

When Shall These Things Be?

Daniel 9:24-27

24 Seventy weeks are determined upon thy people and upon thy 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.

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.

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.

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's prophecy is summed up in its beginning

Daniel 9:24 – *Seventy weeks are determined upon thy people and upon thy 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.*

The 70 weeks (70 sevens) are seventy 7-year periods or 490 prophetic years, which relate to Daniel's people, and the city of Jerusalem. As will be shown, the fulfillment of this prophecy began in 445 B.C. Had there been continuous fulfillment, the happy ending (v. 24) would have occurred about A.D. 39 (7 years after the crucifixion).

Would you consider the Children of Israel to be free from sin today? Do they currently possess everlasting righteousness?

I intend to show that we are currently experiencing a gap in fulfillment of this prophecy; a gap which began in A.D. 32. Fulfillment will resume in a moment, in the twinkling of an eye, with the trump of God when believers are caught up together in the clouds to meet the Lord in the air.

The starting point

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.*

The commandment is found in the book of Nehemiah. Nehemiah 2:1-8

After earnest prayer he dared to petition the King “*that thou wouldst send me unto Judah, unto the city of my fathers’ sepulchres, that I may build it*” (2:5). His bold request by the grace of God succeeded, as he tells us: “*And the king granted me, according to the good hand of my God upon me*” (2:8).

Nehemiah, writing by divine inspiration, records the exact date of this decree: “*in the month Nisan, in the twentieth year of Artaxerxes the king*” (2:1).

Dr. Alva McClain, former president of Grace Theological Seminary in Winona Lake, Indiana wrote:

“For those who believe in biblical inspiration and the genuineness of predictive prophecy, it will be no surprise to learn that the date fixed by Nehemiah happens to be one of the best-known dates in ancient history. Even the latest edition of the Encyclopedia Britannica, certainly not biased in favor of prophecy, sets the date of Artaxerxes accession as 465 B.C.; and therefore, his twentieth year would be 445 B.C. ...Here we have the beginning of the Seventy Weeks” (Alva J. McClain, *Daniel’s prophecy of the Seventy Weeks*, 1962, pp. 18-19). Daniel 9:25c ...the street shall be built again, and the wall, even in troublous times = **Nehemiah 4:7-8, 17-21**

Nehemiah 12:27, 31, 38, 43

The first seven weeks of years ($7 \times 7 = 49$ years) in Daniel’s vision cover the days of Ezra and Nehemiah, the period of rebuilding during the “troublous times” between 445 B.C. and 396 B.C.

Daniel 9:25b ...unto the Messiah the Prince...

“Having found that the Weeks are composed of years, that the length of the prophetic year is 360 days, and that these years began on March 14, 445 B.C., the ground is now cleared for the chronological computation. ...April 6, 32 A.D., therefore, is fixed definitely as the end of the era of the first 69 Weeks; and according to Daniel’s prophecy, it should mark the very day of Messiah’s manifestation as the Prince of Israel. Without attempting to enter into the clear but intricate chronological calculations set forth by Anderson in his book, *The Coming Prince* (pages 95-105), I shall simply state his conclusion that April 6, 32 A.D., was the tenth of Nisan, that momentous day on which our Lord, in fulfilment of Messianic prophecy, rode up to Jerusalem on the “foal of an ass” and offered Himself as the “Prince and King of Israel.” (Alva J. McClain, *Daniel’s Prophecy of the Seventy Weeks*, 1940, pp. 19-20).

Zechariah 9:9

Luke 19:37-40

Luke 19:41-42 – Jesus Christ knew in advance the certainty of His rejection and wept over the city.

“thy day” refers to the day that belonged to Israel, the day on which their “Messiah” would manifest Himself as the “Prince.”

“the things which belong unto thy peace” are found in Daniel 9:24.

And after threescore and two weeks...

The end of the 69th week (62 + 7) expired in 32 A.D. (unto Messiah the Prince) which, if there is continuous fulfillment, leaves us with one-week (7 years) remaining to complete the prophecy of the seventy weeks. 32 A.D. + 7 years = 39 A.D.

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 9:26a – *And after threescore and two weeks shall Messiah be cut off, but not for himself....* Isaiah 53:8 says, “...for he was cut off out of the land of the living.”

“He appeared in Jerusalem on exactly the day on which the 69 prophetic year weeks expired and a few days later He was put to death on the cross” (Gaebelein, 1911, p. 141).

As will be shown, the death of Christ is an event which follows the close of the 69th week but precedes the beginning of the 70th week.

The destruction of the city and the sanctuary

Daniel 9:26b – *...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* (the symbol of invading armies).

“The Romans under Titus Vespasianus in the year 70 fulfilled this prediction and in that year the prophecy before us became history. But Titus is not ‘the prince that shall come’ (Gaebelein, 1911, p. 142).

Jesus also predicted the destruction of the city and the sanctuary:

Luke 19:43-44 – *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.*

Matthew 24:1-2 – *And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down* (near fulfillment).

Again, the questions; Were the Children of Israel considered to be free from sin after their temple was destroyed? Do they possess everlasting righteousness today?

As has been shown, the destruction of Jerusalem was also an event which followed the close of the 69th week but preceded the beginning of the 70th week.

