

The 70 Weeks Prophecy – Part 2

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Well, brethren, last time we started a two-part series on the 70 Weeks Prophecy. As I mentioned last time, in my experience growing up in the Church of God, what more often than not happens when we talk about the 70 Weeks Prophecy is we tend to jump right into the 70 weeks and how the math plays out. And particularly focusing on how that proves that Christ is the Messiah. And that is very much something that can be proven from the 70 Weeks Prophecy. But oftentimes when we look at it, we don't oftentimes take a step back and place it all in the historical context in which it happened.

Because, as I explained last time, the 70 Weeks Prophecy is delivered to Daniel in response to a prayer that he made to God. And to really understand all the details of the 70 Weeks Prophecy that we'll actually look at today, you have to understand that whole historical context as to why Daniel was making the prayer that he made in the first place. And you also have to focus on the details of the prayer that he made.

Because as I pointed out last time, in his prayer, he doesn't say anything about the Messiah in the prayer that he's making. He's specifically just referring to the restoration of Jerusalem, and he's appealing to God's mercy and forgiveness for Israel's sins so that the people of Judah can be restored back to the area of Jerusalem. That's his focus. Well, today we're going to pick up where we left off last time, and today we're going to focus more on the details of the prophecy itself. So, if you'd like a title for this sermon, it's:

The 70 Weeks Prophecy - Part 2

As I mentioned, we're going to kind of pick up from where we left off last time. And just to start off with, we're going to review a little bit of what we covered last time just to set off the context here. But if you missed the first sermon, you'll probably want to go back and listen to that to get all the details that I'm only going to skim over today. But to start off with, let's start again where we did last time in Daniel 9 and verse 1. Because it kind of sets off the context of the prayer that Daniel made.

Dan 9:1 *"In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans— 2) in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem."* (NKJV)

Now, as I explained last time, it's important to understand what he was referring to there. And I'll just briefly summarize it today, because we covered it in great detail last time. But as I mentioned last time, in Jeremiah 25 Jeremiah gives a prophecy basically foretelling the Babylonian captivity that would come on the Kingdom of Judah. And as

he explains in that chapter, God had warned the people of Judah numerous times -- as He typically does in these cases -- that the people need to repent of their sins and there's calamity coming upon them if they don't. And typical of God's track record He gives them multiple warnings and gives them time to repent, and they don't. So, as a result, they're then taken into captivity by Nebuchadnezzar into Babylon and they're actually removed from the land and they're basically all exiled from there.

As we saw as we looked through all the details -- including how the story is played out in 2 Chronicles and such -- it tells us specifically that they would be removed from the land for a full period of 70 years. It even mentioned to us that this was tied to the land Sabbath. That this was going to allow the land to rest for all the years that they didn't allow the land to rest previously because of their disobedience. And as I explained last time, the Bible doesn't explicitly state this, but if you do the math, if you're making up for 70 years of land Sabbaths that the people didn't allow the land to have because they weren't following God's instructions on the land Sabbath. Well, that adds up to a period of 490 years, which is kind of an interesting number when you consider it in the context of the 70 Weeks Prophecy. This suggests that there was a period of 490 years where they were disregarding the land Sabbaths. Well, as we saw, you have this period leading up to the Babylonian captivity, and then there's 70 years that they're kept in captivity by Nebuchadnezzar.

Well, as I explained last time, Jeremiah didn't just prophesy that they were going to be taken into captivity for 70 years. He also prophesied that after that period of 70 years had expired, that the Babylonians would be punished for their sins. Because they weren't anything to brag about. God used them to punish the southern Kingdom of Judah. But the Babylonians had plenty of sins themselves. And then they were then conquered by the Persian Empire. That was part of their punishment that they received. But in Jeremiah 29, Jeremiah prophesied that then there would be a plan after these 70 years for the people to return to the land. Daniel was fully aware of this. That's what these two verses at the beginning of Daniel 9 are explaining to us. That Daniel understood all of this.

Well, if you put yourself in Daniel's shoes. Daniel experienced the 70 years of the Babylonian captivity. As we know from the book of Daniel, he's taken up to Babylon. He works directly with Nebuchadnezzar. He interprets dreams for Nebuchadnezzar. He sees all of this play out. He then is there to witness the Persian Empire coming in and conquering the Babylonian Empire. So, he knows the 70 years have expired here and now that the Babylonians have received their punishment as Jeremiah said would happen, well, you can imagine what he's thinking at that point. Now he's hoping for the return back to the area of Jerusalem. And that's what he prays about.

Now we won't go through this in any detail today. I'll just summarize it. But last time we read through the prayer that Daniel makes from verse 3 all the way through verse 19 of Daniel 9. And as I pointed out last time, what Daniel is praying about here -- he doesn't make any mention of the Messiah at all. Now, again, promises of the Messiah are included in the response he gets. When the angel Gabriel comes to him and reveals this

prophecy to him, that's very much included in the response that he gets. But Daniel was not asking about the Messiah. Daniel was pleading for God's forgiveness for the people of Judah, because he fully admits that this was a self-inflicted problem. It was because of their disobedience, their rebellion to God that they were taken into Babylon captivity. And he's asking for God's forgiveness. And he's specifically asking for the restoration of Jerusalem. For the people to be able to come back to the city and the city to be restored like it previously was. That's his focus.

