

Daniel 9

1. Introduction

- a. In the last session we looked at the end times from the perspective of the nations. This time we will be looking at what Daniel has to say prophetically concerning his own nation of Judah (Israel).
- b. Jesus quoted Daniel more than any other book in the Old Testament. The prophetic content of the book is stunning in its accuracy, and we can take confidence that the remaining prophetic statements will be fulfilled to the letter.
- c. The book of Daniel is the most comprehensive prophetic revelation of the Old Testament, giving a total view of world history from Babylon to the second coming of Jesus. It relates Gentile history and prophecy with that which concerns Israel.
- d. Whilst Daniel is commonly regarded as both historical and prophetic, do not overlook the overriding theological argument that recurs in this book: God is sovereign.
 - i The prophecies in chapters 7–12 demonstrate God’s sovereignty over the Gentile nations and over Israel by unveiling what he will do with them far into the future.
- e. These prophecies begin at the time of Judah’s exile to Babylon, ending in the return of Jesus at the end of the age. They reveal the fulfilment of God’s redemptive plan that began at the fall.
- f. There are two other theological arguments that are prominent in this book:
 - i The power of prayer and God’s response to prayer.
 - ii The never-ending grace of God. Even though the Jews have failed him miserably, God clearly reveals that he has not cast off his people.
- g. Daniel gives insight to make sense of history. God is guiding the course of evil to its end, which is destruction. He is also guiding his own course to its end, which is victory. We are heading for a crisis, a final conflict between good and evil.

2. Daniel the intercessor

- a. Daniel 9 is in two parts – verses 1–19 record Daniel’s prayer, and verses 20–27 tell us about God’s response to his prayer.

Daniel 9:1–3 *In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans –² in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.³ Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.*

- b. One of the things we haven’t talked about yet is the centrality and necessity of prayer in the end times. One of the reasons for running this course is to prepare us for what lies ahead so that we know how to pray.
- c. God governs the universe in partnership with his people through intercession. The governmental centre of the universe is the prayer room, which includes all the prayers in heaven and on earth that converge in unity before the Father’s throne. God opens doors of blessing and closes doors of oppression in response to our prayers.

Daniel 2:20-22 *Blessed be the name of God forever and ever, to whom belong wisdom and might. ²¹ He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding; ²² he reveals deep and hidden things; he knows what is in the darkness, and the light dwells with him.*

- d. Intercession cannot be understood without first comprehending the nature of human design. God has ordained that humans are the only creatures in heaven and on earth allowed to dynamically interact with him through asking. This is a privilege far beyond our grasp.
- e. The role of the worship and prayer movement in the end times will be vital as the world plunges into its darkest days; we will be the bearers of God's light as well as co-labourers in the greatest harvest the world has ever seen.
 - i We must let our growing knowledge and understanding of the end time events both give fuel and direction to our prayer even now.
- f. Daniel understood the necessity to be devoted to prayer to strengthen him during these days of exile. It was by developing a lifestyle of prayer that God unlocked dreams, and gave him the spiritual wisdom and revelation that we read in this book.
- g. Some of the scrolls from the temple in Jerusalem had been rescued and brought with the exiles to Babylon. Daniel has been reading the book of Jeremiah, and has discovered the passage where God reveals how long Judah will be captive in Babylon.
- h. Why was Judah taken into exile? In Leviticus 25 the Lord gives Israel specific instructions concerning the use of the land. Every 7th year was to be a Sabbath year when the land was not to be cultivated, sown or harvested.
 - i Disobedience would incur the Lord's displeasure, and would result in desolation of the land. This exile was brought about because the practice of the 7th year Sabbath ceased around the time of King Saul. The exile would last for the same length of time as the Sabbaths that were missed.

