

Daniel: *Dual Book of History & Prophecy*

Chapter 9b – Daniel’s Prophecy of 70 Weeks

The fulfillment of these prophecies will complete God's answer to Daniel's prayer, which was a plea to God stating his desire for the reconciliation between God & Israel. The following message from Gabriel details God's plan for the restoration of the people of Israel - His chosen people.

The Revelation of the Seventy Sevens of Israel (Verse 24)

24 “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.”

This verse from Gabriel introduced the incredible prophecies in the final 4 verses of Daniel 9.

“Seventy ‘sevens’ ” or “Seventy ‘weeks’ ”: both phrases mean seventy sets of seven years.

Most scholars agree the 'sevens' equal years Leviticus 25:1-7, 26:33-35, 2 Chronicles 36:20-21; Genesis 29:27-30

Years “are decreed”: signified the message was from God, through His messenger Gabriel.

Decree is “for your people and your holy city”: the prophecy focus was on Israel/Jerusalem.

Gabriel listed six actions that will be completed within the seventy sevens:

“to finish transgression”

“to bring in everlasting righteousness”

“to put an end to sin”

“to seal up vision and prophecy”

“to atone for wickedness”

“to anoint the most holy”

“to finish transgression”: Israel has been on a course of apostasy throughout their nation’s history: from their desert wanderings, through the idolatry of the Kingdoms of Israel and Judah, continuing with their rejection of the true Messiah, and ending in the Seventieth Week of Daniel.

“to put an end to sin”: Either means sin will be judged with finality (at the cross) Hebrews 9:26 or Israel’s sin will end, and that will also occur in the Seventieth Week of Daniel.

“to atone for wickedness”: The Messiah/Christ, Jesus, must furnish the basis of covering sin by full atonement Zechariah 13:1, Romans 3:25, Hebrews 2:17, which was accomplished by Jesus on the cross.

“to bring in everlasting righteousness”: The eternal righteousness (the end of Israel’s apostasy) will begin in the Seventieth Week and be completed at the Second Coming of Jesus Christ.

“to seal up vision and prophecy”: Possibly meant to indicate the conclusion of the O.T./N.T. canon.

“to anoint the most holy”: Probably refers to Israel finally recognizing and accepting (anointing) the only genuine Messiah, the Lord Jesus Christ during the Seventieth Week of Daniel.

1. The first evidence of a time gap between the sixty-ninth and the seventieth weeks:

Clearly some of these actions have been completed as of today, but some are still incomplete.

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The Fulfillment of the first Sixty-Nine Sevens (Verse 25)

25 “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.”

This verse defines the beginning and the end of the first sixty-nine of the seventy weeks.

“there will be seven ‘sevens,’ and sixty-two ‘sevens’ ”: this period of time was described as having two sections, with lengths of 49 and 434 years. There are two main reasons given for the “seven sevens”: the time to rebuild the city or the time to close the O.T. canon. The seven weeks and sixty two weeks seem to be contiguous from the start to the end.

“From the issuing of the decree to restore and rebuild Jerusalem”: this is a phrase that designated the beginning (*terminus a quo*: limit from which [lit]) of the sixty-nine sevens.

The following kingly decrees were written allowing the Israelites to return to Jerusalem:

Decree by Cyrus in 538 B.C. ^{2 Chronicles 36:22-23, Ezra 1:1-4, 6:1-5}

Decree by Darius ^{Ezra 6:6-12}

Decree by Artaxerxes Longimanus in 458 B.C. ^{Ezra 7:11-26}

Decree by Artaxerxes Longimanus in 445 B.C. ^{Nehemiah 2:5-8 *}

The first three decrees gave the right and ability for the Jewish captives to return to Jerusalem specifically to rebuild the temple. The fourth decree gave permission to rebuild the city itself.

“It will be rebuilt with streets and a trench,”: rebuilding Jerusalem was the prophecy key. Therefore, the fourth decree by Artaxerxes on the 1st of Nisan in 445 b.c.* marked the start of this time period. An emphasis was placed on streets, because as Nehemiah described ^{Nehemiah 2:12-15}, the streets of Jerusalem were so full of debris that his horse could not even get through, and the city could not be great without good streets. The “trench” (or moat or fortification) indicated the need for protection for Jerusalem.