And as you can imagine, as someone who's now a slave in Babylon, who was a slave under Nebuchadnezzar, and he's now a slave under the Persian Empire, he's hoping to be released from all of this and return back to Jerusalem. And see, that's his focus of what he prayed about and that's important to understand. Because as we're going to see today, as we go through the details of the prophecy, oftentimes we're focused on the math that proves that Christ is the Messiah. And that very much is a part of the 70 Weeks Prophecy. It does give us a powerful witness that Christ is indeed the Messiah. But there's also other details here that sometimes we skip over, or we misinterpret because we're solely focused on the Messiah, and we kind of forget that Daniel wasn't asking about the Messiah. He was focused on the restoration of Jerusalem. And again, that's important to remember as we go through this.

But now let's just pick up in verse 20 here, because this is picking up right after Daniel's prayer. We'll see here that the angel Gabriel is sent to Daniel by God, basically to reveal this prophecy to him as a response to his prayer. And this is in Daniel 9:20.

Dan 9:20 *"Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, 21) yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. 22) And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. 23) At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:" (NKJV)*

So again, the prophecy he's about to receive is in direct response to his prayer. Now again, let's keep in mind -- and you'll understand why I keep kind of emphasizing this as we go through all the details here -- he wasn't asking about the Messiah. He was asking about forgiving Israel's sins and appealing for God's mercy. Again, mercy and forgiveness are very much tied to the sacrifice of Christ. But as we're going to see here, what he was focused on was the restoration of Jerusalem. So, we have to keep that in mind as we're going through the details of this prophecy. Now let's start off in verse 24.

"24) Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy." (NKJV)

Now again, this will make sense later in this sermon when we come back to verse 24. But just take note of the fact that there's a list of things here mentioned, and the last thing mentioned is anointing the Most Holy -- revealing Christ as the Messiah. Now again, obviously forgiveness of sin and mercy is very much ultimately tied to the sacrifice of Christ. But just keep in mind there's a lot of other things mentioned here in addition to just revealing that Christ is the Messiah. And that'll make sense as we dig into all the details.

Now, first of all, let's focus on this first statement here. "Seventy weeks are determined." Now, as I mentioned last time -- and we'll dig into more detail today -- this is referring to a period of 490 years. But how do we know it's 490 years and not 490 days? Because if you take it very literally, if it's 70 weeks and times 7, that would be 490. But if you're just counting them as days, it would be 490 days. How do we know it's years and it's not literal days? Well, there's multiple reasons for that. First of all, let's look into the Hebrew word here that's translated as "weeks" in English. Now, the Hebrew word here is transliterated into English as "sabua". It's Strong's # 7620, and the definition I'm going to give you comes from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. And here's how they define this word.

"A masculine noun meaning seven; a week, a group of seven days or years. It indicates a unit of seven: a week, seven days; of a marriage feast; a week of days. It is used in a technical sense to name a festival, the Feast of Weeks. It refers to seven years, a heptad of years."

So, it can literally mean literal weeks -- a group of seven days -- or it can refer to "weeks" as meaning seven years, rather than literally seven days. So, the very meaning of the word does give us a reason to think it could be 490 years.

Now let's also notice that this is also a Biblical concept. And what I mean by that is the idea of a day for a year is a concept we find numerous times in the Bible. Now, we'll turn over to Numbers 14 for the first example of this. But let me also suggest if you've got a ribbon in your Bible, you probably want to put it here in Daniel 9, because we're going to come back to this chapter a lot today. But turn over to Numbers 14, and we'll see an obvious example here that utilizes this principle of a day for a year.

Now, the story we're going to pick up on here is the story where Israel has already made the covenant at Mount Sinai. They've journeyed to the edge of the promised land. They've sent the spies in to spy out the land. But when they come back and give their report, the majority of the spies, 10 of the 12, are basically saying, "We're all going to die. There's giants in the land. They're going to kill us, and we're all going to die." And Joshua and Caleb are the only ones saying, "We don't have anything to worry about. We just need to trust in God. He'll take care of it all for us." Well, as you know, the people all lose faith, and they're basically sentenced to wander around in the wilderness for 40 years. We're going to pick up the account here in verse 26. But what I want you to notice is how it specifically mentions this day for a year principle. This is verse 26 of Numbers 14.

Num 14:26 *“And the LORD spoke to Moses and Aaron, saying, 27) “How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me. 28) Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will do to you: 29) The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. 30) Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. 31) But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised. 32) But as for you, your carcasses shall fall in this wilderness. 33) And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. 34) According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection. 35) I the LORD have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.’ ” (NKJV)*

So, you can see he's clearly illustrating this concept of a day for a year. Now turn over to Ezekiel 4. We'll see another example here. I just want you to see a couple of examples here to see that this is clearly a Biblical concept and not just something that we kind of pulled out of nowhere. This is Ezekiel 4 in verse 1.

Ezek 4:1 *“You also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem. 2) Lay siege against it, build a siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around. 3) Moreover take for yourself an iron plate, and set it as an iron wall between you and the city. Set your face against it, and it shall be besieged, and you shall lay siege against it. This will be a sign to the house of Israel. 4) “Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity. 5) For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel. 6) And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.” (NKJV)*

So, notice it's very clearly showing us that the Bible repeatedly uses this concept of a day for a year. Well see, if we take this into consideration, and again also the meaning of the Hebrew word used there in Daniel 9:24, and as we're going to see -- also, just apply it as the Bible tells us. Because we're going to see in the next verse, it lays out that this period of 69 of these weeks -- 483 years. It's got to connect us from a command that's given, that's associated with the restoration of Israel, and it's got to connect us with the Messiah. Well, if we apply this as 483 days, we can't get anything like that to work. But we're going to see if we apply it as 483 years, that's definitely

going to make it connect us to the Messiah. So, now turn back over to Daniel 9, and we'll pick up in verse 25.

