

# THE MOST AMAZING PROPHECY IN HISTORY







This is one of the most amazing prophecies ever to be fulfilled,

Today there are three types of Church that claim to be Christian, all of which have their sub-divisions.

**First** there is the Roman Catholic Church, whose roots can only be traced back to Constantine in the 4<sup>th</sup> century.

**Second** there is the Protestant Church, whose roots can be traced right back to the days of the Apostles. Although it went into hiding for many years, to re-emerge at the 16<sup>th</sup> century Reformation.

The gap between these two churches is so great that it is unbridgeable, if Truth is not to be compromised.

This was the status quo until recently, for in the past one hundred years there has emerged a breed of Church, that I describe as NEO-PROTESTANT, that is the Church that claims to be protestant, that holds to some of the great Reformed Doctrines, yet also follows Roman Catholic doctrine, always to the detriment of truth.

The fact is “Truth and Error do not mix.” In 1John 4:1-6 we read, *“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh*

given for the Jewish people, the gospel shifted to the Gentiles *exactly as predicted in Bible prophecy.*

The evidence is overwhelming! Point by point the events of Daniel's 70th week have been fulfilled in the past. These eight words found in Daniel 9:27: *“confirm... covenant... many... midst... sacrifice... cease... abominations... desolate”* all find perfect fulfilment in Jesus Christ and early Christian history.

The entire *“seven-year period of great tribulation”* theory is an end time delusion, a massive mega-myth. It may even go down in history as the greatest evangelical misinterpretation of all time. The whole concept is like a gigantic bubble. Once the 70 weeks of Daniel and especially v27 is correctly understood and the sharply pointed pin of truth is inserted, *“Pop goes the seven years!”* It is an absolute fact: There is no text in the entire Bible which teaches a *“seven-year great tribulation.”*

24:15, Jesus told His disciples, “*When you see Jerusalem surrounded by armies [Roman armies led by Prince Titus], then know that its desolation is near.*” (Luke 21:20) The disciples did “see” those very events. Because of the “abominations” of the Pharisees, Jesus told them, “*See! Your house is left to you desolate.*” (Matthew 23:38) Thus Gabriel's statement in Daniel 9:27 about Jerusalem becoming “desolate” was perfectly fulfilled in A.D. 70.

**10.** Gabriel said that the 70 weeks prophecy of Daniel specifically applied to the Jewish people. During the period of Christ's public ministry of 3.5 years, the His focus was largely to “*the lost sheep of the house of Israel.*” Matthew 10:6. After His resurrection and then for another 3.5 years, His disciples preached mostly to Jews Acts 1-6.

After that second 3.5-year period, in 34 A.D., Stephen was stoned by the Jewish Sanhedrin Acts 7. This infamous deed marked the then-ruling Jewish leaders' final, official rejection of the gospel of our Saviour. Then the gospel went to the Gentiles. In Acts 9, Saul became Paul, the “*apostle to the Gentiles,*” Romans 11:13.

In Acts 10, God gave Peter a vision revealing it was *now time* to preach to the Gentiles Acts 10:1-28. Read also Acts 13:46. Thus approximately 3.5 years after the crucifixion and at the end of the 70-week prophecy

*is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.”*

There are two great truths that stand out in the preaching that brought about the Protestant Reformation,

First, ‘*The just shall live by faith*, not by the works of Romanism

Second that the Papacy is the Antichrist of Scripture.

The Reformation message was a message for Christ and against Antichrist. The entire Reformation rests upon this twofold testimony. It has been said that the Reformation first discovered Jesus Christ, and then, in the blazing light of Christ, it discovered the Antichrist. This mighty, Spirit-filled movement, for Christ and against the Antichrist, shook the world. Much of these truths are to be found in the Prophecy of Daniel, therefore the reason for these studies are:

**First that** God might be glorified, and to give the Lord Jesus Christ the honour that is His. This is so vitally

important as this prophecy has been and is being used, knowingly or unknowingly to defame Almighty God.

**Secondly**, because this prophecy sets before us the central theme of the Holy Bible, namely the Cross of Christ. This prophecy gives us in detail the fact that the Christ of God was too died for our sin.

**Three**, to show the true meaning and application of this amazing prophecy.

It has nothing to do with anti-Christ.

It does not set out a period called the “Great Tribulation.”

These words refer to the great Olivet discourse recorded in Matthew 24, Mark 13, and Luke 21.

These are things that we will be looking at in more detail as we progress.

**The Book of Daniel** was written while the Judeans were in exile in Babylon because of their rebellion against God. Daniel 9:24-27 has a prophecy spoken by the angel Gabriel to encourage the people as they were going to be given to opportunity to end their rebellion, and return to and rebuild Jerusalem and their temple and ultimately receive their Messiah, being of course Jesus Christ.

We will be looking at this within its historical context, which means giving an overall outline of Israel’s history, starting with Abraham, and going through to 70AD and the destruction of the temple.

Bible does the antichrist make, confirm, or break a covenant with anyone. The word “*covenant*” is Messianic, and *always* applies to the Messiah, not some antichrist.

7. “*He shall confirm the covenant with many.*” Jesus Christ said, “*This is My blood of the new covenant, which is shed for many...*” (Matthew 26:28) Behold a perfect fit! Jesus was quoting Daniel 9:27 specifically.

8. “*In the midst of the week he shall cause the sacrifice and the oblation to cease.*” After exactly three and a half years of holy ministry, Jesus Christ died on the cross, “*in the midst of the week [in the middle of the seven years].*” At the exact moment of His death, “*the veil of the temple was torn in two from top to bottom...*” (Matthew 27:51) This act of God signified that all animal sacrifices at that moment ceased to be of value.

Why? Because the Perfect Sacrifice had been offered once and for all!

9. “*For the overspreading of abominations he shall make it desolate.*” “*The abomination of desolation*” (see Matthew 24:15) is not a simple subject, yet we know that Jesus clearly applied this event to the time when His followers were to flee from Jerusalem before the destruction of the second temple in A.D. 70. In a parallel text to Matthew

2. Logic also requires that the 70th week follow immediately after the 69th week. If it does not, then how can it possibly be called the 70th week!

3. It is illogical to insert a 2,000-year gap between the 69th and 70th weeks of Daniel's prophecy. No hint of a gap is found in the prophecy itself. There is no gap between the first seven weeks and the following sixty-two weeks, so why insert one between the 69th and 70th weeks?

4. Daniel 9:27 says nothing about a seven-year period of “tribulation,” a “rebuilt” Jewish temple, or any “antichrist.”

5. The stated focus of this prophecy is the Messiah, not the antichrist. After the Messiah is “cut off” (referring to Christ's death), the text says, *“And the people of the prince who is to come shall destroy the city and the sanctuary.”* In the past, this has been consistently applied to the destruction of Jerusalem and the second temple by Roman armies led by Prince Titus in A.D. 70.

