DCF 200322 The Shemitah. Dan 9:25 - 27

Denise Lead Zac sound Stuart piano Communion

Dan 9:25 ***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.***

Firstly, a reminder that the word for ‘weeks’ is the same word for ‘sevens’.

Secondly, we need to remember that 7 is an important number in the Bible. Creation took 7 days. In the last days there are 7 seals, 7 trumpets, and 7 bowls of wrath. One of the 10 commandments requires us to keep the Sabbath.

We saw in my last sermon the importance of the jubilee year.

In **Lev 25:8** after 7 x 7 = 49 years, came the year of the Jubilee. This was when slaves were freed and land and possessions returned to their original owners. ***8‘And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. 9Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. 10And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. 11That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. 12For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.***

***13‘In this Year of Jubilee, each of you shall return to his possession.***

But the people of Israel had failed to keep the Shemitah every 7 years. In the first 2 verses of Deut 15 the Shemitah is translated as “Lord’s release”. ***Deut 15:1 “At the end of every seven years you shall grant a release of debts. 2And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called the Lord’s release.***

In **Ezekiel 20** God is angry with Israel for despising the Sabbath. ***12Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the Lord who sanctifies them. 13Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, ‘which, if a man does, he shall live by them’; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them. 14But I acted for My name’s sake, that it should not be profaned before the Gentiles, in whose sight I had brought them out. 15So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given them, ‘flowing with milk and honey,’ the glory of all lands, 16because they despised My judgments and did not walk in My statutes, but profaned My Sabbaths; for their heart went after their idols.***

Judgement, ‘mishpat’ is God’s verdict, His decision about a matter. We must respect His mind, His discretion always. Sometimes they are conditional and contain the ‘if’ clause. The world and many in the church, choose to be blind and close their eyes, so that they refuse to heed the warnings of God. They find the judgements of God, and mention of hell, as repulsive. True believers delight in the judgements of God. Despite their sins, and because of the righteousness of Jesus sacrifice, we are deemed spotless. Gal 2:16 we have been ***justified by faith in Christ.***

Statutes, ‘chuqqah’ refer to limits, special appointed times, and customs, such as feasts. Further on in v26 God specifically mentions the murder of their babies.

Consequently, the land of Israel is punished for not keeping the Sabbath year and has to serve the king of Babylon. This judgement is spoken through the prophet Jeremiah in ch 25, in his 23rd year as a prophet. Jer 25:4 ***4And the Lord has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear. 5They said, ‘Repent now everyone of his evil way and his evil doings, and dwell in the land that the Lord has given to you and your fathers forever and ever. 6Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.’ 7Yet you have not listened to Me,” says the Lord, “that you might provoke Me to anger with the works of your hands to your own hurt.***

***8“Therefore thus says the Lord of hosts: ‘Because you have not heard My words, 9behold, I will send and take all the families of the north,’ says the Lord, ‘and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. 10Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 11And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.***

So, Israel is punished for 70 years. My question to us is: how have we ignored God’s commandment to keep the Sabbath day holy? And, how willfully blind are we to see the judgements of God?

The Sabbath year or Shemitah, was one in which God’s people would be wholly dependent on Him for food. Whatever they gathered up in the 6th year was to be enough. The ground had to rest. I would find that very difficult. It is translated as ‘release’ or ‘remission’. Debts were cancelled, and property was returned to its owner. The Shemitah was also the name of the last day of the Sabbath year, Elul 29. The Shemitah ended imbalances and levelled accounts. It required the people of God to release their attachment to material things and finances, so that they were no longer possessed by their possessions. But failure to keep it also meant the blessings of obedience ceased. Christians need to rely on God’s providence and His provision. Disobedience released the judgement of God so that His people would return to Him.

So, the nation was punished for not resting the land. ***2 Chron 36:19 19Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. 20And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate, she kept Sabbath, to fulfill seventy years.***

How important is this Sabbath rest to us? ***Ex 23:10 10“Six years you shall sow your land and gather in its produce, 11but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard and your olive grove. 12Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.***

It was important enough for God to set the example. ***Gen 2:1   Thus the heavens and the earth, and all the host of them, were finished. 2And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.***

The first block of 49 years = 7 x7 years was the time taken to rebuild Jerusalem by Nehemiah, after it was destroyed by the Babylonians. In the year 445 BC Artaxerxes gave the command to Nehemiah to restore and rebuild Jerusalem. The restoration began in the following year 444 BC. We read in the last chapters of Nehemiah, the huge importance Nehemiah gives to the Sabbath, repenting of their sins of ignoring it.

***Neh 10:30 31if the peoples of the land brought wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a holy day; and we would forego the seventh year’s produce and the exacting of every debt.***

Now, if you study the dates, you need to consider the following. Firstly ,there is no year zero. So dates go from 1 BC to 1 AD. Secondly, the Jews follow the lunar year and add an extra month several times so that the seasons come at the correct time. Thirdly, the prophetic year is taken to be 360 days. But all of that can be a distraction from what God is trying to teach us. The lesson from the Sabbath law, is that our heavenly Father wants us to make time and sacrifice work, so that we spend time with him. He wants relationship, not just duty. We cannot expect the blessings of God to remain without obedience and a constant walk with Him.

