



DANIEL'S PRAYER FOR HIS PEOPLE

At the close of chapter 8, Daniel fainted, his thoughts bothered him, and he was sick for some time. The vision of the little horn and the abomination that caused desolation made him sick. "I was astonished at the vision, but none understood it." Dan 8:27 (KJV) Daniel's failure to understand the vision was in conflict with Gabriel's commission to "make this man understand the vision."

The commission to the angel Gabriel was, "Make this man to understand the vision" (Daniel 8:16) therefore, in the angel's explanation of the vision, we must find the interpretation of the prophetic time period of 2300 days (years), the close of which marks the cleansing of the Sanctuary.

The eighth chapter closes without the angel saying anything about the beginning of this time period-the most important yardstick in prophecy. The angel explained to Daniel, the symbols depicting Medo-Persia, Greece, and Rome. He made mention of the apostasy-the abomination that caused desolation, but left the prophetic period unexplained. But in chapter 9 Gabriel returned to continue where he had left off. Amidst Daniel's busy affairs he took the time out to study the prophecy of Jeremiah, which conflicted with his vision of 2300 days.

Daniel 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

In the first year of Darius' reign, Daniel, through reading the prophecies of Jeremiah, concluded that the Jewish people were to remain captives for seventy years (Jeremiah 25:11, 12; 29:10 The Jews had disobeyed God's laws given to them through the prophet Moses concerning reverence for God's Sabbath and the sanctuary. but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

2Chronicles 36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

2Chronicles 36:15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

2Chronicles 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

Jerusalem Captured and Burned

2Chronicles 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

2Chronicles 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.

2Chronicles 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

2Chronicles 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Chronicles 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, **until the land had enjoyed her sabbaths:** for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Daniel 9:3 **And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:**

Daniel committed himself to prayer on behalf of his nation. He turned his face to God. He fervently sought the Lord without false pretence or wrong motivation. He had a genuine concern because of the vision and so he put on sackcloth as a sign of humility before God. Daniel was a high political statesman who would attire himself in royal robes; but this gesture demonstrated his deep sorrow and repentance for his own sins and for those of his people. It outwardly expressed his inward earnestness and utter humility before the Holy God.

Daniel 9:4 **And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;**

Although Daniel was a man of good character and highly favoured of God, he first confessed his own iniquities before he asked God for anything. He then praised God for Who He is—the great and awesome God—and then for what He does—keeps His promises.

Daniel 9:5 **We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:**

In Daniel's prayer of confession, he admitted first and foremost that "we have sinned," thereby including himself among the transgressors.

Despite his close relationship with God, he still counted himself as a sinner in need of forgiveness. Daniel said, "We have sinned, and done wrong," acknowledging that they, the Israelites, had turned away from God's principles.

Daniel 9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

He admitted that the Israelites, God's chosen people, had not listened to His servants, the prophets. The Lord spoke directly to His people through these men and had forewarned their kings, princes, fathers, and elders of His judgment. However, the Israelites stubbornly disregarded and rejected the things that they did not want to hear.

Daniel 9:7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

Daniel attributed righteousness to God alone. He contended that his people deserved their fateful captivity in a foreign land and the destruction of their homeland as judgment for their disobedience. They had all sinned and were guilty of wilful disobedience, which was compounded by their unrepentant attitude.

Daniel 9:8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

Daniel acted as a spokesman for the Israelites. He placed the blame for the spiritual condition of the Israelites nation upon his shoulders and upon the shoulders of his people. He firstly repented on behalf of the kings because they were the leaders. The kings' actions (either by decree or example) had affected whether the Israelites moved toward God or away from Him. Next, Daniel interceded for the princes and those in authority under the king. He then included the sins of the elders and fathers of the land- none excluded.