2 Chronicles 36:20-21 *He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, ²¹ to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfil seventy years.*

Jeremiah 25:9-12 *...behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. ¹⁰ Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. ¹¹ This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. ¹² Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste.*

Jeremiah 29:10-14 *"For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. ¹¹ For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope. ¹² Then you will call upon me and come and pray to me, and I will hear you. ¹³ You will seek me and find me, when you seek me with all your heart. ¹⁴ I will be found by you, declares the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the LORD, and I will bring you back to the place from which I sent you into exile.*

- i. We see the wisdom that Daniel has received from God. He had access to Darius, the king of Babylon, so he could have gone to Darius and appealed to him. But instead he appeals to a higher court, requesting release from captivity for his people.
 - i. Jeremiah also revealed that God would restore his people to their land when they prayed to him wholeheartedly (Jeremiah 29:12-14). This revelation prompted Daniel to pray the prayer contained in verse 4–19, and these verses serve to underline for us the importance of praying according to the scriptures.

Daniel 9:4–19 *I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments,⁵ we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.⁶ We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.⁷ To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you.⁸ To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you.⁹ To the Lord our God belong mercy and forgiveness, for we have rebelled against him¹⁰ and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets.¹¹ All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.¹² He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem.¹³ As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favour of the LORD our God, turning from our iniquities and gaining insight by your truth.¹⁴ Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice.¹⁵ And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.¹⁶ "O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us.¹⁷ Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate.¹⁸ O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy.¹⁹ O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name."*

- j. Daniels' prayer appeals to two things – God's promises and God's character. He contrasts God's holiness, righteousness and faithfulness with Israel's rebellious and sinful nature.
 - i. What permeates the whole of this prayer is Daniel's humility. Even though he has remained faithful in his service to God, and God has blessed him in many ways, he completely identifies himself with the sin of his nation.
 - ii. He lists Israel's sins, he contrasts the righteousness of God with the guilt and shame that belongs to his people because they have sinned against him. He confesses that Israel has disregarded the word of God spoken through the prophets.
 - iii. Daniel is demonstrating in this prayer what it means to be an intercessor. He is standing in the gap for his nation, crying out to God for mercy.

- iv Daniel appeals to God as Adonai, stressing his sovereignty over the people, and then as Elohim, the strong one. He appeals repeatedly to God to hear and answer his prayer, not because Israel deserved it, but because God is compassionate. He didn't tell God what to do, instead he asked God to hear, to see, and to act. It is a humility that recognises the sovereignty of God and leaves the answering up to him.
- k. In summary Daniel's prayer is:
 - i in response to God's Word and grounded in God's will (9:2)
 - ii characterized by fervency (9:3)
 - iii characterized by self-denial (9:4)
 - iv identified unselfishly with God's people (9:5)
 - v strengthened by confession (9:5-15)
 - vi dependent on God's character (9:4,7,9,15)
 - vii and has as its goal God's glory (9:16, 17, 18, 19).

3. God's response

Daniel 9:20-23 *While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, ²¹ while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. ²² He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. ²³ At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.*

- a. God's response was swift and sudden – it came even before Daniel had finished. God broke in at the point where Daniel said "Delay not, for your own sake, O my God, because your city and your people are called by your name."
 - i Daniel invoked the two things that the Bible tells us that God is jealous over – his city, Jerusalem, and his name. Daniel didn't want the name of God dishonoured or the city of Jerusalem to be the subject of ridicule because of its devastation.
- b. Daniel is interrupted by the arrival of the archangel Gabriel. "The man Gabriel" indicates that the archangel appeared to Daniel in the form of a man. Daniel knew who Gabriel was because he had met him before, when he had helped Daniel understand a previous vision regarding the antichrist in chapter 8.
- c. Gabriel is sent first to bring strength to Daniel, but primarily to deliver a prophetic decree concerning the future of Israel. Gabriel tells Daniel that this decree was issued as soon as he began to pray.
 - i When we pray in accordance with God's will and in agreement with his word, we do not know what decrees are issued from heaven's throne room. We may never know. God promises that even while we are yet speaking in prayer, he will hear and begin to answer (Isaiah 65:24).
- d. God, willing to lavish His mercy upon His people, awaits someone to stand in the gap on behalf of His people. His intercession is answered at the beginning of Daniel's supplications.
- e. Before Gabriel delivers the prophetic message he cautions Daniel in verse 23. You must consider the vision, you have to pray over it, you need to study it, search it out.

