

Truth Disclosure of Jesus' Words
Daniel 9:20-27: A Systematic Study
By P.J. Wickliffe

WARNING! What you are
about to hear you will never
hear in any church. Brace
yourselves for the truth.

Daniel 9:20-27: A Systematic Study

A few things you need to know about Daniel 9:20-27, especially verses 24-27. I know that what the Holy Spirit revealed to me regarding verses 24-27 would have never happened until I decided years earlier to, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,” as it says in Revelation 18:4 regarding Rome and her surrogates, the Protestants.

Several other brief points the Holy Spirit showed me years earlier regarding rules of interpreting scripture or exegesis.

1. Leave scripture in the context where it is found
2. Compare scripture with scripture
3. Throw out any and all religious teachings that are inconsistent with scripture. In many cases these are subjective interpretations known as the doctrines and commandments of men.¹ You know they are subjective if they contradict other passages within God’s word
4. What is your interpretive approach? It should be formalistic meaning that you believe God’s intent is to communicate with men. It means you reverence and fear God. It means you understand what inspiration and biblical inerrancy mean—from God himself. It is literal because God actually says what he means, and means what he says. While men may play word games, God does not
5. Do you know the Author, Jesus Christ. Has the old sin nature been crucified by the Holy Spirit through an event known as *baptism by the Holy Spirit*. This is not some wild, flashy, worldly, in-your-face experience. It is invisible and happens only ONCE. It is supernatural because it is a moving of the Holy Spirit brought to bear on the sinner. And finally, it is a complete transformation of one’s spirit, soul, and body. It is NOT merely a reformation.

¹ II Peter 1:20, 21—Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as *they were* moved by the Holy Ghost.

In Romans 8:16 we are reminded that, “The Spirit itself beareth witness with our spirit, that we are the children of God: . . .” We are transformed in our soul because Jesus’ righteousness has been imputed to us and we have the mind of Christ. Our body is transformed because Jesus has delivered “them who through fear of death were all their lifetime subject to bondage.” (Heb. 2:15) His condemnation was exchanged for our justification. Has the day star arisen in your heart? (II Peter 1:19)

Now, a reading of the sacred scriptures. Then a systematic study using secular history, the Bible, as well as Bible history as an explanation of what is occurring in Daniel 9:20-27.

Francisco Ribera



Figure 1--Francisco Ribera (1537–1591) a Spanish Jesuit theologian

Corrupter of Daniel 9:27

Excerpt from: "Swarms of Locusts," Bunker, Michael, Refugio Publishers, Smyer, Texas, Copyright 2002, pp. 52, 53

In the early 1590's, Jacobus Arminius had become an acquaintance and some would say an admirer and friend of a Jesuit named Cardinal Robert Bellarmine. Bellarmine was engaged in one of the other battlefronts of the war against the Reformation.

At the time, one of the biggest battlefields for the Jesuit army was in the area of eschatology (end things). As Christians around the world began to read the Bible for themselves, it became evident to many of them that the Catholic Church figured prominently in prophecy. The teaching that the Mystery, Babylon the Great, Mother of Harlots of Revelation 17:5 was actually the papist Church of Rome was gaining steam.

In 1590, a Jesuit named Francisco Ribera (1537-1591) had begun to write commentaries explaining away those scriptures that plainly taught of the Catholic Church as an element of the Antichrist system. Specifically, Ribera wrote a commentary in 1590 that placed a whole new spin on Daniel 9:27. Ribera became the first theologian in over 1500 years to teach that the "he" in Daniel 9:27 who confirmed the covenant and put an end to sacrifice was actually antichrist and not the Messiah.

It had been the uniform teaching of the church since the death of Christ that the he who had put an end to all sacrifices on the Cross was Jesus Christ. But the Jesuits needed to create a NEW concept of antichrist, one that was not so easily identified with Rome. By creating the concept of a seven year tribulation, transported way into the future, Ribera was able to divert attention from the most blatant antichrist that had his seat in Papal Rome [George E. Ladd, *The Blessed Hope* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), pp. 37-38.]

