

Six Events God Has Determined to Occur in the Seventy Weeks #1

Daniel 9:24
May 14, 2023
Greg L. Price

The single most important three days in all of history are the three days in which the Lord of glory was crucified, buried, and raised from the dead on behalf of His people. God's eternal plan for history from the point of creation either points forward to those three days in the ministry of Christ or points back to those three days in the victory of Christ over the curse of sin, the miseries of this life, death, Satan, and hell. That is when the glory of God's justice in punishing sin and the glory of God's mercy in atoning for sin was realized. The Old Testament prophets prophesied numerous times of Christ's death, burial, and resurrection (the Seed of the woman, the Seed of Abraham, all of the sacrifices of the Old Testament, Isaiah 53). This also is the theme of Daniel 9:24-27.

I submit that when a system of prophetic interpretation does not include in the 70 weeks (490 years) of Daniel 9 the most important three days in all of history (and in Israel's history)—the three days which are the very foundation of salvation for Jew and Gentile alike and for Israel and all the nations of the earth in the future, but rather consigns those three days to a gap or parenthesis in history—such a system of interpretation should be viewed with skepticism and rejected. It would be like someone plotting out the history of the United States and leaving out the Declaration of Independence in 1776 (when independence and freedom from British rule was declared) to be a mere parenthesis in U.S. history. The death, burial, and resurrection of Jesus Christ are the Declaration of Independence from the guilt, condemnation, and power of sin for Jew and Gentile alike. These events are not some parentheses in Israel's history; they are the apex of Israel's history and of the world's history.

In my earlier years as a Christian, I embraced this false interpretive view of futurism, but by God's grace I came to understand that the zenith of the 70 weeks of Daniel 9 is not about a future rebuilt temple in Jerusalem, or future sacrifices, or some future antichrist from which Israel will be saved, but the mountain top to which the 70 weeks of Daniel 9 reaches is the death, burial, and resurrection of Jesus Christ (Revelation 19:10). In that 70th week is realized the foundation of God's love, mercy, and forgiveness in Christ to Israel and to the world.

As we continue to work our way through the 70 weeks revealed by Gabriel to Daniel, let us consider what Six Events Gabriel states are determined by God to occur within these 70 weeks (Daniel 9:24). We will consider the first three events this Lord's Day and will move on to the last three events next Lord's Day (God willing).

I. To Finish the Transgression.

A. Before Daniel had even finished praying about the 70 year period of desolation that was about to come to an end (Jeremiah 25:12), the angel Gabriel appeared in human form to Daniel in order to supply God's answer to Daniel's prayer. This revelation of the 70 weeks goes much further than Israel's soon physical return to Jerusalem to rebuild the sanctuary and the city of Jerusalem, and prophesies of the coming Messiah, the Prince, who would through His sacrifice redeem His people from their sin. Daniel was praying about a physical restoration from Babylonian captivity, but Gabriel reveals to Daniel that Jesus Christ would bring about a spiritual restoration from sin and Satan's captivity.

B. Gabriel declares that God had determined and purposed that there would be 70 consecutive weeks (490 consecutive years—Day-Year Principle) that would directly relate to God's people (Israel) and to Jerusalem. History is not haphazard or without rhyme or reason. All of history is His story. History is God's loving plan of redemption to rescue sinners from the guilt, condemnation, and power of sin.

C. Gabriel declares that God had purposed within this 70 week period of time (490 years) "to

finish THE transgression”, i.e. “to complete THE transgression.”

1. The definite article “the” is used in the Hebrew text to indicate a particular transgression that brought Israel’s sin against God to completion, to its fullest measure. The greatest transgression of God’s covenant people, Israel, was their rejection of Christ and their conspiring with the Romans to crucify the Messiah. As a result of that most heinous transgression, God was going to bring upon Israel a far greater desolation than the Babylonian desolation—the Roman desolation in 70 AD (Matthew 23:32-38; 1 Thessalonians 2:15-16). The Jews cried, “Crucify Him, crucify Him” (Luke 23:21); and “His blood be on us and on our children” (Matthew 27:25). No transgression of Israel in all of its history can compare to that, the greatest transgression. That was the epitome of Israel’s rebellion and shaking their fist in God’s face.

2. When did this Great Transgression occur? It occurred in the 70th week at Christ’s first coming, not during some parenthesis or just before His second coming.

II. To Make an End of Sins.

A. Although the transgression of all transgressions was committed by Israel, Jesus voluntarily fulfilled the great design of His sacrificial death—to make an end of sins for His elect (both from Israel and from the Gentile nations), so that our sins no longer hang over us awaiting God’s righteous judgment (Hebrews 9:26; Hebrews 10:10,12,14). It was the design of the Jews to destroy Jesus, but it was the design of God’s infinite love through Christ’s sacrificial death to save all His chosen people from their sins once and for all. As Jesus said just before dying on that sacrificial cross, “It is finished” (John 19:30—Paid in full). This is the ground for Israel’s future conversion to Christ when “all Israel shall be saved” (Romans 11:26) and all nations shall come to Christ.

