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There are two reasonable renderings calculating the 173,880 days;

The above names passover of 33 AD as end of week 69. Anderson lists April 6, 32 AD.

This prophecy is a study of 70 weeks (heptads or sevens. SHEBUAH, SHEBUIM -

A decree to rebuild Jerusalem is given to Nehemiah by Artaxerxes Longimanus in 445 BC. Scholars have calculated that the precise measurement of years using calendars adjusted for the 360 day years used in that era bring us to the day of the Messiah being revealed to his people as Meshiach Nagid, Messiah the King. 490 YEARS IN TOTAL = 173,880 days. (Exactly counted and reconciled by Sir Robert Anderson in 1894.

An amazing Time line is given in Chapter 9 of Daniel by Gabriel the arch angel.

Gabriel is one of the named Arch Angels, who you will recognize as God's messenger angel in the Christmas account. Gabriel gives a precise timeline of God's plans and purposes for the world. It is detailed as 70 'sevens' of years. God's purposes and outcomes are stated:

READ

Daniel 9: 24-27 WHAT SIR ISAACK NEWTON SAID ABOUT THIS PROPHECY

NKJV ²⁴ " Seventy weeks^[a] are determined

For your people and for your holy city,
 To finish the transgression,
 To make an end of^[b] sins,
 To make reconciliation for iniquity,
 To bring in everlasting righteousness,

To seal up vision and prophecy,
And to anoint the Most Holy.
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^[c] shall be built again, and the wall,^[d]
Even in troublesome times.

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.

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.”

NOW WE WILL BREAK IT DOWN READING LINE BY LINE, VERSE BY VERSE:

Daniel 9:

READER

**NKJV 24 “ Seventy weeks^[a] are determined (7s of years 70x 7 =490 years)
For your people and for your holy city, OT calendars are 360 day calendars)**

your people = Israel and Jewish people

Holy City= Jerusalem

To finish the transgression,

Transgression = rejecting the Messiah in the day of their visitation

To make an end of^[b] sins, (Finality)

The sin nature is the inheritance of all of unredeemed humanity and must be replaced

To make reconciliation for iniquity,

To bring in everlasting righteousness, (Finality)

The fallen nature causes distortion in understanding and blindness to truth

When righteousness rules this will be a divinely governed world with humanity in compliance

To seal up vision and prophecy, (Finality)

The whole of prophecy will have been fulfilled. Every Jot and Tittle will have come to pass.

And to anoint the Most Holy.

Anoint the Most Holy means that the physical rule of Jesus the Messiah will begin. He will physically occupy the seat Throne of David in Jerusalem and will be worshiped as King of Kings by all the nations.

**25 “ Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem (Finality)**

The actual proclamation is that of Artaxerces given to Nehemiah in March 14, 445 B.C. - - April 6, 32 A.D.

Detailed study was undertaken by Sir Robert Anderson (The coming Prince)
Until Messiah the Prince, (Presented as Messiah and King.)
There shall be seven weeks and sixty-two weeks;

Here the first seven refers to the time Jerusalem is rebuilt followed by the silent portion of the OT when there is no active prophecy until the Messiah is revealed at the end of the 69th week:

The street^[c] shall be built again, and the wall,^[d]

The temple construction was begun with the earlier decrees of Cyrus and Darius of Medo Persia

Even in troublesome times.

**26 “ And after the sixty-two weeks Messiah shall be cut off, but not for Himself;
(vs 26 This issues in the Gap of the Church Age)**

Messiah Jesus enters Jerusalem meekly seated on the foal of an ass to fulfill prophecy, (Zechariah 9:9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.* The actual date of these events are calculated The crowds proclaim Jesus as King, with palm branches and declarations of “blessed is he that comes in the name of the Lord, Hail to the son of David.

**And the people of the prince who is to come
Shall destroy the city and the sanctuary.**

“The prince that shall come” is now referring to the false messiah and the people who destroy the second temple in Jerusalem is a reference to the Roman Empire – 70 a.d. Titus Vespasian destroys the city and devastates the Jewish people. There are 1million, 100,000 Jews destroyed and the temple is torn down brick by brick.

