

Outlines in Bible Prophecy

Daniel Chapter 9

- *Historical background and occasion*
- *The Seventy Weeks – the program and its purpose*
- *The Seventy Weeks in relation to the Church*

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Daniel Chapter 9:24- 27

“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. 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. 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. 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”(Dan 9:24-27).

Daniel's 70 Weeks

This prophecy is referred to as **Daniel's 70 Weeks**.¹ Some have misinterpreted this vital passage because of the all-too familiar failure to correctly identify the context. On one hand, this is surprising, because the context of this passage, and indeed the whole book of Daniel cannot be any clearer. Daniel is all about Israel and God's plan for that nation. The prophecy of the 70 Weeks explicitly refers to *thy people* and *thy holy city*, which clearly identifies Daniel's people and Jerusalem, the revered city of David. On the other hand, misinterpretation is to be expected when Scripture is approached with preconceived notions fashioned by allegory. Daniel was given nothing about the Church Age and the New Man in Christ. All this was “held in mystery” (Eph 3:5). This passage and its prophecy, as with all OT prophecy, is all about God's program for His chosen and cherished earthly people, **Israel**.

Historical background and occasion

Medo-Persian Empire – Exile drawing to its close

This prophecy was given in the first year of Darius the Mede (539 BC).² Babylon had been conquered by the Medo-Persian alliance in fulfilment of prophecy. We recall the portentous handwriting on the wall during the feast of Belshazzar. The prophecy of Babylon's doom, and the success of the invading Medes and Persians, had moved Daniel to search the Scriptures to determine what lay ahead for his people. He noted the prophecy of Jeremiah, which not only foretold the Babylonian exile of the Jews, but also specified that it would last 70 years. At this time the 70 years exile was about to end. What did God have in store for his people? Daniel acknowledged their sin before God

¹ One week = 7 years, which means the 70 Weeks span 490 years.

² Darius, the son of Ahasuerus, the Mede is not a name found in the annals of secular history. Many skeptics therefore seek to discredit this prophecy and indeed the book of Daniel because of it. However incomplete the secular records may be, we are assured of the completeness of the Sacred Record. Interestingly, the same allegations were raised against the existence of Belshazzar. To the chagrin of the skeptics, latter historical discoveries - the memorials of Nabonaid, revealed the existence of Belshazzar. Sargon II, the Assyrian king who captured the Northern Kingdom of Israel, was considered to be a fabled ruler for many years because the only reference to him was in the OT - and then only on one occasion (Isa 20:1). However, in 1893 a French archaeologist discovered Sargon's palace at Dur Sharrukin (Khorsabad) north of Nineveh, not far from the river Tigris, confirming the biblical historical record. Moreover, when excavations were made, a remarkable historical fact came to light, testifying to the accuracy of the Bible as a “sure word of prophecy.” One of the inscriptions on the palace walls bore the following declaration. “At the beginning of my rule in the very year I reigned... I set siege to and conquered Samaria [i.e., Israel] ... I carried away 27,290 persons who lived there; I took 50 fine chariots for my royal equipment.” In 2 Kings 17:3-6 we have the biblical account of this event. Here again, Bible prophecy anticipates history, the latter confirming its literal fulfilment embarrassing the skeptics and the allegorists.

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and committed the matter to Him. How instructive, and yet reproofing to us all are Daniel's ways before God! God, in mercy, through Gabriel answers His faithful servant and unveils the future for Daniel's people up to time of the end – even to everlasting righteousness.

The way ahead

In this study we will first take up the broad aspect of the 70 weeks, looking at its broad program and purpose. We will then outline the more specific program within it, relating to the events prophesied in verses 26 and 27.

But first, it will be helpful to appreciate the relationship between the 70 Weeks and other vital prophetic periods, such as the Times of the Gentiles and the Second Advent of Christ which precedes the Millennial Kingdom. Figure 1 illustrates this relationship. It shows the Seventy Week program falling *within* the Times of the Gentiles. It begins well into the Times of the Gentiles but shares the same terminus – the Second Advent of Christ. We can appreciate from Figure 1 the progressive nature of the prophetic revelation given in Daniel. It also shows us what Daniel saw without the benefit of the NT revelation concerning the Church. Notice that it is a continuous period and it relates wholly to Israel. The reference to actual years is explained below. Note too that the 70 Weeks has a definite starting and finishing point – both of which are identified in Scripture.

