Judah in 407 BC, indicating that *409 BC may have been the end of Nehemiah's work in Jerusalem.*

IV. MESSIAH WAS KILLED AND JERUSALEM DESTROYED (DAN. 9:26)

- A. Gabriel described events that occurred *after* the 69 weeks, or 62 plus 7 weeks (9:26). Jesus was killed and Jerusalem destroyed. Verse 26 focuses on tragic events related to Jesus' first coming.
- ²⁶***“After the sixty-two weeks Messiah shall be cut off [killed], but not for Himself; and the people of the prince who is to come [Antichrist] shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war [AD 70] desolations are determined.” (Dan. 9:26)***
- B. **After 62 weeks:** Gabriel said that “62 weeks,” or 434 years, after Jerusalem was restored (409 BC), two momentous events would occur—Messiah's death and Jerusalem's destruction (AD 70).
- C. **Shall be cut off:** *Being cut off* is an idiom for being killed—cut off in death (Gen. 9:11; Ex. 31:14; Isa. 53:8; Jer. 11:19). Imagine how shocking it must have been for Daniel to hear that the Son of Man (7:13-14) would be cut off. When Jesus was killed, God's “prophetic time clock,” or calendar, was put on pause for about 2,000 years, until Israel would be back in the land with a temple.
- D. **Not for Himself:** Jesus died for the benefit of His people—His death was substitutionary.
- E. **Destruction of Jerusalem and the temple:** Israel's idolatry led to the horrific events of the destruction of Jerusalem and the temple (586 BC) and the Jewish people being taken captive to Babylon for 70 years (606-536 BC). Israel's rejection of Messiah led to the Roman destruction of Jerusalem and the temple and the Jewish people being driven out of the land for nearly 2,000 years.
- F. **The people of the prince:** Gabriel introduced another prince called “the prince who is to come.” This prince is the Antichrist who makes a covenant in verse 27. *The people of the prince* are identified as the people who would destroy Jerusalem and the temple in AD 70—the Roman army.
- G. **The end of Jerusalem:** The end of “it”—Jerusalem under Jewish leadership—came with a flood of destruction. The Roman military attacks brought desolation to Jerusalem and the temple.
- ²⁶***“...the end of it shall be with a flood, and till the end of the war desolations are determined.” (Dan. 9:26)***
- H. **Till the end of the war:** War was decreed by God until Jerusalem was completely destroyed.

V. THE ANTICHRIST WILL CAUSE DESOLATION (DAN. 9:27)

- A. Gabriel described events occurring *during* the 70th week—the final 7 years of this age (9:27). Verse 27 focuses on events related to Jesus’ second coming, the Antichrist and his covenant, and the Great Tribulation. The Antichrist will cause desolation, and then he will be destroyed.
- ²⁷***“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering [in the temple]. And on the wing of abominations shall be one [Antichrist] who makes desolate, even until the consummation, which is determined, is poured out on the desolate [Antichrist].” (Dan. 9:27)***
- B. The consummation of judgment speaks of the fullness of what God determined. This will result in the Antichrist being thrown in the lake of fire (Rev. 19:20) and Satan cast into prison (Rev. 20:2).
- C. After the end of the 70th week, the blessings announced by Gabriel (v. 24) will be fully manifested.
- D. The events prophesied in verses 25-26 have all been fulfilled in ways that are easily identifiable. This gives us confidence that the unfulfilled parts will surely come to pass (9:27).
- E. The Antichrist is referred to in two ways—first, as the “*prince who is to come*” (9:26c), and second, as “*one who makes desolate*,” or “*the desolator*,” in the NRSV translation (9:27d). The Antichrist’s activities include confirming a covenant, stopping sacrifices, and establishing abominable practices.

