

DANIEL'S SEVENTY WEEKS-2
(Dan 9:25-26) 05/27/20
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I. CONTEXT

A. Few would debate the critical value of this passage to Bible prophecy. One author declares that in these verses we have the indispensable chronological key to all New Testament prophecy. Another echoes this sentiment (Benware).

1. We could call this the heart of Daniel's prophecy as well as the backbone of all predictions (McClain).
2. It is the unanimous opinion of all students of prophecy that whoever does not understand these four verses cannot possibly obtain a clear concept of unfulfilled prediction (McClain).

B. Dispensational writer John Walvoord wrote that in the concluding four verses of Daniel 9, one of the most important prophecies is contained. Even amillenarian Philip Mauro says that this portion is one of the most marvelous and most transcendently important in the Word of God (Benware.).

II. SEVEN & SIXTY-TWO WEEKS (25)

A. Decree To Restore Jerusalem

1. Know and Discern - Here we find out that Daniel the prophet had to use his **knowledge** and **discernment** (*sakal* - "insight v. 22) to understand his prophecy (Dan 9:22 cf 1Pe 1:10-11*).
2. Daniel's Seventy Weeks - Daniel was to understand that there were 3 major time periods with an interval between the second and third. The 70 weeks were divided into 7 weeks, 62 weeks, and 1 final week. Each of Daniel's weeks contains 7 years.
3. Issuing a Decree - God revealed that His "seventy weeks" plan for Israel would begin with the **issuing of a decree**. A "decree" is the Hebrew word *dabar* which means to declare something. When a king makes such a declaration it becomes a "decree," that is, an official and legally binding edict. The decree was to **restore and rebuild Jerusalem**.
4. Numerous Decrees - A small difficulty arises when we attempt to look at the possible decrees which could relate to Daniel's prophecy.
 - a. Decree One: Cyrus in 537 B.C. - Zerubbabel rebuilds Temple (Ezr 1:2-4*; 3:2).
 - b. Decree Two: Artaxerxes in 458 B.C. - Ezra rebuilds priesthood (Ezra 7:11-13ff*).
 - c. Decree Three: Artaxerxes in 444 B.C. - Nehemiah rebuilds city (Neh. 2:5-8*).
 - 1) Only Nehemiah goes to restore and rebuild the city (Neh 2:5).
 - 2) Nehemiah rebuilds the city and walls under distress (Ezr 4:7-23; Neh 4:8).
 - 3) This decree comes closest to the crucifixion in A.D. 33.
5. Comparison of Decrees
 - a. From Decree (49 yrs - 7 wks.) plus to Crucifixion (434 yrs - 62 wks) = 483 yrs.
 - b. Decree One: Cyrus in 537 B.C. - Zerubbabel rebuilds Temple.
 - 1) 483 years from 537 B.C. puts Christ's Death in 54-55 B.C. (too early).
 - c. Decree Two: Artaxerxes in 458 B.C. - Ezra rebuilds priesthood.
 - 1) 483 years from 458 B.C. puts Christ's Death in A.D. 25-26 (too early).
 - d. Decree Three: Artaxerxes in 444 B.C. - Nehemiah rebuilds city.
 - 1) 483 years from 444 B.C. puts Christ's Death in A.D. 39 (too late).
 - 2) But the Jewish Calendar is 360 days x 483 years = 173,880 days.
 - 3) 173,880 ÷ by 365 days (Gregorian) = 476.38 yrs. (476 yrs.).
 - 4) 476 years from 444 B.C. = A.D. 32-33 (on the mark).

B. Until Messiah Prince

1. Messiah the Prince - "**Messiah**" (*Heb. Mashiach* - "Anointed One") unquestionably is "Christ" (*Grk. Christos* - "Anointed One", i.e. Messiah). He is given the title of **Prince** (*nagid*

- leader or ruler, Isa 9:6; Dan 8:11, 25*; Act 3:15; 5:31). This is not the same “prince of the people” in Dan 9:26. Christ’s death is determined by some as A.D. 33.

2. Will Be Built Again - The rebuilding of Jerusalem was a part of Daniel’s prayer (Dan 9:16, 17*, 18, 19). The rebuilding of Jerusalem was Nehemiah’s specific task. It specifically included rebuilding the wall and gates because a city without walls was defenseless (Neh 1:3; 2:8).

3. Plaza and Moat - The “**plaza**” (*rechōb* - broad open places in the streets) would refer to the streets and public open places. The “**moat**” (*charutz* - trench or moat) could also mean trench. While Jerusalem is not specifically known for its trenches, the bottom of the Valley of Hinnom would catch the water runoff and act as a trench.

4. In Times of Distress - Clearly, Nehemiah faced much distress while they rebuilt Jerusalem and its walls. While Nehemiah was working on the rebuilding project, a letter was written to persuade Artaxerxes from allowing Nehemiah to continue (Ezr 4:11-13ff*). Nehemiah’s nemesis was Sanballat who conspired to fight against Nehemiah (Neh 4:1, 7-8; 6:2*). Under Nehemiah’s leadership, the wall was rebuilt in 52 days (Neh 6:15).

III. AFTER SIXTY-TWO WEEKS (26)

A. After Sixty-Two Weeks - The phrase “**after sixty-two weeks**” implies that there is an interval between the sixty-ninth week and the seventieth week. In that interval, there are a number of prophetic events. But these events are not part of Daniel’s seventieth week because they come before it (cf. Dan 9:27).