- i He would need to apply the same diligence as he did when studying Jeremiah to grasp the fuller meaning of this prophetic word that Gabriel was about to deliver.
 - ii It is the same for us as we approach this prophetic word and seek to understand it. It is not enough to just intellectually understand the meaning of the text, but we must consider it in the same way, to search it out, to pray over it in order to gain understanding.
 - iii This is especially significant in view of the reference Jesus himself makes to this chapter in the Olivet Discourse in Matthew 24 that we looked at a couple of sessions ago.
- f. There are two general parts to the prophecy. It is only four verses in length, and is divided into two sections. There is first a listing of the objectives that are to be accomplished during the course of the prophecy; and, second, there is a three-fold division of the time of fulfilment.

4. The revelation of Israel's future in 70 sevens

Daniel 9:24 *"Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place."*

- a. The concluding verses of Daniel 9 contain one of the most important prophecies of the Old Testament. The full content of the prophetic decree is contained in verse 24, and the following three verses give us the timing of the fulfilment of this decree.
- b. The destiny of Israel and the overview of Israel's history for 2,500 years are laid out in four powerful statements.
- c. There are three main interpretations of this prophecy.
 - i The older, more orthodox interpreters say that this prophecy is fulfilled in the appearance of Jesus in the flesh, his death, and the destruction of Jerusalem in 70AD. It's all fulfilled in one short time frame of 70 years from Jesus' birth to the destruction of Jerusalem.
 - ii The liberals and many modern interpreters say that the whole passage was fulfilled in the time of Antiochus Epiphanes. In 168 B.C., a pagan altar was constructed in the temple in Jerusalem, and a pagan sacrifice was offered under the reign of Antiochus Epiphanes. This precipitated the Maccabean revolt which Antiochus attempted unsuccessfully to put down with great cruelty (167-164 B.C.)
 - iii The third group includes many of the church fathers and some modern theologians who interpret this prophecy eschatologically, from the end of the exile to the second coming of Jesus. It is the chronological frame for the history of Israel from Daniel to the establishment of the Messianic kingdom, and is also a key to its interpretation.
- d. We need to understand the time frame that is being referred to here. The word used for "weeks" is shabua, a derivative of shibim (70), and it literally means "a period of seven".
 - i In ancient Israel, a "week" was either a period of seven days or it was a period of seven years. In our culture a week is always seven days. In their culture it was well known that a week was seven days or it was seven years. If someone talked about a week, you would have to find out from the context whether that was seven days or seven years.
 - ii In our context, when Gabriel says there is a seventy-week period, he is talking about seventy units of seven years, not seventy units of seven days.
 - iii We should understand this verse to mean that the prophecy is referring to a time period of 70x7 years which equals 490 years. When we come to look at the next three verses we

will see that these 490 years are sub-divided with specific things happening in each sub-division.

- e. This prophecy covers the time from Daniel to Jesus' second coming, but we're now in the 21st century and Daniel was living in around 500BC, that's over 2,500 years – it doesn't add up. What's the explanation?
 - i Look carefully at what Gabriel actually said. "70 weeks are decreed about **your people** and **your holy city...**" This prophetic word concerns the nation of Israel and the city of Jerusalem. This prophecy is focused on Israel living in the land with a functioning temple in the city of Jerusalem.
 - ii The fulfilment of the prophetic timeframe begins when the exiles return to Jerusalem and rebuild the temple and the city, and runs right through until the temple is destroyed by Rome in 70AD and Israel is dispersed among the nations. But there is still a week – or seven years – that is unaccounted for.
 - iii In 1948 Israel returned to the land, and in 1967 they regained control of Jerusalem. But at present there is no functioning temple. So we are still in the time period where this prophetic countdown is on hold. God has his finger on the pause button.
 - iv So God says it is going to take 2,500 years for those 490 years to unfold. Because, whenever Israel is out of the land, which they were for 2,000 years, the clock is on pause.
- f. These years have been decreed by God. He has ordained them, and so they are as certain to come to pass as anything else that God has foreordained.
 - i The sense of this word "decreed" in the Hebrew is to "cut off". God has "cut off" a 490 year segment of time and assigned it as the time during which He will bring about the deliverance and restoration of His people, Israel, and His holy city, Jerusalem.