VI. THE FINAL 7 YEARS (DAN. 9:27)

- A. Central to the covenant with Israel is the implied promise that they will rebuild the temple and begin Mosaic sacrifices. Israel’s religious leaders today view this as essential to the coming of Messiah.
- ²⁷***“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering.” (Dan. 9:27)***
- B. **2,000-year gap:** The gap begins at the end of the 69th week and lasts until the start of the 70th week. Many messianic prophecies have a gap of 2,000+ years between Jesus’ first and second comings (Isa. 9:6-7; 42:2-4; 61:1-2; Zech. 9:9-10; Mal. 3:1-2; Lk. 3:16-17). For example, while Isaiah 61:1-2a applies to both comings of Jesus, the second part of verse 2 describes the end times. In Luke 3:16-17, John the Baptist’s prophecy of Jesus’ coming has a gap of 2,000+ years.
- C. **He:** The antecedent of “he” is “the prince that shall come” (9:26). (It is the last antecedent and thus is the subject of the next verb). The end-time context of verse 27 points to the Antichrist.
- D. **Confirm a covenant with many:** The Antichrist will confirm a covenant with many nations for seven years. “Many” includes Israel and Gentile nations. To confirm a covenant is “to make firm” a covenant that already exists. This covenant will be a political alliance that brings peace and safety (1 Thes. 5:3) and will be the primary political event that signals the final seven years of this age.
- ³***For when they say, “Peace and safety!” then sudden destruction [Great Tribulation] comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (1 Thes. 5:3)***

- E. Forerunner messengers will proclaim that a man will confirm a covenant that will bring peace to the Middle East. They will declare that in conjunction with this covenant Jewish leaders will be allowed to offer animal sacrifices and initiate the building of the Jewish temple on the Temple Mount, in the very place where Islam's Dome of the Rock (also called the Noble Sanctuary) is located.
- F. **One week:** This is the final seven years of this age that will conclude with the return of the Lord. This seven-year period is often referred to as "Daniel's 70th week."
- G. **Middle of the week:** The middle of the week speaks of the 3½-year mark, when the Antichrist shall bring an end to sacrifice and offering in the Jerusalem temple. In the middle of the week, or at the beginning of the second half of the 70th week, the Great Tribulation will begin (Mt. 24:21; Rev. 7:14). This is the same 3½-year period referred to in Daniel 7:25.
- H. **Bring an end to sacrifice:** The Antichrist will stop the sacrifices in the temple. By doing this, he will violate his covenant with Israel in the area that is most sacred to them—their sacrifices.
- I. **One who makes desolate:** The Antichrist is the one who makes desolate (the desolator, NRSV). He will do this in various ways, including defiling the temple, killing those who resist him, and causing cities of the earth to be destroyed. A desolate city is unfit to live in. His atrocities will cause cities to be desolate. This will be the most terrible time in history (7:21-25; 12:1, 7).
²⁷**"On the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate [the desolator, NRSV]." (Dan. 9:27)**
- J. **On the wing of abominations:** This refers to the Antichrist's extreme abominations. "On the wing of abominations" is a figure for great, "overspreading abominations" (KJV). The Antichrist will make many desolate by policies that enforce his extreme abominations.
- K. **Consummation:** This speaks of the fullness of judgment poured out on the Antichrist. The cup of wrath will be fully poured out until it reaches the very end of God's judgments. The Antichrist will continue his abominations and desolating activities until God's judgments destroy him.
²⁷**"...until the consummation, which is determined, is poured out on the desolate." (Dan. 9:27)**
- L. **Determined:** God has determined to pour out judgment on the Antichrist (the desolate one). God only declares His sovereign determination to act in specific ways in dealing with the nations when it relates to something that is of great importance to His global purposes (Isa. 10:23; 19:17; 28:22; Dan. 9:24, 26-27; 11:36; Zech. 1:6; 8:14-15; cf. Jer. 23:20; 30:24).
- M. Daniel described the Antichrist's judgment four times, emphasizing that he will be *consumed*, *destroyed*, and *broken without human means*—by divine intervention (7:11, 26; 8:25; 11:45).
⁸**And then the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thes. 2:8)**