Daniel 9:9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

Daniel 9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Daniel acknowledged that God's mercy and forgiveness are never depleted despite mankind's disobedience. He again included himself among the transgressors when he said, "We have rebelled against You." Although the Jews rebelled, God was willing to forgive them if they sought His forgiveness. He was acquainted with the character of God.

The Jews disobeyed the voice of the Lord by not obeying His laws, and also by disregarding the forewarnings of the prophets, who were a direct mouthpiece of God.

By mentioning these specifically, Daniel was admitting not to the passive disobedience of ignorance but to wilful disobedience. God had given His laws directly to His people through their fellow man, and God had warned of judgment that would follow any disobedience.

Daniel 9:11 *Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.*

In addition to disobeying the Law given to Moses, the Israelites also turned away from God by attempting to leave Him out of their lives altogether (Jeremiah 8:5-6). They gave God no consideration whatsoever. They had departed from God's ways so far that they could no longer discern His voice or recognize His prophets. Therefore, the curse that had been poured out upon them was the seventy years of desolation or captivity as was prophesied.

Daniel 9:12 *And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.*

There are definite consequences for those who disobey God's laws and commandments. When God speaks against us, He judges us for our disobedience. His laws and standards are not subject to individual interpretation- They are absolute and final and no one is above God's law.

Daniel 9:13 *As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.*

In the Law of Moses, God had outlined the physical and spiritual principles by which His people were to abide in order to live healthy and holy lives. The Israelites were, therefore, without excuse. Because they departed from God's ways and then refused to acknowledge their sinful condition, God disciplined them by allowing the curse to befall them. Still, they did not repent. The Israelites were, like a wayward child who wilfully refuses to correct their behaviour, and rebelled even more than before. The people had become so hard-hearted that they would not even pray to God their Father. If they had earnestly prayed and sought God's face, their sins would have been revealed to them, and they could have turned from their destructive and disobedient ways. However, Israel wallowed in her rebellion and, as a result, wandered further and further from God. God finally judged His people

by ousting them from their homeland and transporting them to Babylon as captives.

Daniel 9:14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

God watched with great disappointment the evils and disobedience of His people. Did God now hate the Israelites? No. God's disappointment and displeasure are not synonymous with hate. In fact, God's deep love for His people motivated His severe judgment on them (Revelation 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent).

Daniel admitted that the Israelites deserved the consequences they received since they had disobeyed God, in essence, rejecting His love. He further deemed this judgment from the Lord as both justifiable and righteous. God is immovable. He is the same yesterday, today, and forever. It is mankind who refuses to listen to His voice, rejects His counsels, and strays from His guidance.

Daniel 9:15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

Daniel referred to the time of Moses but acknowledged that God was the one Who brought His children out of slavery in Egypt. No credit was given to Moses. Moses was the instrument that God used to accomplish His purposes. Daniel said that God had created a name for Himself when He delivered the Israelites out from under the bondage of Egypt; and praised God for His greatness and also admitted how sinful the Israelite people had become.

Daniel 9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become a reproach to all that are about us.*

Daniel made his request for forgiveness after confessing the Israelite nation's reproach against God and admitting that the Israelites deserved the punishment that they received. He also recognized that the Lord judged the Israelites according to His perfect and unchanging goodness. They had suffered the consequences of their sins, and according to the prophecies of Jeremiah, the period of judgment was almost over (verse 2).

Daniel 9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Throughout this prayer, Daniel used the plural pronoun "we" in order to address God on behalf of the nation of Israel. However, in this verse,

he asked God to “listen to my prayer.” He referred to himself not as an enlightened teacher, great interpreter of visions, eloquent statesman, or faithful man of God. Shedding his earthly titles, Daniel humbly asked God to shine His glory once again upon the temple in Jerusalem.

Daniel 9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

Daniel desires to sense God’s presence in a genuine, intimate way. He implores the Lord to hear his petition. Trusting the Lord to see the desolation they were in as a nation and as a city because of their transgressions. He pleads for mercy as one who is undeserving. God, of course, knew all of this, for He is sovereign over all things that happen to all nations. Daniel appealed in such a way, however, that did not petition God based upon the Israelites’ righteousness but upon God’s mercy.