Daniel's 70 Weeks, the Times of the Gentiles, the Millennial Kingdom

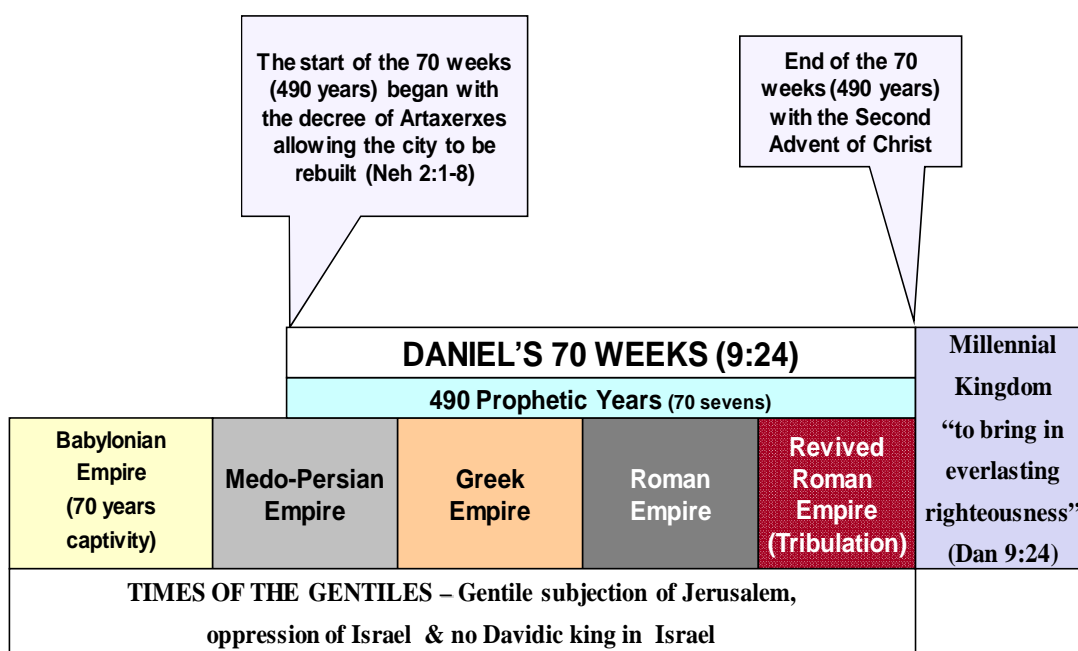


Figure 1 (c) J W de SILVA

The 70 Weeks -broad program

This prophecy differs from Daniel's previous prophecies in that there is no explicit reference to the Gentiles and their dominion over Israel; nor is it about the tribulations and judgment upon that nation. Instead, it reveals that God's program for Israel will include a national restoration, which will centre on its **Messiah** in His **millennial glory**. The vital aspects of the prophecy of 70 Weeks are as follows.

1. It spans a defined period of time – **seventy weeks**. This is a *literal period* and must not be spiritualized. We measure this period later in terms of (prophetic years) years.³
2. The prophecy is specific as to whom it is about – the Jews and Israel, and *not* the Church. This is evident from the context and the terms used - *thy people*, referring to Daniel's people; *thy holy city*, referring of course to Jerusalem.
3. There is a *dual aspect* to the prophecy.
 - a. The first aspect relates to **Israel** in a threefold way.
 - i. "to finish the transgression"
 - ii. "to make an end of sins"
 - iii. "to make reconciliation for iniquity"
 - b. The second aspect relates to the Greatest Son of Israel, **Jesus of Nazareth**, and it too is threefold.
 - i. "to bring in everlasting righteousness"
 - ii. "to seal up the vision and prophecy"
 - iii. "to anoint the most Holy"
4. The 70 Week program *began* well into the Times of the Gentiles, during the days of the **Persian Empire**. The actual event that started the 70 Weeks is prophesied. It was the permission given to the Jews to rebuild the **city of Jerusalem**. "From the going forth of the commandment to restore and to build Jerusalem." This nearer aspect of the prophecy was fulfilled in the decree by Artaxerxes, recorded in the book of Nehemiah.

"And I said unto the king, if it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it... And the king granted me, according to the good hand of my God upon me" (Neh 2:5-8).

