

# The Somerset Sower

*Truth Does Not Fear Investigation! (John 3:19-21)*

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## The Prophecy Of The Seventy Weeks In Daniel 9:24-27

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**Introduction:** In Daniel 9:1-27, it was about 538 B.C. The Jews had been in Babylonian captivity around 68 years out of the 70 they would serve before being allowed back in their homeland (II Chron. 36:21; Jer. 29:10). Now they were captives of the Medo-Persians who had conquered Babylon (Dan. 5:30-31). As Daniel prayed concerning his sinful Jewish people and their main city, Jerusalem, God revealed to him future desolations for both the Jews and Jerusalem. God decreed that it would be “**seventy (70) weeks**” before the Jews would see the fullness of their desolations which their sins would bring (Dan. 9:24-27).

As each of us come to understand the dramatic events which would occur during these 70 weeks, a number of important Bible themes will be involved: (1) The “exceeding sinfulness” of sin (Rom. 7:13). (2) God’s plan of salvation for both the Jews and all mankind prophetically spoken and historically fulfilled (Jer. 31:31-34; Heb. 8:6-13; Gal. 3:23-29; Rom. 1:16). And (3) through it all, the unquestionable seal of evidence that God is the author of the Bible, so that all who honestly read and understand the prophecy of the “seventy weeks” will be able to say that the Bible is “the Word of God” (I Thess. 2:13).

### I. **(Vs. 24) “70 WEEKS ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY”.**

A. **The People:** (vs. 24) “*Thy people*” is an obvious reference to the Jews.

B. **The City:** (vs. 24) “*Thy holy city*” is an obvious reference to Jerusalem.

C. **THE TIMETABLE:** (vs. 24) “*Seventy (70) weeks are determined*”.

“Weeks” in its singular form translates a Hebrew word here which means “seven”.

Translated this way the phrase says “seventy sevens are determined”. Neither the word’s definition or grammatical form tell us whether it here refers to a regular week of 7 days, 7 years, etc. It is generally believed that here it refers to 70 weeks or 70 sevens of years, because the activities which would take place during these 70 weeks could not possibly have occurred in a short time of 70 literal weeks or 70 literal years from the time this prophecy was being revealed.

As a phrase, we must consider “70 weeks” or “70 sevens” of years, to be used here either *figuratively*, as a reference to include the *complete number of years* from this prophecy until its fulfillment; or *literally*, with “70 weeks” referring to 70 sevens of years (70 x 7), totaling 490 literal years from this prophecy until its fulfillment. Some believe the 70<sup>th</sup> week ended in 70 A. D. with Rome’s destruction of Jerusalem. Others think it ended with Christ’s death around 33 A. D., with the destruction of Jerusalem by the Romans supposed to occur sometime after the 70<sup>th</sup> week. I don’t know any literal 490 year span that fits the context. Thus I think the context demands that “seventy weeks” or “70 sevens” be understood *figuratively*.

(vs. 25)- 1. “**7 Weeks**”: These began with “the commandment to restore and to build Jerusalem” and possibly ended with its completion.

(vs. 25)- 2. **+62 Weeks** (“**threescore and two weeks**”): These possibly began with the completion of the rebuilding of Jerusalem and continued “unto the coming of the Messiah the Prince”.

(vs. 27)- 3. **+“1 Week” (the 70<sup>th</sup> Week)**: This began where the 69<sup>th</sup> week ended, with “the Messiah the Prince” (vs. 25). This week is when “Messiah” would be “cut off” and Jerusalem would be desolated or destroyed (Dan. 9:26-27).

### II. **ACTIVITIES TO TAKE PLACE DURING THE 70 WEEKS. (Daniel 9:24-27)**

(vs. 24) A. “**Finish the transgression**”: The context of Matt. 23:42 indicates Jesus referred to this when He said to the Jews, “Fill ye up then the measure (of sin) of your fathers.” Like the Amorites of old (Gen. 15:16), they “filled up”, i.e., reached the limit or “measure” of sins that God had

decreed for their destruction (Matt. 23:31-32), when they “cut off” or killed Christ on the cross (Dan. 9:26-27; Lk. 23:13-25). God would destroy them for it in 70 A. D. by the Romans’ hands.