What is important is that even after God had warned His people, they still disregarded the Sabbath and so, judgement come again in AD 70, after Jerusalem had been rebuilt. Then after Nehemiah and Ezra’s work, and another 62 x 7 = 434 years, the Messiah came, and they crucified Him. Most scholars believe we are now awaiting, or in the final 70th week.

The present Jewish new year began on Rosh Hashanah at sunset 6th Sept 2021. This is the year 5782. 5782 is divisible by 7. So, 7 x 826 = 5782. So, we are living in the year of the Shemitah in 2022 – till sundown 27/9/22.

The Shemitah year which began 28/9/1916 and concluded 16/9/1917was the year in which America entered WW1, in 6/4/1917.

In 1916-1917 there was a huge stock market crash during WW1.

The stock market crash of 1937-1938 was called ‘the Recession of the Great depression’. On 5/10/1938 in Germany, Jewish passports were invalidated. On 27/10/1938 1400 synagogues were set on fire, countless Jewish owned shops and businesses were destroyed, 30,000 Jews were arrested and sent to concentration camps.

In 1972-73 the US GDP shrank by 70%. On 11/9/2001 the symbol of America’s dominance, the twin towers, fell. The crash of 2007-2008 is known as the ‘Global Financial Crisis’. 80% of the greatest financial collapses occurred in the month of Tishri of the 7th year.

When we arrive at Sept 2021 – the beginning of the year of the Shemitah, the biggest threat to world peace has risen in Ukraine. Threats also exist from China. Added to that we have Covid and floods in a state that continues to celebrate the gay Mardi Gras. The judgement of God on our nation is ignored, deleted because even Christians will not acknowledge it. They have read about the 10 plagues of Egypt, but refused to see the sins in our own lives and in our nation. Political Correctness has silenced action for the salvation of sinners. Sensitivity is thought of as a compliment, because they have not read Matthew 23. Seven times Jesus batters the elite with the words “Woe to you scribes and Pharisees.” Then in v37 He laments over Jerusalem.

Church goers would rather have “peace” in the community than salvation. Jesus says in ***Matt 10:32 32“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. 33But whoever denies Me before men, him I will also deny before My Father who is in heaven.*** Confession requires us to speak out the Word of God. Sensitivity can mute the believer. The Shemitah reminds us that blessings and power comes only from God. And without a real relationship with God, they must fall. Australia is a land that has been blessed by God – but we have not repented. Behind the word ‘Shemitah’ is the word ‘to shake’. Our dependence on wealth will be shaken.

**Matt 10:34 *“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; 36and ‘a man’s enemies will be those of his own household.’ 37He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38And he who does not take his cross and follow after Me is not worthy of Me. 39He who finds his life will lose it, and he who loses his life for My sake will find it.***

Jesus was crucified because He openly stood against the desires of the flesh.

***Dan 9:26 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. 27Then 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.”***

How will we recognize the 70th week, if we are still here?

1. There will be a world ruler, referred to as the prince. He will try to change times and laws (Dan 7:25) and persecute the saints. There will be much martyrdom.
2. The antichrist will make a covenant with Jerusalem.
3. He will break the covenant in the middle of the 7-year period, and end sacrifices and offerings in the temple. This is the abomination of desolation. There was a forerunner of this evil man with Antiochus Epiphanes.
4. Jerusalem will be attacked.
5. At the end there will be a flood and the war will end.

Jesus tells us that (Matt 24:36) ***But of the day and hour, no one knows, not even the angels in Heaven, but My Father only.*** But we can be alert to the signs. He adds in Mark 13:32 ***Take heed, watch and pray; for you do not know when the time is.*** The lesson we have seen repeatedly in Revelation is that the Bride has made herself ready. Judgement will come, but revival will also come through judgement.

There are 2 opposite dangers when we study end times prophecies. One is we will scoff at predictions and not get ready. The other is that we will be convinced at predictions and then disappointed. But being right misses the point. Our heart must be like the heart of the bride. All we do must be in line with the heart of God. Get ready.

What colour symbolizes the empire of the last century that spread the gospel, and has now turned its back on God? – white. What colour symbolizes Russia and China threatening global war? – Red. What colour is associated with the continent of Africa that has poverty and starvation? – Black. What colour is associated with sickness? – Pale. What are the colours of the 4 horses in the seals of Rev 6? – White, red, black and pale.

We live in an age when the warning of judgement are becoming very clear. Are you ready?

Last Hymn: Are you washed?

Are you washed Elisha A. Hoffman, 1878

**Verse 1**  
Have you been to Jesus for the cleansing pow’r?  
Are you washed in the blood of the Lamb?  
Are you fully trusting in His grace this hour?  
Are you washed in the blood of the Lamb?

**Chorus**  
Are you washed in the blood,  
In the soul cleansing blood of the Lamb?  
Are your garments spotless? Are they white as snow?  
Are you washed in the blood of the Lamb?

**Verse 2**  
Are you walking daily by the Savior’s side?  
Are you washed in the blood of the Lamb?  
Do you rest each moment in the Crucified?  
Are you washed in the blood of the Lamb?

**Chorus**

**Verse 3**  
When the Bridegroom cometh will your robes be white?  
Are you washed in the blood of the Lamb?  
Will your soul be ready for the mansions bright,  
And be washed in the blood of the Lamb?