There were previous decrees issued on behalf of the Jews by their Persian rulers, but these did not fulfill the condition of the prophecy, which specifically relates to the rebuilding of the city. The decrees are noted in the Table below. The date of this defining decree has been confidently established by historians as the 1st of Nissan 445 BC.

³ Daniel's 70 Weeks actually means 70 sevens or 490 periods. These periods must be years because the time frame for the events prophesied cannot take place in 490 days or even 490 months. In Daniel 9:27, Revelation 12:6 and Revelation 13:4-7, the time of Jacob's Trouble (the last half of the Tribulation or Great tribulation) is given as 3 ½ years, 1260 days and 42 months respectively. This means that 3½ years = 1260 days = 42 months. It follows then that one prophetic year must be 360 days.

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Persian Decrees in regard to the Jews	Purpose of the Decree
Decree of Cyrus	Permission to rebuild the Temple, the "house of God," 2 Chron 36:22-23; Ezra 1:1-4; 5:13).
Decree of Darius I	Confirmation of the rebuilding of the Temple, Ezra 6:1; 6-12).
Decree of Artaxerxes Longimanus	Permission regarding finances relating to Temple sacrifices, Ezra 7:11-26.
Decree of Artaxerxes Longimanus	Permission to rebuild the city of Jerusalem and its walls, Neh 2:8.

5. There is another aspect of the nearer prophecy that was fulfilled – that the city and its walls will be rebuilt in "troubulous times." Opposition to the rebuilding of the wall is noted in Nehemiah. "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows" (Neh 4:13).
6. The 70 Weeks span a period of **490 years**. One prophetic week equals 7 years. Given this, the 70 Weeks equate to a time of 490 years and, as far as Daniel's vision is concerned, it is a *continuous period*. However, in the light of the NT we know there is an interval in this prophetic program occupied by the Church period, a period which was held in "mystery" in the OT. Figure 1 illustrates what Daniel saw in regard to the 70 Weeks; Figure 2 illustrates how we see it in the light of the NT revelation concerning the Church.

The 490 years is structured as follows given that:

- Δ one week equals 7 prophetic years
- Δ one prophetic year equals 360 days

In terms of weeks:

- 7 weeks - the city is built during this time.
- 62 weeks, the time after the rebuilding to the day in which the "Messiah the Prince" entered in Jerusalem.

The prophetic interval -the Church Age

- 1 week - the duration of the Tribulation, Daniel's 70th week , a total of 70 Weeks.

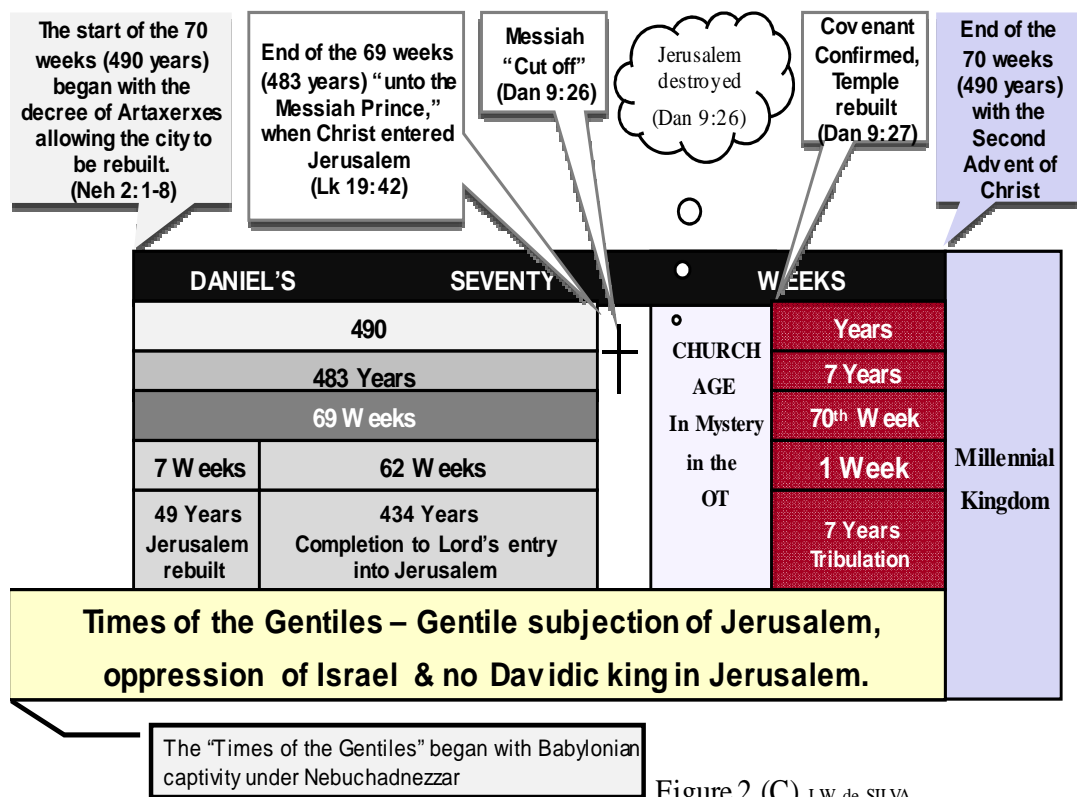
In terms of years:

- 7 weeks = 49 years (7 x 7), the time taken to build the city
- 62 weeks = 434 years (62 x 7), the time after the rebuilding unto the "Messiah the Prince"

The prophetic interval -the Church Age

- 1 week = 7 years (1 x 7) or 2520 days, the duration of the Tribulation, Daniel's 70th week = 490 years, a total of 490 (prophetic) years.
- The Tribulation is divided in half, 1260 + 1260 days.

Daniel's Prophecy of 70 Weeks in years – Prophetic Interval



The purpose of the 70 Weeks

"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."

We are given an explicit statement regarding the purpose of the 70 Weeks. It expresses the clear intention of God as to what *will* take place in relation to the allotted time of 70 weeks. According to the eternal counsels of God, **six** divine purposes are decreed to be fulfilled over and by the 70 Week program. They fall into two categories noted below. The first relates to the restoration of Israel; the second relates to Israel's Messiah and His millennial glory (Figure 3). The first may be regarded as preparatory to the second.

An obvious connection exists between these six elements and the blessing to Israel under the New Covenant. The New Covenant was given to Israel. Through it God says will put His "law in their inward parts, and write it in their hearts;" He will be "their God, and they shall be His people" (Jer 31:33). Israel will have "a new heart and a new spirit" (Eze 36:26). It is a period in which the Spirit works in great power (Joel 2:28-29). The Spirit is "poured out on all flesh." It is a time of holiness. Jerusalem will be holy (Joel 3:17); the holy mountain will be exalted (Ps 48:1); the law of His house (Temple) shall be holy (Eze 43:7);

Daniel's 70 Weeks – its Purpose

God's earthly people did not learn from their 70-year captivity in Babylon. God brings in a 490-year period after which He will fulfill His covenants with them, and glorify the once rejected Messiah on earth as a prelude to the eternal state.