6. *“He shall confirm the covenant.”* Paul said *“the covenant”* was *“confirmed before by God in Christ.”* (Galatians 3:17) Jesus Christ came *“to confirm the promises made to the fathers.”* (Romans 15:8) In the King James Version, Daniel 9:27 does not say *“a covenant”* or peace treaty, but *“the covenant,”* which applies to the New Covenant. Nowhere in the

Abraham lived 1812 BC to 1637 BC. Now here is an important point, one that needs to be made right at the start, and that is claim that Abraham was the father of Judaism, some go as far as saying he was the first Jew. This is one of the many falsehoods that exist today. It is true Abraham was the father of the Hebrew people and indeed of the twelve tribes, but not of Judaism, this is a religious system that came into being very much later, in fact it started around 400 years before Christ, with what the Lord Jesus called “The Tradition of the Elders” and was even more so 500 years after the destruction of Jerusalem in AD 70

## ISRAELS TIME LINE

**STAGE ONE circa 2066-1991 B.C** Time of Abraham begins

**2066-1886 B.C-** Time of Isaac begins

**2006-1859 B.C.-** Time of Jacob begins

**1526-1486 B.C.-** Time of Moses begins

**1446-1445 B.C.-** Exodus

**1400 B.C-** Conquest of Promised Land

**1050–1010 BC** Time of Saul begins

**1010 -970 BC** Time of King David begins

**970 -931 BC -** King Solomon begins his rule and the first Temple completed.

**931 BC** Israel splits into two kingdoms in response to the king's arrogance. The ten northern tribes secede, splitting Israel in two.

**722 BC** Assyrians overturn northern Israel; Ten tribes



are dissipated among the nations of the world  
**597 BC** Fall of Judah and exile in Babylon.

After 586 BC no Judean king sat on the throne in Jerusalem. Only foreign rulers and kings ruled the land. David's posterity could only last forever by running out into a person who lives forever, and whose kingdom has no end. The seed of David commences with Solomon and closes with the eternal King, Jesus Christ. The promise given to David could only attain fulfilment in Christ. Look up these verses: 2Samuel 7:12–16; Matthew 1:1–20 and 2:2; Luke 1:31–33, 69; Romans 1:3.

**538-515 BC** Following a decree by the Persian King Cyrus, conqueror of the Babylonian empire (538 BCE), some 50,000 Jews set out on the First Return to the Land of Israel, led by Zerubbabel, a descendant of the House of David. Less than a century later, the Second Return was led by Ezra the Scribe.

Ezra 1:1 says, *"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, that he made a proclamation throughout all his kingdom...."*

**440 BC** God's last communication with Judah, The Book of Malachi was written between 440 and 400 B.C. followed by 400 years of silence.

**332 BC** Greeks conquer Israel

engage in a fierce debate about whether Jesus Christ will return for His Church before the seven years of tribulation (the “pre-tribulation” view), during the seven years (the “mid-tribulation” view), or at the end of the seven years (the “post-tribulation” view). Yet by far the most explosive question that all too few seem to be asking is: Is an end time “*seven-year period of tribulation*” even taught in the Bible at all? See also Secret Rapture and Seven years tribulation.

The following ten points provide logical and convincing evidential proof that Daniel's famous 70th week prophecy has no application to any future seven-year tribulation at all. Rather, this great prophetic period of Daniel's 70 weeks is a Messianic prophecy that was fulfilled nearly two thousand years ago.

1. The entire prophecy of Daniel 9:24-27 covers a period of “*seventy weeks*,” or 490 years. Logic requires that “*seventy weeks*” refers to one consecutive block of time, in other words, to seventy *straight sequential weeks*. There is no example in Scripture (or anywhere else!) of a stated time starting, stopping, and then starting again. All biblical references to time are consecutive: 40 days and 40 nights (Genesis 7:4), 400 years in Egypt (see Genesis 15:13), 70 years of captivity (Daniel 9:2), etc. In Daniel's prophecy, the “*seventy weeks*” were to begin during the reign of Persia and continue to the time of the Messiah.



*with the Jewish people and causes the Jewish temple worship, according to the Law of Moses, to cease (Daniel 9:27, We must conclude that a third Temple will be rebuilt upon its ancient site in old Jerusalem.” (Ibid)*

Therefore, according to some modern interpreters, Daniel 9:27 of Daniel's 70-week prophecy is applied to a future antichrist, a future peace treaty made with Israel, a future seven-year tribulation, and a future rebuilt Jewish temple inside Jerusalem. And all of this will supposedly start with the rapture. Honestly, that is a lot to interpret from that single verse, and especially when Daniel 9:27 says absolutely nothing about any seven-year tribulation, antichrist, or rebuilt Jewish temple! Could there be something very wrong with this picture?

Many well-respected Bible scholars have not applied Daniel 9:27 to a seven-year tribulation period at all. Neither have they interpreted the “*he*” as referring to a future antichrist (as many do today). Instead, *they applied it to Jesus Christ*. The truth is, from Genesis to Revelation, there is not one passage that specifically mentions a seven-year period of great tribulation at all. Amazingly, the entire theory is based on a very speculative interpretation of *two little words* in one single verse. The text as you no doubt realize is Daniel 9:27 and the two little words are, “*one week*.”

Prophecy minded Christians all over the world often

**245 BC** Torah is translated into Greek; Greeks persecute Jews, Terror reigned, women who allowed their sons to be circumcised were killed with their babies tied around their necks.

**167 BC** Revolt of Maccabees begins

**139 BC** Romans overrun Greek Empire the Jewish revolt against the Greeks setting a precedent in human history as it is the world's first religious war.

**63 BC** Romans invade Israel

**37 BC** Herod, the Great, begins his rule

**5 BC** Christ was born, the correct year would of course be 0AD

**27AD** Baptism of Jesus

**30AD** Jesus Crucified

**34AD** Stephen Stoned to death

**67 AD** The Great Revolt of Jews against Rome begins, in a seemingly suicidal move, Jews decided to take on the might of Rome.

**70 AD** - Temple destroyed by the Romans,

This broad outline serves to give us the back ground for our study in Daniel. We will return to the dates later'

**DANIELS 70 WEEKS:** Of all the controversial subjects that exist today there is probably none more so than the one before us and no other has been so

abused or misunderstood than the prophecy known as Daniel's 70 Weeks.

Yet the fact is that there is no other Messianic prophecy that so faultlessly foretells the coming of Christ and the year of His baptism and crucifixion, than this, it is so accurate that it could almost have been made after the events and then predated to Daniel. It was not, but that is the accuracy of it.

