

DANIEL'S SEVENTY WEEKS
(Dan 9:20-24) 05/20/20
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I. CONTEXT

- A. Observed in the Books - Daniel was reading Jeremiah (“**observed in the books**”) in order to ascertain the time when God will allow the Babylonian captives to return to Jerusalem (Dan 9:27 cf. Jer 25:11-12; 29:10). That also is what led to Daniel’s famous prayer (Jer 29:12-14).
- B. The Babylonian captivity officially began in 605 B.C. and, therefore, some 67 or 68 years had elapsed when this chapter opens [i.e. 539 B.C.]. *This would mean that in about two more years the captivity should be over. But apparently Daniel could not discern any evidence that God was at work to do anything to fulfill the words of Jeremiah* (Benware).
- C. Israel’s Future - The angel Gabriel was sent to Daniel to answer His prayer. However, the answer came in the form of Israel’s future events (Dan 9:24-26). This included the future events that take place in the Tribulation period just prior to the Second Coming of Christ. (Dan 9:27).
- D. Outline of Ch. 9 - The chapter can be broken up in three sections: Daniel’s Devotion (Dan 9:1-3), Daniel’s Prayer Model (Dan 9:4-19), Daniel’s Seventy Weeks (Dan 9:20-27).

II. GABRIEL’S INSTRUCTIONS (Dan 9:20-23)

- A. Gabriel Appeared to Daniel (20-21)
 1. While Praying (20) - Daniel emphasized the fact that God was answering his prayer (“**while he was praying**”). That means two things.
 - a. Immediate Answer - At times, God answers while we are praying (Dan 10:12).
 - b. Lengthy Heartfelt Prayer - Though Daniel’s prayer was a lengthy heartfelt prayer, he was not finished. He was a man of prayer.
 2. Confession of Sin - Daniel himself considered his prayer to be a prayer of not only supplication, but also personal and communal confession (Dan 9: 4-11, 13-16).
 3. Holy Mountain of God - The **holy mountain of God** would be Zion (Psa 2:6; Psa 48:1) or Jerusalem (Isa 27:13; Zec 8:3), the “holy city” (Dan 9:24).
 4. Gabriel Appeared (21) - The angel Gabriel was also mentioned in Daniel’s **previous vision** where he was also described as a **man** (Dan 8:16 cf. Gen 18:1-2, 22 cf. Gen 19:1).
 5. Evening Offering - Daniel must have been **extremely wearied** from fasting and praying. Daniel mentioned that the time was at the **evening offering**. This was insightful since the Jews were forbidden to sacrifice in Babylon. But such times and offerings were ingrained on Daniel’s soul, including Daniel’s faithfulness to pray three times a day (Dan 6:10).
- B. Gabriel Gave Instruction (22)
 1. Instruction - The word **instruction** here is the Hebrew word *ben* and means to perceive, discern, and consider. Daniel was given the very answers that he prayed for (Jam 1:5; Pro 2:6).
 2. Insight with Understanding - Gabriel was sent to give Daniel “**insight**” (*sakal*) which means the *intelligent knowledge of reason... [the thinking through a complex arrangement of thoughts]* (TWOT). Understanding is *benah* and depicts the idea of putting all data together so that you know the outcome (cf. Dan 12:8). These are exactly what is needed in understanding prophecy.
- C. Command Was Issued (23)
 1. Command Issued - Obviously, the Lord **commanded** Gabriel to give Daniel understanding in answer to his prayer.
 2. Highly Esteemed - Gabriel told Daniel that he was “**highly esteemed**.” By this he meant that Daniel’s life of obedience and faithfulness did not go unnoticed by the Lord.
 3. Give Heed - With that encouragement, Daniel was asked to “**give heed**,” that is, respond with great attention to Gabriel’s message. That is how one **gains understanding** of Scripture and prophecy.

III. DANIEL’S SEVENTY WEEKS (Dan 9:24-27)

A. Purview of “Seventy Weeks” (24a)

1. Seventy Weeks - The phrase “**seventy weeks**” is a usage of the same root. “Seventy” is *shibim* which comes from the root *shabua* (“seven”).
2. Weeks - Since “**weeks**” (*shabua*) means seven, it can literally be translated, “seventy sevens.” Certainly, *shabua* can refer to “seven days” in the context of a week (Gen 29:27-28).
3. Years - But in the context of Daniel Ch. 9 it refers to years and not weeks.
 - a. Dan 9 Context - Daniel was thinking in terms of years when he prayed to find out when the seventy years would be up (Dan 9:1-2).
 - b. Historical Context - In addition, the historical context helps us interpret “weeks” as “years.” For example, in Dan 9:25 a time period is given of 69 weeks (7wks + 62wks). This was not completed in 69 weeks but in 483 years.
 - 1) Seventy sevens are seventy “sevens” of years. 1 week = 7 years.
 - 2) Viewed as years it is understood as 7 x 7 years = 49 years.
 - 3) In addition, 62 x 7 years = 434 years.
 - 4) 49 + 434 = 483 years
 - 5) The “decree to restore and rebuild Jerusalem until Messiah” was approximately 483 years.
 - c. Time Context - Daniel previously alluded to the “one week” (Dan 9:27) as having at least 3 ½ years in it (cf. Dan 7:25 - “time, times, and half a time”).
 - d. Debate Context - Most conservative scholars understand “weeks” as “years” in the context of Dan 9:24-27. This would include Preterists from whom there is little debate on this point.