Daniel 9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Daniel appeals to God to listen, to forgive, but also to act without hesitation. He asked God not to defer allowing His chosen people to reoccupy their land. God, in His time, eventually reunited His people with their land just as Daniel requested. In 539B.C, King Cyrus the Persian, shortly after conquering the Babylonian Empire, passed a decree releasing the Jews from their captivity to begin the rebuilding of the temple in Jerusalem.

Gabriel Brings an Answer

Daniel 9:20 And whiles I was speaking, and 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;

Daniel 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Daniel was in the spirit of prayer and in a position for answer to his prayer. He focused his physical, emotion, mental, and spiritual energy upon this time before God’s throne. As Daniel earnestly sought the Lord in confession and supplication, the angel Gabriel appeared. Daniel recognized him as the same messenger who had interpreted the first part of his vision (Daniel 8:16). Gabriel arrived around the time of the evening offering, which was generally the ninth hour of the day or about three o’clock in the afternoon.

Daniel 9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and

understanding.

Daniel 9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

Gabriel explained that his mission was to give Daniel insight to understand the vision. According to this explanation, God had commissioned Gabriel to help Daniel understand the other part of the vision as soon as Daniel first began to pray. God knows our needs before we ask, but He still wants us to ask. "Don't be like them. Your Father knows what you need before you ask him" (**Matthew 6:8**).

Daniel was also told that he was greatly loved, and then he was instructed to meditate upon the matter and to understand the vision.

SOMETHING TO THINK ABOUT

Daniel fervently sought the Lord through prayer and fasting. He did not do this selfishly based upon his own desires, but after realizing the spiritual transgressions of his Israelite brethren, he petitioned God on the entire nation's behalf.

Fasting is a voluntary abstinence from food for one or more meals. Scriptural fasting, however, does not merely refrain from eating but replaces physical food with spiritual food, such as prayer and Bible study. Therefore, this abstinence from physical food must be a conscious, strategic effort made by a Christian for spiritual reasons. Physically, fasting cleanses an individual's blood from environmental build up toxins, thereby allowing one's mind and body to function more healthily.

Spiritually, fasting focuses one's attention upon God's will for their life. The discipline of fasting is not a magic wand that we wave in order to get our wishes fulfilled. In God's eyes, an acceptable fast does not seek fulfilment of selfish desires, as the prophet Isaiah states: Isaiah 58:3-5.

When Daniel prayed, he first confessed the sins of his people before he petitioned for God's mercy. Confession being the, acknowledgement of sin, should be a crucial ingredient in every believer's prayer life. True confession, however, is not just saying apologetic words. The words must express a genuine remorse that is accompanied by an abandonment of sin. To obtain everlasting life, we must embrace the naked truth about ourselves: We have sinned, therefore, we are sinners in need of Christ's redemptive work on Calvary to bridge the gap between us, an imperfect people, and God, true perfection.

Daniel deeply loved his fellow Israelites. He prayerfully

interceded on their behalf. He faithfully and passionately prayed for the spiritual, physical, and emotional healing of his beloved people. People all around us are collapsing under the weight of their sins and sorrows. If we think that we can do nothing to help them, we underestimate the power of intercessory prayer.

Recognizing that the Lord our Christ lovingly intercedes on our behalf should motivate us to pray for the needs of other people. Christ's love can be demonstrated through us in no better way than to reach out to others by selflessly praying for them while knowing that we may receive no direct benefit from doing so.

A godly intercessor not only prays for friends and loved ones but also for the "unlovable," those who are difficult to love. This person may be a temperamental neighbour, a hardened criminal, or a corrupt politician. Only God can equip us with the love to reach out in compassion to these individuals. Often times, He does this through our prayers. By continually praying for them, God transforms our hearts and attitudes, so we can love the unlovable as well as transform the nature of the hard to love people.

