

governor, a letter dated 408 B. C. (this letter is reported by J. Barton Payne In his *Outline of Hebrew History* (Grand Rapids: Baker, 1954), p. 172)

If we take A.D. 27 as the beginning of Christ's public ministry, and count back 434 years (62 sevens), we are brought to 408 B.C. If we take 4 B.C. as the date of Christ's birth and count back 434 years, we are brought to 438 B.C. If we take A.D. 30 as the date of Christ's death and count back 434 years, we are brought to 405 B.C. The date of 438 B.C. is too early, since the task of rebuilding the city of Jerusalem is still very much under way, and Nehemiah is in the middle of his first governorship. The date of 405 B.C. really has nothing with which to connected itself historically. The date of 408 B.C. seems on the whole the best choice. Of course, this posits a gap of some 130 years between Cyrus's decree in 538 B.C. (ending the 7 sevens) and the commencement of the 62 sevens in 408 B.C. However, it should be noted that whatever date we choose for the beginning of the 62 sevens, it seem that a gap time between the 7 sevens and the 62 sevens is indicated.

Daniel 9:26 says, "After the sixty-two sevens Messiah shall be cut off." Does this present a problem, if the date of A.D. 27 is chosen for the end of the 62 sevens? It should be noted that Daniel does not say immediately after, but simply after. The date of Christ's substitutionary death was A.D. 29 or 30. He was cut off out of the land of the living, but not for Himself!

Is there a time interval between Daniel's 62 sevens and his one seven? Does the seventieth seven immediately follow the 62 sevens? Or is there a gap between these two segments?

Daniel 9:26 says, "And after the sixty-two sevens Messiah shall be cut off, but not for Himself. And the city and the holy place shall be destroyed by the people of the coming prince." If the 62 sevens ends in A.D. 27, and Jerusalem and the temple were destroyed in A.D. 70, we must recognize a gap between the 62 sevens and the one seven. In addition, our Lord in the Olivet Discourse stated that He would come again immediately after the Great Tribulation, which takes place during Daniel's seventieth seven. If no gap is posited between the 62 sevens and the one seven, and if the 62 sevens ended In A.D. 27, then the one seven ended in A.D. 34. Did Christ return in power and great glory immediately after A.D. 34? if He did, then Paul, writing to the Thessalonians church in A.D. 51 and urging them to be ready for the Lord's appearing, must have been greatly misled! And the beloved John, writing in the Revelation the words, "Even so, come, Lord Jesus!" in A.D. 95, must have been greatly deceived! And although many have said "I am He" in the years between A.D. 95 and the present, our Lord has not yet returned, there has been no Tribulation period marked by the Abominable idol that makes desolate, followed by the coming of the Son of Man in a cloud with power and great glory. Daniel's seventieth seven is still future, and there is a great gap of time between the 62 sevens and the one seven.