**Chorus**

**Verse 4**  
Lay aside the garments that are stained with sin,  
And be washed in the blood of the Lamb;  
There’s a fountain flowing for the soul unclean,  
O be washed in the blood of the Lamb!

**Chorus**

**Homework**

1. [Genesis 29:15-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+29.15-28&t=NKJV) is an example of using this ancient Hebrew word (*shabuwa*) for both seven days and seven years in the same context.

2 Read Ez20, God’s chastisement of Israel for profaning the Sabbath.

3 Read Jer 25 to learn about the 70 years of desolation.

4 Some dates:

Jesus’ life 5BC–AD33. Jesus’ birth most likely took place in late November of 5 B.C.  This, incidentally, would allow enough time for Jesus to be born and for Herod (who died in 4 B.C.) to mount his campaign to have all the boys two years old and under in Bethlehem and vicinity killed (see [Matt 2:16](https://biblia.com/bible/esv/Matt%202.16), [19](https://biblia.com/bible/esv/Matt%202.19).

Jesus’ crucifixion probably occurred on Friday, April 3, A.D. 33. [Luke 3:1–3](https://biblia.com/bible/esv/Luke%203.1%E2%80%933) tells us that John the Baptist, Jesus’ forerunner, began his ministry “in the 15th year of the reign of Tiberius Caesar.” Both Roman historians Tacitus (Annales 4 §4) and Suetonius (Tiberius 73) date the beginning of Tiberius’s reign at A.D. 14 (the precise date is August 19, the day of Emperor Augustus’s death). Hence the 15th year of Tiberius’s reign, counting from August 19, A.D. 14, brings us to A.D. 29 (14 + 15 = 29).

**According to the Gospels**

According to [Luke 3:23](https://biblia.com/bible/esv/Luke%203.23), Jesus was “about 30 years old” when he began his ministry. If Jesus was born in 5 B.C. (as argued above) and began his ministry, as is indicated by all four Gospels, shortly after that of John the Baptist (that is, in the latter part of the year A.D. 29), this would mean that Jesus was about 33 years old when he began his public ministry .

John’s Gospel records Jesus’ appearance at at least 3 Passovers: (1) in Jerusalem (2:13, 23); (2) in Galilee (6:4); and (3) again in Jerusalem (11:55; 12:1). In addition, it is likely that he attended a fourth Passover not recorded in John but recorded in the Synoptics ([Matt 12:1](https://biblia.com/bible/esv/Matt%2012.1)). This adds up to a length of about 3 ½ years for Jesus’ ministry. If he began his ministry in late A.D. 29, this brings us to A.D. 33 for the crucifixion. It so happens that because of astronomical calculations A.D. 30 and 33 are the only possible dates for Jesus’ crucifixion as far as the date of Passover in these two years is

Finally, [John 2:20](https://biblia.com/bible/esv/John%202.20) says that the temple was completed 46 years. According to Josephus, the renovation of the temple building proper started in 20/19 B.C.

2 THE SEVENTY WEEKS OF DANIEL  
AS UNDERSTOOD BY SIR ROBERT ANDERSON IN “THE COMING PRINCE”

[Daniel 9:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-25&t=NKJV) says that from the decree to rebuild Jerusalem to the coming of the Messiah there will be 483 years.

7 + 62 “weeks” = 69 groups of seven years. 7 x 69 = 483 years

Anderson understood a prophetic year as 360 days. This is based both on ancient history and on [Revelation 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2&t=NKJV), [13:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.5&t=NKJV), [11:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.3&t=NKJV), and [12:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.6&t=NKJV) which indicate that 42 months – 3 ½ years – are equal to 1,260 days.

Therefore, 483 years x 360 days = 173,880 days

Artaxerxes started his reign in 465 B.C. The decree to rebuild Jerusalem was given on the first day of Nisan, in the 20th year of Artaxerxes. In our calendar system (the Julian calendar) that date is March 14, 445 B.C. ([Nehemiah 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Nehemiah+2.1&t=NKJV))

Jesus started His ministry in the 15th year of Tiberius (see [Luke 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+3.1&t=NKJV)). Tiberius started his reign in A.D. 14, so Jesus’ ministry started in A.D. 29. Anderson believed that Jesus celebrated four Passovers during His ministry, one each in A.D. 29, 30, 31. and His final Passover in A.D. 32. With the help of lunar charts, we can calculate the exact date of ancient Passovers, so it is possible to calculate the exact day of Jesus’ triumphal entry into Jerusalem as April 6, A.D. 32.

From 445 B.C. to A.D. 32. there are 476 years on the Julian calendar  
(not 477 years, because there is no year zero).

476 years x 365 days = 173,740 days.

Adjusting for the difference between March 14 and April 6 adds 24 days.

Adjusting for leap years over a period of 476 years adds 116 days.

The total number of days from March 14, 445 B.C. to April 6, A.D. 32.  
173,740 + 24 + 116 = 173,880 days.

According to his calendar, Daniel told us there would be 173,880 days between the decree and the arrival of Messiah the Prince.

Jesus said to the Jews of this day: *If you had known, even you, especially IN THIS YOUR DAY, the things that make for your peace!* ([Luke 19:42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.42&t=NKJV)). David said of this day in [Psalm 118:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+118.24&t=NKJV): THIS IS THE DAY *which the LORD has made; we will rejoice and be glad in it*.

