

Daniel's Prophecy of The Seventy Weeks

Partial Preterist View

Text: DANIEL 9:24-27

1. Background

- A. The Babylon Captivity was a judgment from God for Israel's disobedience.
- B. Failed to keep the Shemitah for 490 years, a sabbath year every 7 years. (Lev. 25:1-7)
- C. 70 years of sabbaths not kept, so the land forced to rest.
- D. Jerusalem & the Temple destroyed in 586 B.C.
- E. Jeremiah prophesied the captivity would last for 70 years.
- F. Daniel understood the 70-year captivity was nearing an end – Dan 9:2/Jer. 29:10
- G. Two possible dates: 606-536 B.C. (1st deportation to 1st returnees under Zerubbabel) & 586 – 516 B.C. (Destruction of 1st Temple to completion of 2nd Temple by Zerubbabel)
- H. His prayer – Dan 9:4-19
- I. The angel Gabriel appeared to him to give him skill and understanding – Dan 9:22
- J. Gabriel gives him the Seventy Weeks Prophecy – Dan 9:24-27

2. Points to consider in studying this prophecy

- A. The entire prophecy deals with Daniel's "*people*" (the Jews) and his "*city*" (Jerusalem)
- B. One prince is mentioned, referred to in two ways; "Messiah the Prince" (Jesus) and "the Prince that shall come" (a reference to Jesus who is to come since Daniel is writing 500 years prior His coming).
- C. The entire time period involved is Seventy Weeks and is further divided into three subdivisions of *seven weeks, sixty-two weeks, and one week* (7 weeks, 62 weeks, 1 week)
- D. The beginning of this time period is set at "*the going forth of the command to restore and build Jerusalem*"
- E. At the end of 69 weeks marks the appearance of "*Messiah the Prince*"
- F. In between the 69th and 70th weeks we see that Messiah is "*cut off*," and that Jerusalem is destroyed by "*the people of the prince who is to come*"
- G. The beginning of the 70th week is established when the Prince that shall come (Jesus) "confirms a covenant" (The New Covenant – Jeremiah 31:31-34)
- H. In the middle of the 70th week, Jesus's death on the cross ceased the requirement for animal blood sacrifices (Hebrews 9:11-14; 10:4, 12-14).
- I. The 70 weeks came to a full completion at the stoning of Stephen (Acts 7:54-60) where the Sanhedrin Jewish leadership formerly and definitely rejected the gospel which was extended to the gentiles.

3. What is the measure of time indicated by the word "*weeks*"

- A. Hebrew word "shabua" means seven (*seventy sevens*)
- B. Jews familiar with the concept of a week of years and not just a week of days
- C. The 70-year captivity was a judgement for violating the sabbath of allowing the land to rest every seventh year (This had been violated for 490 years, or seventy sevens)
- D. The angel's message was that God's future dealings with Israel would extend for the same number of years ($70 \times 7 = 490$) as the violations of the Sabbatic year
- E. The context of the prophecy along with the usage of the Hebrew words demands the Seventy Sevens be understood in terms of years

4. When did the Seventy Week period begin? 4 Possibilities

- A. Cyrus' decree in 539 BC – Ezra 1: 1-4, 5:13,17
- B. Darius I decree in 512 BC – Ezra 6:1-12
- C. Artaxerxes Longimanus' decree to Ezra in 457 BC – Ezra 7
- D. Artaxerxes Longimanus' decree to Nehemiah in 444 BC - Nehemiah 2:1-8

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5. The 70th week (*No gap between the 69th and 70th weeks*)

- A. The baptism marked the beginning of Jesus's public ministry at the end of the 69th week.
- B. "Messiah cut off" or crucified in the middle of the 70th week.
- C. The city and the Temple destroyed by the Romans in A.D. 70.
- D. Three and one-half years after the crucifixion the stoning of Stephen marked this end of the 70 weeks when he pronounced judgment upon the unbelieving Jews just before he was martyred. Acts 7:51-52
- E. One generation after Jesus's Olivet Discourse (approx. 40 years), the Temple and the city of Jerusalem was destroyed being made desolate.
- F. God's Judgment came on that 1st Century Generation for their rejection of the Messiah (Matt 23:34-36)

6. Who is the pronoun "he" in verse 27?

- A. Knowing the identity of the one represented by the pronoun "he" in verse 27, drastically impacts the interpretation of this prophecy.
- B. The identity of the pronoun "He" in verse 27 is Jesus Christ. (Messiah is the subject of this prophecy.)
- C. Keeping with the line of thought, the "prince" in verse 26 should also be the Messiah.
- D. The "people" of the prince would be the Jewish people.
- E. The "prince to come" is still the prince in the previous verse, but is recognizing the fact that when this prophecy was given, the coming prince will be in the future.
- F. The pronoun "He" in verse 27 is still talking about the prince who is to come, who is Jesus Christ.

