

Session 7 The 70-Weeks Prophecy of Daniel 9:24-27 (Part 1)

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

introduction

The third vision in the book of Daniel 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 68 years after Daniel was taken to Babylon in 606 BC. If he was a teen when he arrived in Babylon, then he would have been in his 80s 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)

Daniel had been studying Jeremiah's prophecy that Jerusalem would be desolate for 70 years, then later 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)

70 years: As this 70-year period was ending, Daniel prayed for Israel's restoration. God had 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)

Prayer: Daniel prayed with fasting for the release of God's purposes. Daniel 9:3-19 is the prototype of intercession for Israel. It involves deep mourning over Jerusalem's sin and condition (spiritually and 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.

Gabriel: the call to Seek understanding (Dan. 9:21-23)

Gabriel appeared to Daniel twice (8:16; 9:21). "The man Gabriel" indicates that he appeared in a human form. The evening offering was at 3:00pm, when devout Jews prayed (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)

Consider: Gabriel urged Daniel to diligently seek 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)
the certain triumph of the messiah (Dan. 7:13-14)

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)

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 manifest 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)

God's sovereign 70-week Plan: 490 years

God determined that it would take “70 weeks” (490 years) to prepare Israel to receive salvation. Israel will be the first nation in which every person will be saved (Isa. 60:21). God has a plan to prepare Israel for national salvation as well as her role of world leadership in the Millennium.

²⁴“Seventy weeks are determined for your people and for your holy city [Jerusalem]...”
(Dan. 9:24)

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**.

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.

Gabriel declared six Promises (Dan. 9:24)

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). He emphasized six promises, which are based on Jesus' atoning work on the cross. They are partially experienced by God's people now, and will be fully manifest when Jesus returns.

²⁴“Seventy weeks [**490 years**] are determined for your people [**Israel**] 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)

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 manifest mostly clearly in rejecting Jesus. God promised a time when all Israel will be saved (Isa. 45:17, 25; Rom. 11:26).

²⁶So all Israel will be saved, as it is written: “The Deliverer [**Jesus**] will come out of Zion...”

(Rom. 11:26)

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 (Isa. 60:21; Zech. 14:20-21).

²¹“Your people shall all be righteous; they shall inherit the land forever...” (Isa. 60:21)

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. However, 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 cleansing the land of curses and demonic spirit, etc. (Zech. 13:2).

²“In that day...I will also cause...the unclean spirit to depart from the land.” (Zech. 13:2)

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).

¹³We...look for new heavens and a new earth in which righteousness dwells. (2 Pet. 3:13)

⁵“A King shall reign and prosper, 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)

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. He will set His seal on all that He promised. He will release the complete fulfillment and understanding of every vision and promise. A sealed document was one that was *guaranteed*. Sealing a document involved closing it, but it also included *authenticating it legally* with one's seal (i.e., signature). Also, prophetic revelation will be fully made known. Peter spoke of “the times of restoration of all things” (Acts 3:21).

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.

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)

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—in two applications.

Jesus is the “anointed One”—the Hebrew word means “Messiah.” His anointed ministry will “branch out,” or be fully manifest 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)

The millennial temple: God's anointing, or glory, will be manifest 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)

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 40 times in Scripture to speak of the temple or the tabernacle.

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 according to the election of grace... 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)

Overview of Daniel 9:24-27

Daniel 9:24-27 is the only passage in the Bible that presents Jesus’ first and second comings and death along with the restoration of Jerusalem and the temple and their destruction once again. It also describes what happens to the temple in the Tribulation with the Antichrist’s abominations and the resulting desolations. It concludes with the final judgment on the Antichrist. It is the only place in the Bible that the whole story about the Messiah and the salvation of Israel is set forth.

1. God’s plan to restore Israel includes six great blessings (9:24)
2. Jerusalem was restored, and then Messiah came to Jerusalem (9:25)
2. Jerusalem was destroyed after Messiah was killed in Jerusalem (9:26)
3. The Antichrist will cause great desolations, and then he will be destroyed (9:27)

God has established a storyline (9:25-26) that His people can trust in the end times (9:27).

Verse 25 describes events that occurred *before* the 69 weeks (483 years) were complete.

Verse 26 describes events that occurred *after* the 69 weeks, or 62 plus 7 weeks. It focuses on events related to Jesus’ first coming—Jesus was killed, and Jerusalem was destroyed.

Verse 27 describes events that occur *during* the 70th week, the final 7 years of this age.

It focuses on events related to Jesus’ second coming—Antichrist, and the Tribulation.

Messiah was to come only after Jerusalem was restored (9:25). Jerusalem was restored— including its streets and walls. This process began with a command to restore Jerusalem.

Verse 25 describes events that occurred *before* the 69 weeks (483 years) were complete.

²⁵“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince [**Jesus**], there shall be seven weeks [**49 years**] and sixty-two weeks [**434 years**]; the street shall be built again, and the wall, even in troublesome times. (Dan. 9:25)

Gabriel described events occurring *after* the 69 weeks, or 62 plus 7 weeks (9:26). Jesus was killed and Jerusalem was destroyed. Verse 26 focuses on events related to Jesus’ first coming.

²⁶After the sixty-two weeks Messiah shall be cut off [**killed**], but not for Himself; and the people of the prince who is to come [**Antichrist**] shall destroy the city and the sanctuary [**temple**]. The end of it shall be with a flood, and till the end of the war [**70 AD**] desolations are determined. (Dan. 9:26)

Gabriel described events occurring *during* the 70th week, the final 7 years of this age (9:27). The Antichrist will cause desolation and then he will be destroyed. Verse 27 focuses on events related to Jesus' second coming, the Antichrist and his covenant, and the Great Tribulation.

²⁷Then he [**Antichrist**] shall confirm a covenant with many for one week [7 years]; but in the middle of the week [**3½ years**] he shall bring an end to sacrifice and offering [**in the temple**]. And on the wing of abominations shall be one [**Antichrist**] who makes desolate, even until the consummation, which is determined, is poured out on the desolate [**Antichrist**]. (Dan. 9:27)