

Session 7 The 70-Weeks Prophecy of Daniel 9:24—Six Promises

I. OUTLINE OF DANIEL 9:1-27

- A. Daniel's intercessory prayer (Dan. 9:1-19)
 - 1. The setting of the vision (9:1-2)
 - 2. Daniel set his heart to seek God (9:3)
 - 3. Daniel's intercessory prayer (9:4-19)
- B. Gabriel visited Daniel (9:20-23)
- C. The 70-weeks prophecy (9:24-27)
 - 1. Israel's salvation and restoration: six glorious promises (9:24)
 - 2. Events *during* the 69 weeks (9:25): Messiah came after Jerusalem was restored
 - 3. Events *after* the 69 weeks (9:26): Messiah was killed and Jerusalem was destroyed
 - 4. Events *during* the 70th week (9:27): the Antichrist, his covenant, and the Great Tribulation

II. INTRODUCTION

- A. The third vision in the Daniel's later life is recorded in Daniel 9:24-27. Daniel received this vision in the first year of Darius the Mede, in 538 BC. Darius ruled the province of Chaldea, i.e., Babylon. This was sixty-eight years after Daniel was taken to Babylon in 606 BC. If he had been in his teen years when he arrived in Babylon, then he would have been in his eighties at the time of this vision.

¹In the first year of Darius [538 BC] the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans [Babylon]... (Dan. 9:1)

- B. Daniel had been studying Jeremiah's prophecy that Jerusalem would be desolate for 70 years and then restored (Jer. 25:11-12; 29:10-14; 36:23, 28). It was 538 BC; thus he understood that there were only two more years before the 70 years of captivity (606–536 BC) were complete.

²In the first year of his [Darius'] reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. ³Then I set my face toward the Lord God to make request by prayer and supplications, with fasting... (Dan. 9:2-3)

- 1. ***Seventy years:*** As this seventy-year period was ending, Daniel prayed for Israel's restoration. God promised Jeremiah that He would deliver Israel if they cried out for it (Jer. 29:10-14).

¹⁰After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place [Jerusalem]... ¹²You will call upon Me and go and pray to Me... ¹³You will seek Me and find Me, when you search for Me with all your heart... ¹⁴I will bring you back from captivity... (Jer. 29:10-14)

- 2. ***Prayer:*** Daniel prayed with fasting for the release of God's purposes. Daniel 9:4-19 is the prototype of intercession for Israel. It involves deep mourning over Jerusalem's sin and condition (spiritually, politically, etc.). We see his prayer (9:4-19) and God's response (9:20-23). Daniel knew Isaiah's prophecy about Cyrus, who would help restore Jerusalem (Isa. 44:28; 45:1-7). Cyrus, the king of Persia, had just conquered Babylon in 539 BC.

III. GABRIEL: THE CALL TO SEEK UNDERSTANDING (DAN. 9:21-23)

- A. Gabriel appeared to Daniel twice (8:16; 9:21). “The man Gabriel” indicates that he appeared in a human form. The evening offering would have been at 3 pm, so devout Jews prayed then (9:21).
²¹While I was speaking in prayer...Gabriel...²²said, “O Daniel, I have now come forth to give you skill to understand. ²³...consider the matter, and understand the vision.” (Dan. 9:21-23)
- B. **Consider:** Gabriel urged Daniel to seek diligently to understand the vision (9:23, 25). The need to seek understanding was emphasized in each of Daniel’s four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10). Gabriel spoke in such a way that God’s plan would be clear only to those who were hungry to understand it, not to the wicked (12:10).
¹⁰“...and none of the wicked shall understand, but the wise shall understand.” (Dan. 12:10)

IV. THE CERTAIN TRIUMPH OF THE MESSIAH (DAN. 7:13-14)

- A. In Daniel’s first vision he saw the Messiah ruling the world in the Millennium (7:13-14). The certainty of Messiah’s eternal triumph is the background of Daniel’s third vision (9:24-27).
¹³“Behold, One like the Son of Man [Jesus], coming with the clouds of heaven! ... ¹⁴Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion...” (Dan. 7:13-14)
- B. The Millennium is a 1,000-year period in which Jesus will rule this world in righteousness. At that time the kingdom will be openly manifested worldwide, affecting every sphere of life (Rev. 20:1-6; Isa. 2:1-4; 9:6-9; 11:1-16; 51:1-8; 60-62; 65:17-25; Mt. 19:28; Acts 1:6; 3:21).
⁶They shall be priests of God...and shall reign with Him a thousand years. (Rev. 20:6)

V. GOD’S SOVEREIGN 70-WEEK PLAN: 490 YEARS

- A. God determined that it would take “70 weeks” (490 years) in His plan to prepare Israel to receive her national salvation as well as her role of world leadership in the Millennium. Israel will be the first nation in which every person will be saved (Isa. 60:21).
²⁴“Seventy weeks are determined for your people and for your holy city [Jerusalem]...” (Dan. 9:24)
- B. **70 weeks:** A week in ancient Israel was a period of seven days or seven years. Most agree that a week here refers to a “week of years” (7 years), not a “week of days” (7 days)—a week of days does not have any historical application. 70 weeks, or “70 units of 7 years,” **totals 490 years.**
- C. **Your people and holy city:** Gabriel’s focus was on Jerusalem. His words answered Daniel’s prayer for ethnic Israel and Jerusalem (9:4-19). God’s end-time purpose is “Jerusalem-centric.” One view is that the “prophetic calendar” of the 490 years only goes forward when Israel is in the promised land, living in a restored Jerusalem (as her capital), with a functioning temple.