Dan 9:25 *"Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times."* (NKJV)

Now, as I mentioned here, the math here has got to work out from a command and then connecting us with the Messiah. Now, if we did 483 days, we couldn't get anything to connect, but we're going to see 483 years actually works. Now, as I explained last time in a lot more detail, we can't just look at any particular decree that's associated with Jerusalem and the people returning from the Persian captivity down to the area of Jerusalem because there's multiple decrees. As we discussed last time, there are decrees in Ezra 1 and in Ezra 6 that are made by Persian kings. But as we talked about last time, those decrees are specifically focused on rebuilding the temple. They really don't speak to anything on a broader scale than that. They're really just associated with rebuilding a building. In addition, as we saw, if we look at the dates and then try to apply 483 years, they don't even get us to any point in Christ's physical life. So, they don't connect us with the Messiah.

And we previously covered some of the signs here in this verse to define what decree we're looking for. But, just for a review, we're going to look at this again today. Now again, the clues that this verse gives us is this command is "to restore and build Jerusalem". Now if we look at the meaning of the Hebrew words here, the meaning of the Hebrew word for "build" means what you would assume it means. Basically, it's constructing something. However, if we dig into the word "restore", it gives us a little more to work with here. Now the Hebrew word here that's translated as "restore" in English. The Hebrew word is transliterated into English as "sub". It's Strong's # 7725. And again, the definition I'm going to give you is from Baker & Carpenter -- The Complete Word Study Dictionary of the Old Testament. And they define this word as:

"A verb meaning to turn, to return, to go back, to do again, to change, to withdraw, to bring back, to reestablish, to be returned, to bring back, to take, to restore, to recompense, to answer, to hinder."

Now see, as you can see from all those definitions, it can have some broad meaning. But if we place this into the context here, obviously what's meant by this is the concept of reestablishing or restoring. And this is referring to the city of Jerusalem. We're talking about more than just building a single building -- the temple. We're talking about restoring Jerusalem to some meaningful sense of what it was previously.

And this is further supported if we look at another statement here. A little further down in verse 25, it mentions that "the street shall be built again and the wall". And again, if you look at the Hebrew here -- as we discussed last time -- the Hebrew word there for the "wall", it's pretty straightforward. You are probably familiar with Nehemiah's wall. It's

discussed in the book of Nehemiah, where he tells the story of him going back to build the wall. However, the word there for “street”. When we think of that in English -- when we think of the word “street”, what comes to our minds is the paved strip that we drive our car on. Now this Hebrew word can have that type of meaning. However, it can have a much broader meaning and that's more helpful in this context. Now, the Hebrew word here that's translated as “street”. The transliteration of this Hebrew word into English is “rehob”. It's Strong's # 7339. And Baker & Carpenter define it like this.

“A feminine noun referring to a street, a public square, an open place. It uniformly indicates an open area, a plaza, a public square of a town or village where most people met. Nearly all cities had such an area. Wisdom cries out to people in the town square, a public place. It refers to the entire network of open areas and streets in some cases. It would be a feature included in a rebuilt Jerusalem.”

As I mentioned last time, that last statement there is specifically referring to this verse. That this would be included in the rebuilt Jerusalem. So, obviously what we're looking for is a decree associated with rebuilding Jerusalem. But again, it has a broader context and application than just rebuilding the temple -- just a single building.

Now again, turn over to Ezra 7. Again, we won't go through all the details of this decree like we did last time. But just to set us off on the right track here, turn over to Ezra 7. And we're going to see here this decree that sends Ezra back to the area of Jerusalem is speaking much broader than just rebuilding the temple. Because by the time that this occurs, the temple has already been fully rebuilt and even dedicated. But let's notice here that this decree that is given to Ezra is speaking to the area of Judah and Jerusalem. And it's speaking to establishing a governmental structure. Establishing the law of God back in this area. So, it's about restoring the area back to kind of what it was previously. And that's what Daniel 9 is referring to. So, pick up in Ezra 7 and verse 11.

Ezra 7:11 *“This is a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe, expert in the words of the commandments of the LORD, and of His statutes to Israel: 12) Artaxerxes, king of kings, To Ezra the priest, a scribe of the Law of the God of heaven: Perfect peace, and so forth. 13) I issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you. 14) And whereas you are being sent by the king and his seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which is in your hand;”* (NKJV)

And notice he says this is about “Judah and Jerusalem”. It's about restoring the government of God -- of His law in this area. He's talking about establishing a governmental structure, restoring the area to what it had previously been. And now we're going to skip over a lot of this, because we read through all the details of this decree last time. But jump down to verse 25 and pick up here.

Ezra 7:25 *“And you, Ezra, according to your God-given wisdom, set magistrates and judges who may judge all the people who are in the region beyond the River,*

all such as know the laws of your God; and teach those who do not know them. 26) Whoever will not observe the law of your God and the law of the king, let judgment be executed speedily on him, whether it be death, or banishment, or confiscation of goods, or imprisonment.” (NKJV)

We're talking about reestablishing a governmental structure that follows the law of God. That tries to enforce and govern the area by this law. We're talking about restoring Jerusalem like it previously was. That is what this is referring to here. And see, this very much ties to exactly what Daniel 9 is talking about. But notice it also talked about the rebuilding of the wall. Now again, this decree doesn't specifically mention that. That's mentioned in more detail in the book of Nehemiah, where Nehemiah is sent down specifically to build the wall. But let's notice that Ezra, in his comments in chapter 9, indicates that his understanding was this was included in the overall mission that he was sent to accomplish. Pick up here in verse 9.