7. What is accomplished at the conclusion of the seventy weeks?

"Seventy weeks have been decreed for your people and your holy city,

- A. **To finish the transgression**, Transgressions came through Adam's sin, but God's righteousness comes through Jesus Christ. (Romans 5:15-21). Jesus, as the last Adam, can undo what Adam caused with his sin, and finish the transgression. Jesus was offered once as sacrifice for sins forever (Heb. 10:10-14).
- B. **To make an end of sin**, Jesus put an end to sin for those who trust in Him for salvation (Romans 4:1-8; Gal. 1:3-5; Heb. 8:12; 10:17), sin is not imputed on their record.
- C. **To make atonement for iniquity**, Jesus's death on the cross paid the penalty for sin in reconciling believers to God (Rom 5:10; 1 Cor. 15:3-5; 2 Cor. 5:18-21; 1 Pet. 2:24).
- D. **To bring in everlasting righteousness**, This is not speaking of righteousness that comes at the end of the age, but when a sinner comes to Christ at the time of salvation (Rom. 3:20-22; 2 Cor. 5:21; Phil. 3:9). This was made available at the time of Christ's death, burial, and resurrection.
- E. **To seal up vision and prophecy**, To seal up here means to affix one's seal. That shows it is legal and officially approved. The coming of Christ completed or sealed the prophecy in that God placed His seal of approval on the finished work of Jesus Christ (Isaiah 42:1-4; Matt. 3:17; 12:18; 17:5; 2 Pet. 1:17).
Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles. Matt.12:18/Isa. 42:1
- F. **Anoint the most holy place**: This is a reference to the Messiah, not the Holy of holiness in a rebuilt temple. Many translations just say to "anoint the most holy." The Hebrew word "qadash" means sacredness, set apart, a sacred place or thing. A more accurate translation would be "to anoint the Most Holy One." The coming of Christ fulfilled this prophecy (Luke 1:35; Acts 4:27, 30; 10:38)]

Conclusion: Jesus Christ is the fulfillment of the seventy weeks prophecy. There is no part of it that remains to be fulfilled in the future.

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The Text of the 70 Weeks Prophecy (NKJV); Comments added in italics:

²⁴ “Seventy weeks (70 x 7 = 490 years) are determined For your people (*the Jews*) and for your holy city (*Jerusalem*),

(*What is accomplished at the end of the 70 weeks*)

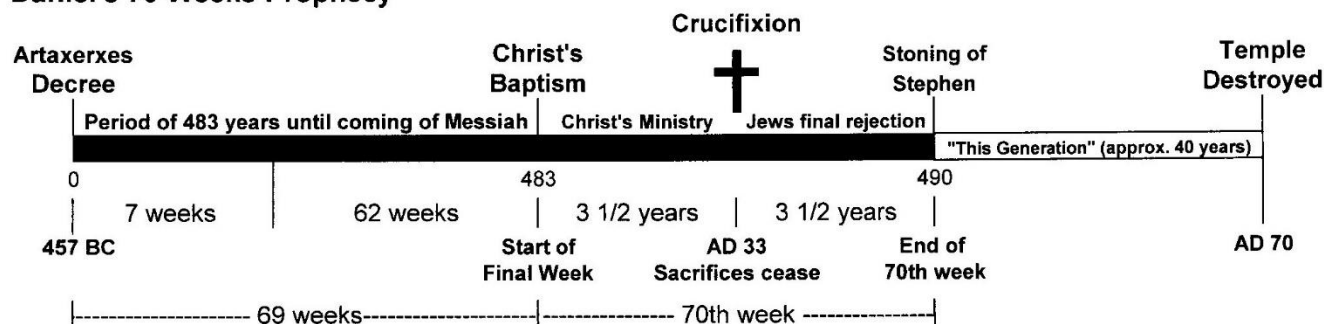
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

²⁵ “Know therefore and understand, That from the going forth of the command To restore and build Jerusalem (*starting the 70 weeks timeclock; some say in 457 B.C.*) Until Messiah the Prince (*the baptism of Jesus*), There shall be seven weeks (*sevens*) and sixty-two weeks; (*69 weeks or 483 prophetic years*) The street shall be built again, and the wall, Even in troublesome times. (After 7 weeks, or 49 years, the wall and the city of Jerusalem is rebuilt after much difficulty.)

²⁶ “And after the sixty-two weeks Messiah shall be cut off (*Jesus crucified*), but not for Himself; (*He was crucified for the sins of the world*) And the people (*Jews*) of the prince (*Jesus is the prince in verse 25*) who is to come (*the Messiah that is to come*) Shall destroy the city (*The Jews' sin is responsible for the destruction, see Matt. 27:25*) and the sanctuary (*in AD 70*). The end of it shall be with a flood, And till the end of the war desolations are determined.

²⁷ Then he (*Christ, who is the subject of this prophecy*) shall confirm a covenant with many for one week (*beginning with His baptism; His ministry begins 70th week*); But in the middle of the week (*after 3½ years*) He shall bring an end to sacrifice and offering (*His death on the cross ceased the requirement for animal blood sacrifices in fulfilling them*). And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.” (*at the end of the 70th week the gospel was preached to Jews & Gentiles*).

Daniel's 70 Weeks Prophecy



The duration of the Seventy Weeks (490 years) ran continuously and concluded in the 1st century with no gaps, or breaks in time.