B. Messiah Cut Off - The first major event is that the Messiah will be cut off. The phrase “**cut off**” (*karath* - cut off foreskin - Exo 4:25, excommunicate - Exo 12:19, or kill) in the OT often refers to death (Gen 9:11; Exo 9:15; Jer 11:19; 44:7). This then would refer to Christ’s crucifixion which was also described as “**have nothing**.” Christ was rejected by Israel as their King.

C. People of Prince to Come

1. The People

a. Roman People - This is not a reference to Daniel’s people Israel. Rather it refers to a future population of people who destroy Jerusalem. The people are the Roman people, i.e. and the soldiers, under Titus, who **destroyed the city and the sanctuary** in A.D. 70.

b. Come with a Flood - The phrase “**end will come with a flood**” does not refer to a literal flood but describes the swiftness of the destruction of Jerusalem in A.D. 70.

2. Prince to Come

a. Not the Messiah

1) The “**prince**” mentioned in v. 26 is not the same as the prince in v. 25 who was identified as “Messiah the Prince.”

2) Other individuals are described as a prince. The archangel Michael (Dan 10:13, 21; 12:1), evil chief angels (Dan 10:13, 20), and Satan (Eph 2:2).

b. Not Titus

1) Preterists associate the “**prince to come**” with Titus who destroyed Jerusalem in A.D. 70.

2) The “prince to come” appears to come at a different time than the people. Otherwise, Daniel might have said, “the people to come.”

3) The “prince who is to come” is a reference to the Antichrist who will rule over the revived Roman Empire.

4) As horrific as the destruction of Jerusalem was in A.D. 70, Titus did not fit the description of the Antichrist in Rev 13:1-10. Josephus described Titus as one who “*pitied the people*” (Wars 1:10) and desired “*not in any case for burning down [the Temple]*” (Wars 6:241). Furthermore, Titus never made a covenant with Israel as the Antichrist will do (Dan 9:27).

D. Wars to the End - Israel will continue to experience **wars to the end**. History bears out the reality of this aspect of the prophecy. It will continue into the Tribulations and will only end at the Second Coming of Christ.

E. Desolations Determined - In the same way, Israel will experience **desolations** until the end. However, note that the desolations are **determined** by God. As a result of rejecting Christ, Israel will be chastised even into Jacob's distress (Tribulation, Jer 30:7).








F. Preterist Viewpoint - The Preterists agree down the line on the first 69 weeks. However, they do not agree with an interval between the 69th weeks and seventieth week. They maintain that Futurists are inconsistent when they "stretch" the text and insert an interval.

1. If the text describes an interval there must be an interval ("after" the sixty -two weeks).
2. In order for Preterists to maintain that the destruction of Jerusalem was in Daniel's seventieth week, they have to "stretch" Daniel's seven-year week into 37 years. It must extend from Christ's death in A.D. 33 to the destruction of the Temple in A.D. 70).
3. The Preterist view totally removes key biblical events, persons, and groups (the Rapture, the future Antichrist, and the future program with Israel).








IV. OBSERVATIONS AND APPLICATIONS

- A. Prince of Princes
- B. Desolations are Determined

“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 (present) Rapture (future)	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
		   	
Nehemiah rebuilds city 444 B.C.	Triumphal Entry A.D. 33	Christ crucified A.D. 33 Jerusalem destroyed A.D. 70 Church Age (present) Rapture (future)	Antichrist (future)
69 wks	Interval (Church Age)	70th wk	
49 yrs	434 yrs	← 49 + 434 = 483 yrs	7 yrs.








COMPARISON OF DECREES
 (Decree to Crucifixion)
 [49 yrs. (7 wks.) + 434 yrs. (62 wks) = 483 yrs.]

1: Cyrus in **537 B.C.** - Zerubbabel rebuilds Temple (Ezr 1:2-4; 6:3-5).
 - 483 years from 537 B.C. puts Christ's Death in **54-55 B.C (too early).**

2: Artaxerxes in **458 B.C.** - Ezra rebuilds priesthood (Ezr 7:11-26).
 - 483 years from 458 B.C. puts Christ's Death in **A.D. 25-26 (too early)**

3: Artaxerxes in **444 B.C.** - Nehemiah rebuilds city (Neh 2:5-8, 17, 18).
 - 483 years from 444 B.C. puts Christ's Death in **A.D. 39 (too late)**
 - But the Jewish Calendar is 360 days x 483 years = 173,880 days.
 - 173,880 ÷ by 365 days (Gregorian) = 476.38 yrs. (476 yrs.).
 - 476 years from 444 B.C. puts Christ's Death in **A.D. 32-33 (on mark)**

“SEVENTY WEEKS OF DANIEL”
 (Dan 9:24-27) - Preterist View

7 wks	62 wks	1 wk	
		 	  
Nehemiah rebuilds city 444 B.C.	Triumphal Entry A.D. 33	Christ crucified A.D. 33	Jerusalem destroyed A.D. 70
			Rapture (future)
			Antichrist (future)
			Israel (future)
	69 wks	70th wk - 7 yrs	
49 yrs	434 yrs	37 yrs.	