“times of trouble”: suggested resistance developed for the rebuilding Jerusalem ^{Nehemiah 4,6}.

“until the Anointed One, the ruler, comes”: this phrase defined the end of the sixty-nine ‘sevens’ (seven ‘sevens’ + sixty-two ‘sevens’) (*terminus ad quem*: limit up to which [lit]).

“The Anointed One, the ruler” came when Jesus arranged for himself to be proclaimed The Messiah the King (*Mashiach Nagid*) at His triumphal entry into Jerusalem at the beginning of the Passion Week ^{Luke 19:29-39} (10th of Nisan), which was a fulfillment of prophecy ^{Zechariah 9:9}.

Propheesied Events After the Sixty-Ninth Seven (Verse 26)

26 “After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.”

This verse defines the events following the first sixty-nine of the “seventy ‘sevens’ ”.

2. The second evidence of a time gap between the sixty-ninth and the seventieth weeks:

The existence of this verse between verses 25 and 27 seems to indicate a time break.

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“the Anointed One will be cut off and will have nothing”: the “Anointed One” referred to the Messiah (Hebrew) or Christ (Greek), who was and is, Jesus. The prophecy continued by stating Jesus would be “cut off” (*karat*), signifying He would be killed. Furthermore, He “will have nothing”, which is better translated “not for himself”, indicating the purpose of the death of Jesus was not for himself, but for others (a substitutionary death).

“The people of the ruler who will come will destroy the city and the sanctuary.”: the following is the main interpretation as to who is/was the ruler (prince):

- Titus Vespasian, Roman general who attacked and destroyed Jerusalem in 69-70 A.D., including demolishing the Temple (in 70 A.D.) (as prophesied by Jesus ^{Matthew 24:2}).

The prophecy pattern will be repeated: the Antichrist in the Great Tribulation ^{Rev. 13:1-8,14-17, 20:4}.

“The end will come like a flood” indicates the end will occur swiftly/completely ^{Revelation 1:1-3}.

“War will continue until the end, and desolations have been decreed.”: the horribleness of the End Times was prophesied by Jesus in His Olivet Discourse ^{Matthew 24-25}.

3. The third evidence of a time gap between the sixty-ninth and the seventieth weeks:

A gap in the time periods is obvious from something Jesus did **not** say ^{Luke 4:14-21, Isaiah 61:1-2a,2b}.

The Seventieth Seven (Verse 27)

27 “He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

This verse explains the circumstances which will occur during the seventieth seven or ‘week’.

“He will confirm a covenant with many for one ‘seven.’”: The “he” is the future ruler ^{v.26}; however, not Titus Vespasian, but the Antichrist ^{1 John 2:18}. The word “many” is a common idiom for Israel. The one “seven” refers to the time period when the Jews will make a seven year peace “covenant” with the Antichrist ^{Isaiah 28:15, Zechariah 11:15-17}. These seven years are commonly referred to as the Seventieth Week of Daniel or the Tribulation.

“In the middle of the ‘seven’ ”: this phrase refers to 3½ years ⇒ times, time and half a time ^{Daniel 7:25, 12:7, Revelation 12:14}, 42 months ^{Revelation 11:2, 13:5}, 1260 days ^{Revelation 11:3, 12:6}.

“he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”: the prophecy will be fulfilled in the future ^{2 Thessalonians 2:4}, by the Antichrist ^{Revelation 13:14-15}.

However, there is also an historical precedent when Antiochus IV (Epiphanes) ^{Daniel 8:9-26} in 167 B.C. desecrated the temple by erecting a pagan idol in the temple’s Most Holy Place.

4. The fourth evidence of a time gap between the sixty-ninth and the seventieth weeks:

The first sixty-nine weeks ended many years ago, but the last week has not even begun.

Therefore, there must be an explanation for the difference between the 490 years prophesied and the more than 2500 years since Gabriel gave the prophecy to Daniel.

5. The fifth evidence of a time gap between the sixty-ninth and the seventieth weeks:

Allusions in Scripture support this idea ^{Hosea 3:4-5, Micah 3:4-5, Zechariah 9:9-10, Luke 1:31-33, Acts 15:13-18}.

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