- (vs. 24) B. **“Make an end of sins”**: (*“Make an end”* translates the Hebrew *Chatham*. See E.) The Book of Hebrews plainly tells us that the sacrifice of Christ “made an end of sins” *by making possible God’s forgiveness from them* (Rom. 3:23-26; Jer. 31:31-34; Hebrews. 8:8-12; 9:15; 10:11-12).
- (vs. 24) C. **“Make reconciliation for iniquity”**: Only by God’s way (John 14:6), can men be *reconciled* (*spiritually changed*, by forgiveness) to become a “new creature” “in Christ” (II Cor. 5:17-19).
- (vs. 24) D. **“Bring in everlasting righteousness”**: God’s “righteousness” is His *“commandments” and teachings*, which are in all things *right* (Psa. 119:172). The New Testament is God’s complete (James 1:25) and enduring Word (I Pet. 1:25), and reveals His righteousness today (Rom. 1:16-17). It is this righteousness we must seek and obey (Matt. 6:33; Rom. 14:17; Rom. 10:1-3).
- (vs. 24) E. **“Seal up the vision and prophecy”**: Depending upon what context it is used in, **“seal up”** (*Hebrew, CHATHAM*), can mean (1) to **close up** something, or (2) to **mark or identify** something as with a wax seal, or (3) to **verify or authenticate** something, and with the result of (4) **fulfilling it** and thus (5) **putting an end to it**. All of these have application here.
- For the coming of Christ, His sacrificial death which made possible the forgiving of sins, the bringing in of His everlasting righteousness (the N.T.), the destruction of Jerusalem, etc., **identified and authenticated or verified** the “70 weeks” prophecy to be of God, **put an end to it by fulfilling it**, and **closed up** its application to these events and timetable.
- The final desolation of Jerusalem in 70 A.D. was the final seal of the “70 weeks” prophecy of Daniel concerning these things (Luke 21:22; Rev. 10:7). It likewise follows that *all the prophets and prophecies speaking of these events were also confirmed as being God’s miraculous spokesmen and God’s Words when Jerusalem was destroyed in 70 A.D.:*
- “If Jerusalem was destroyed, the Messiah had come and all prophecy of scripture was fulfilled. **Jerusalem was destroyed!** It follows, therefore, that all the prophecies concerning Israel and Jerusalem have been fulfilled since 70 A.D.!” (Arthur Ogden, in his Revelation commentary, “The Avenging of the Apostles & Prophets”, p. 59)
- It is through prophecy and its fulfillment that God has authenticated the Bible as “His Word” to man. (Isa. 46:9-10; II Tim. 3:16; I Thess. 2:13)*
- (vs. 24) F. **“Anoint the most Holy”**: This phrase occurs in the original language without the definite article. Based on the context of the events and timetable of the 70 weeks, the “most holy” which was to be “anointed” seems to be an obvious reference to Christ (Greek, CHRISTOS, meaning “*anointed*”, Thayer’s Greek Lexicon, p. 672). His anointing was fulfilled figuratively, apparently when the Holy Spirit descended upon Him (Mt. 3:16-17; Jn. 1:32-34; Acts 10:38).
- (vs. 27) G. **“Confirm the covenant with many for one week”**: The “*covenant*” to be “*confirmed*” or “*established*” here is *the New Testament of Christ* (Jer. 31:31-34; Heb. 8:8-12). “*With many*” refers to the fact that *both Jews and Gentiles* would be included under the New Covenant (Isa. 2:1-3; Rom. 9:22-26,30; Mark 16:15-16; Gal. 3:14,26-29). It would offer forgiveness of sins to those Jews, and all, who repent and obey (Acts 2:21-23,36-41). The word “**for**” here in the English translations is supplied by the translators. A better word to be supplied here would be “**during**”, since Jesus certainly didn’t confirm His New Covenant or Testament **for only one week**. But it was **during the 70<sup>th</sup> or final week** that His New Covenant was “*established*”.
- (vs. 27) H. **“Cause the sacrifice and the oblation to cease”, “in the midst of the week”**: Christ’s sacrificial death made it possible for our sins to be forgiven and remembered no more (Jer. 31:31-34; Heb. 8:8-12; Heb. 10:10-18). The blood of bulls and goats could not make this possible, but it was still required for sacrifice under the Old Testament or Old Covenant until it was brought to an end in the midst of the 70<sup>th</sup> or last week (Heb. 10:3-4,10-18).
- (vs. 27) I. **“For the overspreading (or “upon the wing”) of abominations He shall make it desolate”**: This is an obvious reference to the destruction of Jerusalem (Dan. 9:26; Mt. 24:15; Lk. 21:20).
- (vs. 27) J. **“Until the consummation”** (or “completion”), **“That determined shall be poured upon the desolate”**: The final event that God had “determined”, i.e., “*decreed*”, was the destruction of the Jews and Jerusalem (see v. 24). They are called “desolate” both here and in Matt. 23:38.

**CONCLUSION:** This final desolation of the Jews in 70 A. D. by the Romans would be the result of their continued sins. As we have seen, they “filled up”, i.e., reached the limit or “measure” of sins that God had decreed for their destruction (Mt. 23:31-32), when they killed Christ (Dan. 9:26-27; Lk. 23:13-25). Even then God was gracious. For by Christ’s sacrificial death He made forgiveness possible (Rom. 3:23-26), and thereby saves all Jews and Gentiles from their sins who obey His will (Matt. 7:21; Mark 16:16; Acts 2:22-23,36-38,41). Also, by fulfilling this prophecy to Daniel and by fulfilling all His other prophecies, God has given us proof that the Bible is His Word (Isa. 46:9-10; I Thess. 2:13; II Tim. 3:16).