So there's to be, first of all, seven sevens and sixty-two sevens from the time the commandment goes forth to restore and rebuild Jerusalem to the Messiah the Prince. Daniel wrote this in the first year of Darius, the year 538 B.C. About ninety-five years later, in the year 445 B.C., the commandment was finally given by Artaxerxes to Nehemiah to restore and rebuild Jerusalem. Earlier, Ahasuerus and the other Persian kings had given commandments to Ezra to go back and to rebuild the temple. But this prophecy was to be from the commandment to restore and rebuild Jerusalem. Though the temple was rebuilt, the walls of the city were still torn down and the houses were still destroyed. And you remember that Nehemiah said, "I was a cupbearer to the king." And the king said, "How come you look so sad?" And Nehemiah said, "How can I be happy when the city that I love lies in ruins?" And so the king gave commandment unto Nehemiah to take a contingent of people and to go back and to rebuild the walls of Jerusalem, 445 B.C. In fact, according to records that were found by Sir Rawlinson in the Palace of Shushan, that order was given in March 14, 445 B.C. Now, it is an important date in history because according to the promise here and the prophecy here, from the time that commandment goes forth to restore and rebuild Jerusalem unto the Messiah the Prince will be seven sevens and sixty-two sevens, or sixty-nine seven-year cycles, or 483 years. And so from the year March 14, 445 B.C., according to the prediction here, the Messiah should have come in 483 years from the time of this commandment.Now the years in the prophecies of Daniel are 360-day years which was predicated upon the Babylonian calendar of a 360-day year. We, of course, compute now with a Julian calendar of 365 and a quarter days a year. But Daniel's prophecies were predicated upon the Babylonian calendar 360 days a year. And so it would be best to transpose the 483 years into days in order to figure out the time of the coming of the Messiah the Prince. And transposed into days, 483 times 360 would give you 173,880 days. And if you take and then work that out on our calendar, you find it comes out to the date April 6, 32 A.D.

On April 6, 32 A.D., Jesus said to His disciples, "Go over into the city and on a corner you'll find a colt that is tied. Untie him and bring him to me. And if while you are untying him the master say, 'What are you doing untying my colt?' just tell them that the Lord has need of him." They went over and just where Jesus told them they saw the donkey tied and they untied it. The owner said, "Why are you untying my donkey?" And they said, "Lord the needs him." And so they brought the donkey to Jesus and they began to lay their garments in the path between Bethany and Jerusalem. And they began to wave palm branches as they cried, "Save now, save now, blessed is He who comes in the name of the Lord," Psalm 118 . [***Psalms 118:0***](https://www.studylight.org/study-desk.html?q1=ps+118:0&t1=eng_nas&sr=1) is a Messianic Psalm. [***Psalms 118:0***](https://www.studylight.org/study-desk.html?q1=ps+118:0&t1=eng_nas&sr=1) declares, "This is the stone which was rejected by the builders, but the same has become the chief cornerstone. This is the Lord's work and it is glorious in our eyes. Hosanna, hosanna, blessed is He who comes in the name of Lord. This is the day that the Lord hath made; we will rejoice and be glad in it." We so often get up on a beautiful morning and look out and see the sunrise and say, "Oh, this is the day that the Lord hath made; we will rejoice and be glad in it." That was not written for any beautiful morning. That was written for one special day--the day of God's salvation for the world, the day that the Messiah would come.

Prior to this day, Jesus had never allowed public worship of Himself. When they sought by force to make Him king, He disappeared from their midst. But on this day, He not only set the scene, He is encouraging His disciples. And when the Pharisees said, "Lord, You better cause them to shut up, because they are being blasphemous," Jesus said, "I'm going to tell you something, fellows, and I want you to get it straight. If these men would at this point hold their peace and be silent, these very stones would start crying out." This is the day that the Lord hath made. The day of redemption for the world. The day the Messiah would come; 173,880 days from the commandment of Artaxerxes to Nehemiah to restore and rebuild Jerusalem. Right on schedule. And as Jesus came on the Mount of Olives, and He looked at the city of Jerusalem, He began to weep and cried, "Oh Jerusalem, Jerusalem, if thou had only known at least in this thy day the things that belong to your peace, but now they are hid from your eyes. And they're gonna come and they're gonna encircle the city. They're gonna destroy you and your children are going to be dashed in the streets." And He tells of the desolation that is going to transpire upon them for their ignorance, not knowing the day of God's deliverance.And so this prophecy of Daniel is one of the most remarkable of all of the prophecies concerning the coming of Jesus Christ, because Daniel here is declaring the very day that the Messiah is to come. "The wall will be built in troublous time." Read the book of Nehemiah. As they were building the wall they had a trowel in one hand and a sword in the other. Because there were guys constantly, guerrilla attacks against them and the PLO was constantly trying to defeat them in their attempts.