Why so much misunderstanding? In 605 BC Daniel was carried off to Babylon as a youth with members of the Jewish royalty and nobility 2Kings 24:1 and Daniel 1:1-6. Before looking at this in detail, we must ask: -

The question is, why is this seventy-week prophecy of Daniel 9 so misconstrued? The answer can only be attributed to our adversary, the Devil, and his cohorts' false teachers. Namely men and women who have fallen for the ploy of men who deliberately set out to deceive.

**WHY DID ISRAEL MISS OUT?** Apart from the fact that God knew all along about this, and was prepared for it, in fact in the overall scheme of things it was all part of the great plan of redemption. As the Lord said in John 12:40 *"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."* Which of

promoters claim this is a seven-year period of Great Tribulation. Their idea is that while the first 69 weeks (or 483 years) did reach to the first coming of Jesus Christ, the prophetic clock had stopped because the Jewish people largely rejected Him. Then they slide the 70th week of Daniel (the last seven years) all the way down to the end times, call it the tribulation and say it applies to the Jewish people after we are gone. Rapture teachers interpret Daniel 9:27 as follows:

*"He shall confirm the covenant with many for one week."* "He" is the antichrist who will make a covenant (or peace treaty) with the Jews during the seven years of tribulation. *"In the midst of the week he shall cause the sacrifice and the oblation to cease..."* In the middle of the seven-year Great Tribulation, the antichrist will break his covenant, turn against Israel, and stop the animal sacrifices. The phrase, *"he shall cause the sacrifice...to cease"* is viewed as irrefutable proof that a Jewish temple (which includes sacrifices) must be rebuilt on the Temple Mount inside Jerusalem.

Author Hal Lindsey in his *The Late Great Planet Earth* book reflects this current view when he writes about *"God's last seven years of dealing with the Jewish people before the long awaited setting up of the kingdom of God (Daniel 9:27)."* (*The Late Great Planet Earth*, p.46) According to Hal Lindsey, during those seven years *"the Antichrist, breaks his covenant*

*the Antichrist. It has been well said that 'Futurism tends to obliterate the brand put by the Holy Spirit upon Popery.' More especially is this to be deplored at a time when the Papal Antichrist seems to be making an expiring effort to regain his former hold on men's minds."* Futurist Interpretation, by Joseph Tanner, published in London by Hodder and Stoughton, 1898.

In what could only be described as a stunning reversal, Protestants have over time become the Papacy's greatest ally by spreading its Jesuit spawned propaganda. What irony that Protestants, who originally broke away from what they clearly recognized to be the harlot antichrist led Church of prophecy, now champion the Futurist interpretation from high profile ministries. Futurism has beyond doubt, been successful beyond the wildest dreams of its Jesuit authors. See also who is the antichrist.

So, in Daniel's 70-week prophecy, we have seven weeks + 62 weeks and that leaves "*one week*" left, otherwise known as the famous "70th week of Daniel." Again, that highly controversial text literally reads: Daniel 9:27 "*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.*"

On the day for a year principle (which we have seen is valid), the "*one week*" remaining in this prophecy as we know refers to *a period of seven years*. Pro-rapture

course was prophesied by Isaiah in Isaiah 6:9-11 "*And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.*" Spiritually, sin had blinded their eyes, they were unable to see the truth,

Why did Israel's spiritual leaders miss this prophecy? The answer is quite simple. During the 400 years between the Book of Malachi and Matthew, there was no new revelation as a result, Prophetic books such as Daniel were not even taught as they contained so much prophecy.

After several generations the reality of this prophecy fell into disrepute and error, the leaders becoming completely unaware of this prophecy and the details. Therefore, they were unaware of the "*time of their visitation*".

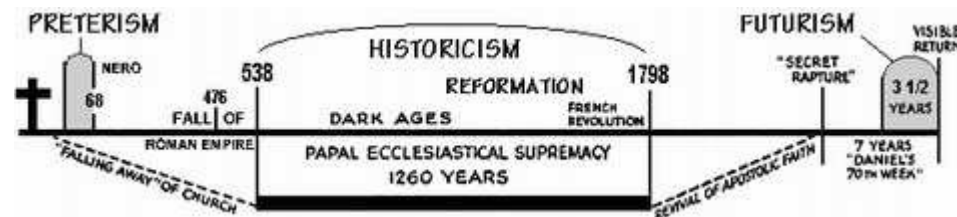
Now whilst it is true, the people of the day were living in expectation of the Messiah's advent, they were not basing their hope on the revealed Word of God, but simply on the tradition of the Elders and

teachings that were extraneous to Holy Writ.

The significance of this booklet is both simple and obvious, as the same wrong teaching concerning inspiration of the Bible and its inerrancy is occurring throughout the Church and nation today.

To be more specific, as this applies just as much today as it did 2000 years ago. Satan has clouded the understanding of this prophecy in the minds of so many, because it spelled out the final doom of the nation of Israel and Judah, with reference to Judah. These verses teach us that, God via Daniel was revealing to the Nation of Judah what would be instrumental in finishing the transgression, during the period of 400 years, then they would be cut off from God as a nation because of their sin.

The Lord Jesus confirmed this in Matthew 23:32,35, 36 and 38. We will come back to this later, before doing so a little more background information. For just as Satan had clouded the minds and thinking of the ancient people, so he has done the same in our day. Christians throughout the world are befuddled by the false teaching of Satan's human envoys.



Alcazar's Preterism identifies the antichrist as Nero while Ribera's futurism puts the antichrist into a future 3.5 literal years. Both interpretations put antichrist outside the Middle Ages and the reformation period, identified by Protestant historicists as broadly the 1260 prophetic year reign of antichrist.

The truly amazing part of all this is that the Futurist theory dominates Protestant teaching today. Almost all you hear or read about today is the yet to appear antichrist, who will be unveiled in the last 3.5 years of Daniel's 70th week, when he declares himself to be God in a rebuilt temple in Jerusalem.

That scenario is directly traceable back to the pen of the Jesuit Francisco Ribera who manufactured this theory for the sole purpose of diverting attention from the papacy. Note what one Protestant writer had to say: *"It is a matter for deep regret that those who hold and advocate the Futurist system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as*

Daniel prophecy as his choice of scripture to distort and deceive. The following is how the 70th week of Daniel was abused.

The purpose was to place antichrist in the future or the past. The truth of antichrist is that it is not merely a single individual, but was a system of apostasy and persecution that would rule for more than twelve centuries. Those who studied these Bible prophecies before and during the Protestant Reformation, came to the inevitable conclusion that there was only one entity that fits all the characteristics: the Papal dynasty of the Roman Catholic Church.

Is it any wonder this Church was so violently opposed to the scriptures being available for everyone to read for themselves? There was such a stir created during the reformation that the Fifth Lateran Council (1512-17 A.D.) resorted to strictly forbidding anyone to publish a book without prior censorship, and prohibited anyone from preaching about antichrist. The purpose of Preterism and Futurism was to be diversionary and offset the Protestant Historicism interpretation with alternatives no matter how implausible they might be.

