

- (5) They will progress continuously until Jesus, the Messiah/Christ, makes His triumphal entry into Jerusalem on April 3, A.D. 33. That will cause the prophecy to enter into a hiatus of unknown length beginning after the 69th heptad totaling 483 years.
- (6) Within the prophecy's total of 490 years, there are three events that will occur, each indicated in Daniel's prophecy.

**Daniel 9:25** - "Know therefore and understand, that from the going forth of the command [ **decree issued by Artaxerxes Longimanus in 445 B.C.** ] to restore and build Jerusalem until Messiah the Prince [ **c. Palm Sunday A.D. 33** ]; there shall be seven weeks [ **seven heptads = 49 lunar years** ] and 62 weeks [ **62 heptads = 434 lunar years for a total of 483 years<sup>1</sup>** ]; the streets of Jerusalem shall be built again and the walls, even in times of distress [ **Roman occupation** ].

- (7) Nehemiah provides us some details on how the decree of Artaxerxes was carried out:

**Nehemiah 2:7** - Furthermore, I [ **Nehemiah** ] said to the king [ **Artaxerxes** ], "If it please the king, let letters [ **אִגָּרָת ('aggan); granting royal authority** ] be given me for the governors of the provinces beyond the River [ **Euphrates** ], that they may allow me to pass through until I come to Judah,

**v. 8** - and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted them to me because the good hand of my God was on me.

- (8) The chronology of events is now outlined by Gabriel. He divides these events into three segments which begin with the decree of Artaxerxes on Nisan 5, 445 B.C. (March-April, Gregorian calendar).

<sup>1</sup> From 445 B.C. to A.D. 33 is 478 tropical years with is five years short of the required 483. But since the Jewish calendar is lunar containing only 360 days, then we must calculate into the equation the missing five days per year over the course of 483 tropical years which adds six more years giving a total of 484. Several theologians have tackled this puzzle using different approaches including Robert Anderson, Gleason L. Archer, Jr., Jack Finegan, Clarence Larkin, and Philip Schaff. Each came very close to the needed 483-year total.

- (9) The first increment describes the time it takes Nehemiah and Ezra to rebuild Jerusalem as “7 weeks” – 7 heptads or 49 years.
- (10) The second increment establishes the lapse of time between the completion of Jerusalem and when Jesus proclaims Himself the Messiah/Christ on Palm Sunday, March 31, A.D. 33, to be “62 weeks” – 62 heptads or 434 years.
- (11) From Gabriel’s disclosures, we learn the termini for the initial two increments are “7 weeks” or 49 years (7 heptads to the year 396 B.C.) and “62 weeks” or 434 years (62 heptads up to the year A.D. 34) for a total of 484 years or 69 heptads.
- (12) It is obvious we are long on our computations by one year. Reasons are that we must calculate the days by using both the 360-day Jewish lunar calendar and the 365½-day, Gregorian tropical calendar.
- (13) In previous studies, specifically *Jesus Christ: From Birth to Baptism: Mystery of the Star*,<sup>2</sup> we have analyzed the timing of the Lord’s birth and crucifixion.

**Daniel 9:26** - “And after sixty-two weeks [ the 434-year period between the completion of Jerusalem and the public appearance of Messiah ], the Messiah shall be cut off, but not for Himself ...

- (1) This is prophetic of the crucifixion. It is at this point Gabriel’s prophetic clock stops prematurely. He is not permitted to reveal the mystery dispensation of the Church, therefore the seventieth week remains in escrow:

The crucifixion of Christ was the beginning of the interruption of the prophecy of 490 years leaving remaining week (seven years) to be fulfilled. Intercalated between the sixty-ninth and seventieth week of Daniel is the present Church Age during which Israel is temporarily set aside as a client nation.

<sup>2</sup> See this link: <http://www.joegriffin.org/Pages/ClassCatalog.aspx>

Daniel 9:26 demonstrates the silence of the Old Testament prophets with regard to the “mystery” of the Church Age (Ephesians 3:3). When any Old Testament prophecy deals with events chronologically, the Church Age is omitted and information concerning the Tribulation, Millennium, and eternal future follow sequentially.<sup>3</sup>

- (2) The second half of verse 26 is where things get dicey and has been a source of great confusion and debate:

**Daniel 9:26b** - ... 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.

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<sup>3</sup> Thieme, *Armageddon*, 2d ed., 2002, 6.