Ribera's primary apparatus was the seventy weeks. He taught that Daniel's 70th week was still in the future. Does this supposition sound familiar? This is exactly the scenario used by Hal Lindsey and a multitude of other current prophecy teachers. (Robert Caringola, *Seventy Weeks: The Historical Alternative*, Abundant Life Ministries Reformed Press. 1991. p. 35).

Daniel 9:24-27: Prophecy's Foundation

Francisco Ribera, a Jesuit, Lied About Daniel 9:27 to Deflect Suspicion Away from Rome

DANIEL 9:20-27: THE PROPER FOUNDATION FOR A BIBLICAL VIEW OF “JACOB’S TROUBLE” OR THE DAY OF THE LORD

Dan. 12:1, 2--AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

By Paul J. Wickliffe, Day of the LORD Publications, thedayofthelord.info

There are only 3.5 years until the trumpet and vial judgments of God descend upon an unbelieving world!

DANIEL 9:20-27

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel,^[1] and presenting my supplication before the LORD my God for the holy mountain of my God; 21 Yea, whiles I was speaking in prayer, even the man **Gabriel**,^[2] whom I had seen in the vision at the beginning, being caused to **fly swiftly**,^[3] touched me about the time of the evening oblation. 22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.^[4] 23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art greatly beloved*:^[5] therefore understand the matter, and consider the vision. 24 Seventy weeks^[6] are determined upon thy people^[7] 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**.^[8] 25 Know therefore and understand,^[9] *that* from the going forth

of the commandment to restore and to build Jerusalem[10] unto the **Messiah**
the Prince[11] *shall be seven weeks*, and threescore and two weeks:[12] the
street shall be built again, and the wall, even in troublous times. 26 And
after threescore and two weeks[13] shall **Messiah**[14] be cut off, *but not for*
himself:[15]and the people of **the prince** that shall come shall destroy the city
and the sanctuary:[16] and the end thereof *shall be* with a flood, and unto the
end of the war desolations are determined. 27 And **he**[17]shall confirm *the*
covenant with many for one week:[18] and in the *midst* of the
week[19] **he**[20]shall cause the sacrifice and the oblation to cease, and for
the overspreading of abominations **he**[21]shall make *it desolate*[22], even
until the consummation, and that determined shall be poured upon
the *desolate*.[23]

FOOTNOTES

[1] Some ‘scholars’ say Daniel wasn’t Jewish. Do they think we’re really that stupid? The text clearly says otherwise.

[2] Gabriel, the annunciator, is one of two male archangels of God. The other is Michael, Israel’s warrior-protector.

[3] Yes, angels have wings!

[4] Believe it or not, God’s intention is to communicate to men. He’s not shrouding his words in meaningless esoteric gibberish.

[5] What would God say of your character? Would God say this of you?

[6] This IS 490 years. Look at verse 27. The pronoun is referring to Jesus Christ NOT Satan. It tells us, Jesus was cut off in the middle of the week, 3.5 years . . . You know, the length of his ministry. Remember, these years are consecutive—486.5 years that is. It started with Cyrus’ decree for the Jews to return to Jerusalem and rebuild until Jesus Christ declared his public ministry. It also includes the 3.5 years of the Messiah’s public ministry. This brings us to 486.5 years. All that remains is 3.5 years. Precisely what we find in the Book of Revelation—1,260 days, 42 months, or time-times-and a half (3.5 years).

[7] Yes, the trumpet and vial judgments are for national Israel—Jacob’s trouble. Israel needs to repent and receive Jesus as their Old Testament prophesied Messiah.

[8] Jesus will be anointed the most Holy when he sits on his rightful throne after subduing all his enemies under his footstool—the battle of Armageddon, the destruction of Rome and her ungodly confederacy, as well as the sheep and goat judgment. This will inaugurate his millennial kingdom upon earth.

[9] The purpose here, again, is to know what God is saying. Bible study is NOT a matter of my opinion vs. your opinion. If we can’t rightly divide the word of truth, then why are we studying the scriptures. This means no references. No pastoral, elder, seminarian, or Greek or Hebrew ‘scholar’ consultations. No commentaries, no guides, no helps, and no concordances—especially Strong’s or Vine’s. Just the K.J.V. and the Holy Spirit as your teacher.

