

**DATES OF CHRIST'S COMINGS PROPHECIED 2,400
YEARS AGO**

DANIEL CHAPTER 9



BY JOHN LYALL *endtimeupgrade.org*

Edited by Andrés Nueva Vida *theaudiokey.com*

April 2017

DANIEL 9:1

In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans–

“In the first year of Darius the son of Ahaseurus” – 539 B.C. The specific dates found in this and other passages in the Bible are evidence of the fact that they are authentic – the original written documents, copied faithfully and accurately as they were passed on from one generation to another.

DANIEL 9:2

in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

Daniel was studying *“the books”* – the scrolls – in particular Jeremiah 25:11-12, a prophecy about the length of Jerusalem’s desolation and Captivity of the Jewish people in Babylon. That Captivity had started with the siege of Jerusalem in the year 606-605 B.C., which was also the time of Daniel’s capture when he was hauled off to Babylon and ended up living in king Nebuchadnezzar’s palace. (Daniel 1:1-6) Then seventy years later, just as Jeremiah had predicted, Babylon fell, at which time the Persian conqueror Cyrus made a proclamation allowing the Jews to return to their land.

“Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation ... saying, Thus says Cyrus king of Persia: ... the LORD God of heaven... has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem.” (Ezra 1:1-3)

At some point after this proclamation made in 538 B.C., Jewish people started migrating from Babylon to Jerusalem, and this marked the end of Jerusalem’s 70-year period of *“desolations”*. But prior to this

marvelous release from Captivity, Daniel, after reading “*the word of the Lord*” from Jeremiah, was moved to pray one of the most heartfelt prayers found in the Bible, confessing and asking the Lord to forgive both his own and his people’s iniquities in the following verses 3-19. At the time Babylon was still the ruling power, and Daniel had fallen out of favor with the current king. So there did not seem to be any glimmer of hope on the horizon that the Jews might ever return to their homeland. Daniel was, we might say, checking in with the Lord to find out what was going on and to show before Him their repentance. Perhaps there was the expectation that this would help to expedite the fulfillment of the promise which he had just been studying from the Book of Jeremiah. And sure enough, within a very short period of time, Babylon fell to the Medo-Persians; a new king favorable to the Jews and to Daniel ascended the throne, and the Jewish people were given permission to return to Jerusalem and Judea.[table id=6 /]

Although it is not recorded, it is very possible that Daniel read certain prophecies to Cyrus, those prophecies that called him by name some 150 years before the Persian king was born. (Isaiah 44:28-45:1) This could very well be what convinced Cyrus to show favor to the Jews and permit them to return to Palestine.

...This chapter Daniel 9, with this 70-year time prophecy from Jeremiah, was a natural springboard to **a new time prophecy, also involving the number 70, but dwelling on more distant future events.** This new time prediction, on a much wider scale, **focuses on the “return from captivity” of all of God’s people** (not just the Jews) **from the “foreign” lands of “*this present evil world*”** (Galatians 1:4) **into their Promised Land, the Kingdom of God on Earth – mankind’s return to the Garden of Eden, his original home.**

DANIEL 9:3-11

Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

And I prayed to the LORD my God, and made confession, and said, “O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

To the Lord our God belong mercy and forgiveness, though we have rebelled against Him.

We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

Obedience was required, not only to God’s law (*“Your precepts and... judgments”*), but also to God’s *“servants the prophets”* through whom came the *“voice of the LORD our God”*.

The *“curse”* mentioned here in verse 11 refers to the warnings of *Deuteronomy 28:15-68* concerning what would befall the Israelites if

they turned their backs on God and failed to keep His precepts and statutes.

Daniel 9:12-16

And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.

Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice.

And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!

O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.

The people's failure to follow closely stood out in sharp contrast to the "*mighty hand*" and the great "*name*" of the God whom they claimed to be serving. Not only that, their disobedience had become "*a reproach to all those around us*". Perhaps this was the main area of concern as far as God was concerned. **For Him the priority was for His people to be a light to the nations around them.**

Daniel 9:17-19

Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate.

