

# THE PROPHETIC TIME-TABLE

Scripture Reference: Daniel 9:20-27

Having looked at prophecies that have already been fulfilled and having discussed the history of the Old Testament, now let's move our discussion to the prophecies not yet fulfilled.

In this passage in Daniel, we find a timetable given to the nation of Judah – what's left of the Hebrew people. This timetable outlines their future for seventy "weeks."

<b>QUESTION?</b>	<b>What do you think Daniel understands this "week" to be?</b>

Using a "face-value" hermeneutic, let's break this passage down and seek to discern the meaning and application.

Let's first set some context:

**Where are we in Hebrew history in this passage (see chart)?**

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**What was Daniel doing when this visitation occurred?**

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**What was the substance of Daniel's prayers (see Daniel 9:1-19)?** \_\_\_\_\_

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**Specifically, as Daniel prayed for restoration of the Hebrew nation, what three aspects did he particularly pray for? (see vs. 16-19)**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

According to verse 24, Gabriel reveals that these three aspects will be restored during the "seventy weeks."

**I. The First Seven Weeks**

Gabriel begins by saying, “*Seventy weeks (sevens) are determined for your people and for your holy city...*” Now Jeremiah was already thinking in terms of the 70 years of desolation Israel had to spend in captivity according to the words of Jeremiah the prophet. But this was a new spin on things. He hadn’t heard this. But Gabriel goes on...

Gabriel states that, “*from the going forth of the command to restore and build Jerusalem until the 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.*” – Daniel 9:25bff (NKJV)

Read **Nehemiah 2:1-10**

**What did King Artaxerxes grant (therefore decree) to take place?** \_\_\_\_\_

**According to Nehemiah 2:1, what was the date of this event?** \_\_\_\_\_

This date is equivalent to March 5, 444 B.C. Looking at the first seven “weeks,” which can just as easily be translated, seven “sevens,” one would wonder what did the “sevens” refer to. Most view this phrase as to refer to 7-year periods. Literally a week refers to a grouping of seven. In our day we call a group of seven days a week. Also, in the Hebrew language when a number such as “sevens” is plural and refers to a “week of days” it is in the feminine gender, but this usage is in the masculine making it different. So we’ll agree with scholars that the “sevens” referred to a week of seven years. This first period ended with the completion of Jerusalem 49 years later.

**II. The Sixty-Two Weeks**

Taking the preceding concept of seven “sevens” and applying it here we have sixty-two “sevens” or 483 (49 + 434) years. Daniel says that these days will be “*until Messiah the Prince...*” and later, “*And after sixty-two weeks, Messiah shall be cut off, but not for Himself...*”

This translates into the fact that from the time that Jerusalem was rebuilt (approximately 395 B.C.) to when the Messiah would be “cut –off would be 483 years. By doing the math and some conversion from our Julian calendar back to a Jewish calendar, we come to the precise date of Jesus’ entrance into Jerusalem for the passion week ca. AD 32/33. Isn’t that amazing! So that accounts for a total of 69 weeks so far.

But there’s more to his period. Let’s really break down what Gabriel says in verse 26:

“*And after the sixty-two weeks*”                      So what Gabriel states next comes after the 62 week time period is up.

*Messiah shall be cut off*

“Cut-off” is a phrase of execution. Thus – the crucifixion.

*... but not for Himself*

Better translation is “will have nothing.” (NIV, NASU)

*And the people of the prince who is to come...*

“Prince” in context does not refer to Messiah since he goes on to destroy the holy city. Thus this is a reference to Anti-christ. But this reference is focused on the “people” not the “prince who is to come (notice the future reference).” History shows us the destroyers of Jerusalem that fits this time frame is that of Rome.

*Shall destroy the city and the Sanctuary.*

In AD 70, Titus, General of Rome and future Emperor marches into Jerusalem, utterly destroys the city and the Temple. In Matthew 24:2, Jesus prophesies that not “*one stone will be left upon another*” It is recorded that when the Roman soldiers set fire to the Temple, the gold on the roof melted and ran down into the cracks in the stones, so the Roman soldiers pried the stones apart to get the gold out thus fulfilling Jesus’ prophecy.