Now, the context of chapter 9 is Ezra dealing with a problem of intermarriage among the people. In other words, the people of Israel having intermarried with the pagan nations around them, which we know from Moses' writings had been forbidden all along. Because God always told them not to do this, because it would pull their hearts away and they'd start worshipping pagan gods. And Ezra is trying to address that issue. But let's notice a comment he makes here in verse 9.

Ezra 9:9 *“For we were slaves. Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.” (NKJV)*

Notice we haven't even gotten to the book of Nehemiah here. Nehemiah hasn't been sent down yet. But Ezra's already saying we're going to build a wall. He's obviously thinking this is included in the instructions that he's been given. That this is part of the overall picture. So, my point here is this matches what we read in Daniel 9 regarding the decree we should be looking for. In addition to that, we're going to see the math works out as well. Because this decree in Ezra 7 is dated as occurring in 457 BC.

Now, as I mentioned before, if we take the day for a year principle and we remember that what Daniel 9 tells us is 7 and 62, which is going to add up to 69. And then we multiply that by 7 and we assume a day for a year principle. What we get is 483 years. Now if we take 457 BC and we subtract 483 years from that and we account for the fact that when you go from BC to AD, there's not a year zero, where you land is 27 AD. Which just happens to be the year that Christ's ministry begins. So, what we have is from the going out of the command until Messiah the Prince. The math works!

And see, this is another detail that solidifies for us that we're not talking about 483 days. We're talking about 483 years here. So obviously, the day for a year principle is what we're looking at. But again, as I mentioned not only last time, but in the introduction to this sermon, oftentimes we just kind of focus in on the details of this that prove that

Christ is the Messiah. And as we've just seen, that is very much a part of the 70 Weeks Prophecy. But let's also keep in mind, it didn't just say 69. It said 7 and 62. Now, why make this distinction, and what is this about?

Now again, let's keep in mind what Daniel prayed about to begin with. As I mentioned, I emphasized this in a lot more detail last time because we read through every word of Daniel's prayer. And as you'll notice if you go through that, he doesn't say a single word about the Messiah. He's not inquiring about the Messiah. He doesn't mention the Messiah. That's just not included at all. He's asking about the restoration of Jerusalem and the people being sent back there. And Jerusalem becoming what it was previously, God's capital city, and it being restored to a version of that. That's what he's focused on.

And what we're going to see here is that's what this prophecy attaches that first division of the 69 weeks to. Because it talks about 7 and then 62. So, just to notice this, turn back over to Daniel 9 and notice that it breaks this down. It doesn't just give us the big picture of 69. It talks about 7 and 62. And we're going to try to understand why does it break that apart? It's in verse 25.

Dan 9:25 *"Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times."* (NKJV)

And notice, the only thing that it attaches any of this to is the rebuilding of Jerusalem and its restoration. Now, what we're about to see here is from the books of Ezra and Nehemiah, we can document over half of this 49-year period. Just from direct statements that are made here, that are actually made in these two books. And what we're going to see here is those first 49 years obviously focus on restoring Jerusalem and the rebuilding of it.

Now if you look in history -- if you do the math -- that first 49 years, that brings us to 408 BC. Now, there's not really a specific event that took place in 408 BC. There's not like some monumental event that we can tie this to and attach it. But again, if we just look at the details of the prophecy here, the only thing it can point us to is the rebuilding of Jerusalem and the city being reestablished. And we can document a large chunk of this period from the books of Ezra and Nehemiah. And just to see that, turn back over to Ezra 7. Because what we're going to notice here is throughout the Old Testament time is often measured in various kingdoms by the such and such year of the reign of this king. And they'll use that as benchmarks to measure time. Now, notice this in Ezra 7 and verse 7.

Ezra 7:7 *"Some of the children of Israel, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to Jerusalem in the seventh year of King Artaxerxes. 8) And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king."* (NKJV)

Now, see, we can use this to measure time. Now, as I mentioned before, this is 457 BC when this took place. This is when Ezra received this decree. Now let's turn over to Nehemiah 2. And we'll notice here when Nehemiah is sent to rebuild the wall. It gives us a time reference with this as well. And we're going to see here, we've got 13 years of that first 49 years now that we can account for. Let's pick up here in Nehemiah 2:1.

Neh 2:1 *"And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes..."* (NKJV)

The reference we just read in Ezra was the seventh year of King Artaxerxes. This is the twentieth year. So, now we've had 13 years of that have expired between these verses. And continuing in verse 1.

"...when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. 2) Therefore the king said to me, 'Why is your face sad, since you are not sick? This is nothing but sorrow of heart.' So I became dreadfully afraid, 3) and said to the king, 'May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?' 4) Then the king said to me, 'What do you request?' So I prayed to the God of heaven. 5) And I said to the king, 'If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it.'" (NKJV)

So, see, this is what results in Nehemiah going back to the area of Jerusalem to build up the wall. And this occurred in 444 BC. Again, we're 13 years into that first 49 years. Now, if we turn to Nehemiah 13, we'll see another benchmark date that it gives us here. This is Nehemiah 13, and we'll pick up here in verse 6.