O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.

O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.”

Daniel prays for the restoration of Jerusalem and the sanctuary. These were the physical things, which he and the Jewish people of his day felt were absolutely necessary to have in order to continue the true worship of God. Centuries later, however, Jesus shifted the focus away from this kind of earthly outlook: *“ye will neither on this mountain, nor in Jerusalem, worship the Father... But **the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking such to worship Him.**”* (John 4:21,23) But in Daniel's time that realization had not come, and as a result the soon-coming reply to Daniel's prayer contains some reference to the city of Jerusalem and the temple.

DANIEL 9:20-23

Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God,

yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

And he informed me, and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand.

At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:

The angel Gabriel appears, the angel of the Lord's passion, the same one who, a few centuries later, appeared to Zacharias the father of John the Baptist and to Mary the mother of Jesus. (Luke 1:19, 26) As a matter of interest, the angel Gabriel hasn't stopped trying to influence mankind. In a recent prophetic message he said,

"I am the keeper of the reservoir, the Word of God." (published by [The Family International](#), March/1997)

That seems to be Gabriel's responsibility – to see to it that the Word of God gets "downloaded", we might say, into the earthly realm. Much of the Book of Daniel, in fact, is simply the angel Gabriel himself speaking directly to the prophet Daniel.

For Daniel, it must have been quite an awesome experience to see Gabriel *"fly swiftly"* and then to start talking with him. Gabriel probably appeared human-like enough to Daniel; otherwise, the experience might have been too overwhelming. Yet Daniel knew that he was talking to the angel Gabriel, the same one who had visited him 12 years earlier in 551 B.C. and revealed to him the meaning of the ram/he-goat vision. (See Daniel 8:16.) No doubt, this previous encounter with Gabriel made it easier to interact with him this second time. It seems that the angels, on those rare occasions when they interact with us human beings, try to make the experience easier by becoming more human-like in appearance. (Read an interesting example of how Daniel was comforted along these lines in chapter 10, verses 10-12, 15-19.)

Regarding the hoped-for return from Captivity, that event was only about a year away, and the answer Daniel received to his desperate prayer touched on that to some extent. But **the message Gabriel gave him also stretched far into the future, covering the time periods that would pass before the dawn of the Millenium, the Kingdom of Heaven on Earth.** His message also contains some amazing, exact predictions about Jesus' first coming and then the final seven years of world history before His Second Coming.

DANIEL 9:24

“Seventy weeks are determined
For your people and for your holy city,
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.

“*Seventy weeks are determined*” – The Hebrew word (*shabua*) used here for “week” means “seven... A better translation might have said “seventy sevens” – meaning seventy sevens of years, that is, 490 years (70 x 7 = 490).

Genesis 29:27 gives an example of this peculiar usage of the word “week”: “Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years.”

...Regarding the first three phrases – “*finish the transgression... make an end of sins... make reconciliation for iniquity*” ...This process got started when Jesus first came to introduce the Law of Love, then made the ultimate sacrifice of Himself on the Cross. This could be understood as “*reconciliation for iniquity*”, or atonement for iniquity. **By His sacrifice He has offered forgiveness, once and for all, for sin. But that hasn’t stopped the world from engaging in wrongdoing**; obviously, there is plenty of evil and wickedness still going on. **To truly “*finish the transgression, and make an end of sins*” will require the forceful intervention of Christ.** His return will bring great change in how the world is governed. Right now, it is dominated by ruthless and unprincipled rulers, and there is much war, bloodshed, injustice, poverty, and pollution in the earth as a result. But that great event of the Second Coming will see the forces of spiritual Darkness cast into prison and the rule of Christ established on earth, along with the principles of love, truth, and justice. Then, “*the meek shall inherit the earth.*” (Psalm 37:11, Mat 5:12) Then we truly will see “*everlasting righteousness*”.