The result is evidenced from this diagram, which shows all three teachings concerning antichrist.

## DANIEL FORETELLS THE ADVENT OF ANTICHRIST?

Many believe this prophecy foretells the coming of the antichrist? Here is a very popular teaching regarding the anti-Christ:

“We learn” so this teaching goes” that in Daniel chapter nine the antichrist will stop the sacrifices that will be offered again during the seven-year great tribulation exactly mid-way or three and one-half years into the tribulation. "And he (antichrist) shall confirm the covenant any (peace treaty with Israel and Arab nations) for one week (week of years or seven years): and in the midst of the week (half way through the seven year week) he (the antichrist) shall cause the sacrifice and the oblation to cease (he will stop the sacrifices which are resumed), and for the overspreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate (Daniel 9:27)."

“The final, seven-year period will begin when the Antichrist signs a seven-year treaty with Israel. In fact, the revealing of the Antichrist's identity, the final merciless persecution of the Jews and Christians during the Great Tribulation, and the return of the Messiah all occur during this last seven-year period. The entire book of Revelation is devoted to the



details of this terrifying time.”

*This is why the Christian world is watching so closely what is going on in Israel right now. They are watching for a world leader who will sign a treaty with Israel for the precise period of seven years. When he signs this treaty, they will know that the Antichrist has arrived. At the end of this seven years, God Almighty will arrive in the sky and bring an end to the rule of man and usher in the long-awaited earthly kingdom of God.”*

*This will of necessity entail the rebuilding of the Temple and the re-introduction of animal sacrifices.* This is what as a young Christian I was taught and which is still being taught in many churches and Bible Colleges today. The fact is this all contrary to the truth and is all part of what is known as the Counter Reformation:

**THE COUNTER REFORMATION:** The Jesuits Commission: At the Council of Trent, the Jesuits were commissioned by the Pope to develop a new interpretation of Scripture that would counteract the Protestant application of the Bible’s Antichrist prophecies to the Roman Catholic Church.

Francisco Ribera (1537-1591), a brilliant Jesuit priest and doctor of theology from Spain, basically said, “Here am I, send me.” Like Martin Luther, Francisco Ribera also read by candlelight the prophecies about

*there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. 29 And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.”*

Romans 2:28-29 “*For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”*

When the Jewish council rejected God’s message from Stephen (Acts 6:8-7:60) and stoned him, this ended the 490 years God gave Israel to end their rebellion and sin against Him. Daniel 9:24. When Daniel’s 70 weeks concluded, the following points of scripture came into effect. He is not a Jew which is one outwardly, but he is a Jew who is one inwardly and so if we are Christ’s then we are Abraham’s seed and thus children of Israel and heirs according to the promise. So, when the Bible speaks of the Jews after this time, it is referring to spiritual Jews and the Israel of God. This is anyone who belongs to Christ.

We previously seen how Spanish Jesuit Francisco Ribera wrote fictional prophecy with the sole purpose of taking the attention off the Papal Church after they had been identified as antichrist with the Protestant reformation. Ribera chose the 70 weeks of

that there is the Israel of God and in 1Corinthians 10:18, Paul speaks of the Israel after the flesh. The Israel of the flesh is those that are Jews by birth and the Israel of God is anyone who belongs to Christ and is under the New Covenant.

Many Christians fail to understand the simple truth that if we are Christ's then we are spiritual the Israel of God. The New Covenant was only made with the House of Israel and so those choosing to reject this very clear and plain truth cannot be under the New Covenant. Note in the following passage that Paul speaks of two Israels and declares that the literal seed of Abraham is no longer the Israel of God today.

Romans 9:6-8 *“Not as though the word of God has taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall your seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”*

Paul further clarifies that the *children of the flesh* are *not* the children of God but the children of the promise are. So, who are the children of the promise now? Galatians 3:28-29 explains this in a manner that cannot possibly be misunderstood and Romans 2:28-29 is also very clear.

Galatians 3:28-29 *“There is neither Jew nor Greek,*

the Antichrist, the little horn, that man of sin, and the Beast. But because of his dedication and allegiance to the Pope, he came to conclusions vastly different from those of the Protestants and very sympathetic to the papacy “Why, these prophecies do not apply to the Catholic Church at all!” Ribera said. Then to whom do they apply? Ribera proclaimed, “To only one sinister man who will rise up at the end of time!” “Fantastic!” was the reply from Rome, and this viewpoint was quickly adopted as the official Roman Catholic position on the Antichrist.

In 1590, Ribera published a commentary on the Revelation as a counter-interpretation to the prevailing view among Protestants which identified the Papacy with the Antichrist. Ribera applied all of Revelation but the earliest chapters to the end time rather than to the history of the Church. Antichrist would be a single evil person who would be received by the Jews and would rebuild Jerusalem.” “Ribera denied the Protestant Scriptural Antichrist 2Thessalonians 2:1-12 as seated in the church of God, asserted by Augustine, Jerome, Luther, and many reformers. He set on an infidel Antichrist, outside the church of God.” “The result of Ribera’s work was a twisting and maligning of prophetic truth.”



Following Ribera was another brilliant Jesuit scholar, Cardinal Robert Bellarmine (1542-1621) of Rome. Between 1581 and 1593, Cardinal Bellarmine published his “Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time.” In these lectures, he agreed with Ribera. “The futurist teachings of Ribera were further popularized by an Italian cardinal and the most renowned of all Jesuit controversialists His writings claimed that Paul, Daniel, and John had nothing whatsoever to say about the Papal power.

Through the work of these two tricky Jesuit scholars, we might say that a brand-new baby was born into the world. Protestant historians have given this baby a name Jesuit Futurism. In fact, Francisco Ribera is known as the Father of Futurism.

Initially Futurism did not pose any real threat to the Protestantism Reformed Church in fact it was three centuries before it had any real affect, being confined to the Roman Church.

It was in the early days of the nineteenth century it hit the Protestant church with vengeance via Dr. Samuel Roffey Maitland (1792-1866), a lawyer and a so-called Bible scholar, he became a librarian to the Archbishop of Canterbury. In 1826 he published a widely-read book attacking the Reformation and supporting Ribera’s idea of a future one-man

483 – 1 = 27 A.D.

We have just noted that the book of John reveals that Daniel’s 70 weeks is correct in demonstrating that the Messiah was “*cut off*” 3.5 years after Jesus began His ministry. Right after Jesus is anointed by God in the river Jordan, Luke 3:22-23 informs us that “*the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: You are my Son, whom I love; with you I am well pleased. Now Jesus himself was about thirty years old when he began his ministry*”

This is when Jesus was baptised and began His ministry. Daniel’s 70 weeks began around the Day of Atonement, which is in Tishri and is approximately six months before Passover, so counting the number of Passovers that follow this time until Jesus is *cut off* or crucified reveals that it is 3.5 years that have elapsed.