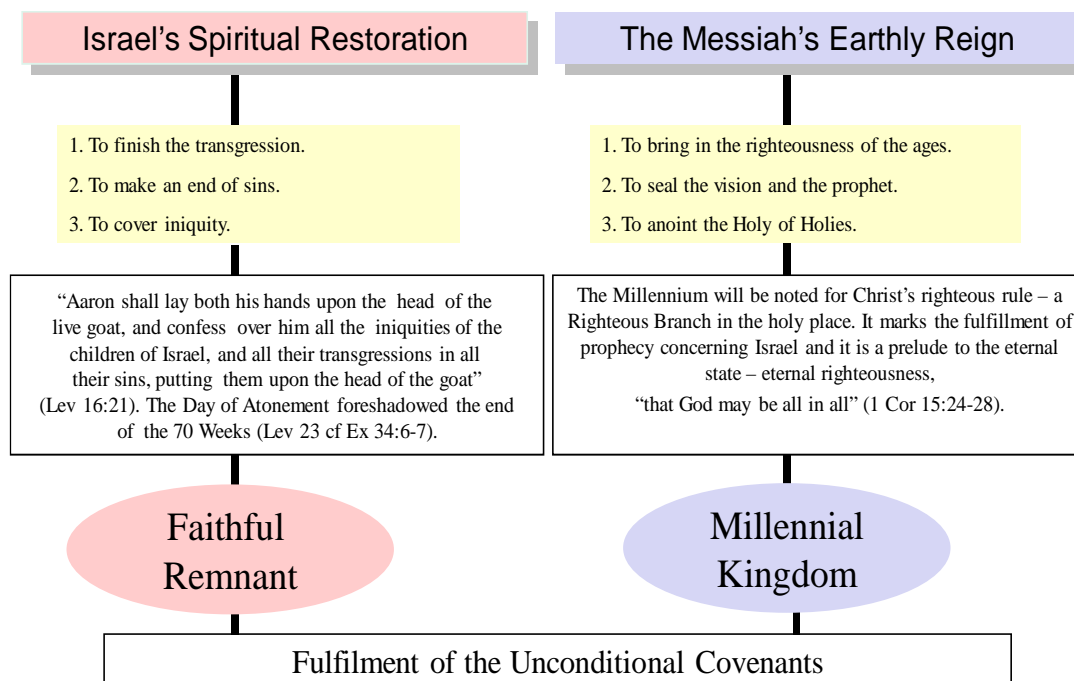


Figure 3 (C) J W de SILVA

Three aspects of Israel's spiritual restoration

1. **To finish the transgression.** "Transgression" refers to the breach of God's law. The Jews were given the Law. They transgressed against it, and in the latter time the "transgressors" will become full (Dan 8:23). God will then bring the nation's transgression to an end - "to finish the transgression." This will occur with the return of their Messiah. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God" (Eze 37:23).
2. **To make an end of sins.** Israel's ungodliness will be ended. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Rom 8:26-27). Making an end of sins would also refer to the judgment of the Jews, those who are not among the faithful remnant and who rejected the gospel of the kingdom preached during the Tribulation. "Zion shall be redeemed with judgment and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed" (Isa 1:27-28).
3. **To make reconciliation for iniquity.** As a result of finishing the transgression and making an end of sins, reconciliation takes place, paving the way for blessing through Israel's Messiah.

Again, we note the connection with the New Covenant that God made with Israel (Jer 31:31).

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Israel's blessing and the Messiah's glory

1. To **bring in everlasting righteousness**. The Messiah will reign in righteousness; His kingdom is a kingdom of righteousness. "Behold, a king shall reign in righteousness" (Isa 32:1). Jerusalem will be known as "the city of righteousness, the faithful city" (Isa 1:26). The righteousness of the Millennial Kingdom is a prelude to the time of everlasting righteousness. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor 15:24).
2. To **seal up the vision and prophecy**. The sealing of the vision refers to its fulfilment. It will be fulfilled by Christ at His Second Advent.
3. To **anoint the most Holy**. This can be applied either to the Lord or to the holy sanctuary within the Millennial Temple. The former appears in keeping with the context, which refers to the millennial blessings consummated in the anointed Christ.

Daniel's 70 Weeks – its specific events

"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. 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. 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."

What Daniel saw – a continuous program over 70 the Weeks

Let us note once more that the program of the prophecy spans a period of 70 Weeks. This period of 70 Weeks is presented in three parts.

- a. 7 weeks
- b. 62 weeks
- c. 1 week – the 70th week

Four chronological events are predicted to occur *after* the 69th week.⁴

1. The Messiah will be "cut off."
2. The city and the sanctuary will be destroyed by the "people" of the "prince that shall come."
3. This prince shall confirm a covenant with the many for one week, allowing Temple worship.
4. In the middle of this week, the prince will break the covenant, stopping Temple worship.

Figure 4 illustrates what Daniel saw – a *continuous* program of prophecy concerning Israel over a period of 70 weeks. It is evident from the text, that the four prophesied events are consecutive, and that they take place *after* the 69th week. The two prophesied events in verse 26, the "cutting off" of the Messiah and the destruction of the city and the sanctuary, have already been literally fulfilled. The first refers to the crucifixion of Christ in 33 AD; the second refers to the destruction of Jerusalem and the Temple in 70

⁴ The AV omits the definite article before the expression "after sixty-two weeks" in verse 26. It should read, "And after **the** sixty-two weeks shall Messiah be cut off" (JND). This means, that the 62 weeks (three score plus two weeks), are *additional* to the 7 weeks of verse 25, giving 69 weeks in total.

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AD during the time of Titus (Matt 24:1-2). However, events 3 and 4 given in verse 27 are yet to be fulfilled. They relate to the 70th week. There has never been a covenant confirmed by a prince with Israel allowing Temple worship, much less the breaking of such a covenant by him, stopping Temple worship. There has been no Temple in Israel since 70 AD.