Neh 13:6 *"But during all this I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king,"* (NKJV)

Now, if you pay attention to the details here, what it's referring to here is there was a point where he leaves Jerusalem and goes back to the king, and then some time goes by and then he returns. Now, the benchmark date it gave us is when he goes back to the king. That is what it just gave us. It doesn't tell us exactly how long he was there and how long he waited to return. Now pick up in verse 7.

"7) and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in preparing a room for him in the courts of the house of God. 8) And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room. 9) Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense. 10) I also realized that the portions for the Levites had not been given them; for each of the Levites and the singers who did the work had gone

back to his field. 11) So I contended with the rulers, and said, "Why is the house of God forsaken?" And I gathered them together and set them in their place." (NKJV)

So, see, the benchmark date it gave us is when Nehemiah left Jerusalem and went back to the king. It doesn't tell us exactly how long he stayed there with the king before he returns again and then takes more action. But the date that it gave us basically gets us down to 432 BC. Now we're 25 years into this 49-year period. This is why I was saying you can document a lot of these years as the building and the restoration of Jerusalem. Now, the book of Nehemiah, as far as when it was written, is typically dated around 430 BC. In other words, about two years later. So, my point here is we can show more than half of this time is documented throughout the books of Ezra and Nehemiah. So, obviously these first 49 years are a division of the rebuilding and restoring of Jerusalem.

But then it gives us the 62. The rest of this timeframe that connects us with the Messiah. But also realize another thing that's not directly stated, but if you just think about it, it is kind of obvious. There were lots of prophecies made previously that the Messiah would have to fulfill. Prophecies in the Old Testament that Christ fulfilled in His ministry. And these laid out that Christ was going to be in the area of Jerusalem when all of these events took place. Well, obviously, there had to be a restoration of the area. There had to be the rebuilding of the temple. All of this had to take place for these prophecies to be fulfilled. For Christ to do the things that He did and to fulfill all of them. So, there's an obvious connection between all of these. And you can see why he would then break down the first 49 years, the restoration of Jerusalem, and the rest of the 62 weeks, the time from there until the Christ's ministry starts.

But now let's turn back over to Daniel 9 and continue on with the prophecy here. Because as we noticed here, the first 69 weeks or 483 years bridges us from the decree of Artaxerxes that Ezra received to go back and restore a governmental structure and restore the city of Jerusalem. It bridges us from there all the way to Christ beginning His ministry. But now let's notice here in verse 26 what it tells us happens after that.

Dan 9:26 *"And after the sixty-two weeks..."* (NKJV)

In other words, the second half of this.

"...Messiah shall be cut off..." (NKJV)

Now, if you're reading a New King James Version like I am, there's a 1 next to "be cut off". And you'll notice in the margin, it says "suffer the death penalty". Well, if you read the next phrase here, you can see that totally fits.

"...Messiah shall be cut off, but not for Himself..." (NKJV)

What happened after Christ fulfills His ministry? He's cut off, He's killed. He's sacrificed for all of us, but He didn't die for Himself. He died to be the sacrifice for all of us. That's obviously what this is getting at. But now let's notice here that the rest of the prophecy then focuses more on this last week. And then we're going to kind of go through the debates about what this last week is about and see really what this is telling us here. Now pick up here in the next sentence.

"...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. 27) Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate." (NKJV)

Now, when you're interpreting this final week, there's oftentimes two major theories associated with how to apply this last week. And oftentimes the debate around this centers on the word "he" in verse 27. Now what I'm about to show you is that that's really not something to focus how to interpret this and to use as the basis for a debate because technically the word "he", if we look at the Hebrew here, is really not in this verse.

Now, you could debate in terms of translating from one language to another. Languages are sometimes structured differently, and they don't just say the exact same thing with different words. Sometimes there's a whole different structure and way of expressing yourself from one language to another. Now you can debate whether inserting the word "he" makes it make more sense in English. But what I want you to see first of all, is that technically the word "he" is not actually there. Because if you'll notice in verse 27 -- now I'm reading from the New King James Version here. These first four words, "then he shall confirm", it's four words in English. It's one word in Hebrew. And if you look it up in an interlinear, you'll see technically the Hebrew word for "he", it's just not there. It's assumed and it's inserted by the translators. That's also true with the latter part of this first section of the verse, where it says, "shall bring an end". Again, that's five words in English. It's one word in Hebrew.

Now, just to illustrate how this reads if it's translated more literally. I'm going to read to you the first part of this verse in a couple of translations that again, translate it more literally and the word "he" is not there. The first one I'm going to read from here is the Septuagint. And this is, again, the first part of Daniel 9:27. It translates it as:

Dan 9:27 *"And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away:..." (LXX)*

And notice it's focusing on this covenant or agreement that's made here. It doesn't really have the word "he" there. This is also true of how the Bible in Basic English translates

this. And again, this is also Daniel 9:27, the first section here from the Bible in Basic English.

Dan 9:27 *“And a strong order will be sent out against the great number for one week; and so for half of the week the offering and the meal offering will come to an end;...”* (BBE)

So, you notice here again, the word “he”, I mean if we're technical about it, it's just not actually there in the Hebrew. Now you could argue as to whether that makes it more understandable in English, and if it's appropriate in translating from one language to another to put it there. Maybe that is the case, but it's not actually there.

Now, let's take a closer look at probably the most common argument that I've heard all of my life growing up in the Church of God to explain verse 27 and the final week of the prophecy. Because the traditional argument that I have heard most all of my life is that the first half of the week here, that's referring to Christ's ministry. And they're saying that, He's confirming a covenant. He's confirming the New Covenant. That's His ministry proclaiming that. And the focus there is because it says in the middle of the week, you're bringing “an end to sacrifice and offering”.