“*When Your judgments are in the earth, the inhabitants of the world will learn righteousness*” (Isaiah 26:9)

“They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isaiah 11:9)

... But **at the close of the “seventy weeks”** (with the return of Christ) , **“vision and prophecy” will finally find their fulfillments.** With the mysteries thus solved, it will be “case closed”, and it will be time then for “*vision and prophecy*” to be sealed. They can, of course, be “opened” for the sake of our curiosity or investigation, but as far as the fulfillment is concerned, they will have been finished (or “*sealed*”).

And then **“to anoint the Most Holy”**: ...“**Christ**” is the Greek word for **“Messiah”** in Hebrew, and “Messiah” means **“anointed one”**. Jesus received this anointing in part during His first coming into the earth. He Himself said once, “The Spirit of the LORD is upon Me because He **has anointed Me...**” (Luke 4:18)

In the Old Testament, an anointing ceremony was done for persons when they were to take on the role of becoming king over the nation. **At Christ’s second coming, the world “will see the Son of Man coming on the clouds of heaven with power and great glory”.** (Matt 24:30) **When Christ adopts fully His role as King over planet Earth at this time, then certainly this prophecy about the “Most Holy” being anointed will be fulfilled completely.** It marks the big turning point, the end of Satan’s rule in the Earth and the ushering in of a whole new era of God’s Kingdom. Up to this time everything has gone mostly the Devil’s way; *“the power of the holy people has been completely shattered,”* according to Daniel 12:7. But then suddenly, *“the sign of the Son of Man will appear in heaven”*, and that marks the beginning of the end for the Devil and his kingdom on earth. (Mat 24:30) And it also marks the end of the “captivity” of God’s people in the world system, and for that matter, the end of all mankind’s captivity in the bondage of sin. And of course, it marks the end of the 70-weeks time span declared by the angel Gabriel as the length of time that will pass before this great final moment in mankind’s history arrives.

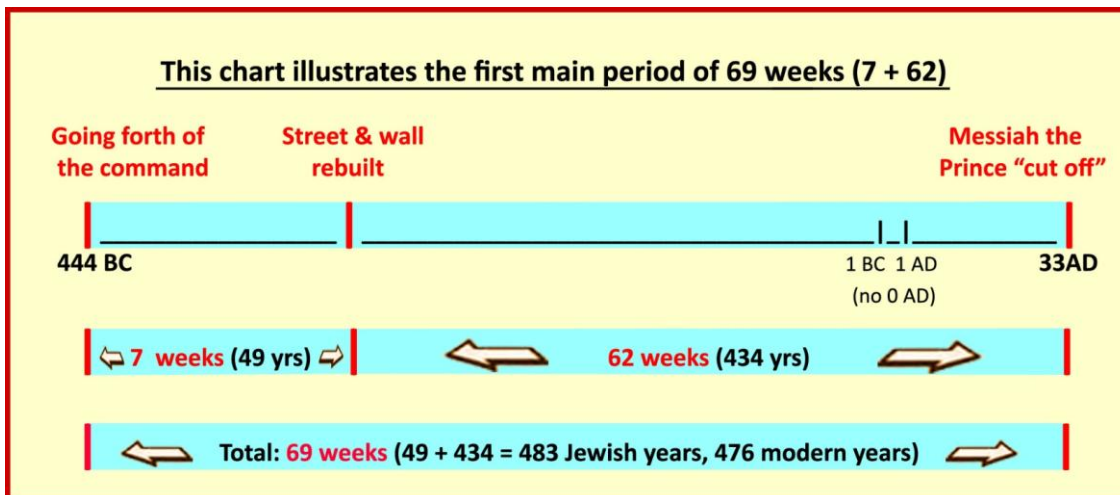
DANIEL 9:25

“Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.