What Daniel Saw – A Continuous Program

Two prophesied events **after** the 69th week. (verse 26)

1. Messiah is cut off.
2. City and sanctuary destroyed by the prince that shall come.

Two prophesied events associated **with** the 70th week (verse 27)

3. Covenant confirmed with many by the prince – worship allowed.
4. Covenant broken by the prince – worship stopped.



Figure 4

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The timing of these events after the 69th week can also be ascertained. Daniel speaks of event 1 – the crucifixion, as coming “soon” *after* the 69th week. The crucifixion as noted occurred in 33 AD, which means the 69th week ended before 33 AD. Events 1 and 2 – the crucifixion and the destruction of the temple, have already taken place (the latter in 70 AD).

Events 3 and 4 however – a covenant confirmed with Israel by the Antichrist and the breaking of it, have never occurred. These two events and the time with which they are associated – the Tribulation, await their fulfilment. This means that there is a “gap” between events 1 and 2 and events 3 and 4. Before we move on to what Daniel did not see, let us take careful note of the fact, that events 3 and 4 of the 70th week are associated with Temple worship. Temple worship is peculiar to Israel, which gives added weight to the ample biblical evidence that the 70th week is all about Israel – Daniel’s people, and it is not about the Church.

What Daniel did *not* see – the Church, a prophetic interval within the 70 Weeks

Like many of the OT prophets, Daniel did not fully understand all aspects of the prophecy revealed through him. There was a good deal he did know – what was given to him through direct divine interpretation and through his reading Scripture. “I Daniel understood by The Books” (Dan 9:2). He specifically refers to the book of Jeremiah. Today, we too understand by the “Books”, the books of the inspired prophets and the NT, the latter revealing those things that Daniel did not understand. One of these things related to the Church Age as a parenthesis or “gap” in the 70 weeks. All will agree that the

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Church is vitally connected with one of the prophesied events in the 70 Weeks – the crucifixion of Christ. How then, are we to interpret Daniel’s 70 Week prophecy to *Israel*, given the existence of the Church?

Amillennialism asserts that when the Church arrived it replaced Israel in prophecy. God, it claims, has forever disowned Israel. The nation failed spiritually and so it does not inherit the covenant promises. Amillennialism, therefore, takes Daniel’s vision as a continuous program of prophecy in which the Church “takes up” what Israel forfeited. And so we get the amillennial idea that the literal promises relating to Israel must be interpreted figuratively and applied to the Church. The idea of a Millennial Age in which Israel is reunited and restored on earth under the returned Messiah is denied. These notions are to be rejected in the light of the biblical evidence that:

- the covenant promises to Israel are *unconditional*
- Bible prophecy is to be interpreted *literally*;
- the Church is *not Israel*, and that each have their distinct identity and destiny.

When we view Daniel’s prophecy of 70 Weeks according to these truths, a very different picture emerges. We do not see a continuous program for Israel at all. Because of the disobedience of Israel, the program of 70 Weeks is “suspended” to allow for the Church Age. This is illustrated in Figure 5, which shows a prophetic interval between the 69th week and the start of the 70th week. This interval is occupied by the Church, which is God’s present concern. It is an “undefined” period of time which will end at the Rapture of the Church. Israel has been set aside because of its disobedience. However, when the Church Age ends at the Rapture, God will take up Israel again, and the prophecy of Daniel’s 70 Weeks will recommence with *event 3* – the confirming of a covenant with Israel by the prince that shall come. The Day of the Lord will have begun with the Tribulation. This prince is the Antichrist – the future ruler of the revived Roman Empire.