VI. GABRIEL DECLARED SIX PROMISES (DAN. 9:24)

- A. Gabriel revealed that 70 weeks, or 490 years, were determined by God to prepare Israel to receive salvation and to walk in her leadership calling over the nations (Isa. 2:2-4). In Daniel 9:24, Gabriel highlighted six promises, which are each based on Jesus' atoning work on the cross. They are *partially* experienced by God's people now and will be *fully* manifested when Jesus returns. These six promises will encourage God's people to persevere in the face of persecution in the end times.
- ²⁴***“Seventy weeks [490 years] are determined for your people and for your holy city [Jerusalem], 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.”***
(Dan. 9:24)
- B. ***To finish the transgression:*** Israel's *national rebellion* against God will come to an end. The Hebrew word *transgression* has a definite article here, “the,” implying that it refers to a specific transgression—Israel's rebellion against God which is manifested mostly clearly in rejecting Jesus. God promised a time when all Israel will be saved (Isa. 45:17, 25; Rom. 11:26).
- ²⁶***So all Israel will be saved, as it is written: “The Deliverer [Jesus] will come out of Zion...”***
(Rom. 11:26)
- ⁴***I will heal their backsliding, I will love them freely, for My anger has turned away... (Hos. 14:4)***
- C. ***To make an end of sins:*** Sins in the plural speaks of one's *individual sins* in everyday life. Israel will be the first nation in which every person will live holy lives (Isa. 60:21; Zech. 14:20-21).
- ²¹***“Your people shall all be righteous; they shall inherit the land forever...”*** (Isa. 60:21)
- D. ***To make reconciliation for iniquity:*** There will be *no consequences* for past sins that have been repented of—for individuals, family lines, or nations. In this age, a criminal may repent of his serious crimes, but he will be sent to prison. Here the negative “sow and reap” effect of sin will be finished because Jesus paid the debt for national and individual sins (2 Cor. 5:17-21). To “make reconciliation” is the Hebrew verb *kaphar*, meaning to atone or to cover. This includes healing the land and cleansing it of curses, demonic spirits, etc. (Zech. 13:2).
- ¹⁴***If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will...forgive their sin and heal their land. (2 Chr. 7:14)***
- ²***“In that day...I will also cause...the unclean spirit to depart from the land.”*** (Zech. 13:2)
- E. ***To bring in everlasting righteousness:*** King Jesus will establish a new world order in which righteousness will be expressed in the people and all the social and governmental structures. The earth will be filled with righteousness forever (Isa. 11:2-5; Jer. 23:5-6; 33:15-18).
- ¹³***We...look for new heavens and a new earth in which righteousness dwells.*** (2 Pet. 3:13)
- ⁵***“A King shall reign...and execute judgment and righteousness in the earth...”*** (Jer. 23:5)
- ¹³***“The remnant of Israel shall do no unrighteousness and speak no lies...”*** (Zeph. 3:13)

F. **To seal up vision and prophecy:** To “seal up” prophetic visions means that God will bring the fulfillment of all the promises given in the visions. A sealed document was one that was guaranteed. Sealing a document involved closing it, but it also included authenticating it with one’s seal. He will set His seal on all that He promised. He will release the complete fulfillment and understanding of every vision and promise. Peter spoke of “the times of restoration of all things” (Acts 3:21).

²¹...whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. (Acts 3:21)

1. The NKJV translates the Hebrew verb *hatom* as to “seal up” vision. It can be translated “to seal, to ratify, or to confirm.” Most do not add the word *up* after *seal*, to avoid giving the idea of hiding the information rather than guaranteeing or authenticating it.
2. The same verb, *hatom* (to seal), is used in Isaiah 8:16, referring to sealing the law or teaching. The king of Tyre is described as being the seal (*hatom*) of perfection (Ezek. 28:12). The use of the root of *hatom* has to do with a seal of approval on him. Six verbs in verse 24, “to finish,” “to make an end,” etc., each indicate the conclusion of a process.

¹⁶Bind up the testimony, seal the law among my disciples. (Isa. 8:16)

G. **To anoint the Most Holy:** To anoint is to consecrate and empower for God’s service. The progression of God’s blessings in verse 24 reaches the ultimate here—with two applications.

1. Jesus is the “anointed One”—the Hebrew word means “Messiah.” His anointed ministry will “branch out,” or be fully manifested in all the nations in the Millennium (Zech. 6:12).

¹²“Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD...” (Zech. 6:12)

2. The millennial temple: God’s anointing, or glory, will be manifested in the holy of holies in the new temple (Ezek. 43:6-7), and will “rest on” Jerusalem and fill the earth (Hab. 2:14).

⁵...behold, the glory of the LORD filled the temple... ⁷And He [Jesus] said to me, “...this is the place of My throne...where I will dwell in the midst of...Israel forever.” (Ezek. 43: 5-7)

²...the LORD will arise over you [Jerusalem], and His glory will be seen upon you. ³The Gentiles [nations] shall come to your light... (Isa. 60:2-3)

¹⁴“The earth will be filled with the knowledge of the glory of the LORD...” (Hab. 2:14)

3. The phrase *the Most Holy* is *godes gada* in Hebrew (“holy of holies”), and *godes* (“holy”) is translated as “the sanctuary” in verse 26. The phrase *the most holy* is used over forty times in Scripture to speak of the temple or the tabernacle.

H. A remnant of individual Jewish believers has partially experienced these blessings. Israel as an entire nation will enter into the fullness of all six blessings when Jesus returns (Rom. 11:5, 25-27).

⁵At this present time there is a remnant...²⁵blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶And so all Israel will be saved... (Rom. 11:5, 25-26)