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Daniel Seventy Weeks Prophecy – Daniel 9:24 – 27

(Notes to explain.)

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Diagram on separate sheet 359.

Daniel 9:24

The angel Gabriel said to Daniel, “Seventy weeks are determined upon your people and upon your holy city to:

1. **Finish the transgression**
2. **To make an end of sins**
3. **To make reconciliation for iniquity**
4. **To bring in everlasting righteousness**
5. **To seal up the vision and prophecy**
6. **And to anoint the most Holy.”**

Some thoughts on these statements follow.

1. The seventy weeks, are to finish and restrain the transgression, rebellion and lawlessness of your people and the holy city, and to remove the binding effect of Adam’s sin. *Isaiah 53:5, 8,12, 1 Corinthians 15:22.*
2. At the Cross, Jesus bore our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: *Hebrews 1:3, Hebrews 10:12, 1Peter 2:24.*
3. Jesus made reconciliation for iniquity at the Cross. *Romans 5:10, Isaiah 53:5,6,11.*
4. Jesus established everlasting righteousness at the Cross for all who believe in Him. *Romans 5:17, Philippians 3:9, 1Corinthians 1:30, 2 Corinthians 5:21.*
5. Jesus is the fulfilment of Old Testament vision and prophecy. The Old Testament looked forward to the coming of the Lamb of God that would take away the sin of the world. *Genesis 3:15, Exodus 12:1 – 14, Leviticus 4, Isaiah 53:5,6, Matthew 5:17, John 1:29.* There are some Old Testament prophecies to be fulfilled at Jesus’ Second Coming. For example: *Daniel 7:13,14, Zechariah 14:3 – 9.*
6. 10 days after Jesus ascended to the throne of God, *Hebrews 1:3,* He sent the promise of the Father upon the waiting disciples. *Luke 24:49, John14:16,17, 26, Acts 1:4,5, Acts 2:1 – 4.* The coming of the Holy Spirit upon the disciples of Jesus was the anointing of the Body of Christ, the house of God and the church of the living God. *1Corinthians 12:13, 1 Timothy 3:15.*

When Jesus died on the *Cross*, the veil of the Temple was rent from top to bottom by God, *Matthew 27:50,51,* signifying that God no longer dwelt in temples made by man.

God’s dwelling was now to be in a corporate body of believers, the Body of Christ. *1Corinthians 3:16, 1Corinthians 6:19.*

The use of the word “weeks” may be misleading. The Hebrew word translated “weeks” in the King James Version is literally “sevens”. (The seventy sevens prophecy.)

The Seventy Weeks Prophecy, given to Daniel by the angel Gabriel, is God’s answer to Daniel’s intercessory prayer, given in Daniel 9:4-19. The six clauses of the Seventy Weeks Prophecy, in Daniel 9:24, are God’s answer to the issues raised by Daniel in his prayer.

Daniel 9:25

“From the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troubled times.”

There are three decrees to restore and to build Jerusalem.

These three decrees are mentioned in *Ezra 6:14.*

(The dates I have used vary a little from commentary to commentary.)

The first is the decree of Cyrus. (King from 539 – 530BC). *Ezra 1:1 – 4, Ezra 5:13, Ezra 6:3.* This was in the year 538BC and it was a decree to rebuild the Temple at Jerusalem. (The son of King Cyrus, Cambyses, who was very anti - Jewish, ruled from 530 to 522BC.)

The second decree was the decree of Darius1, Hystaspis. (King from 522 – 486BC). *Ezra 6:1,3,8,11,12.*

This was in the year 520BC and it was a decree to complete the building of the Temple. The building project had been held up by opposition for 15 years. In the sixth year of Darius' reign the Temple was completed, in 516BC. *Ezra 6:15*.

The third decree was the decree of Artaxerxes 1, Longimanus. (King from 465 – 423BC). *Ezra 7:1 – 26, 7:13,21*. This was in the year 457BC and it was a decree to support the Temple worship, strengthen the hand of Ezra to teach the people the laws of God, set up judges to rule, and to see that God's laws were kept. The King sent Ezra to Jerusalem in the year 457BC. In the twentieth year of his reign, 445BC. Artaxerxes sent Nehemiah to Jerusalem to rebuild the walls of the city. *Nehemiah 2:1*. Ezra and Nehemiah were contemporaries.

(Between Darius and Artaxerxes there was a King, Xerxes1, ("Ahasuerus"). (King from 486 – 465BC). *Ezra 4:6*. Through this period of Persian history, from Cyrus onwards, there is little or no contemporary record of the chronology of the Persian kings. The Biblical record is the main source of information. In the period from Cyrus to Alexander the Great, there is very limited contemporary chronology of the history of the World. Therefore there is variation in the dates between various commentators.)

In this presentation of an explanation of the Seventy Weeks Prophecy, I have chosen the third decree to be the starting date of the prophecy, because it fits to the exact date of Jesus' baptism, when the Holy Spirit came upon Him. **The word "Messiah" means the anointed One.**

However, in his book, "The Seventy Weeks Prophecy", by Kevin J. Connor, (a most helpful book on this topic), he puts forward a strong argument for the decree of Cyrus to be the starting point for the Seventy Weeks Prophecy, and he makes that date to be 457BC. (*Isaiah 44:26 – 28* and *Isaiah 45:1 – 13*, are very strong words about Cyrus and the rebuilding. These prophetic words of *Isaiah* were given 150 to 200 years before Cyrus was born.)

I have kept to the dates I have given above, for the various decrees, because most commentaries I have read use the dates.