“The going forth of the command to restore and build Jerusalem”
...– the re-building of the city of Jerusalem and its wall. That edict **was** not **given** until **almost 100 years later** during the reign of Artaxerxes, a future Persian king. It came exactly *“in the month of Nisan (March or April), in the twentieth year of king Artaxerxes”* (Nehemiah 2:1) who ruled 464-423 B.C. The 20th year of Artaxerxes’ reign would put it **in the year 444 B.C.** Interestingly, this is the same month when the Jewish feast of Passover occurs, and hence it was also the same month of the Crucifixion a few centuries later.

“Until Messiah the Prince” – **Gabriel is about to reveal to Daniel the most precious bit of information imaginable: the actual timing for the coming of the Messiah**, whom the Jewish people had known was to come and whose arrival they had been longing to see for many generations.

*“There shall be **seven weeks and sixty-two weeks**”* – The “seven weeks” was **the 49 years it took to rebuild Jerusalem...** And from then on it was *“sixty-two weeks”*, or 434 years. That, plus the first 49 years, make **a total of 483 years from the “going forth of the command” until the coming of “Messiah the Prince”** – an amazingly accurate prediction of the time that was to elapse between these two historical events...



“The street shall be built again, and the wall” –...The re-building of Jerusalem, and especially the wall, was a big step... for without proper defence (a wall), there would be little hope that very many Jews would want to emigrate to an unprotected city.

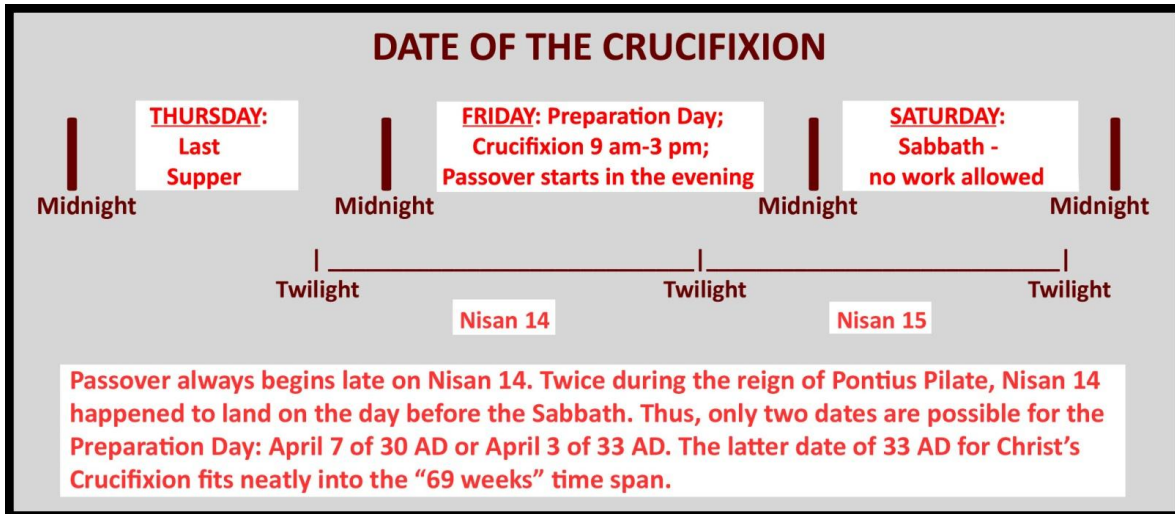
“... Like today’s city hall it was here at the city gates where the laws ...were enacted and the place where commerce was regulated. The gates were the nerve center of a city.”

from “Nehemiah and the 70 Weeks of Daniel” by Gavin McKinley

Jewish (Lunar) Years (360 days each)	Modern (Solar) Years (365 ¼ days each) - based on known historical dates -
69 “weeks” <u>× 7</u> years in a “week” 483 Jewish years <u>× 360</u> days in one year 173,880 days (= 483 years)	444 years (444 - 0 BC in solar years) + 33 years (0-33 AD in solar years) <u>- 1</u> (non-existent year of 0 A.D.) 476 solar years <u>× 365¼</u> days in one year 173,859 days (divided by 360 = 483 Jewish years, rounded from 482.94166...)