We know the book of Hebrews talks about Christ's sacrifice replacing the sacrificial system. But let's make sure that we're applying this concept the way the Bible actually teaches it. And the reason I mention that is because oftentimes the way that this gets put across in the Church of God has kind of an obvious logical disconnect with it as to how we oftentimes approach this concept. Because what I've heard taught most of my life growing up in the Church of God, it's kind of the idea that once Christ died, then the sacrificial system is just completely done. It goes away. It no longer applies in any way whatsoever, and this is as of the moment that Christ died.

Well, let's just make some obvious observations that everybody agrees on and see the logical disconnect with this. Because did the sacrifices immediately stop when Christ died?

No, they continued on for 40 years.

They stopped in 70 AD when the temple was destroyed. That's just historically what we all know happened, and everyone agrees on it. We also know the sacrifices are reinstituted before Christ's return because prophecy tells us about them being stopped. So, they have to start again for them to be stopped. We also know because there's a stack of scriptures that say this, that they're going to be in force during the millennium. So, this idea that from the moment Christ died they just don't apply in any way, shape, or form and are completely done away with, there's some major logical problems with that. It doesn't really apply like that. Because to properly understand it, we have to realize that, yes, Christ's sacrifice replaces the sacrificial system, but that comes into effect when the New Covenant is offered to particular human beings. That's really where the issue is relevant.

And just to see that, let's turn over to Hebrews 10. Let's notice here, because it is going to explain what we've taught all of my life, that yes, Christ's sacrifice replaces the sacrificial system, but let's make sure we're applying the concept the way the Bible teaches it. Because again, we can just look back at history, and again, what we even know about the future, because the Bible explicitly states it. It's not an issue of Christ died and there's no more sacrifices. They're completely done and never come back. That's really not the case because the relevant issue here is when the New Covenant is offered to human beings. Because, as we know, today the New Covenant is only offered to the Firstfruits. It's not offered to the rest of mankind until the Eighth Day period, as Christ Himself said in John 7. That's when He said everyone could come to Him and receive the Holy Spirit. But let's notice here in Hebrews 10:1.

Heb 10:1 *"For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2) For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. 3) But in those sacrifices there is a reminder of sins every year. 4) For it is not possible that the blood of bulls and goats could take away sins. 5) Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. 6) In burnt offerings and sacrifices for sin You had no pleasure. 7) Then I said, "Behold, I have come— In the volume of the book it is written of Me— To do Your will, O God." 8) Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), 9) then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second." (NKJV)*

Now notice here, and again, you'll understand in a minute why I'm focusing on this detail. It does talk about Christ's sacrifice and taking away the Old Covenant, but what is it replaced with? It's replaced with the New Covenant. That's going to become very important here in a minute. And in verse 10.

"10) By that will we have been sanctified through the offering of the body of Jesus Christ once for all. 11) And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12) But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13) from that time waiting till His enemies are made His footstool. 14) For by one offering He has perfected forever those who are being sanctified. 15) But the Holy Spirit also witnesses to us; for after He had said before, 16) "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them," 17) then He adds, "Their sins and their lawless deeds I will remember no more." 18) Now where there is remission of these, there is no longer an offering for sin." (NKJV)

So, notice, when is it that sacrifices stop? When there's forgiveness of sin. When the New Covenant is being offered. That explains why there are sacrifices that take place during the thousand year millennium. Now, I won't get into further detail discussing that subject. I did a sermon for the Feast of Tabernacles last year titled, *"Why Will There Be Animal Sacrifices in the Millennium?"* And if you look at that particular sermon, it explains that subject in much more detail. But what I want you to notice here is when it talks about Christ's sacrifice taking away the sacrificial system. What is it replaced with? It's replaced with the New Covenant.

Now with that in mind, turn back over to Daniel 9. Now we're going to dig into the wording of verse 27 and notice something very interesting here. I'm just going to read through verse 27 again from the New King James Version, and then we're going to look at some other translations.

Dan 9:27 *"Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."* (NKJV)

Now, when you read the second half of that verse in the New King James Version, it's a little vague and you're not sure how to connect that with the first part of the verse. But now, if we read this in several other translations -- in fact, we're going to read five different translations here that consistently paint the same picture regarding how they translate the second half of the verse. And what we're going to see here is it connects the second half of the verse directly with what's mentioned in the first half. In other words, it doesn't just talk about the ending of the sacrifices at that time. It talks about what they are replaced with. And it's not talking about replacing them with a New Covenant. Now, to start off with, this is Daniel 9:27. The second half of the verse. This is from the New Revised Standard Version.

Dan 9:27 *"...and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator."* (NRSV)

Notice what this translation is saying is that it's not just that there's an end to sacrifice and offering. It's those sacrifices are replaced with the abomination of desolation. That's not something the sacrifice of Christ does. Now, let me read to you also the second half of verse 27 from the New International Version, and you'll see that this agrees.

Dan 9:27 *"... And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."* (NIV)

Now, let me share with you the second half of this verse from the Septuagint. You'll see that this agrees as well.

Dan 9:27 “...and on the temple shall be the abomination of desolations; and at the end of time an end shall be put to the desolation.” (LXX)

Now, the second half of verse 27 from the New Living Translation.

Dan 9:27 “...And as a climax to all his terrible deeds, he will set up a sacrilegious object that causes desecration, until the fate decreed for this defiler is finally poured out on him.” (NLT)

Now, the second half of verse 27 from the Bible in Basic English. Notice that these are all painting the same picture.

