

THE PROPHECY OF THE SEVENTY WEEKS

Introduction

- 1) **Daniel 9:24-27** – the prophecy of the seventy weeks as revealed to Daniel the prophet
 - a) This prophecy is one of the most interesting and challenging prophecies in the OT
- 2) This prophecy follows the penitent prayer of Daniel which was key to God fulfilling his promise to bring the captives of His people back the land of promise after the seventy-year captivity in Babylon (vv. 3-19; Lev. 26:40-45; Jer. 29:12-14)
- 3) This prophecy is an answer to Daniel's prayer setting forth a new age beginning with the return of the remnant to Jerusalem to the time of the coming of the Messiah and another destruction of Jerusalem and the temple
- 4) "Time prophecy" – 70 "weeks" ("sevens") divided into three sections of 7 – 62 – 1 weeks, beginning when Daniel receives the prophecy going forward into the future

I) Various Interpretations of This Prophecy

- A) **Dispensational** – present age is a "gap" period because the final seventieth week has been postponed awaiting the rapture, great tribulation, and the battle of Armageddon
- B) **Modernistic** – an anonymous second century author wrote this "prophecy" thinking that the Messiah would come after the reign and persecutions of Antiochus IV Epiphanes
- C) **Church Age** – the sixty-two weeks is the present church age and the seventieth week will be the period just before the final judgment
- D) **Messianic** – symbolic period extending from the time of Daniel to the coming of Christ and the destruction of Jerusalem

II) Understanding the Time and Events of This Prophecy

- A) **Seventy Weeks** (lit. seventy "sevens" Heb. *shabua*; 490 = Ten Jubilees [Lev. 25])
 - 1) It is "for your people and for your holy city" (Israel and Jerusalem)
 - 2) The number "70" is meaningful, especially in view of the seventy years of captivity
 - 3) Symbolic of a complete amount of future time similar to that found in other Daniel prophecies
 - 4) The "seventy weeks" is broken into three parts: **7 weeks – 62 weeks – 1 week**
- B) First part combines two sections of 7 and 62 weeks – 69 weeks total (vv. 25)
 - 1) Begins with the going forth of the command to restore and build Jerusalem and ends with the coming of the Messiah the Prince (Decree of Cyrus 538 BC to Jesus 28-30 AD)
 - 2) Street and wall built again – Jerusalem and temple rebuilt and exist again, though through troublesome times (involving the Persian, Greek, and Roman periods)
- C) Last part is the one final 70th week (vv. 26-27)
 - 1) After the end of the 69 weeks is the death of the Messiah ("cut off" Isa. 53:8), the destruction of Jerusalem and the temple ("people of the prince...destroy the city and the sanctuary"), resulting in the fall of the Jewish state – final events of the seventy-week period
 - 2) Identifying the "he who shall confirm a covenant with many for one week" is difficult
 - a) Either Messiah and His covenant with faithful or the Roman commander with Jews
 - 3) "On the wing of abominations shall be one who makes desolate" is language later applied to the destruction of Jerusalem in AD 70 (Matt. 23:38; 24:15; Lk. 21:20-22)

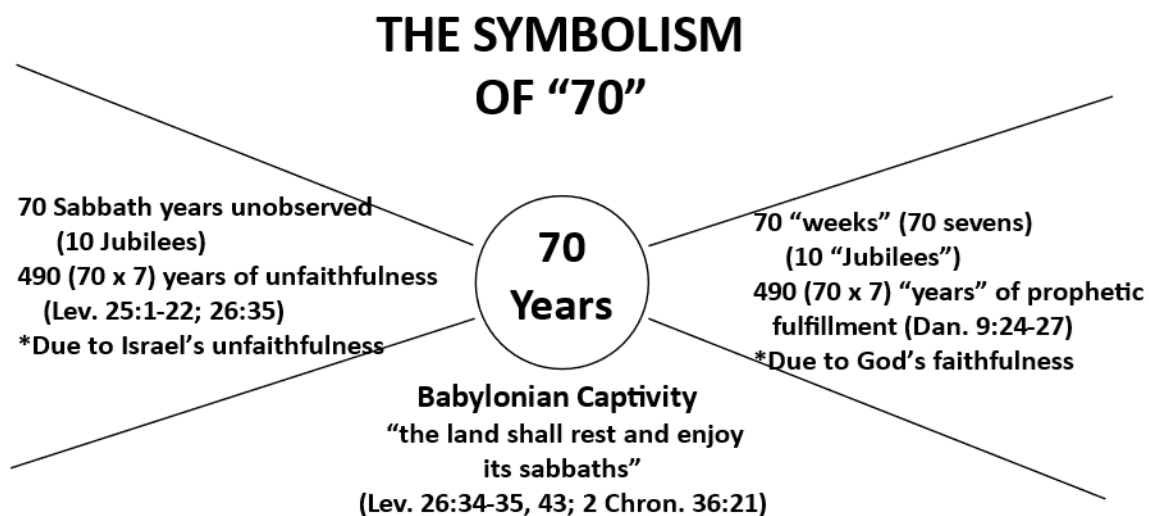
III) The Goal of the Seventy Weeks

- A) Goal of this prophecy expressed in six aspects fulfilled in Christ and the gospel (v. 24)
 - 1) **To finish the transgression, to make an end of sins, to make reconciliation for iniquity** – bring about the final solution to the problem of sin
 - a) Accomplished in Christ and His gospel (Isa. 53; Acts 3:18-26; Rom. 5:10, 17; Heb. 9:26)
 - 2) **To bring in everlasting righteousness** – reveal the fulness of divine righteousness
 - a) Shown in Christ and His gospel (Rom. 1:16-17; Phil. 3:9; 1 Jn. 3:7)

- 3) **To seal up the vision and prophecy** – finish and fulfill prophecies about Jews and Jerusalem
 - a) Completed in Christ and His gospel (Matt. 5:17; Lk. 24:44; Gal. 3:24-25)
 - 4) **To anoint the Most Holy** – setting apart of Jesus as King and Priest
 - a) Revealed in Christ and His gospel (Heb. 7:26; Acts 3:14; 4:27; 5:31)
- B) In the **specific context** of physical Israel and Jerusalem, God in Christ would bring an end to the sin of His people, bring in righteousness by faith, fulfill His prophecies toward Israel, and anoint the Messiah as His new King and High Priest over a new spiritual Jerusalem and temple

Conclusion

This prophecy presents a symbolic timeline of the Jews and Jerusalem from the time of Daniel until the coming and death of Christ and the destruction of Jerusalem. It demonstrates that God has omniscient knowledge of future events, and that His will is accomplished in fulfilled promises and prophecies for His glory and the salvation of man from sin.



70 WEEKS Prophecy