Since ancient times commentators have been divided regarding the identity of the feast in John 5:1. The opinion of the Church Fathers is divided between Passover and Pentecost, and indeed one 9<sup>th</sup> century gospel manuscript at Oxford goes so far as to insert “*feast of unleavened bread*” instead of “*feast of the Jews*,” thus identifying the feast as the Passover.

Since the Jews were rejected as God’s chosen nation, then who does the promise go to now and who are Jews and Israel today? Paul states in Galatians 6:16

<b>Date for the giving of the Decree 7th Year of Artaxerxes</b>	<b>Plus 483 Years Jesus' baptism</b>	<b>15<sup>th</sup> Year Tiberius Joint reign 13 A.D.</b>	<b>15<sup>th</sup> Year Tiberius Sole reign A.D.</b>
458 B.C.	26 A.D.	27 A.D.	28 A.D.
457 B.C.	27 A.D.	27 A.D.	28 A.D.

A careful study on the gospel of John also reveals that Jesus preached for about 3.5 years just as Daniel's 70-week prophecy reveals as it states Jesus was cut off in the middle of the final seven years. Since Jesus was crucified at the Passover, which was observed in the spring of the year, then His baptism would have to be in the fall of a previous year. Thus, 3.5 years following 27 A.D. brings us to 31 A.D.

So, using the historical evidence of the starting date of 457 B.C. for the decree to rebuild Jerusalem and the *fifteenth year of the reign of Tiberius Caesar*, (Luke 3:1) while allowing for the one-year joint reign with Augustus, gives us the identical date of 27 A.D. verifying it is correct. This also gives us the crucifixion date of 31 A.D. with no complications in reconciling any of the dates with the historical and Biblical evidence. Remember not to count year zero going from B.C. to A.D. as many have done or this will produce another one-year error. The calculation should be 457 –

Antichrist. For the next ten years, in tract after tract, he continued his anti-Reformation rhetoric. As a result of his zeal and strong attacks against the Reformation, the truth received a crushing blow.

At this point and with that in mind we need to go back to Francisco Ribera proposed that the final seven years of Daniel's 70 weeks revealed a future antichrist and that antichrist would bring an end to sacrifices in a rebuilt temple. This is where the supposed seven years of great tribulation comes from. just before the second coming of Christ. But this is manufactured prophecy, produced for the sole purpose of deceiving Christians as to the identity of antichrist.

Never has a Bible passage been so abused as this, attributing Daniel's 70<sup>th</sup> week to antichrist, when it is so clearly a prophecy relating to the ministry of the Lord Jesus Christ commencing with His baptism through to the crucifixion. By applying this to antichrist we have an outright act of blasphemy, and sadly many gullible Christians have been deceived by it.

Daniel's 70 weeks is not that difficult to understand and current historical information makes it relatively easy to get accurate dates, we will be looking at the details of this in a moment. Despite this, there are an alarming number of people who believe there is a

gap of time, the number of years which is unknown, between the 69<sup>th</sup> and the 70<sup>th</sup> week.

To extend a prophecy beyond its specified time frame, is not only dangerous, but it goes beyond the limitations of Scripture, into the realm of speculation, which is what the popular doctrines are all based on.

If God who gave this prophecy had intended there to be a gap of this magnitude, He would have made it very clear, and not have left it in the hands of men of dubious character. The fact that this is an unknown period-of-time should start ringing alarm bells with any who have any sense of discernment, considering the precise details that are given.

Consider the following in regards to this erroneous gap theory. How do you think the Building Society would respond if, having taken out a mortgage on a monthly repayment plan. But you then, having signed the agreement, that you were in fact going to pay your monthly payments every month, but you had added a five-month gap between the 3<sup>rd</sup> and 4<sup>th</sup> weeks making your monthly repayments occur every six months? Do you think they would accept your reasoning?

Daniel's seventy-week prophecy is just that! It is not seventy weeks plus some indefinite period thrown in between the 69<sup>th</sup> week and the 70<sup>th</sup> week. To quote the obvious, that would no longer be 70 weeks! The angelic interpreter speaking to Daniel declares that it is

required to adopt Augustus' nephew, Germanicus, the son of his brother Drusus and Augustus' niece Antonia Minor. Along with his adoption, Tiberius received tribunician power as well as a share of Augustus's *maius imperium*, something that even Marcus Agrippa may never have had.

In AD7, Agrippa Postumus was disowned by Augustus and banned to the island of Planasia, to live in solitary confinement. Thus, when in AD13, the powers held by Tiberius were made equal, rather than second, to Augustus's own powers, he was for all intents and purposes a "co-princeps" with Augustus, and in the event of the latter's passing, would simply continue to rule without an interregnum or possible upheaval. Augustus died in AD 14, at the age of 76.

So, was Luke referring to the sole or joint reign of Tiberius Caesar? The table below not only reveals the answer but also confirms the correct year of the decree to rebuild Jerusalem. Since we have two pieces of historical information, all we must do is find which columns we can reconcile dates with. So, find which 15<sup>th</sup> year column matches which row with the date of the Baptism of Jesus. As you can see, the only row and column that does match, reveals the decree date to be 457 B.C. and so Luke had to be referring to joint reign of Tiberius. It is a simple addition now to get the crucifixion date of 31 A.D.

The *fifteenth year of the reign of Tiberius Caesar* using the date of his sole reign would make the baptism of Jesus 28 A.D. Many forget to use *inclusive years* and so erroneously get 29A.D. The correct calculation is 14 A.D. + 15 – 1 years = 28 A.D.

But this as we just noted still cannot be reconciled with the decree date to rebuild Jerusalem. But when you allow for the joint rule with Augustus for one year prior to 14 A.D., then the baptism of Jesus is of course one year earlier in 27 A.D. The calculation becomes 13A.D. + 15 – 1 = 27 A.D. This now aligns with the other evidence we have for the starting date of 457 B.C. to rebuild Jerusalem

**Augustus.** Encyclopaedia Britannica. 2009. Encyclopaedia Britannica Online. 16 Jun. 2009. Although Augustus was now feeling his age, these years in association with Tiberius were marked by administrative innovations: ... and the conversion of the hitherto occasional appointment of prefect of the city (*praefectus urbi*) into a permanent office (AD13). When, in the same year, the powers of Augustus were renewed for 10 years such renewals had been granted at intervals throughout the reign Tiberius was made his equal in every constitutional respect. Read more...

**Tiberius:** The death of Gaius in AD4 initiated a flurry of activity in the household of Augustus. Tiberius was adopted as full son and heir and in turn, he was

70 weeks and nowhere does scripture say we can manipulate time periods by adding time as and where we choose.