[10] This commandment was issued in a decree given by Cyrus, king of Persia (See II Chron. 36:22, 23; Ezra 1:1-4)

[11] This is the SECOND time we see Jesus as the subject in these verses. In verse 24 the “most Holy” is a reference to Christ. This is most important, for each of the key verses, 24-27, indicates Christ as the subject within these verses. When we get to verse 27, subject-pronoun agreement says the pronoun “he,” mentioned thrice in verse 27, IS Christ NOT Satan.

[12] This was 69 weeks or 483 years from Cyrus’ decree for the Jews to rebuild, until Jesus declared his public ministry. This is where the seamless (flawlessness) of this date comes from. If it had been from Jesus’ incarnation, this date couldn’t have been continuous. There would have been 30 years separating his birth and public ministry. And at his baptism by John the Baptist, Jesus implied that his water baptism was necessary for inaugurating his public ministry “to fulfil all righteousness.” Jesus’ baptism in water was

only performed for this **one** function, “to fulfil all righteousness.” It obviously didn’t make Jesus righteous. John’s baptism was a baptism of repentance. Jesus had nothing to repent of. Jesus is fully God. If water baptism was requisite for personal redemption, then Jesus would have said so. Jesus didn’t water baptize (John 4:2). Yes, I am aware of John 3:22. What the verse says is Jesus AND his disciples came into the land of Judæa. The verse continues by saying Jesus tarried with them—he lingered with them. His disciples baptized. This is what the verse says. If you don’t like it, scripture doesn’t contradict itself. That’s what it says.

[13] If we take 62 weeks and subtract it from 69 weeks, we get 7 weeks of years, namely 49 years. Jesus died in a jubilee year. This last jubilee was supremely the end of all spiritual indebtedness. It also signaled an end to financial slavery, while being a servant. It offered liberty to all and allowed those who were subject to bondage to once again become hopeful. The Bible clearly reveals that indebtedness was part of the human condition as a result of the fall (Ex. 20:17—manservant, nor his maidservant”). God; however, provided a remedy which offered forgiveness, hope, as well as a new ‘lease’ on life. That is the profound significance of this verse and the sixty-two weeks.

[14] This is the third time the subject, Messiah or Jesus, is used.

[15] Jesus was cut off in the midst of the week by his brethren, the Jews. He didn’t do it, they did. To say otherwise is to absolve (acquit) the Jews of their murder of their Messiah, thereby justifying their sin.

[16] The people of the prince were the Roman soldiers who, in 70 A.D. came in, vanquished their opposition, and scattered the Jewish people. This was done because of the Jews’ disobedience and the abomination of desolation, or the Jewish priestly sacrifice of animals after Christ had paid it all. The prince, in the phrase “people of the prince,” is another reference to Jesus, the fourth reference.

[17] This pronoun, another reference to Jesus, is the fifth. To have someone like a Jesuit named Francisco Ribera to say otherwise reveals a sinister agenda that has apparently bamboozled many tribulationists past and present.

[18] Jesus’ covenant was his blood offered on behalf of all sinners; however, that pact of redemption is only granted to the elect. It is not extended to those playing God and believing in the heresy of man’s ‘free-will.’

[19] Jesus’ ministry was 3.5 years long. The book of Daniel, specifically here and in Daniel 7:25 (“time and times and the dividing of time”), gives the chronologist a solid fix on how long a biblical year was, 360 days exactly.

[20] This pronoun, another reference to Jesus, is the sixth.

[21] Finally, this is the seventh reference to the Messiah. To come to any other conclusion than what scripture reveals, means people aren’t reading their K.J.V.

[22] Jesus’ sacrifice made the Jewish sacrifice and oblation to cease. In doing so, it became empty or desolate.

[23] Desolate is another term God uses for those who reject his Son, Jesus Christ.