The Seventy Weeks

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The angel explained that seventy prophetic weeks (Ezekiel 4:6) were given to the Jewish people to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the most holy. They were to prepare themselves for the coming Messiah.

Daniel 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The angel made it clear when the prophetic time would begin. Jerusalem was destroyed by Nebuchadnezzar 606 B.C. According to Ezra 1: 1-4 a decree was made by Cyrus king of Persia that the walls of Jerusalem should be built, (536 B.C) but this decree was not carried out. Another decree was issued by Darius (519 BC) but this also was not carried out. Ezra 6:1-12. Finally, Artaxerxes, in the seventh year of his rule issued a decree that was carried through in BC 457. Ezra 7:12-26. There were three commands issued concerning the restoration of

Jerusalem after the Babylonian captivity: Cyrus, Darius, and Artaxerxes each issued a decree. But the prophecy tells us which decree answer to the language of the prophecy.

In the first year of Cyrus –he issued a decree (539 b.c) Ezra 1;1,2. In this decree, Cyrus released the sacred vessels that Nebuchadnezzar had carried to Babylon- the same vessels that Belshazzar drank from the night when he saw the hand writing on the wall-the night he was defeated by Cyrus. Ezra 1: 7-11. The Jews who went up to Jerusalem met with stiff opposition from the non-Jewish occupiers-consequently, the work stalled.

The second decree was issued by Darius around 519b.c. shortly after he took office. Shortly after he began to reign-he received a letter asking that he ratify the original decree made by Cyrus. He ordered that a search of the Persian archives be carried out, and when a copy of the decree was found- Darius issued a decree of confirmation. Ezra 6:1-5; 6-12.

The third decree was issued by Artaxerxes I (Longimanus) around 457 b.c. This third decree was weightier than the first two – it stipulated that they could appoint magistrates, they could establish their political and religious office-it gave them authority to try cases under both Jewish and Persian law Ezra 7: 25,26. Ezra and his potential leaders arrived in Jerusalem the fifth month of Artaxerxes seventh year Ezra 7:7,8.This was the exact date that they were carried away to Babylon -70yrs to the day. Jeremiah 52:12, 13.

This was the decree that fulfilled the prophecy of Jeremiah-and provides us with an accurate start date for the 2300 days prophecy of chapter 8. This is the decree that Gabriel referred to when he spoke of the decree to restore Jerusalem. Ezra went to Jerusalem the fifth month of the Jewish calendar year, which would be about late summer-early autumn. We now have the date when the seventy weeks begun- this provides the start date that answers the question of the “2300 days.”

The message was clear: the period of time that would elapse between the decree to rebuild Jerusalem until the time of the Messiah would be 7 weeks (49yrs) and three score and two weeks (483 prophetic years). Beginning b.c 457 when the decree was given by Artaxerxes to restore and build Jerusalem (Ezra 7:11-26), seven weeks (49yrs) are measured off to indicate the time of work and restoration. They built in troublesome times Nehemiah 4. These are part of the 69 weeks (483yrs) that were to reach to the Messiah, the Anointed one.

A quick calculation reveals that by subtracting 457 (the issuing of the

decree by Artaxerxes I) from sixty-nine weeks (483 years) would take us to ACE 27 (not 26, since the decree was issued around autumn) the time that Christ, the Messiah, began his public ministry.

The 490 years were divided into different periods. Unto the Messiah the Prince were to be seven weeks (49 years) threescore and two weeks (434 literal years) and one week (seven years) during this period the Messiah would be cut off.