This is nonsensical foolishness and is not supported anywhere in the Bible. Those teaching this heresy, for such it is, having been deceived by our adversary who has succeeded in having them believe and propagate this Jesuit propaganda.

Seventy weeks or Seventy sevens are understood by most biblical scholars to refer to a designation of a prophetic period measured by the number seven. Also known as a heptad or septets.

Almost all interpretations, both Jewish and Christian, agree that these periods of seven are equal to 70 sets of seven years equalling a total of 490 prophetic years. A week in this prophecy is a week of years meaning each week is equal to seven years of actual time.

**This prophecy of 70 weeks, has three main components:**

1: A starting point "From the issuing of the decree to restore and rebuild Jerusalem" Daniel 9;25

2: A period of 70 'weeks' v24 that would elapse from the starting point.

3: The ending point being after the 69th 'week' when "the Anointed One" the Hebrew is Messiah, the

ruler, comes", and is then *"cut off"* with the subsequent destruction of Jerusalem and the temple v26. Since the ending point, is a product of the starting point, and the time unit being 70 weeks all three components are here analysed under the three main claimed starting points.

**STARTING LINE:** *"the decree to restore and rebuild Jerusalem"* tv25, there are three main candidate decrees, the Hebrew word is "Dabar" and this is to be the starting point.

**1: The decree of the first year of Cyrus I in 538/537 BC** 2Chronicles 36:23, Ezra 1:1-4. Isaiah 44:28, and 45:13.

**2: The decree of the seventh year of Artaxerxes I Longimanus in 458/457 BC** Ezra 7:7-26. This decree included permission for "any of the Israelites, including priests and Levites, who wish to go to Jerusalem with" Ezra, to go v14.

**3: The decree of the twentieth year of Artaxerxes I Longimanus in 445/444 BC** Nehemiah 2:1-4 and 23 also 6:1-16. This decree was for permission for Nehemiah to take leave of absence and purchase a supply of timber to rebuild Jerusalem's wall and gates, not to restore and rebuild the city of Jerusalem itself.

**The decree of the first year of Cyrus I in 538/537 BC** 2Chronicles 36:23, Ezra 1:1-4. Isaiah 44:28, and 45:13.

example, Luke describes the preaching of John the Baptist at the time Jesus was baptized. Luke 3:1 *"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,"*

This information also gives us an excellent historical time clue. It is remarkable that we know from very reliable secular records that Tiberius Caesar began his sole reign in 14 A.D. His fifteenth year would therefore be 28 A.D. This date however, is one year out using 457 B.C. and would mean the date of the decree would have to have been 456 B.C. For this reason, only some have used this date but 456 B.C. is wrong. The dates that most scholars agree on are either 457 B.C. or 458 B.C. but neither can be reconciled with 456 B.C. This means reconciliation of dates and appear to have a one-year error.

Tiberius Julius Caesar is said to have reigned from 14 A.D. to 37 A.D. but this is his sole reign. After his adoption in 4 B.C., Tiberius was given proconsular (military) and tribunician (legislative) power and in 13 B.C., he was given powers equal to that of Augustus effectively making him ruling co-emperor. So, when Augustus died in 14 B.C., the question of succession was a non-issue as Tiberius already had the powers of emperor.



said, “*Father forgive them for they know not what they do.*” The final 3.5 years, which was the same time of the ministry of Jesus Christ, ended with the death of Stephen and him effectively saying the same words as Jesus when He was crucified.

This marked the end of a very significant time being the end of the Daniel’s 70 weeks. In the autumn of the year 34 A.D., the Jewish leaders rejected the Gospel message. They openly declared this rejection by the stoning of Stephen that was approved wholly by the leaders of Israel. The sad historical fact is Stephen was the first Christian martyr killed by the hands of the Jewish nation itself.

The 490 years were up and the Jews not only did not repent but they killed the very Messiah they had been waiting for as well as the final messenger that was sent to give them their final chance to repent. The Jews were now rejected as God’s chosen nation and were no different from the Gentiles.

After Jesus was baptized by John, Jesus states the following. Mark 1:15 “*The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*” What is this time that is fulfilled that Jesus speaks of here? I am sure you already know but note the following Bible Commentary for confirmation.

We are also given other pertinent information in scripture that helps confirm the date evidence. For

This decree refers only to the rebuilding of the temple, not of the city of Jerusalem. Also, if each ‘week’ is seven years then,  $7 + 62 = 69$  ‘weeks’ to the coming of the Messiah is 483 years, 483 years from 538/537 BC, brings us to 55/54 BC, but no Messiah came then, nor was Jerusalem or the temple destroyed.

If this is the Decree Daniel is referring to, then that would make him a false prophet “*And if thou say in thine heart, how shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*” Deuteronomy 18:21-22 and his book would not have been included in the Scriptures and we probably would never have heard of him.

So that decree does not fit the Biblical or historical facts and therefore should be rejected. There is also the decree of the second year of Darius I, in 520/519 BC Ezra 4:24 and 6:15, this however is not a new decree but simply confirmation of Cyrus’ decree that the temple be rebuilt.

**The decree of the seventh year of Artaxerxes I Longimanus in 458/457 BC** Ezra 7:7-26. This decree included permission for v13 “*I make a*

*decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee."*

If you read on you find that Ezra was granted all he asked. Nehemiah 13 years later in 445/444 BC was surprised and disappointed to hear that Jerusalem's wall and gates were still in their broken down and burned state Nehemiah 1:1-3 So while Ezra had authority to rebuild the city, it seems he was too busy with social and religious restoration to arrange for it to be done.

Also, if each 'week' is seven years, then 69 'weeks' to the coming of the Messiah is 483 years from 458/457 BC, that is to the year 26/27 AD.] This is precisely the year of Jesus' baptism in 26 AD and the commencement of His public ministry in 27 AD Matthew 3:13, 4:17, Mark 1:14-15! A starting point of 457/458 BC would, working backwards, also fit the first seven 'weeks' or 49 years to 408 BC, being the period of the rebuilding and restoring of Jerusalem covered in the books of Ezra-Nehemiah

**STARTING POINT No 3** This decree was for permission for Nehemiah to take leave of absence and purchase a supply of timber to rebuild Jerusalem's wall and gates, not to restore and rebuild the city of Jerusalem itself. It is an enlargement and renewal of Artaxerxes' original decree to Ezra.

The *"the street shall be built again, and the wall, even*

years and the close of probation for Israel. The Gospel was still to go the Jews exclusively for this remaining time. So, what happened at the end of the 490 years? Stephen gave as we have mentioned one immense and very significant speech before the Sanhedrin. This was God giving the Jews their final chance to repent. How did they respond and what did they do?