5. Six promises

- a. Gabriel now goes on to give Daniel six promises that are going to happen to Israel. These promises are just the main headings. The first three have to do with sin, and the second three with the kingdom.
 - i To finish the transgression
 - ii To put an end to sin
 - iii To atone for iniquity
 - iv To bring in everlasting righteousness
 - v To seal both vision and prophet
 - vi To anoint a most holy place
- b. **To finish the transgression.** There is coming a time when Israel's national rebellion will be over. Gabriel was saying Israel's national discipline is not over because Israel's national rebellion against God is not over. He says that there is coming a day it will be over forever.
 - i There is a definite article before the word transgression, indicating it is not referring to general transgressions, but a specific one – and that is Israel's continuous rebellion against God. To finish it literally means to bring the process to completion.

- c. **To put an end to sin.** In the Hebrew sin is plural, it is putting an end to sins. This is the individual sins of individual believers. Every believer, will one day walk in righteousness, every one of them, including Israel. Israel will be the first fully born-again nation in history.

Zechariah 13:1 *On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.*

- i Putting an end to sin was secured at the cross. But the application of that reality only becomes effective at the point of repentance and faith. This promises is similar to the first one in that there will come a day when all the sins of the nation of Israel will come to an end through their acceptance of Jesus as Messiah.
- d. **To atone for iniquity.** An alternative translation is to make reconciliation for iniquity. There will be no consequences for past sins that have been repented of. Atone means to make a covering, which points to the crucifixion where Jesus' shed blood provides covering for all our sin, and that includes the sin of Israel.
- i So the negative reap-what-you-sow factor on the nation of Israel is going to be answered by Jesus. He paid the debt for their sins, and on the nation and even on any family line of Israel there will be no residue that will carry over, no consequences at all.
- e. **To bring in everlasting righteousness.** Jesus will establish righteousness in his Messianic kingdom which will be expressed both in the people and in every sphere of society. There will be the total transformation of the environment, the animal kingdom, the atmosphere, all the governmental infrastructures. All of society will be ultimately and fully transformed.
- i Abraham believed God, and God reckoned it to him as righteousness – that's how it worked for Abraham, and that's how it works for us today. It's a divine exchange, we offer him our weak and broken love and affection, and he imputes to us his righteousness.
- ii Israel, who today walks in transgression, sin and apostasy, will become the lead nation walking in righteousness under the leadership of the Righteous Branch.

Jeremiah 33:15 *In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land.*

- f. **To seal both vision and prophet.** God will bring the fulfilment of all the promises given in the visions. He sets his seal on everything that he has promised. Sealing a document involved both closing it and authenticating it.
- i Some translations use the phrase seal up, but it's not a sealing up as though the vision is being locked away and no-one can understand it. All prophetic visions and all prophetic words and promises God is going to complete in fullness.
- ii The seal indicates that every prophetic word that comes from God bears his guarantee that it will be fulfilled. Therefore we should do what Gabriel encouraged Daniel to do, consider the word so that we understand the vision.
- g. **To anoint a most holy place.** Literally "to anoint the holy of holy". The word for "holy" in this verse expresses the idea of soundness or wholeness. In the Old Testament it is variously applied to God, places, things, times and people. This anointing can be applied to both a person and a place.
- i Firstly we can apply this to Jesus – in a previous vision recorded in chapter 7, Daniel saw Jesus as the Son of Man on a cloud having dominion over the whole earth with the anointing of God as King of kings over the nations.

