

The 70 Weeks Of Dan. 9:24-27.

A. Why 70 weeks?

a. The most likely answer?

- i. Lev. 25:1-7 tells us Israel was supposed to give the land a rest every 7th year. Which they did not obey.
- ii. 2 Chronicles 36:20-21 says: *And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.*
- iii. Though we can't say for sure, the above passage seems to suggest that Israel ignored the land Sabbath requirements for a 490 year period.
- iv. Thus Daniel 9 represents a sort of line in sand. You've ignored the law for 490 years and in 490 years the nation of Israel will be no more.

B. God's response to Daniel's prayer.

- a. Daniel rightly concluded by reading Jer. 25 that the captivity was just about over so he began to pray to the Lord .
- b. The essence of his prayer was that God would allow the temple to be rebuilt which was still in ruins (9:16-17).
- c. The angel Gabriel was dispatched to tell Daniel that not only would the temple be rebuilt, but a bigger blessing was coming in the form of the coming of Christ, followed by His crucifixion, and the abomination of desolation, which is a reference to the destruction of Jerusalem and the temple a second time in AD 70.
- d. This is the destruction Christ Himself warned about in Matthew 24.

C. The Text.

a. Vs. 24 – *finish transgression, make an end of sins, reconciliation for iniquity?*

1. These are most likely three parallel phrases that represent what Christ accomplished on the cross.
 2. Notice too, that Isaiah 53 which obviously is dealing with Christ's sacrifices uses those exact words "transgression, sins, iniquity."
 3. Heb. 9:26 - *He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.*
- ii. *To bring in everlasting righteousness?*
1. A reference to the gospel age (Rom. 1:16-17) among others.
- iii. *To seal up vision and prophecy?!*
1. **I can't emphasize the importance of this phrase enough for the world we live in!**
 2. The Hebrew word for "seal" literally means "that which is brought to a conclusion."
 3. As I've mentioned before, **to apply these passages to the 2nd coming of Christ** is to miss the meaning of these words.

4. 1 Peter 1:10-12 - ***Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.***
 5. Notice the phrases I have **made bold**. Peter is saying the prophets were addressing the 1st coming of Christ, not the 2nd.
 6. 1 Cor. 13:8-10 and Eph. 4:11-16 both tell us that the need for prophets went away with the writing and formation of the NT.
- iv. *To anoint the most holy?*
1. Although the Hebrew is in the neuter, it also can represent the masculine in the right context.
 2. Why is this important?
 - a. Because those (Pre-millennialists) who see in this passage a future time when Israel's temple will be rebuilt will claim that this phrase is a reference to anointing that rebuilt temple.
 - b. But again, this prophecy was sealed up 2000 years ago!
 - c. And anointing the Most Holy could also be a reference to the Christ, (the term Christ, literally means, "the anointed one").
 3. How do we know it applies to Christ?
 - a. Christ was anointed with the Holy Spirit at His baptism.
 - b. This anointing obviously belongs to the same time frame as everything else in the 490 year period.
 - c. Anointing was never associated with the Holy Place in the temple.
 - d. Anointing with oil was, however, associated with the offices of Prophet, Priest, and King, 3 offices that Christ employs, which is also in keeping with the 490 year period.
 - e. In Isaiah 61:1, a passage that Jesus claimed was fulfilled in Him (Luke 4), Isaiah uses the very word "anointed" in reference to the earthly ministry of Christ.
 - f. Vs 27 say He (Christ) would make a firm covenant which is the NT.
 - g. It also says that upon His death, sacrifices and offering would be brought to an end (Col. 2:14).
 - b. Vs 25- The time this prophecy begins is at the issue of the command to restore and built Jerusalem. There shall be 69 weeks or 483 years until Messiah the Prince (Christ). However, Christ will be "cut off" or crucified in the middle of the

last week. Therefore we add 3 ½ years to 483 which is 486 ½ years. But when do we start this prophetic clock? 3 different dates are suggested ...

- i. 536BC – After Cyrus (Isa 44-45), the Persian king issued his decree allowing the Jews to go home and re-establish Jerusalem, (Ezra 1), the first waves of captives, led by Zerubbabel, left for home.
 1. The problem with this date is that 536-486 = 50BC – Christ hadn't come yet.
- ii. 444BC – Nehemiah led the third wave of Jews back to Jerusalem to re-build the wall.
 1. But 444-486= 42AD which means Christ had already come and gone!
- iii. 457BC – Ezra brought the 2nd wave of Jews home to restore all things Jewish.
 1. 457-486 = 30AD!
 2. Since we know the NT dates are off 3 or 4 years, this represents the year that Christ was "cut off in the middle of the final week!"
 3. Ezra 7:6-7, 9:9 - *This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: **and the king granted him all his request, according to the hand of the LORD his God upon him.** And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king ... For we were slaves. **Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.***
 4. Isaiah 53:8 – *He was cut off from the land of the living.*
 - a. Both Isaiah and Daniel are referring to the same event, the crucifixion of Christ, the chief difference is Daniel is giving us the time it will occur!
- c. Vs 26 – *The people of the prince to come?*
 - i. Pre-millennialists say this is a rise of the anti-christ.
 1. 1 and 2 John refute the idea that the anti-christ is a future phenomenon. They've existed for 2000 years.
 2. Once again, they see the 2nd coming of Christ rather than the 1st.
 - a. Remember, *seal up vision and prophecy!*
 - ii. Daniel is seeing the Roman army led by its general Titus, son of the emperor Vespasian, as he destroyed Jerusalem in AD70, predicted by Jesus in Mt. 24.
 1. Remember the words of Jesus in Mt. 24 - *Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),*

2. Also, remember Luke's account of Jerusalem's destruction - *But when you see Jerusalem surrounded by armies, then know that its desolation is near.*

a. In Luke, Jesus is telling us the "abomination of desolation" **is the Roman army!**

d. Vs. 27 – He shall confirm a covenant with many for one week.

i. Jesus ministry was to the lost sheep of the house of Israel in the beginning (Acts 1:8). Only later on did they begin to evangelize the Gentiles (Acts 10).

ii. His crucifixion brought an end to the Jewish dispensation.

iii. *On the wing of abomination shall be one who makes desolate.*

1. The Jewish rejection of Christ and the apostles was the greatest of all abominations in the eyes of the Father!

2. *The one who makes desolate* – Again, Titus, the general of the Roman army.

3. Even 1st century Jewish historian Josephus recognized Jerusalem's destruction as the wrath of God.

a. *"Daniel also wrote concerning the Roman government, and that our country should be made desolate by them" (Antiquities of the Jews X.XI.7).*