Dan 9:27 “... and in its place will be an unclean thing causing fear; till the destruction which has been fixed is let loose on him who has made waste.” (BBE)

Notice they're all painting a picture that it's not just that there is an end in the middle of the week. An end brought to sacrifice and offering. The sacrifice and offering, the sacrifices that will be performed at the temple in the end time, they are replaced by something. And it's replaced by the abomination of desolation. That's obviously not referring to something accomplished by the sacrifice of Christ. This does, however, directly match what Daniel 12 tells us. Now turn over to Daniel 12, and we'll pick up in verse 8. And you'll see as we read through this, this is obviously referring to events at the end time.

Dan 12:8 “Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?” 9) And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10) Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. 11) “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up,...” (NKJV)

Notice it's referring to sacrifices being taken away and replaced with the abomination of desolation. This matches exactly what we read in Daniel 9:27. And continuing on in the verse.

“...there shall be one thousand two hundred and ninety days. 12) Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. 13) “But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days.” (NKJV)

Now, Daniel obviously rises to his inheritance at the resurrection of the Firstfruits. At the blowing of the seventh trumpet. And so that tells us that the endpoint for all of these countdown of days that are laid out here -- we won't go into those in detail -- but that just

kind of tells you that they all have the same stopping point. And that stopping point is the resurrection.

But notice here how it spoke of the end time, and it specifically talked about sacrifices being stopped but replaced by the abomination of desolation. And we read five translations of Daniel 9:27 that ended the verse talking about these sacrifices that are brought to an end. They're replaced by the abomination of desolation. Now there's a historical fulfillment of this as well -- of the abomination of desolation -- and this is in Daniel 11. Now we're going to pick up in Daniel 11, in verse 29.

Dan 11:29 *“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter. 30) For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. “So he shall return and show regard for those who forsake the holy covenant. 31) And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.” (NKJV)*

Now, it's widely agreed on that verse 31 was historically fulfilled by Antiochus Epiphanes. Now, he was basically a leader of the Seleucid Kingdom, which was a division of Alexander the Great's Greco-Macedonian Empire. As you know, they conquered the Persian Empire and then it basically busted up into several segments and then all of Daniel 11 is the King of the North and the King of the South battling it out with each other. But again, that historical fulfillment here was Antiochus Epiphanes basically going into the temple, stopping the sacrifices there, and then he sets up an idol there and basically gets idolatrous worship taking place in God's Temple.

And that's actually even tied to the meaning of the word “abomination” that's used in all of these verses here. It's used not only in the examples we read here in Daniel 11 and Daniel 12, but it's also the word used in Daniel 9 when it was referring to the abomination that's replacing the sacrifices that are stopped. Now, I want to share with you the meaning of the Hebrew word here, because you can see it directly ties to idolatry. It's transliterated into English as “siqqus”. It's Strong's # 8251. And again, the definition I'm going to give you is coming from Baker & Carpenter. They define it as:

“A masculine noun meaning a detestable thing, an abomination, and an idol. This Hebrew word identifies an object that is abhorrent or blasphemous. It is used to denote filth; forbidden food; and a blasphemous activity. Most often, it is used as a synonym for an idol or idolatry.”

Now there's a reason why I point out this specific detail because you're probably familiar with the fact that in the Olivet Prophecy Christ mentions the abomination of desolation several times. And He directly tells us if you want to understand what the abomination of desolation is, you need to look at Daniel the prophet. He specifically says, look at Daniel the prophet. And we've just looked at Daniel. We know how Daniel defines it. So, turn over to Matthew 24. We'll see a couple of references here. And you'll understand in a

minute why I'm emphasizing how Christ told us to interpret it. It's in Matthew 24, and we'll start in verse 15.

Matt 24:15 *"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand)," (NKJV)*

And what did Christ tell us? If you want to understand it, you're going to have to look at Daniel. You'll understand in a minute why I'm emphasizing that. And in verse 16.

"16) 'then let those who are in Judea flee to the mountains. 17) Let him who is on the housetop not go down to take anything out of his house. 18) And let him who is in the field not go back to get his clothes. 19) But woe to those who are pregnant and to those who are nursing babies in those days! 20) And pray that your flight may not be in winter or on the Sabbath. 21) For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.'" (NKJV)

So, you can see He's very clearly speaking about the end time here. Now turn over to Mark 13. And notice the parallel account here where Christ makes very similar comments. So, Mark 13. And we'll pick up in verse 14.

Mark 13:14 *"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains. 15) Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. 16) And let him who is in the field not go back to get his clothes. 17) But woe to those who are pregnant and to those who are nursing babies in those days! 18) And pray that your flight may not be in winter. 19) For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. 20) And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days." (NKJV)*

Notice, once again, He's very obviously referring to the end time. Now, as I mentioned both times when we read through Christ's reference to the abomination of desolation, I pointed out the fact that He said, "spoken of by Daniel the prophet". He made it very clear, if you want to understand what I'm talking about here, you need to look at Daniel.

Now, the reason I point that out is, I remember growing up as a child in the Church of God. And one of the concepts I've heard taught repeatedly and was taught at Ambassador College is when they would speak about the abomination of desolation, they would note these two accounts here of the Olivet Prophecy, but then they turned to Luke 21 to give the answer for what the abomination of desolation is.