Acts 7:54-60 *"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."*

Notice that this is an extremely significant event as we see Stephen say, *"I see the heavens opened, and the Son of man standing on the right hand of God."* It is also interesting to note that Stephen effectively



Messiah would be *cut off*. In other words, *cut off* from the land of the living, that is, killed by crucifixion.

This happens after the 62-week period which follows the 7 weeks, so this is 69 weeks into the prophecy. Note that it says “*after*” this period and not at the end of the 69 weeks exactly. So how long after the 62<sup>nd</sup> week was it when Jesus was crucified?

Daniel 9:27 “*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*”

Daniel 9:27 tells us exactly when after the total of 69 weeks Jesus was “*cut off, but not for Himself,*” for He was *cut off* for us as He died for *our* sins. Note that it states that He, Jesus, caused “*the sacrifice and the oblation to cease*” in the “middle” of the final week seven years, which is 3.5 years of course. When Jesus, the Lamb of God, died on the cross, He became our one and final perfect sacrifice and put an end to the temple sacrifices. This was signified by the temple curtain been torn from top to bottom.

Matthew 27:51 “*And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;*” This still leaves 3.5 years before the end of Daniel’s 70 weeks 490

*in troublous times*” v25 is a mistranslation, the Hebrew *harus* rendered "wall" by the KJV was later found to mean "trench" or "moat". So there seems to be no good reason to focus exclusively on rebuilding Jerusalem's *wall*, as though that is the same as "to restore and rebuild *Jerusalem*".

Furthermore, if each 'week' is seven years, then 69 'weeks' to the coming of the Messiah is 483 years from 445/444 BC, i.e. 39/40 AD which is far too late for the coming of Jesus and indeed well after Jesus' crucifixion in 30 AD.

DETERMINING THE DATE OF THE DECREE! The dates for Artaxerxes' reign are well documented. These sources include the Greek historians, Ptolemy's Canon, the Babylonian tablets, and the Elephantine papyri from Egypt.

From these documents we can deduce that the reign of Artaxerxes began in December of 464 B.C., and the reign of Artaxerxes began at that time.

The decree to restore and build Jerusalem was issued in the seventh year of Artaxerxes' reign “*Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up some of the children of Israel, and of the priests,*

*and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.” Ezra 7:6- 8.*

The seventh year of Artaxerxes, according to Jewish reckoning, extended from the Autumn of 458 to Autumn 457 B.C.

Although the Jews began their civil calendar year in the Autumn, and the reigns of kings were counted according to that calendar, the numbering of *months* was always in reference to the spring. Therefore, their civil year began in the "seventh" month and ended in the "sixth" month. As an example, notice Artaxerxes' 20th year as recorded in the book of Nehemiah. News of the condition of things in Jerusalem came to Nehemiah in Artaxerxes' 20th year, in the month of Chisleu or Kislev which was the 9th month (Nehemiah 1:1). But later, when Nisan, the 1st month, came, it was still Artaxerxes' 20th year (Nehemiah 2:1).

With that understanding, we may now determine quite closely the beginning of the 70-week prophecy. Ezra 7:9 tells us that Ezra left Babylon on the first day of the first month, which was probably early April depending upon the moon and the barley harvest. He arrived in Jerusalem on the first day of the fifth month, which would then be early August, 457 B.C. We are

*about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,”*

So how do we get the year of baptism to be 27 A.D. when it states Jesus was *about thirty years old*? When the time of this was first calculated there was an error of four years as many now know. Herod was still alive when Christ was born and did all he could to try and kill Jesus at that time. But History records Herod's death to be in 4 B.C. After the error was recognized, the historic facts became even clearer. Jesus was born in 4 B.C. was baptized in 27 A.D. at the age of 30.

The seven weeks (49 days = 49 years) was the time it took to rebuild the Temple and streets etc and the remaining 62 weeks brings us to the Baptism of the Messiah. Note that Christ means the “*anointed one*” in Greek while Messiah means the “*anointed one*” in Hebrew.

Daniel 9:26 “*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*”

This leaves only the final 70<sup>th</sup> week, which is seven years to complete the 70 weeks of Daniel, (7+62+1 = 70 weeks or 490 years). We are told that after the threescore and two weeks (60+2 = 62) that the

day for a year rule is correct or otherwise the entire ministry of Jesus would have only been 3.5 days instead of 3.5 years and the entire prophecy would have only lasted about 1.3 years. That would be from 457 B.C. to approximately 455 B.C. The temple and the streets and the walls of Jerusalem etc would have had to have been rebuilt in 49 days. This would be an impossible task and it certainly did take every bit of the 49 years as one would expect.

Daniel 9:25 *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”*

Daniel 9:25 states that from the decree to rebuild the temple until the Messiah which can only be Jesus, is seven weeks and threescore and two weeks, three score is 60, plus two equals 62 weeks. So, this is  $7+62 = 69$  weeks from the decree to rebuild Jerusalem until the beginning of Christ's ministry. The ministry of Jesus began at the allowed age of 30 years with His baptism.

Luke 3:22-23 *“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be*

not exactly certain of the date in which the king's commission was delivered to the king's lieutenants and governors, but we may be quite certain that it was at least August of that year.

The significant point in the decree to rebuild Jerusalem was not when it was signed by Artaxerxes, but rather when it went into effect, after Ezra arrived in Jerusalem. The decree was useless until the Jews were made aware of it and could act upon it. Until they and the governors east of the river heard it, the decree had not fully "gone forth." Therefore, we begin the prophecy of Daniel 9 in the seven the year that is 457/456 B.C.

The second starting point, fits all the facts, both Biblical and historical. It was an all-embracing *general* decree to *"restore and rebuild Jerusalem,"* socially, spiritually, and physically. It does not resort to an unusual chronological ruse, but uses ordinary years. Also, only that decree as the starting point, makes sense of the first seven 'weeks', being the period of the restoring and rebuilding Jerusalem under Ezra-Nehemiah.

Considering all the options, the decree which most correctly answers to the specifications of Daniel 9:25 was the decree of Artaxerxes to Ezra, recorded in Ezra chapter 7. We should therefore date the beginning of the 70-week prophecy of Daniel 9 from the time of that command.

:Furthermore, only that decree of 457/458 BC matches the historical facts of

1) Jesus' public coming in His baptism and commencement of His public ministry at the end of the 69th 'week', which was 26/27 AD;

2) then His being "cut off" at His crucifixion in 30 AD;

3) His confirming a new "covenant with many" by His death Jeremiah 31:31 Luke 22;20. 1 Corinthians 11:25, Hebrews 8:8 and 9:15 and 12:24. which also

4) "put an end to [Old Testament] sacrifice and offering"; and finally

5) the consequent destruction of "the city and the sanctuary" by the Roman army led by Titus Vespasian in 70 AD. The Jewish historian Josephus, who survived that destruction of Jerusalem, realised that it was a fulfilment of Daniel's prophecy and therefore Materialism-Naturalism was false:

Having given a brief overview what we have seen so far is the Lord's reason for giving such a detailed warning in Matthew 24, Mark 13 and Luke 21 to His disciples of the events that were to take place in the not so distant future and is clearly referring to Daniel's prophecy Matthew 24:15-16 “ *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee*

the 70 weeks and the Jewish probation. The disciples laboured mainly for the Jews during those three and a half years and in A.D. 34, the 70 weeks ended when Stephen was stoned after his enormous speech before the council in Acts chapter seven. The Jews had rejected the Gospel message and so were no longer God's chosen people and thus the Gospel began to go to the Gentiles Acts 8:4. The Jews now receive salvation as individuals in the same way we do.