DANIEL 9:26

“And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;



And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it shall be with a flood,
And till the end of the war desolations are determined.

“And after the sixty-two weeks Messiah shall be cut off.” The previous verse 25 mentioned the appearance of Messiah the Prince. This marked the end of the first period of 69 weeks (*“seven weeks and sixty-two weeks”*).

And now in this verse 26 comes the beginning of a long interlude, or break, in the 70 weeks' time span. The first main event in this long interlude was **Jesus' execution**, followed by **the fall of Jerusalem and destruction of the temple** (followed by a couple thousand more years of history);

...and to bring about this *“everlasting righteousness”* (and all the other things mentioned in verse 24) would require the death of the Messiah as a sacrificial offering for sin: *“Messiah shall be cut off, but not for Himself.”* And the deliverance and beneficiaries of Messiah's sacrificial offering were to extend far beyond the boundaries of the Jewish nation... That is, Jesus was *“cut off”* from being a Messiah to the

Jewish nation. Instead He became the Messiah for the whole world – and, of course, also to those Jews who would honor and receive Him.

“And the people of the prince who is to come shall destroy the city and the sanctuary” So, because they had rejected the true *“Prince”*, the Jews lost the blessing of God’s protection, and another *“prince”* came along with an entirely different agenda to that of their now vanished *“Prince of Peace”*.

Jesus had predicted Jerusalem’s fate almost 40 years earlier: *“As He approached Jerusalem and saw the city, He wept over it and said, ‘If you, even you, had only known on this day what would bring you peace – but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God’s coming to you.’”* (Luke 19:41-44, NIV)

In Daniel 2 mention is made of the *“fourth kingdom”*, and in Daniel 7 of the *“fourth beast”*...It is very clear that this *“fourth kingdom/beast”* actually symbolizes two kingdoms – **the ancient Roman empire** and **the modern Antichrist empire**. But, like a double exposure in photography, **they are merged into one *“fourth kingdom” / “fourth beast”***. Both the Roman and later Antichrist kingdoms were rather distant from Daniel’s time. We could compare this to how *mountain ranges, from a distance, can appear to the observer as a single range*. Likewise, these revelations about the distant future appeared in the visions as one *“range”*, that is, as one *“fourth kingdom”*, or one *“fourth beast”*. But **in reality, they were two separate ranges, two separate empires**.

Although the two empires are very different – the Roman Caesar and the Russian demagogue invade Israel from two different geographical locations and in two very different time periods (ancient and modern) – yet in many ways they are quite similar. For example, **both ancient and modern leaders cause the destruction of Jerusalem and the temple** (the *“city and the sanctuary”*). That the Roman armies did this is historical fact; as for the Antichrist of the future, certain prophetic Scriptures indicate the same more or less: *“And they will tread the holy city underfoot for forty-two months.”*