- ii If Jesus is the Most Holy, then it is also a reference to his throne, his seat of authority, which will be in the Millennial Temple, as the epicentre of his glory that goes out from the temple and fills the earth over this 1,000 year period of the Messianic kingdom.

Isaiah 60:2-3 *For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. ³ And nations shall come to your light, and kings to the brightness of your rising.*

- iii Isaiah is meaning the city of Jerusalem and the glory that shall arise out of the temple. Jesus' glory will be coming out of that temple with that Man, the Son of David, the Son of Man, reigning in it. That is where His throne will be.
- h. There is one other common factor about these six promises – they all point to a finality, they are all completing or finishing something. Finish, put an end to, atone for, seal up – these are all words which speak about the ending of a process. It could be argued that these were all achieved by Jesus at the cross; it is truer to say that they are secured at the cross, but will be enacted in their fullness at the end of the age when Jesus returns.

6. Daniel's 70 weeks

Daniel 9:25-27 *Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks, and for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.*

- a. The structure of these verses is this:
 - i Verse 25: What will happen in the first 69 sevens
 - ii Verse 26: The events between the 69th and 70th sevens
 - iii Verse 27: conclusion of the 70th seven
- b. This seventy sevens – 490 years – season for Israel will begin with a decree that is issued that allows the exiles to return and rebuild Jerusalem. This rebuilding will be accomplished in the first seven sevens or 49 years. Then there will be a further period of 62 sevens, or 434 years, leading up to the first coming of Messiah. After these 69 sevens, or 483 years, the Messiah will be cut off, followed by the destruction of Jerusalem and the temple by the Romans.
 - i There will then follow a period of desolations, after which the “prince” of the people who destroyed Jerusalem and the temple will make a covenant with many nations, including Israel, but this covenant will be broken halfway through this final seven year period, marked by the abomination of desolation. But the decreed end will come when this prince is destroyed by the second coming of Jesus.
- c. That's the overview, now for some detail. This is the only passage of scripture that puts together the first and second coming of Jesus, the restoration of Jerusalem and the temple, Jesus' death, the destruction of the second temple, a third temple, the emergence of the Antichrist and his abominations, and then his destruction. All contained in 3 verses.
- d. Verse 25 marks the start of the prophetic countdown. It begins with a decree that is issued that allows the restoration and rebuilding of Jerusalem. King Cyrus issued a decree in 538BC

that allowed the first exiles to return to rebuild the temple. This was finally completed in 520BC. This decree did not cover the rebuilding of the city, and only applied to the temple.

- i There were two other decrees that allowed exiles to return to Israel:
 - (1) Decree of Artaxerxes I to Ezra in 458 BC
 - (2) Decree of Artaxerxes I to Nehemiah in 445 BC
- e. There is actually only one decree that gave permission to the Jews to rebuild the walls and city of Jerusalem, that decree is precisely dated. It is recorded in Nehemiah chapter 2.
 - i Apart from the biblical record, there was a contemporary of Artaxerxes named Herodotus, a historian. He also recorded the career and dates of this king, so we have his account confirming the biblical record. We know the precise date of this decree was the 1st day of Nisan, which translates to 14th March in the year 445BC.
- f. Having established our starting point, verse 25 tells us there will be a period of 7 sevens followed by a further 62 sevens, ie. 49 years followed by 434 years. During that forty-nine year period the city was to be built again, “with squares and moat, but in a troubled time.”
 - i History shows the city of Jerusalem was built again. The walls were repaired and the entire city was restored once more. Ezra and Nehemiah tell us that there was much opposition, confirming the troubled times.
- g. After the rebuilding of the city was completed there would then be a period of 434 years, most of which were the 400 years between the end of the Old Testament and the beginning of the New.
 - i 483 years after the issuing of the decree verse 26 tells us that an anointed one would be cut off. Anointed one in Hebrew is Messiah.
- h. If we do the maths we find how amazingly precise this is. March 14th 445BC is our starting point. There is a complication, because Israel in those days used years of 360 days – they had 12 months of exactly 30 days, because they used a lunar calendar.
- i. The way this has been calculated is to turn 483 years into days, then you can calculate the equivalent solar years. If we work this out carefully, we find that the 483 years was fulfilled on the very day that Jesus entered into Jerusalem riding on a donkey.
- j. As Jesus approached Jerusalem before his triumphal entry, Luke records this:

Luke 19:41 *And when he drew near and saw the city, he wept over it, ⁴² saying, "Would that you, even you, had known **on this day** the things that make for peace! But now they are hidden from your eyes. ⁴³ For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side ⁴⁴ and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."*

- i Jesus weeps over the city – why did he say “on this day”? Because he knew on that very day was the fulfilment of the 483 years. That is amazing! He then went on to prophesy the destruction of the city which would be fulfilled in 70AD. He said “All this will happen because you didn’t know the time of your visitation.”
- ii They should have known. Daniel had indicated very plainly, exactly to the day, when Messiah would come, but they “did not know the time of their visitation.” They prided themselves on being students of Scripture but they missed the time of their visitation.

- k. “After the sixty-two weeks Messiah shall be cut off, and shall have nothing.” The gospel accounts record that it was one literal week of seven days after the triumphal entry that Jesus was crucified on the little hill that stands outside the Damascus gate, north of the city of Jerusalem, and literally “had nothing.”
 - i But in that crucifixion the redemption of the nation Israel and of the whole world was accomplished.
- l. Verse 26: “The people of the prince who is to come shall destroy the city”. This happened in 70 A.D., forty years after Jesus’ crucifixion. The “prince to come” is a reference to the antichrist who, as we saw from Daniel 2 and 7 will emerge from the revived Roman empire at the end of the age.” The Romans would destroy the city, but there is a further head or prince to come from these people as the prophecy makes clear.
 - i If the 70th week, the final period of seven years, had followed the 69th week without a break, then the whole period of four hundred and ninety years would have ended sometime in the period of the book of Acts.
- m. This brings us to verse 27, which covers the events of the final seven, the 70th week. “He shall make a strong covenant with many for one week.” Who is the “he”? He must have already been referred to in this prophecy or the angel would not have simply used a pronoun to identify him. The nearest preceding antecedent, and the only one which matches grammatically, is the reference to “the prince that shall come.”
- n. The strong covenant refers to an agreement which allowed the restoration of Jewish worship in Jerusalem.
 - i Some translations say he will confirm a covenant, meaning he does not initiate the covenant from scratch. He confirms a covenant that has been negotiated and worked on, that has been frustrated and delayed and broken. This man will put the pieces together and cause the covenant to be embraced and confirmed by many nations.
- o. In the middle of the “week”, after three and a half years, “he will put an end to sacrifice and offering,” and, as we have learned from previous sessions, he will set up an image in the temple, an image of himself, to be worshipped as God. This is what Jesus called “the abomination of desolation.” This continues “until the decreed end is poured out on the desolator.” We know what that end is. John, in Revelation, and Paul, in Second Thessalonians, have told us his end will be at the appearance again of Jesus at his second coming.
- p. This prophecy given to Daniel didn’t come to him like the others, in a dream or a vision. It was a direct word from God, so we must take the time and effort to understand what it is saying. The passage is so tremendously significant because it already has been partly fulfilled in precise accuracy concerning the first coming of Jesus. Therefore, we can be confident that the rest of it will be as fully and accurately fulfilled as the first part was.
- q. This last week of Daniel’s prophecy lies yet unfulfilled. We can expect to see the rise of a Western and Middle Eastern confederacy of nations, which may even be taking shape today. Ultimately to be dominated by this individual who has appeared in these prophetic passages.
 - i He will make an agreement with the Jews as a nation, possibly to allow the construction of a temple once again. We keep our eyes on Israel watching for news concerning the building of a temple again on the ancient site. The fulfilment of these prophecies may not be too long distant.