Now after the sixty-two seven-year periods [notice,] the Messiah will be cut off ( [***Daniel 9:26***](https://www.studylight.org/study-desk.html?q1=da+9:26&t1=eng_nas&sr=1) ),

Not, "The Messiah will be acclaimed and accepted and salvation will come and all of the prophecies will be complete and the everlasting kingdom will come in." No, "The Messiah will be cut off." But,

not for himself ( [***Daniel 9:26***](https://www.studylight.org/study-desk.html?q1=da+9:26&t1=eng_nas&sr=1) ):

That phrase, "but not for himself" is literally, "and receive nothing for himself." Or, the Messiah will be cut off without receiving this everlasting kingdom at that time. Of course, we know that Jesus was crucified that very week. He was cut off. He was not given the kingdom at that time. He was rejected as was predicted by Isaiah. He is despised and rejected by men.

and the prince of the people that shall come ( [***Daniel 9:26***](https://www.studylight.org/study-desk.html?q1=da+9:26&t1=eng_nas&sr=1) )

That is, the Roman army that was going to come, which did come--Titus, under the edict of Nero, who died before Jerusalem actually fell completely.

the prince of the people that shall come shall destroy the city and the sanctuary; and the end thereof will be with [the dispersion] a flood [or a dispersion] ( [***Daniel 9:26***](https://www.studylight.org/study-desk.html?q1=da+9:26&t1=eng_nas&sr=1) ),

So here Daniel predicts that the Messiah would come, the Messiah would be cut off, and that a nation would come and destroy the city and the Jews would be dispersed. You read history and you find that's exactly, of course, what did happen. Christ was crucified, the Roman armies came, the temple and the city of Jerusalem were destroyed. As Jesus said, not one stone was left standing upon another and the Jews at that point were dispersed and remained dispersed throughout the world until 1948. So this portion of the prophecy literally, completely fulfilled. "And unto the end thereof, wars are determined,"

desolations are determined ( [***Daniel 9:26***](https://www.studylight.org/study-desk.html?q1=da+9:26&t1=eng_nas&sr=1) ).

Now, we have one seven-year cycle that is not yet transpired. Seventy sevens are determined upon the nation Israel. These seventy sevens were to begin at the commandment to restore and rebuild Jerusalem, 445 B.C. They were to culminate in the coming of the Messiah. That is, sixty-nine of them. But the Messiah would be cut off. Now in a sense you might say that at that point God's prophetic time clock was stopped and has remained stopped. But now we have another event which will signal the beginning of the time clock once again, the beginning of the seventieth seven or the last seven-year cycle.

Verse [***Daniel 9:27***](https://www.studylight.org/study-desk.html?q1=da+9:27&t1=eng_nas&sr=1) ,

he ( [***Daniel 9:27***](https://www.studylight.org/study-desk.html?q1=da+9:27&t1=eng_nas&sr=1) )

Who? The prince of the people that shall come or the ruler of the revived Roman Empire that would be represented by ten nations federating together which were once a part of the Roman Empire. You have to go back in Daniel, chapter 2, Nebuchadnezzar's vision of the great image, the legs of iron representing the Roman Empire and the feet of iron and clay with ten toes. Iron representing still the Roman Empire but mixed with clays showing that it is not as strong as the Roman Empire was in an autocratic sense, but it was weakened because it was a democracy, nations that were joined together with treaties. Also, you find the same parallel vision of Daniel as he sees them as a beast with ten horns in chapter 7. And this other little horn coming up and devouring three of the horns. So the leader that will arise over this ten-nation confederacy related to the Roman Empire are called by many

Bible scholars as a revival of the Roman Empire.

will confirm the covenant with many for one week ( [***Daniel 9:27***](https://www.studylight.org/study-desk.html?q1=da+9:27&t1=eng_nas&sr=1) ):

Not with all of Israel, but with many of them.So when he makes his covenant it will not be with everyone in support of it, but with many the leader that arises out of Western Europe is going to make a covenant. Now the covenant, or he's going to confirm a covenant, not make one; confirm a covenant. No doubt confirming the covenant that God established with the nation whereby they could relate to Him by basis of the sacrifices that they would offer. Now the ultra orthodox desire to rebuild the temple and begin the sacrifices again. But if you ask the most of the Jewish people about rebuilding the temple they'll say, "Oh, I hope they don't." Because if they rebuild the temple then some fool is gonna want to offer a lamb as a sacrifice and that would be horrible." And that's the general opinion of the general public, but the ultra-orthodox are desiring greatly to rebuild the temple and to begin sacrifices again. And so that's a very divisive issue. And so he will confirm the covenant. That is, will allow them the right to rebuild the temple.Now how can he do that with the Dome of the Rock Mosque? No problem. It would appear that the sight of Solomon's temple was not there at the Dome of the Rock Mosque as we dealt with Ezekiel, chapter 42. But the Dome of the Rock Mosque sets over what was the outer court of Solomon's temple.North of the Dome of the Rock Mosque a large vast flat area, perhaps as much as ten acres, in which they can easily rebuild their temple and never disturb the holy Moslem sight. I'm certain that this will be the suggestion. In John's vision of the new temple, Revelation, chapter 11, where John is ordered to measure it, the Lord said, "Don't measure the outer court; it's been given to the pagans." In Ezekiel, when he sees the temple, he says, "And there was a wall, five hundred meters to separate the holy place from the profane." And so I believe that a wall will be put up along the north porticoes of the Dome of the Rock Mosque, and the Jews will be allowed to rebuild their temple and will begin their sacrifices again. And when that covenant is confirmed by this European leader, at that point the last seven-year cycle will begin. The seventieth seven, the final seven-year cycle, which at the end will bring in the everlasting kingdom. It'll complete the whole prophetic picture and the most holy place will be anointed and the kingdom of God established upon the earth.So he will make, or he will confirm the covenant with many for one week, the seventieth week or one seven-year cycle.

and in the midst of this seven-year period [or after three and a half years], he shall cause the sacrifice and oblations to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, [or the final consummation of the age] and that which is determined shall be poured upon the desolate ( [***Daniel 9:27***](https://www.studylight.org/study-desk.html?q1=da+9:27&t1=eng_nas&sr=1) ).