The first seven weeks (49 years) began in 457 B.C. and ended in 408 B.C. The threescore and two weeks (434) would end in A.D. 26, but Ezra and the other Jews did not arrive in Jerusalem until the fifth month. About half of the year (457) was passed before the decree; therefore the 434 years reached to the autumn of A.D.27 when Jesus was baptised or anointed. Did the Messiah appear in 27 A.D. exactly 483 years after the decree of Artaxerxes in 457 B.C.? Luke 3:1, 21, 22 Acts 10:38 John 1:4. The prophecy proves to be most accurate.

Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene...,

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

This show how precise and accurate the prophecy is. Galatians 4:4 tells us that when the fulness of the time was come- Christ came just on time according to the prophecy.

The bible is accurate on every point. It tells who would announce the decree to rebuild the temple at Jerusalem? Isaiah 44:28 (KJV) That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHRIST Begins His Ministry right on time

Mark 1:15 And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

What time is Christ referring to in this verse? The 483 years according to verse 25 of Daniel chapter 9.

Daniel 9:26 And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end

thereof shall be with a flood, and unto the end of the war desolations are determined.

The purpose of the Messiah is clear. After sixty two weeks (434yrs) He would be cut off but not for Himself. He did not come into the world for Himself but to fulfil the will of His father by sacrificing His life.

Three and a half years (Half prophetic week) after Christ baptism, He was crucified, or cut off (in the midst of the prophetic week).

The death of Christ occurred at the time of pass-over in the spring A.D 31. The sacrifice and oblation ceased at the death of Christ. Mark 15:37 And Jesus cried with a loud voice, and gave up the ghost. Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom. The veil of the temple rented from top to bottom indication that the earthly sanctuary had now come to an end and also the Jewish prophetic time.

The Jews who failed to recognize Christ as the Messiah continued adherence to the old covenant and showed their rejection of the new covenant of Christ. They failed to recognize Christ who came to put an end to the earthly sacrificial system- soon they were forced to stop their futile ceremonies through the destruction of the temple by Titus in AD 70.

These verses show us that the Messiah would die by crucifixion on the 14th day of the first month (Abib) ACE 31- these scriptures have accurately fulfilled. Leviticus 23:5 (KJV) In the fourteenth day of the first month at even is the Lord's passover. Numbers 28:16 (KJV) And in the fourteenth day of the first month is the passover of the Lord. Ezekiel 45:21 (KJV) In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

John 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

Daniel 9:26....and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

satan is the prince of this world-John 14:30 (KJV) Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. Christ is the Prince of princes. Daniel 8:25 (KJV) he shall also stand up against the Prince of princes; but he shall be broken without hand. These people were the Romans who, under the leadership of their prince (satan), would destroy the city and the sanctuary. This part of the prophecy was ultimately fulfilled in ACE 70,

when Jerusalem was destroyed by Titus.

The destruction spoken of in this verse indicates that the end of Jerusalem, both as a city and a nation, would culminate in a flood (a figurative word denoting the intensity of the event) and destructive wars. Matthew 24:15 (KJV) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).

Mark 13:14 (KJV) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

The fulfilment of this prophecy was in the providential acts of God to complete His old covenant with the Jews and introduce the new covenant through Christ the Messiah, as explained in the following verse.

Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matthew 23:38 Behold, your house is left unto you desolate.

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate,

Seven weeks were measured off to indicate the time occupied in the work. Sixty two weeks were added to that-which reached to the anointing of Christ ACE 27.

That leaves one prophetic week or seven literal years. In three and a half years Messiah was crucified. With the death and resurrection of Christ, the offerings and sacrifices required under the old ceremonial system became obsolete and unnecessary.

The remaining three and half years of the seventieth week were spent with the apostles in confirming the covenant with the Jews.(Hebrew 2:3). Christ confirmed his "promise with many" through his public ministry in which he performed miracles and preached of a new covenant. Hebrews 8:6 (KJV) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 8:13 (KJV) In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to

vanish away.

According the prophecy the covenant with the Jews as a nation would end at the end of the 490 years which is ACE 34. Act 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. The 490 years' probation for the Jews as a nation is now ended.