**The end of it shall be with a flood,
And till the end of the war desolations are determined.**

We are in now in the period of time that is a parenthetical period between week 69 and week 70. Everything that happens after the crucifixion is in the time of the church age which is outside of the view of Daniels chapter 9 prophecy.

27 Then he shall confirm a covenant with many for one week;

'He' is still referring to the antecedent of “the prince who shall come”now We enter the 70th Week When this covenant is made the church is no longer the active power who brings the message of the kingdom to the nations but now it reverts back to Israel and the Jews (See Romans 11 as noted here.)

**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 desolator.”

This prophecy is a study of 70 weeks (**heptads or sevens**. Shebuyim) The decree to rebuild Jerusalem is given to Nehemiah by Artaxerxes Longimanus in 445 BC. Scholars have calculated that the precise measurement of years using calendars adjusted for the 360 day years used in that era bring us to the day of the Messiah being revealed to his people as Meshiac Nagev, Messiah the King.

Do we know the date of that decree? Yes it is a known date: 445 BC,

We can thank Sir Robert Anderson (1841-1918) who did the research and published it in his work called

“The Coming Prince” First published 1894 - -

Counting forward using 360 day years, the calendar used in the OT, we have a precise date:

April 6, 32 AD. Which is the day the Jesus allowed himself to be presented as Messiah of Israel

Reader

Jeremiah's reference to tribulation for Israel. Jer. 30:4-7

3 For, lo, the days come, saith Jehovah, that I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that Jehovah spake concerning Israel and concerning Judah.

5 For thus saith Jehovah: We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

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

GOD'S PLAN FOR ISRAEL IS CLEAR (IT IS TO BE RESTORED AS SEEN IN DANIEL 9 PROPHECY

Romans 11: Blindness for Israel opens the door to the Gentiles to be grafted in:

**Jesus Weeps over Jerusalem
& THE Re-Gathering of Israel**

Reader

Luke 19:39 And some of the Pharisees called to Him from the crowd, “Teacher, rebuke Your disciples.” 40 But He answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.” 41 Now as He drew near, He saw the city and wept over it, 42 saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

Reader

Romans 11: Blindness for Israel

1 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel:

3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 But if it is by grace, it is no more of works: otherwise grace is no more grace.

7 What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:

8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.

9 And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, And bow thou down their back always.

11 I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy.

12 Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;

14 if by any means I may provoke to jealousy them that are my flesh, and may save some of them.

15 For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.

Reader

17 But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree;

18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

19 Thou wilt say then, Branches were broken off, that I might be grafted in.

20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:

21 for if God spared not the natural branches, neither will he spare thee.

22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob:

27 And this is my covenant unto them, When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.

29 For the gifts and the calling of God are not repented of.

30 For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience,

31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.

THE GAP IN THE 70 WEEKS: A PARENTHETICAL PERIOD; UNCERTAIN IN LENGTH; WHICH WE KNOW AS THE CHURCH AGE OR THE AGE OF GRACE

THE CHURCH AS PLAN TO GATHER IN THE GENTILES WAS UNKNOWN TO THE WRITERS OF THE OLD TESTAMENT

READER:

THE CHURCH AGE GAP IS ANNOUNCED

ISAIAH 61V1-2

JESUS READS ISAIAH 61 TO ANNOUNCE IT'S FULFILLMENT (IN PART)

1The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2To proclaim the acceptable year of the LORD, **and the day of vengeance of our God;**

AFTER THE CHURCH AGE WHAT IS COMING: THESE ARE MATTERS DEALT WITH IN CHAPTER 6 OF REVELATION AND FOLLOWING: TREATY OR COVENANT; RIDER ON THE WHITE HORSE; TEMPLE WORSHIP - - - A RECONSTRUCTED TEMPLE (THE 3RD TEMPLE) PREPARATIONS ARE ALMOST ENTIRELY READY