And so this remarkable prophecy of Daniel that deals specifically with the day of the coming of the Messiah and then the seventieth week takes us out to the end of this age in the last twenty-seventh verse.

*[Dr. Constable's Expository Notes](https://www.studylight.org/commentaries/eng/dcc/daniel-9.html" \l "verse-25)*

There are four decrees concerning the rebuilding of Jerusalem that Scripture records. The first was Cyrus’ decree to rebuild the temple in 538 B.C. ([***2 Chronicles 36:22-23***](https://www.studylight.org/study-desk.html?q1=2ch+36:22-23&t1=eng_nas&sr=1); [***Ezra 1:1-4***](https://www.studylight.org/study-desk.html?q1=ezr+1:1-4&t1=eng_nas&sr=1); [***Ezra 6:2-5***](https://www.studylight.org/study-desk.html?q1=ezr+6:2-5&t1=eng_nas&sr=1)). The second was Darius I’s decree in 512 B.C. confirming Cyrus’ earlier one ([***Ezra 6:1***](https://www.studylight.org/study-desk.html?q1=ezr+6:1&t1=eng_nas&sr=1); [***Ezra 6:6-12***](https://www.studylight.org/study-desk.html?q1=ezr+6:6-12&t1=eng_nas&sr=1)). The third was Artaxerxes’ decree in 457 B.C. ([***Ezra 7:11-26***](https://www.studylight.org/study-desk.html?q1=ezr+7:11-26&t1=eng_nas&sr=1)). [Note: See William H. Shea, "Supplementary Evidence in Support of 457 B.C. as the Starting Date for the 2300 Day-Years of Daniel 8:14," Journal of the Adventist Theological Society 12:1 (Spring 2001):89-96.] The fourth was Artaxerxes’ decree authorizing Nehemiah to rebuild Jerusalem in 444 B.C. ([***Nehemiah 2:1-8***](https://www.studylight.org/study-desk.html?q1=ne+2:1-8&t1=eng_nas&sr=1)). Chisholm suggested a fifth possibility, namely, that the decree in view was Jeremiah’s prophecy, sometime between 597 and 586 B.C., that Jerusalem would be rebuilt ([***Jeremiah 30:18***](https://www.studylight.org/study-desk.html?q1=jer+30:18&t1=eng_nas&sr=1)). He took the seventy weeks as symbolic of completeness. [Note: Chisholm, pp. 314-17.]

The first two of these decrees authorized the rebuilding of the temple, and the third provided for animal sacrifices in the temple. Only the fourth one gave the Jews permission to rebuild Jerusalem, and it seems to be the one in view here. The Jews encountered opposition as they sought to rebuild and refortify their ancient capital, as the Book of Nehemiah records. The date 444 B.C., then, probably marks the beginning of this 490-year period.

Seven sevens plus sixty-two sevens equals 483 years. Gabriel predicted that after 483 years, Messiah would be cut off. Detailed chronological studies have been done that show that Jesus Christ’s death occurred then. If one calculates 483 years from 444 B.C., one might conclude that the date for Messiah being cut off is A.D. 39. However, both the Jews and the Babylonians observed years of 360, rather than 365 days per year. If one calculates the number of days involved in the Jewish and Babylonian calendar year, the year Messiah would be cut off comes out to A.D. 33 with a 365-day year, the modern Julian calendar year. One scholar, Sir Robert Anderson, calculated that the day Jesus entered Jerusalem in his triumphal entry was the last day of this long period. [Note: Robert Anderson, The Coming Prince, p. 128. McClain, p. 25-26; and H. W. Hoehner, "Daniel’s Seventy Weeks and New Testament Chronology," Bibliotheca Sacra 132:525 (January-March 1975):64; came to the same conclusion.] The Triumphal Entry was significant because it was the last public event during Jesus’ first advent that demonstrated a positive popular reaction to Him. After it, the nation of Israel rejected Him. Whether or not the chronology is that exact, almost all expositors agree that the death of Christ is in view and that it occurred at the end of the sixty-ninth week. J. Paul Tanner showed that there was a strong consensus among the early Church fathers that this passage is messianic, though they varied greatly in their understanding of the details. [Note: J. Paul Tanner, "Is Daniel’s Seventy-Weeks Prophecy Messianic?" Bibliotheca Sacra 166:662 (April-June 2009):181-200.]