*The end of it shall be with a flood.*

Also is translated, *like a flood* (NIV). Several comment on this as follows:

**Shall be with a flood** - namely, of war ([Ps 90:5](#), "Thou carriest them away as with a flood;" [Isa 8:7-8](#), "Behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria;" [Isa 28:18](#)). Implying the completeness of, the catastrophe, "not one stone left on another" ([Luke 19:44](#)). (*Jamieson, Fausset, and Brown Commentary.*)

“The end of Jerusalem indeed came with a flood. After a siege of about three months, the people of the city were greatly weakened by food shortages (27). In their desperation, many came out of the city and foraged in the valleys for food. But the vast majority were caught. To demoralize the remaining defenders of the city, captured Jews were crucified within sight of the city walls. Soon the whole city was ringed with crosses (28). At last, the Romans felt it was time to attack, and they successfully stormed the Temple and the lower city (29). Both were destroyed rapidly by a great conflagration (30). As Psalm 69 foresaw, a great host of Jews—ten thousand in all—lost their lives in the Roman assault upon the Temple (31). A month later, the upper city, which was the last bastion of the rebels, fell in a single day (32). Victory was swift because war, famine, and wanton bloodshed had already killed many of the inhabitants. Jewish zealots had executed many who wanted to surrender or who tried to escape (33). Few among the survivors had the will or the strength to fight. The

legions pouring in through breaches in the walls met little effective opposition. (*Josephus Wars 5.10.2-3; 5.12.3.*)

*And till the end of the war desolations are determined.*

This is viewed to mean the war between the “prince who is to come” and the people of God. Thus Satan and his false Christ against the people of God, namely Israel – though as we’ll see, this will affect the church.

What about the 70<sup>th</sup> week?

### III. The Seventieth Week

Gabriel then announces the transition into this infamous seventieth week! Gabriel states in verse 27, “*Then he shall confirm a covenant with many for one week.*” The events of the final seventieth week, before Israel’s sin of unbelief will be fully atoned for, after which everlasting righteousness will be given to the nation and the most Holy anointed – still lie in the future.

#### **What does Paul call this time period in Romans 11:25?**

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Again, let’s break this one down:

*Then he shall confirm...*

The “he” is not “Messiah the prince” but refers to the “prince to come.”

*confirm a covenant*

“Confirm” refers to the idea of “causing to prevail”. Thus, Antichrist will either establish a new treaty, or cause an existing one to prevail.

*with many*

This refers to that more than Israel are involved.

*for one week.*

This covenant confirmation is the marker of the beginning of the 70<sup>th</sup> week.

*But in the middle of the week...*

At face value, with our “week” being a 7-year period, this would be the 3 ½ year point or 3 ½ years after the confirmation of the specific covenant.

*Prophecy*

*SESSION THREE: The Prophetic Time-Table*

*He shall bring an end to sacrifice and offering.*

“He” is the Antichrist. By bringing an end sacrifice and offering suggests two truths. (1) The temple must exist again for these to take place and (2) This is when the Jews will no longer be allowed to worship. (remember this is future).

*And on the wing of abominations shall be one who makes desolate...*

Through abominations (things hated by God) will bring desolation (ruin) to those most sacred truths – especially offerings and sacrifices to God in the Temple.

*Even until the consummation, which is determined, is poured out on the desolate.*

The abominations that cause desolation will continue until the “consummation” or the completion of God’s plan of judgment on the desolate and redemption of the righteous.

We will be studying this seventieth week in the next several sessions.

**What right do we have to say that this passage deals with the end-of-time events?**

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As we read the Gospels, we see that it is none other than Jesus Himself that refers to this passage when discussing the future restoration of the Kingdom of God in Matthew 24:15, 21).

APPLICATION?	<b>What did you learn today?</b>