What Daniel did not see – A Prophetic Interval – The Church

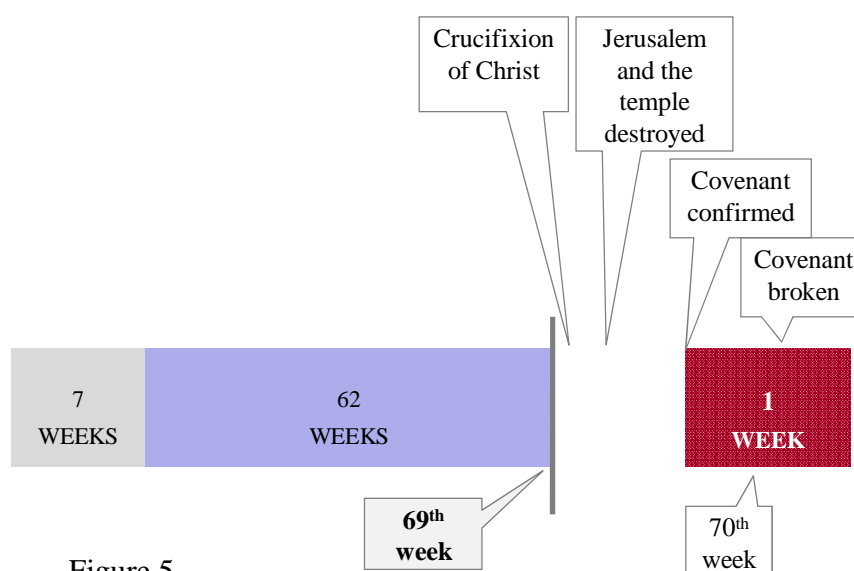


Figure 5
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It will be useful to summarize these aspects with the aid of Figure 5.

1. The two prophesied events of verse 26 have been fulfilled.
2. The 70th week and the two prophesied events associated with it given in verse 27 are still future.
 - The covenant confirmed with Israel by the prince that shall come.
 - The breaking of that covenant in the middle of the week by that same prince.
3. The 70th week is the Tribulation.
4. The Church will not pass through this 70th week (the Tribulation). It will have been raptured.
5. The duration of the prophetic interval is undefined in Scripture – it will end with the Rapture of the Church.

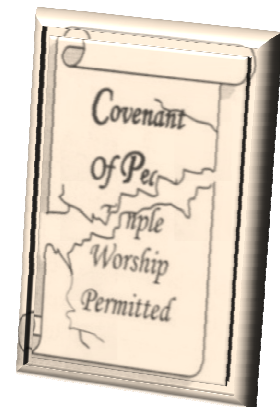
The end of the 69th week - a possible date?

Can we fix a date or time which marks the end of the 69th week? It has been suggested by Sir Robert Anderson, that it well may be the day Lord entered Jerusalem in the week before His crucifixion. The significance of that day is seen the Lord's words to the Jews in the light of their rejection of Him as Messiah, and the nation's judicial blinding by God as a consequence of it. "If thou hadst known, even thou, even **on this thy day**, the things that are for thy peace: but now they are hid from thine eyes" (Lk 19:42).

The prince that shall come – who is he?

The prince of verse 26 is not the Prince of verse 25 who is Christ. Who then is he? He could not have been among the previous benevolent rulers such as Cyrus or Artaxerxes, because they did not do what this coming prince is prophesied to do, namely to confirm a *covenant of peace* with an existing *State of Israel*. This is the first of the two events of verse 27. There was no State of Israel then in existence let alone an existing covenant to be confirmed with it. For the same reasons the prince that shall come could not have been Titus; neither could he have been Nero or any ruler to the present day.