B. Persons Involved in the 70 weeks (24b)

1. Decreed - God sovereignly planned Israel’s future and revealed it in Dan 9:24-27. In fact, He “**decreed**” (*chathak - mark out or determine, only used in this verse*) and predetermined these events for Israel’s future.
2. Your People - Daniel was a Jewish prophet serving the Lord and the Jewish people from Judah. “**Your people**” can only mean the Jewish people (cf. Dan 9:20). The 70th week is also known as “Jacob’s distress” (Jer 30:7).
3. Your Holy City - The “holy city” is the “**most holy city**” of the Jewish people, Jerusalem. This prophecy involves Jerusalem and the Jewish people.

C. Purposes of the 70 Weeks (24c)

1. Finish the Transgression
 - a. Future Purposes - Some view the first three purposes as a future time to Daniel and the last three purposes as a future time to the Church. The last three purposes are plainly viewed as a future time to the Church. I am inclined to see all six purposes as a future time to the Church in respect to the 70th week.
 - b. Basis of Atonement - Having stated that, any concept of removal of sin must be based on the atoning work of Christ on the cross.
 - c. Israel’s Rejection - “**Finish**” (*kala*) means to “bring something to an end.” Transgression could not be brought to an end if Christ had not made it possible by His death on the cross. However, there is a sense in which Israel’s “**transgression**” and rejection of Christ will be brought to an end at the 2nd Coming of Christ. Then Daniel’s prayer will be ultimately answered.
2. Make an End of Sin - “The phrase “**make an end**” can also mean “seal up.” Israel’s sin will be sealed up and removed when Christ returns (Isa 59:20; Jer 31:34; Eze 37:23; Rom 11:20–27). This will be accomplished on the basis of Christ’s substitutionary atonement.
3. Make Atonement for Iniquity - Israel was well aware of Yom Kippur (“Day of Atonement” - Lev 16:16). A day is coming when they will awaken to the fact that the Great High Priest has already come and already made atonement even for them once and for all (Heb 4:14; 7:27; 10:10). As the ultimate object lesson, Israel will make sacrifices in the Millennium in the presence of Christ (Eze 45:13-17).
4. Bring in Everlasting Righteousness - This is a reference to the everlasting righteousness that will be brought in for Israel in the Millennial Kingdom (Isa 11:4-5; 60:21; Jer 23:5–6).








5. Seal up Vision and Prophecy - Here the sense of “seal up” refers to finishing the Lord’s plans and prophecy. Until then they are in a sense “unsealed.” All that God had promised Israel in regard to the Davidic Covenant (2Sa 7:16) and the New Covenant (Jer 31:31-34) will be completely fulfilled.

6. Anoint the Most Holy Place - The “Most Holy Place” most likely refers to the Temple. There is no Temple in Jerusalem now but there will be a Temple in the Millennium (Ezekiel 31-36). It will certainly involve the “Anointed One” (Christ) who will be enthroned in the Temple (Dan 7:27).








IV. OBSERVATIONS AND APPLICATIONS

- A. Daniel’s Prophecy Studies
- B. Daniel’s Prayer Answered
- C. Daniel’s Pleasing Walk

“SEVENTY WEEKS OF DANIEL”
(Dan 9:24-27) - #1

7 wks	62 wks	after 62 wks		1 wk		
						
Decree to rebuild (25)	Until Messiah the Prince (25)	Messiah will be cut off (26)	Destroy the city (26)	Church Age Rapture of the Church	Covenant for one week (27)	
69 wks	Interval (Church Age)			70th wk		
49 yrs	434 yrs	49 + 434 + 7 = 490		7 yrs.		

“SEVENTY WEEKS OF DANIEL”
(Dan 9:24-27) - #2

7 wks	62 wks	after 62 wks		1 wk		
						
Rebuild wall Mar 5, 444 B.C.	Triumphal Entry Mar 30, A.D. 33	Destruction of Jerusalem Aug 6, A.D. 70	Present	Future ???	Anti- christ Future ???	
69 wks	Interval (Church Age)			70th wk		
483 yrs	49 + 434 = 483			7 yrs.		

3½ Years occurs 5X's in Revelation!

Clustered together in 3 consecutive chapters at Rev 11, 12 & 13!

$$3\frac{1}{2} \text{ Years} \times 2 = 7$$

In Daniel

- "time, times, and a half time" (Dan 7:25)

- "middle of the week" (Dan 9:27)

In Revelation

1) Gentile Occupation- 42 months (Rev 11:2)

2) Two Witnesses - 1260 days (Rev 11:3)

3) Israel in Wilderness - 1260 days (Rev 12:6)

4) Israel in Wilderness - Time, Times, ½ (Rev 12:14)

5) Antichrist's blasphemy - 42 months (Rev 13:5)

Its all the same amount of time expressed in different ways!

$$3\frac{1}{2} \text{ Years} = 42 \text{ Months} = 1,260 \text{ Days} = \text{Time Times \& } \frac{1}{2} \text{ a Time.}$$