Now turn over to Luke 21, and we'll notice here that this is a parallel account of the Olivet Prophecy. But again, it doesn't tell us directly that he's defining the abomination of desolation. And take note of the fact that we're getting an answer from Luke the physician, not Daniel the prophet. So, notice here in Luke 21:20.

Luke 21:20 *"But when you see Jerusalem surrounded by armies, then know that its desolation is near."* (NKJV)

Now, what would happen is that they would look at this and say, well, armies cause desolation. So, the armies surrounding Jerusalem, that must be the abomination of desolation. And never consider the fact that, maybe this is another event that also connects with all of the events that Christ is describing, but Christ didn't say, if you want to understand, turn to Luke the physician. He said, "Daniel the prophet". Well, if we look in Daniel the very meaning of the words used, it's stopping the sacrifices and setting up idolatry in the Temple of God is what it's referring to.

Because, if we turn to 2 Thessalonians, we have another verse that even directly tells us here that we're not just going to have sacrifices in the end time. We're going to have a rebuilt temple that's going to take place. It's 2 Thessalonians 2 and we'll start reading in verse 1.

2 Thess 2:1 *"Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, 2) not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. 3) Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4) who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God."* (NKJV)

So, this is telling us at the end time the false prophet and the beast are actually going to be in the temple proclaiming themselves to be worshipped. This is idolatry. Setting up anything in our lives that we put more important than God is idolatry. Certainly, an individual putting themselves up above God is the most blatant idolatry that there is. This is the abomination of desolation referred to here.

But let's also notice how the end of Daniel 9:27 is worded a little more clearly in the New Revised Standard Version. Now again, I'm going to read to you the second half of this verse again, but let's notice how the very end of it is stated.

Dan 9:27 *"...and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator."* (NRSV)

If we understand now what this final week is referring to here. Obviously, it's some type of treaty or agreement that's made with the beast power affecting Jerusalem. And in the middle of this week, they renege on this. They attack the area. They stop the sacrifices, and they set up the abomination of desolation. Well, the "desolator" is obviously the

individuals who led this effort, who brought this about. And the decreed end of the desolator is described for us in Revelation 19. But notice this also has the 70 Weeks Prophecy not just connecting with the first coming of the Messiah, but the second coming of the Messiah. This is Revelation 19:11.

Rev 19:11 *"Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. 12) His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. 13) He was clothed with a robe dipped in blood, and His name is called The Word of God. 14) And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. 15) Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. 16) And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. 17) Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, 'Come and gather together for the supper of the great God, 18) that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.' 19) And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. 20) Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone." (NKJV)*

This is the end of the desolator. And verse 21.

"21) And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh." (NKJV)

So, this is the prophesied end of the desolator. So, you can see the 70 Weeks Prophecy -- if we think through all the details -- doesn't just connect us with the first coming of the Messiah. The very end of it also connects us with the second coming of the Messiah.

But you might remember when we first read verse 24, I said we're going to come back to that list of details it gave us that all proceeded anointing the Most Holy, in other words revealing Christ. But now let me read to you that verse in the New Living Translation.

Dan 9:24 *"A period of seventy sets of seven has been decreed for your people and your holy city to finish their rebellion, to put an end to their sin, to atone for their guilt, to bring in everlasting righteousness, to confirm the prophetic vision, and to anoint the Most Holy." (NLT)*

Notice how that's worded as the rebellion of the people, because this was what? About the holy city. What was Daniel praying about? The restoration of Jerusalem. For the people of Judah to be able to get back there. And it was 70 weeks for all of this to end and to wrap up and then to restore righteousness and restore Jerusalem. Well, think about this. After the end of the desolator, as verse 27 of Daniel 9 told us, that that's Christ returning and throwing them in the lake of fire. What happens next? It's the setting up of the millennium, isn't it? And what happens in the millennium? Jerusalem is restored as the capital city of the world. Turn over to Isaiah 2. We'll just briefly look at a couple of verses here that show us the ultimate fulfillment here of the restoration of Jerusalem. Remember, it was 70 weeks for that to happen. And that last week, those last seven years, are right up at the end time. This is Isaiah 2, and we'll start in verse 1.

Is 2:1 *"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2) Now it shall come to pass in the latter days That the mountain of the LORD'S house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. 3) Many people shall come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. 4) He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore."* (NKJV)

And if we turn over to Zechariah 14, we'll see a similar prophecy, again telling us how Jerusalem is restored now as a capital city of the world, and it's living in obedience to God and in righteousness. It's Zechariah 14:16.

Zech 14:16 *"And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. 17) And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. 18) If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. 19) This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles. 20) In that day "HOLINESS TO THE Lord" shall be engraved on the bells of the horses. The pots in the LORD'S house shall be like the bowls before the altar. 21) Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts."* (NKJV)

As I mentioned from the outset of this series, Daniel's prayer focused on the restoration of Jerusalem. Now that very much involved the Messiah. He wasn't asking about the

Messiah. But again, the prophecy does include the Messiah, but not just His first coming. Also, His second coming. Because the ultimate restoration of Jerusalem is in the millennium. You see, that's what that last week is applying to. We've oftentimes thought in the Church of God that we're in the middle of that last week. But as we saw here, the way that Christ brings an end to sacrificing is replacing it with the New Covenant, not with the abomination of desolation. But the beast power at the end time, they will stop the sacrifices and replace it with the abomination of desolation. But when the end is brought about on the desolator, that's Christ returning and setting up the millennium. So, what we can see is those 70 weeks truly take us all the way to the ultimate fulfillment of the restoration of Jerusalem.