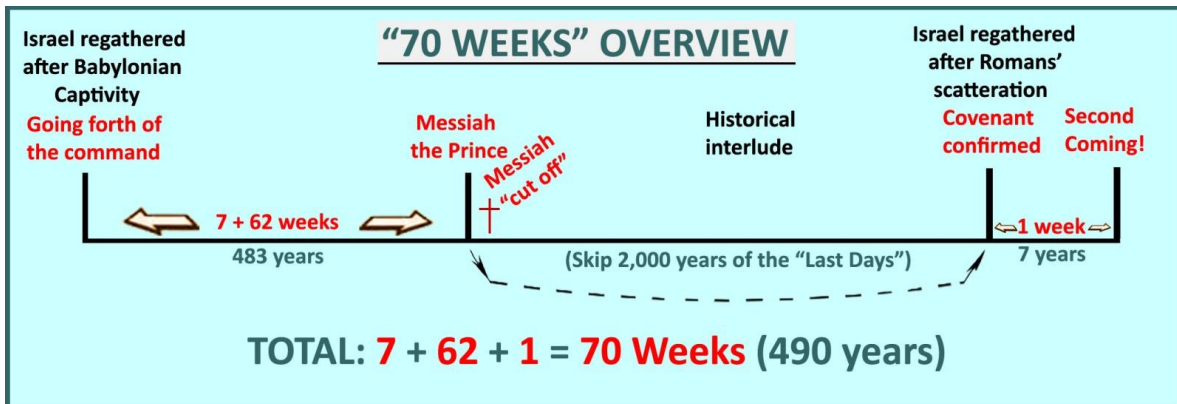
(Revelation 11:2) *“But when you see Jerusalem surrounded by armies, then know that its desolation is near.”* (Luke 21:20) **The Romans also carried out a great slaughter and persecution of the Jewish people.** And as we can gather from certain Scriptures, **the Antichrist will do somewhat the same thing.** (See Ezekiel 38:8-17.) In addition, **both the Roman Caesar and the Antichrist demagogue are objects of worship to the world and stand in opposition to the true worship of God.** In Roman times Caesar-worship was practiced throughout the empire; as for the future Antichrist, there are several Scriptures that indicate he will be worshiped also – in the modern guise of secular adulation. (Daniel 11:36-37, Revelation 13:3,4,8,15, and others)

Daniel 9:27

“Then he shall confirm a covenant with many for one week;

But in the middle of the week
 He shall bring an end to sacrifice and offering.
 And on the wing of abominations shall be one who makes desolate,
 Even until the consummation, which is determined,
 Is poured out on the desolate.”

Then finally, the 70 weeks resumes once more in this verse 27 with the start of its 70th week, the soon-coming last seven years of our present age of history.



So once the time becomes ripe for Jesus' Second Coming, ... only then can the "70 weeks" prophecy start up again and be completed in the events of its last 70th "week" – events which had to center once more on the city of Jerusalem, just as they had many centuries before.

"But in the middle of the week he shall bring an end to sacrifice and offering."

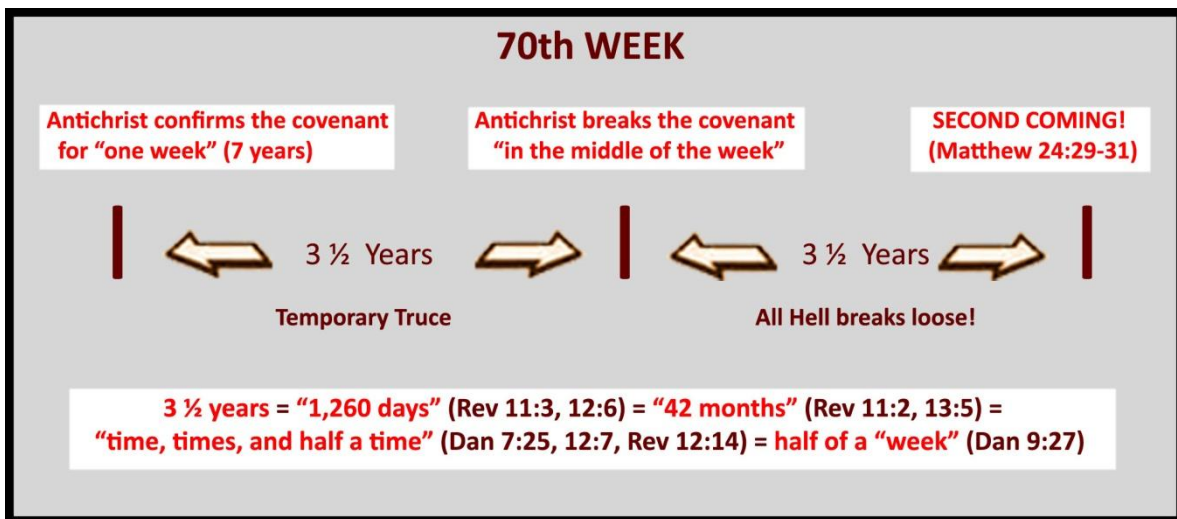
This phrase about "*sacrifice and offering*" confirms the idea that **the "covenant" will have something to do with religious freedom, which up to this point – "in the middle of the week"- the Antichrist had been willing to tolerate. But then, something happens to get him upset and break the agreement: "he shall be grieved... against the holy covenant"; "he shall bring an end to sacrifice and offering".** (Daniel 11:30, 9:27)