A Brief Look at Daniel's 70 Weeks

A bedrock of eschatology, these verses in Daniel are crucial to understand if the Bible student is to get a handle on the person of Jesus Christ—what Christ means in God's bigger plan of redemption and that God has not forgotten national Israel. The significant truths learned from these verses:

1. Jesus Christ is the subject in all four verses
2. Israel still figures into God's larger plan of prophecy. Those who say God has forgotten Israel are spiritually ignorant
3. The eternal counsel of the Godhead has been scripted, and no one can annul it
4. Jesus' public ministry is determined while the date of his incarnation can be calculated over four-hundred years before his birth
5. For the first time v. 26 is given relevance and meaning to God's larger plan: this would be the last time the Jews would celebrate the jubilee under the Law and what freedom and grace in Jesus Christ means (the letter vs. the spirit of the law)
6. A seven-year period of tribulation and great tribulation are non-existent and that in Matt. 24:19, 21, 22, 29 the tribulation and great tribulation mean the same thing (we are currently in the tribulation/great tribulation period).
7. We also learn of Rome's influence on Bible prophecy as one of their own, Francisco Ribera, convinced the unlearned that the pronoun "he" is Satan instead of the obvious, Jesus Christ!

As omnipotent God, the purposes of Providence cannot be annulled

National Israel as well as spiritual Israel (see Rom. 2:28, 29; Rom. 9:6)

490 years from Cyrus' decree for Jews to return and rebuild

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.

His name is Jesus Christ!

What part of these verses don't we understand! Did not God give us his Bible because he wanted to communicate to men. There are six basic requirements for Bible hermeneutics--redemption by God, obedience through the Holy Spirit's indwelling, comparing scripture with scripture, leaving verses and words in their context, opinions cannot be entertained when scripture is at stake, and believing the Bible to be inerrant and preserved.

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.

This is the second time the subject, Jesus Christ, is mentioned. Specifically, this is from the time the Lord declared his public ministry

483 years from Cyrus' decree



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A Brief Look at Daniel's 70 Weeks



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This is the last jubile the Jews would celebrate under the Law (69-62=7 weeks or 49 years)

This is the third time the subject, Jesus Christ, is mentioned

26. And after threescore 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.

This war that came upon the Jews was related to their crucifixion of Jesus Christ, "Then answered all the people, and said, His blood *be* on us, and on our children." Matt. 27:25

The legions of Rome under General Titus' command (The instruments of God's judgment), destroyed Herod's Temple in 70 A.D. Jesus used the Romans to chasten Israel.

The pronoun "he" used three times in this verse, is the fourth time the subject, Jesus Christ, is mentioned

This covenant refers to Jesus' blood covenant. It is as different from the Old Testament as it is reflected today in the redemptive paradigm taught—election and grace (Holy Spirit indwelling) vs. free-will and bondage (carnal effort and dead orthodoxy)

Jesus' ministry was 3.5 years long. All that remains is 3.5 years. A 7-year tribulation period is non-existent in scriptural prophecy! The tribulation and great tribulation are synonymous! (see Matt. 24:19, 22, 29)

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.

Francisco Ribera (1537-1591), a Jesuit operative, wrote a commentary (1590) in which he purposely identifies the subject of Christ in this verse as Satan, or the antichrist. For the first time in 1500 years Ribera diverted attention away from the rider on the white horse (Rev. 6:2) and attempted to create confusion regarding the pronoun "he" in verse 27. This was executed as a counter-Reformation ploy to neutralize the growing belief among many that Rome was indeed the woman sitting upon the scarlet-colored beast in Revelation 17:3.

Ladd, George, *The Blessed Hope*, William B. Eerdmans Publishing Co. Grand Rapids, Michigan, Copyright © 1957, pp. 37-38

"and for the overspreading of abominations"--This prophecy was fulfilled when the Jewish high priest went into the holiest of holies and offered the blood of an unblemished lamb instead of recognizing God's sacrifice, Jesus Christ, as the only avenue of redemption from this point forward. For 36.5 years Jesus' crucifixion had rendered animal sacrifice desolate. It is also interesting to note how the Jews purposely falsified these verses to hide their true meaning as well as obscuring the calculation of biblical chronology by the introduction of a corrupt civil and sacred calendar.

Ussher, Bishop James, *The Annals of the World*, first published in 1658, edited by Larry and Marion Pierce, Master Books, Inc., P.O. Box 726, Green Forest, AR 72638, Copyright © 2003, pp. 932, 933