B. This particular Hebrew word for “sins” or “sin” is translated 116 times (in the AV) as “sin offerings” (Ezra 8:35). Not only did Jesus make an end of the guilt and punishment for the sins of His people, but He also made an end for the necessity of all sin offerings found in the Old Testament—the sacrificial system of the Old Testament was ended through the death of Christ—they were all shadows pointing to Christ (Hebrews 10:1). Likewise, all the feasts and ceremonies of the Old Testament have ended as having any religious significance (Colossians 2:14). God has spoken in His Word—no more sacrifices for sin in a future rebuilt temple as is proposed by futurists.

C. When did make an end of sin (as to its guilt and condemnation) and make an end of all offerings for sin? He did so in the 70th week, not in some parenthesis outside the 70 weeks or at some future time when Israel is converted to Christ. To say that Jesus will yet in the future make an end of sins is to deny the absolute efficacy of Christ’s one sacrifice to make an end of sins. It is to imply that there is a greater sacrifice in the future than Christ’s one sacrifice to make an end of sin. It is to suggest that Jesus did not actually pay the full debt of sin. Remember the biblical rule of interpretation that the New Testament interprets the Old Testament—the clear interprets the obscure. The New Testament is in the Old Testament concealed. The Old Testament is in the New Testament revealed. How do we know these six events were realized during the first coming of Christ? It is not by speculation, but by the revelation of God in the New Testament.

III. To Make Reconciliation for iniquity.

A. The Hebrew verb translated “to make reconciliation” is usually translated “to make atonement”, i.e. “to make atonement for iniquity”. Now this prophecy is also to be fulfilled within the 70 weeks of Daniel (in the 70th week), and it clearly refers to the once and for all atonement of Jesus Christ for the sins of His people (from among Israel and from among the Gentile nations). Although Israel (as a nation) is yet to be converted to Christ in the future (Romans 11:26), God will not make atonement for Israel’s sins in the future, because atonement for sin can only once be accomplished. And it was accomplished by Christ by

means of His sacrificial death (Romans 5:10-11; 2 Corinthians 5:18-19).

B. Why is atonement necessary and why does Israel and why do we need to be reconciled to God?

1. God is absolutely holy and righteous, and is without any moral imperfection (Daniel 9:14; Psalm 145:17).

2. We, on the other hand, are fallen sinners that have rebelled against God and have transgressed His holy commandments (Romans 3:23). We have alienated ourselves from the Lord by our sin, and have become the enemies of God. That is true of Israel and of all of us. There may be many enemies in the world, but God is not an enemy to have. We cannot win against God if we are His enemy. We will perish in hell forever in seeking to do so. There is no neutrality. We are either at war with God due to our rebellion against Him or at peace with God through the sacrifice of Christ.

3. This state of alienation is our fault and has brought God's righteous judgment upon us. There is absolutely no hope for us in removing this sin or alienation through our own effort (in fact, we don't even want to—we have no desire to do so—we prefer our rebellion and our lordship). We are all lost and walking the broad path to destruction—that's what we have chosen—no one seeks after God (Romans 3:11).

C. What did Jesus do?

1. He who was the offended party, who was absolutely holy, the One who was despised and spat upon, mocked, and rejected, was the One who initiated and offered His life as the atoning sacrifice to reconcile (make peace) between God and believing sinners. While we were yet sinners, Christ died for us. While we were yet His enemies, Jesus offered His sinless life to remove our sin that separated us from God and to reconcile us to God now and forever (Romans 5:8-10).

2. When did God make reconciliation (or atonement) for iniquity? It was once again in the 70th week when Jesus became God's peace offering to remove our sin so that we might no longer be God's enemies, but might become His reconciled friends and beloved children. This prophecy does not await fulfillment at His second coming, nor was it a part some imagined parenthesis. Israel as a nation will be converted to Christ in the future and will cease from being the enemy of Christ to being the friend of Christ, but reconciliation and atonement was made through the sacrificial death of Jesus Christ when He bore the wrath of God for the sins of His beloved elect.

D. Application

1. If Jesus, the offended and absolutely holy One, initiated the steps to reconciliation and to make peace with us while we were yet sinners/enemies, if we take that truth seriously, how should we treat those who have offended us? What steps of love are we taking to be reconciled to those who have offended us? No one has offended you or me to the degree that we had offended an absolutely holy God. Just as Jesus commended (proved) His love for us in that while we were yet sinners/enemies He died for us, so likewise we commend our love to one another and evidence that God's love truly dwells in us by following in the footsteps of Jesus Christ. Love covers a multitude of sins.

2. If Jesus has reconciled us to Himself, we can never be separated from Him. He may withdraw the sense of His presence in order to stir up love and affection in our hearts for Him, but once we are made His friends (and no longer His enemies), He will never leave us nor forsake us. If while we were His enemies He died to make us His friends, now that we are His friends, He will never disown us. He will chasten us to grow us in holiness and love for Him, but never shall we be separated from the love of God that is in Christ Jesus our Lord (Romans 8:38-39). We must walk by faith in that promise and not by our feelings or failures. Jesus reconciled us in infinite love to Himself knowing the very worst about us. Nothing can separate us from His everlasting love.

Copyright 2023 Greg L. Price.