Notice first there are different opinions on who “*the people of the prince*” refers to in Daniel 9:26 but most scholars however do agree that the destruction of “*the city and the sanctuary*” applies to the second destruction of Jerusalem and the rebuilt sanctuary by Roman armies under Prince Titus in 70 A.D.

Also remember the 70 weeks or 490 years was the time God gave His chosen nation to end their rebellion where they would then be forgiven for their transgressions. Note that Jesus references this prophetic time while conversing with Peter on the topic forgiveness. 70 times 7 is of course 490. Matthew 18:21-22 “*Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*”

For those wondering, the well-known and accepted

That is 483 years (490-7) from the 457 B.C. decree date and brings us to the year A.D. 27. This was the exact year Jesus was baptized by John and the Holy Spirit anointed Him for His ministry. The Greek word “*Messiah*” means “Anointed One” and so we know this can only be the fulfilment of Daniel’s 70 prophecy that the Messiah would appear in A.D. 27. The Jewish probation period was 70 weeks but Jesus appears as the “Messiah” after 69 weeks. So, the 70<sup>th</sup> and final week is left for Christ to minister before the Jews probation ended. What happened in this 70<sup>th</sup> and final week? Daniel 9:27 gives the answer, “*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.*”

The “*midst of the week*” is half of seven days being of course three point five prophetic days, which is three and a half literal years being the time from the baptism of Jesus to His crucifixion.

And as you would expect, the Bible confirms the ministry of Jesus lasted exactly 3.5 years. When they crucified Jesus in the spring of A.D. 31, the temple veil was rent from top to bottom, Matthew 27:51 which signified the end of the sacrificial system. By His own death Jesus caused the “*sacrifice and the oblation to cease.*”

The remaining 3.5 literal years brings us to the end of

*into the mountains.”* Warning them to flee from Jerusalem when His judgement would fall in some thirty-seven years’ time, that is in 70 AD. He said in Luke 21:20-21 “*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled*”

The Lord saw this judgement coming. knowing as He did, for He was the author of the Word. It was this that caused Him to weep over Jerusalem as He went into it the last time before His crucifixion Luke 19:41-44 “*And when he was come near, he beheld the city, and wept over it, Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*”

The we have Matthew 23:37-38 “*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest*



*them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”*

All these following events described here in Daniel chapter 9 took place in 538 B.C. soon after the Chaldeans (Babylon) were conquered by the Medes and the Persians.

Daniel 9:1 *“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;”* Daniel had often studied the book of Jeremiah and understood that the last 70 years of slavery for his people had now finally come to an end.

Jeremiah 25:11-12 *“And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.”*

Jeremiah 29:10 *“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”*

*make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”*

We find in Daniel 9:24 that God gave Daniel’s people 70 weeks to end their sin and rebellion against Him, but if they ignored this warning then God would reject Israel as His chosen nation. When Bible prophecy is symbolic, the proven and established day for a year principle applies. (See Ezekiel 4:6 and Numbers 14:34) So Daniel’s 70 weeks (490 days) is a literal 490 years. Daniel 9:25 informs us that these 70 prophetic weeks began with the decree to restore and rebuild Jerusalem.

Daniel 9:25 *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”*

This well-known starting date for the decree to rebuild Jerusalem was given by Artaxerxes in 457 B.C. Ezra 7:13. Remember this date was also the beginning of the 490 years God gave Israel to end their rebellion and so the 490-year probation period ended in A.D.34. where the Jews ceased to be God’s chosen people. Daniel 9:24-25 informs us the Messiah would be anointed *after* a total of 69 (7 + 62) of these prophetic weeks had passed.

prophecy. The entire passage of Daniel's 70 weeks is given below first for ease of study and so the context can be seen before we explain the remaining verses. This very controversial prophecy literally reads:

Daniel 9:24 *"Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."*

Daniel 9:25 *"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."*

Daniel 9:26 *"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."*

Daniel 9:27 *"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall*

Daniel 9:2-3 *"In the first year of his reign [Darius, see Daniel 9:1] I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:"* Parenthesis added.

Now that Babylon had fallen, Daniel knew it was time for Jerusalem to be rebuilt. Daniel had no doubt that it was the sins of his people that had caused all their grief, but he wondered if the rebuilding of Jerusalem was delayed because of their rebellion. Thus, we find in verses 3-19 that Daniel is in fervent prayer and fasting to His Creator God, seeking forgiveness for the sins of himself and his people.

Daniel 9:4-5, 17 *"And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from your precepts and from your judgments: 17 Now therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for the Lord's sake."*



During Daniel's prayer the angel Gabriel appeared to him again. In the previous chapter of Daniel 8, the angel gave Daniel a vision describing a 2300-day 2300 years period. However, because Daniel collapsed, he was unable to hear the entire interpretation of the vision at the time.

Daniel 8:14-16, 27 *"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."*

Daniel 9:20-21 *"And whiles I was speaking, and 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; 21 Yes, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."*

Gabriel now tells Daniel that he is going to explain the vision he had at the beginning. However, nowhere in

Daniel 9 do we see Daniel having a vision. The last vision Daniel had was in the previous chapter of Daniel 8 when he collapsed and was unable to hear all Gabriel had to say. Plain common sense and logic tells us that Gabriel is about to finish telling Daniel what he was too sick to hear before when he fainted. Remember there are no chapters or verses in the original Hebrew and Greek text and are added.

Daniel 9:22-23 *"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding. At the beginning of your supplications the commandment came forth, and I am come to show you; for you are greatly beloved: therefore, understand the matter, and consider the vision."*

Note that the word *determined* in Daniel 9:24 comes from the Hebrew word, "*chathak*," which literally means to *cut off* or to be *marked out*. In other words, the angel is telling Daniel that 70 weeks had been *cut off* or *marked out* for the people of Israel, but how do you *cut off* 70 weeks? It would have to be *cut off* from a larger period which can only be the 2300-day (2300 years) prophecy in Daniel 8:14. The angel Gabriel is about to illustrate a period that is *cut off* a longer period of time that is *marked out* specifically for the people of Israel.

This brings us to the main passage of Daniel's