Even Young, a representative amillennialist, supported this basic chronology, though he held that the numbers (7 and 62) were symbolic, not literal numbers. [Note: Young, pp. 191-206, 220-21.] He believed the decree in [***Daniel 9:24***](https://www.studylight.org/study-desk.html?q1=da+9:24&t1=eng_nas&sr=1) was Cyrus’ decree of 538 B.C., that the destruction of Jerusalem in A.D. 70 occurred toward the end of the 70th week, and that the prince to come ([***Daniel 9:26***](https://www.studylight.org/study-desk.html?q1=da+9:26&t1=eng_nas&sr=1)) was Titus.

What happened after 49 years that justifies breaking this period of 69 weeks into two parts? Perhaps it was the end of the Old Testament revelation through the writing prophets. Another, more probable view, is that it took seven weeks (49 years) to clear out all the debris from Jerusalem, and to restore it fully as a thriving city with streets and moat. [Note: Walvoord, Daniel . . ., p. 227; Pentecost, "Daniel," p. 1363; Campbell, p. 110; Ironside, p. 165; J. Randall Price, "Prophetic Postponement in Daniel 9 and Other Texts," in Issues in Dispensationalism, pp. 151-52.]

"This perfectly describes the work of Nehemiah and under what difficult circumstances he performed his tasks." [Note: Feinberg, p. 130.]

The reference to Jerusalem being rebuilt "with plaza and moat" (NASB), or "with streets and a trench" (NIV), has confused some readers, since Jerusalem never had a typical moat or trench around it. However, the valleys of Hinnom and Kidron, on Jerusalem’s east, south and west sides, resemble a moat or trench around most of the city. In heavy rains they did and still do carry water and function as a moat or trench.

Daniel was given vital information relating to the advent of Christ as Israel's prophesied Crown-Prince. He was appointed to save His people from their sin, to set up His kingdom of heaven on earth, and to sit on David's throne. The angel Gabriel informed Daniel that the coming Messiah would install God's promised kingdom on earth, after a period of 70 'weeks-of-years' (490 years) and the trigger to set this heavenly 'clock' in motion, would be a royal decree to restore and rebuild Jerusalem.

There were 3 decrees issued by various Persian kings, in connection with the Temple and its restoration. However, there was also a 4th decree given by Artaxerxes Longimanus, which related to the restoration of both the city AND the Temple Sanctuary. This was the historic trigger-point which would start Daniel's '70-weeks' moving towards the anticipated advent of their King.

The decree to rebuild the city of Jerusalem and the Temple of God was given by the Persian King Artaxerxes, as recorded in the book of Nehemiah – and we discover that although the reconstruction would take place during troubling and disruptive times, both the plaza and the city wall was to be reconstructed with its moat and many city gates.

Time ticked on towards God's appointed hour, and Messiah the Prince arrived, as promised, to set up His everlasting kingdom. He was anointed of God before the foundation of the world, and Israel were to welcome Him and enthrone Him as their King on Zion's holy hill. He was the Seed promised to Abraham, and He was to be crowned as great David's greater Son.

And Daniel's prophetic time-clock climaxed at Christ's First Coming.

It was John the Baptist whom God sent to herald Christ's arrival. John was the prophetic voice, crying in the wilderness to prepare the way of the Lord: "The Kingdom of God is near," he cried. Jesus, the Lamb of God and Shepherd of Israel had come to set up His eternal kingdom on earth BUT He was despised and rejected by those He came to save: "We will not have this Man rule over us," was Israel’s final pronouncement, "Crucify Him! Crucify Him! His blood be on us and on our children!"

Precision timing on the arrival of their anointed King had been given to Israel, through Daniel. The whole nation was instructed to know and discern that from the issuing of the decree to restore and rebuild Jerusalem until Messiah the Prince, there would be seven 'weeks' PLUS sixty-two 'weeks' followed by one final 'week' (490 years).

At the appointed time, their Messiah arrived and made Himself known to the lost sheep of the house of Israel. ALL that had been prophesied by Daniel occurred. Messiah the Prince had come to claim His rightful position on David's throne, but His own people did not receive Him. The nation of Israel rejected their anointed King, which caused God's whole redemptive programme for Israel to be postponed until His Second Coming, when they will finally repent of their sin, recognise their Saviour, and crown Him as their rightful King – on Zion's holy hill.

As we compare Scripture with Scripture, we discover that Christ's postponed kingdom will have to be preceded by one last 'week' – that final week of Daniel '70 week' prophecy, when both Israel and the godless nations on earth will be punished for the rejection of their Messiah and Saviour. That last 'week' of Daniel's great prophecy is that future 7-year period, often referred to as 'The Great Tribulation'. But God in His grace has designed this 7-year Tribulation Period to be the tool that will bring His errant nation, Israel, back into the loving arms of Jesus, the King of the Jews and God of Israel. And they will live in peace and prosperity under Jesus' protection.