Most commentators I have referred to use a starting date around 457BC as the starting date for the Seventy Weeks Prophecy, even if the King, whom they say issued the decree, is different.

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 period from the decree of Artaxerxes, given in 457BC, of seven weeks and threescore and two weeks, 69 weeks, 483 days, taken usually as 483 years, (as was the case in *Numbers 14:34*), brings us to the date of Jesus' baptism in 26AD. Jesus was 30 years old at the time. *Luke 3:23*. In the baptism of Jesus, the Holy Spirit came upon Him and He commenced His public ministry. The term "Messiah" means Anointed One. *Daniel 9:25* and *26*. *Luke 4:18,19*, *Luke 3:21,22*.

("Seven weeks and threescore and two weeks" has been explained as the time period from the going forth of the decree in 457BC to Malachi the prophet, seven weeks, 49 years, and the threescore and two weeks, 434 years, as the period from Malachi to the Baptism of Jesus in the River Jordan by John the Baptist.)

According to many commentators Jesus was born in approximately 4BC. There is no year 0. So there are 457BC years and 26AD years, totalling 483 years from the decree to Jesus' baptism.

In verse 26 of Daniel 9, I take the meaning to be, that some time after the 62 week period the Messiah was cut off or crucified. It was actually 3.5 years later, after Jesus had finished His ministry.

The "prince" referred to is Titus, the Roman general, whose army destroyed Jerusalem, including the Temple, in 70AD.

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 offering, (bloodless), 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."

The “He” of verse 27 must be the Messiah, because He is the focus of the context not the “prince.”

Jesus confirms the covenant for one week. That is for seven years. That is the final 70th week of the prophecy. **Jesus does not make a covenant.** The Hebrew word is **confirm an existing covenant** not make a covenant. **The covenant that Jesus confirms is the Everlasting Covenant of God’s promised mercy, grace and salvation through the Blood of the Lamb. Genesis 3:15, Exodus 12:13, Jeremiah 31:31 – 34, Hebrews 8:8 – 13, Hebrews 13:20, Revelation 13:8, 1Peter1:18 – 20, Matthew 26:28, John 1:29.** Jesus confirms this covenant of God’s love, mercy and grace, to the Jewish people, in the 3.5 years of His ministry on the earth, from His baptism to the Cross. **This is the first half of Daniel’s 70th week.**

The crucifixion of Jesus on the Cross is the “midst of the week”, verse 27, and at this point “He shall cause the sacrifice, (of blood), and the oblation, (bloodless offering), to cease.” Verse 27.

The sacrifice of Jesus on the Cross was the full and complete and final offering for all sins. *Hebrews 1:3, 9:12,14, 10:12, 14, Colossians 1:20 – 22.*

For this reason, He brought to an end the old system of sacrifices and offerings of the Mosaic order of things. To confirm this, when Jesus died on the Cross, God caused the veil of the Temple to be torn from top to bottom. *Matthew 27:51 – 54.* This was to signify the ending of the old dispensation of the law of Moses, the sacrifices and offerings, and that God was no longer going to dwell in a man made temple. From now on the dwelling place of God on the earth, would be in the hearts of His people, who gather in the Name of the Lord Jesus Christ. *Matthew 18:20.* This gathering is called “The Body of Christ, the Church, the House of God.” *Matthew 16:18, 1Corinthians 12:27, Ephesians 4:12, Ephesians 1:22,23, 1Timothy 3:15.*

However the religious leaders who were responsible for the crucifixion of Jesus, repaired the torn veil and continued to offer the sacrifices as before. This continuation of the Old Testament system of sacrifices was a complete denial of the sacrifice of Jesus Christ for the sins of the world. *1Peter 3:18.* This is the “Over spreading of abominations.” *Daniel 9:27.* God allowed this to continue for 40 years until He brought the Roman armies to destroy Jerusalem and the Temple in AD 70. This is described in *Daniel 9:27* as “He shall make it desolate even until the consummation.” The last phrase of *Daniel 9:27* describes the sufferings of the Jewish people from AD 70 to this present day.

For the final half of *Daniel’s* 70th week, the final 3.5 years of the Seventy Weeks Prophecy, some commentators say that it is the 3.5 years after the Cross, when the Gospel was preached mostly to the Jews. In this view the 70th week of *Daniel’s* prophecy extends from the baptism of Jesus to the Cross, a period of 3.5 years, and the period of 3.5 years after the Cross.

However, just before the Second coming of the Lord Jesus Christ, there is another 3.5 year period, generally called the “great tribulation”, *Matthew 24:21 – 31, Revelation 11:2,3, Revelation 12:6,14, Revelation 13:5,* and all of Chapter 12 and 13 to get the context. *Daniel 7:25* uses the words “time, times and the dividing of time” to describe the time of the “fourth beast”. *Revelation 12:6* and *14,* show to us that the words “time, times and the dividing of time” equate to 3.5 years. This fourth beast is often considered to be the final end time antichrist, spoken of at length in *2Thessalonians* and *Revelation.*

It is reasonable to seriously consider that this 3.5 year period is the second half of Daniel’s 70th week. In this 3.5 year period, Jesus confirms the covenant of God’s love to His people, as it is described in *Revelation* chapter *12:6,14 – 16.*

In this study I have read and relied on:

- “The New Bible Commentary”, Davidson, Stibbs, Kevan, (IVF).
- “The New Bible Dictionary”, Douglas, Bruce, Packer, Tasker, Wiseman, (IVF).
- “Commentary on the Whole Bible”, Jamieson, Fausset, Brown, (Zondervan).
- “The Seventy Weeks Prophecy”, Kevin J. Conner, (K.J.C. Publishers).