Mysterious pause in fulfilment

“If a few days gap be admitted (there was no one-week (7 yr.) covenant between the triumphal entry and the crucifixion), it is not difficult to concede the possibility of a gap of forty years (there was no covenant recorded between the crucifixion and the destruction of the temple). If one of forty years is admitted, it is not difficult to see that the gap may extend over the present age” (J. Dwight Pentecost, *Things to Come*, 1964, p. 248).

What is God doing during this mysterious pause in fulfilment (2000 yrs.) between Daniel’s 69th and 70th week?

Four major events

1. (32 A.D.) The Death, burial, and resurrection of our Lord Jesus Christ.

I Corinthians 15:1-8

2. The revelation of the Mystery in the dispensation of the grace of God

Acts 26:13-18; Ephesians 3:1-10

and the birth of the Church the Body of Christ.

Colossians 1:18-27.

3. (70 A.D.) The destruction of the city of Jerusalem and the temple. (**Matthew 24:1-2** – near fulfillment).
4. The catching away (Gr. Harpazo) of The Church the Body of Christ (**I Thessalonians 4:13-18; II Thessalonians 2:1, 7**).

The final week (7 yrs.) of the prophecy

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 (desolator).*

“he” – the prince that shall come [Dan.9:26] – the desolator [Dan. 9:27] – prince of this world [John 12:31] – prince of the power of the air [Eph. 2:2] – that wicked one [I John 3:11-12] – that Wicked [II Thessalonians 2:8-9].

“many” – Matthew 20:28 – *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Israel).*

See also – **Daniel 7:25; Daniel 12:7; Matthew 24:15; Revelation 13:5**

Other references to the future seven-year period

Daniel 12:1-3 (Scofield heading - I Cor. 15:52 - is incorrect – NOT RAPTURE). *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

Matthew 24:3 – *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (age)? (future fulfillment)*

Luke 21:22 – *For these be the days of vengeance, that all things which are written may be fulfilled.*

Matthew 24:21 – *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

Jeremiah 30:7 - *Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.* The ending of the prophecy of the seventy weeks is found at its beginning, in Daniel 9:24.

I Thessalonians 5:9-11 – *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.*

The day of Christ is at hand

II Thessalonians 2:1-8 – *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

Some believers wondered whether they had missed the Rapture and were experiencing the Day of the Lord (Daniel's Seventieth Week). Paul informed them that they could not be in the Day of the Lord because two major events of that day had not yet occurred: the revelation of the man of sin and doctrinal apostasy (**II Thessalonians 2:9-12**). He pointed out that the antichrist would set himself up in the temple at Jerusalem as an object of worship; since this had not happened, they could not possibly be experiencing Daniel's Seventieth week.

"day of Christ" – This term generally refers to the time of the catching away and our gathering together unto Him. But Paul speaks here of "that day" as being the time of the revelation of the man of sin. Why did Paul not use the term "day of the Lord" here? In light of **I Corinthians 15:52**, Paul may be referring to a moment in time where the rapture of the church and the revelation of the man of sin occur simultaneously (**II Thessalonians 2:7-8**).

"Apostasia"

Acts 21:17-21 – *And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake (Gr. apostasia) Moses, saying that they ought not to circumcise their children, neither to walk after the customs.* Paul's teachings were based on what had been revealed to him by the Risen Lord Christ Jesus.

Paul's use of the term "falling away" (Gr. apostasia), as used in II Thessalonians 2, refers to the great number of people who will forsake Paul's teachings, while believing Satan's lies during the tribulation period (after the rapture when Jew and Gentile believers, also known as the church the body of Christ, are no longer on the scene).

II Thessalonians 2:8-12.

When does the fulfillment resume?

II Thessalonians 2:6-8 – *And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

"Letteth" (κατέχω) in verse 7 is the same Greek word translated "what withholdeth" in verse 6. "Let" is old English for hinder, prevent. The Holy Spirit's indwelling presence holds back (restrains) the power of lawlessness and of Antichrist's revealing. At a future time when God's people are removed at the Rapture, the unique role the Holy Spirit has played during the Church Age (the Restrainer) will be removed, allowing the appearance of the Antichrist and increased lawlessness in the world.

I Thessalonians 4:17 – *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

I Thessalonians 4:14 – *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

Revelation 12:6-14

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Jeremiah 30:7 - *Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.*

Daniel 9:24

People of the prince that shall come

Daniel 9:26

“The people of the prince that shall come” in verse 26 is not necessarily a specific reference to the people of the Roman ruler, Titus, but to anyone who walks according to the course of this world, according to the prince of the power of the air, the children of disobedience; those who are by nature the children of wrath.

Acts 26:15-18 – *And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and **to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.***

Ephesians 2:2-3 – *Wherein **in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our***

flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

In Matthew, Jesus Christ identifies Cain as a Pharisee (23:13, 14, 15, 23, 25, 26, 27, 29, 34-35) and in Luke, He identifies Abel as a prophet (11:50-51). Cain stood in his own righteousness and Abel in that of the Lord's. All of mankind is represented by one of these two brothers. We are either attempting to please God with our own works as Cain did, or we by faith trust in the Word of God and receive God's righteousness. There are no other choices for us; we are either of Cain (people of the prince that shall come) or of Abel (people of Messiah the Prince).

I Corinthians 16:22; Romans 1:28-32; I John 4:1-10; Ephesians 2:1-7