Source: <https://dailyverse.knowing-jesus.com/daniel-9-25>

The seven and sixty-two-week "weeks" are most frequently understood for the purpose of Christological interpretation as consecutive, making up a period of 69 weeks (483 years) beginning with the decree given to Ezra by Artaxerxes I in 458/7 BCE (the *terminus a quo*) and terminating with the [baptism of Jesus](https://en.wikipedia.org/wiki/Baptism_of_Jesus).[[90]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEDoukhan19792%E2%80%933-90)[[91]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEShea1991136%E2%80%9337-91)[[92]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEPayne1978101-92) The reference to an anointed one being "cut off" in verse 26a is identified with the [crucifixion of Jesus](https://en.wikipedia.org/wiki/Crucifixion_of_Jesus) and has traditionally been thought to mark the midpoint of the seventieth week,[[90]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEDoukhan19792%E2%80%933-90) which is also when Jeremiah's new "covenant" is "confirmed" (verse 27a) and [atonement](https://en.wikipedia.org/wiki/Atonement_in_Christianity) for "iniquity" (verse 24) is made. The "abomination that desolates" is typically read in the context of the [New Testament](https://en.wikipedia.org/wiki/New_Testament) references made to this expression in the [Olivet Discourse](https://en.wikipedia.org/wiki/Olivet_Discourse) and understood as belonging to a complex eschatological tableaux described therein, which may or may not remain to be fulfilled.

Another influential way of reading the prophecy follows [Africanus](https://en.wikipedia.org/wiki/Sextus_Julius_Africanus) in identifying the warrant given to Nehemiah in 445/4 BCE as the *terminus a quo*.[[93]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEHess2011322-93) 483 years from 445/4 BCE would extend somewhat beyond the lifetime of Christ to 39/40 CE, hence some Christological interpretations reduce the period to 476 years by viewing them as [360-day](https://en.wikipedia.org/wiki/360-day_calendar) "[prophetic years](https://en.wikipedia.org/w/index.php?title=Prophetic_years&action=edit&redlink=1)" (or "Chaldee years" [[94]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTELloyd1690i-94)), so-called on the basis that various biblical passages—such as Revelation 12:6, 14 (cf. Dan 7:25; 12:7)—appear to reckon time in this way in certain prophetic contexts.[[95]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEHoehner1978136%E2%80%9337-95) The sixty-nine weeks of "prophetic" years are then considered to terminate with the death of Christ in 32/3 CE.[[96]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEDoukhan19792-96)[[97]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEHoehner1978141-97) The seventieth week is then separated from the sixty-ninth week by a long period of time known as the [church age](https://en.wikipedia.org/wiki/Dispensationalism#Start_of_the_Church_Age);[[96]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEDoukhan19792-96)[[93]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEHess2011322-93) hence, the seventieth week does not begin until the end of the church age, at which point the church will be removed from the earth in an event called the [rapture](https://en.wikipedia.org/wiki/Rapture). Finally, the future Antichrist is expected to oppress the Jewish people and bring upon the world a period of tribulation lasting three and a half years, constituting the second half of the delayed seventieth week. These readings were first popularized through the expository notes written by [C. I. Scofield](https://en.wikipedia.org/wiki/C._I._Scofield) in his [Scofield Reference Bible](https://en.wikipedia.org/wiki/Scofield_Reference_Bible) and continue to enjoy support.[[98]](https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#cite_note-FOOTNOTEHess2011321-98)

**See also**

**Homework**

Read God’s chastisement of Israel for profaning the Sabbath.

Read Jer 25 to learn about the 70 years of desolation.

Some dates:

Jesus life 5BC–AD33. Jesus’ birth most likely took place in late November of 5 B.C.  This, incidentally, would allow enough time for Jesus to be born and for Herod (who died in 4 B.C.) to mount his campaign to have all the boys two years old and under in Bethlehem and vicinity killed (see [Matt 2:16](https://biblia.com/bible/esv/Matt%202.16), [19](https://biblia.com/bible/esv/Matt%202.19).

Jesus’ crucifixion probably occurred on Friday, April 3, A.D. 33. [Luke 3:1–3](https://biblia.com/bible/esv/Luke%203.1%E2%80%933) tells us that John the Baptist, Jesus’ forerunner, began his ministry “in the 15th year of the reign of Tiberius Caesar.” Both Roman historians Tacitus (Annales 4 §4) and Suetonius (Tiberius 73) date the beginning of Tiberius’s reign at A.D. 14 (the precise date is August 19, the day of Emperor Augustus’s death). Hence the 15th year of Tiberius’s reign, counting from August 19, A.D. 14, brings us to A.D. 29 (14 + 15 = 29).

**According to the Gospels**

According to [Luke 3:23](https://biblia.com/bible/esv/Luke%203.23), Jesus was “about 30 years old” when he began his ministry. If Jesus was born in 5 B.C. (as argued above) and began his ministry, as is indicated by all four Gospels, shortly after that of John the Baptist (that is, in the latter part of the year A.D. 29), this would mean that Jesus was about 33 years old when he began his public ministry .

John’s Gospel records Jesus’ appearance at at least 3 Passovers: (1) in Jerusalem (2:13, 23); (2) in Galilee (6:4); and (3) again in Jerusalem (11:55; 12:1). In addition, it is likely that he attended a fourth Passover not recorded in John but recorded in the Synoptics ([Matt 12:1](https://biblia.com/bible/esv/Matt%2012.1)). This adds up to a length of about 3 ½ years for Jesus’ ministry. If he began his ministry in late A.D. 29, this brings us to A.D. 33 for the crucifixion. It so happens that because of astronomical calculations A.D. 30 and 33 are the only possible dates for Jesus’ crucifixion as far as the date of Passover in these two years is

Finally, [John 2:20](https://biblia.com/bible/esv/John%202.20) says that the temple was completed 46 years. According to Josephus, the renovation of the temple building proper started in 20/19 B.C.