One thing that is implied here, but not mentioned, is the fact that there should be a temple, a place where the Jewish priests can make their sacrifices and offerings.

So it's the same basic scenario of an invasion of Israel happening all over again, but in a different time period, involving a different empire. In addition, another difference is that **the modern period will feature a 7-year "covenant"**, which never happened in ancient times; there will also be **this peculiar "wing [military invasion] of abominations" by which the Antichrist "makes desolate"**, alluding to the peculiar type of warfare that is practiced nowadays.

Another difference: The temple will get destroyed, but not completely as it was during the Roman invasion. (See Dan 11:31, 2Thes 2:4, Rev 11:2.) These features about the 70th week are helpful indicators that **this last seven years did not happen in ancient times and is yet to be fulfilled.**

Incidentally, the outstanding prophetic message in Ezekiel 38-39 predicts with uncanny clarity this invasion that is to come from the northern land of Russia.



The entrance of the *"abomination of desolation"* is the event that causes or coincides with what Daniel 9:27 is talking about: the breaking of the covenant *"in the middle of the week"* and bringing *"an end to sacrifice and offering"*. **That event also triggers the Great Tribulation:** a great military invasion of Israel, this time by the Russians, and perhaps for reasons similar to why the Romans came down so heavily on the Jews in that former era... *"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place... For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be."* (Matthew 24:15, 21)

"Even until the consummation" – In other words, because the Antichrist continues to *"make desolate"* right to the End, Jerusalem, and much of the rest of the world as well, will have to suffer much devastation, until the consummation.

"Which is determined" – The phrase is basically repeating what was said in the previous verse: *"unto the end of the war desolations are determined."* The idea seems to be that of getting across the unwelcome news that there will be destruction, and plenty of it, not unlike what happened to Jerusalem in 70 A.D.

“Poured out on the desolate” – As the 70 weeks began (with Jerusalem in ruins in the 6th century B.C.), so it ends with the same scene of desolation. **As Jerusalem was destroyed in times past** by the invasion of Nebuchadnezzar and then again by the Romans, **so it will be in a future time when the Antichrist invades from Russia.**

And then finally, when the “70 weeks” have finished their course, human society will at last enter into that glorious and wonderful era known as the Millennium, the golden Age of Peace on earth, when there truly will be an *“end of sins”* and *“everlasting righteousness”* – just as the angel Gabriel, in this most profound prophecy about mankind’s future history, had predicted would finally come to pass.

A FINAL NOTE: The remarkable prediction in the *“seventy weeks”* prophecy about the first arrival of the Messiah helps to validate the many other predictions in the Bible about His glorious return. That return will re-orient the course of human history, pulling mankind out of the unsolvable mess that our poor world seems to be getting itself into. We learn also from Gabriel’s prophecy that God is truly the One in control. He knows the future and has a plan. His plans work, not just in the realm of world history, but also in our own personal histories. If He can cause the tumultuous and ever-changing events of history to work according to this plan of the *“seventy weeks”* timeline, then He can certainly straighten out the problems and difficulties we experience personally as we follow His plan for our lives.