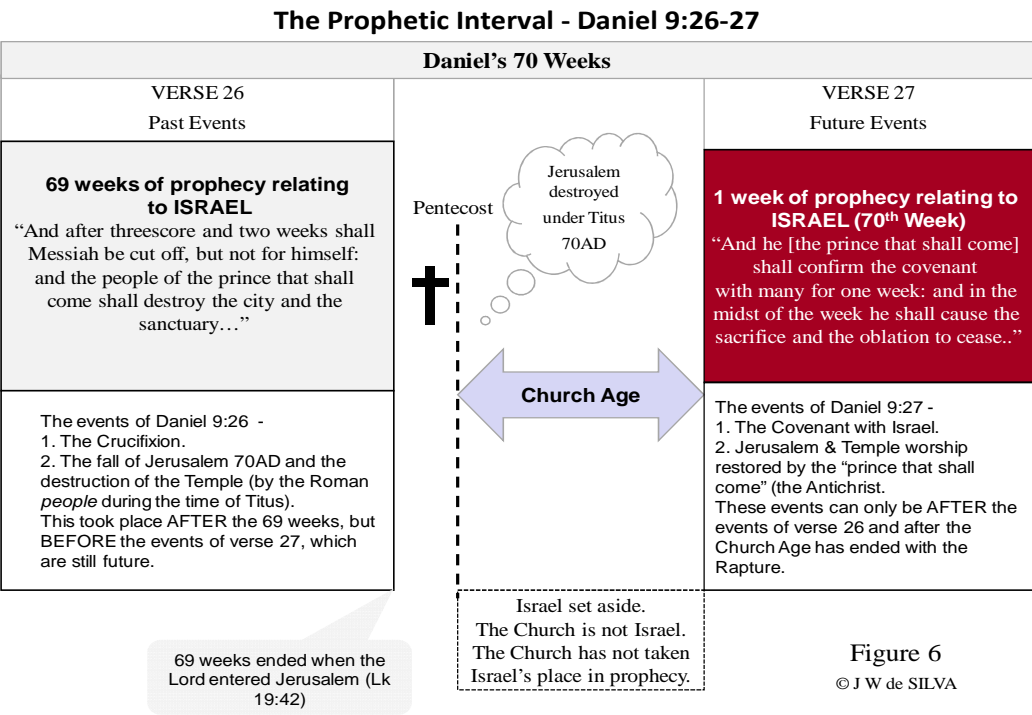
Verse 26 gives us his *nationality*. We are told he belongs to a people who will destroy the city and the Temple, which took place in 70 AD. This destruction, we know, was perpetrated by the people belonging to the Roman Empire during the days of Titus. This prince therefore is Roman. Verse 26 also gives us his future *sovereignty*. He is a prince of the Roman people. There is no Roman Empire today. Therefore, the prince that shall come and the Roman people over whom he rules, are still future. He will be the sovereign head of the Gentile confederation of the Great Image of Daniel 2 – the revived Roman Empire, the kingdom of the "little horn" of Daniel 7. Finally we have his *profanity*. This coming prince will first confirm (event 3) and then break a covenant with Israel (event 4) which will end Temple sacrifices, associated with the "overspreading of abominations" (v 27). This will occur during the 70th week, the last half of which is the Time of Jacob's Trouble. The prince that shall come therefore, is none other than the future Antichrist, the first Beast of Revelation 13:1 who sets up the abomination of desolation in the Temple (Dan 12; Matt 24:15). The "many" with whom he confirms the covenant at the start of the 70th week refers to the majority of the Jews in the Tribulation. These apostate Jews follow him. The godly refuse to submit to this prince and they reject his Mark (666). We have then a biblical composite of this coming prince. He is the future head of a revived Roman Empire, the Antichrist. He will confirm a covenant with an existing State of Israel and he will be Roman in that he will be a citizen of the Empire he heads.



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A further note on 70 AD – verse 26 – comparing Scripture with Scripture

Verse 26 foretells the destruction of Jerusalem and the Temple.⁵ It concludes with a further prophecy. “And the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Some regard this as predicting the end of the war between the Jews and the Romans at that time. This conflict began with the Great Revolt in 66 AD, and it continued beyond 70 AD (i.e., the battle at Masada in 74 AD and later conflicts with Trajan and Hadrian). However, the term “the end” in the above expression, is to be interpreted according to *Daniel’s prophetic frame of reference*, which is the 70 Weeks. It refers therefore to the Tribulation, or the 70th week, taking us to the end of the Times of the Gentiles when war and its associated desolations will end for the nation. The term “the end,” is similarly employed by Daniel in other prophetic passages (Dan 12:4, 6, 9, 13). It was used by the Lord in His prophetic discourse recorded in Matthew 24. There, too, we find explicit reference to Daniel and implicit reference to his 70 Week prophecy and the 70th week – the week marked by the “abomination of desolation.” “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place...For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt 24:14-21). The prophecy in verse 26 of Daniel 9 noted above, therefore, embraces every conflict between Israel and the Gentiles up to the Second Advent of Christ. Figure 6 presents a summary of Daniel 9:26-27, depicting the prophetic interval in his 70 Week prophecy for Israel.



⁵ The destruction of Jerusalem and its Temple highlighted the long campaign of Jewish resistance against their Roman overlords which began in 66 AD. The Jewish historian Flavius Josephus is reputed to have noted that it was the frustrated soldiers of Titus who took it upon themselves to raze the Temple and the city, such that “there was left nothing to make those that came thither believe it had ever been inhabited” (Josephus). The Romans, angered and irritated by the stubborn resistance of the Jews, pillaged the temple carrying away its holy vessels, reminiscent of the days of Nebuchadnezzar centuries earlier. The Jews claim the destruction of the temple in 70 AD took place on the same day as the destruction of Solomon’s temple by Nebuchadnezzar. Both events are commemorated in their annual fast of *Tisha B’Av*.