



DANIEL

DANIEL 9.20-27 THE BACKBONE OF PROPHECY

Remember that approximately 25% of the Bible was predictive prophecy at the time it was written and about 50% of those prophecies have already been literally fulfilled.

- You can "stake your life" on the fact that God will fulfill the other 50% without exception. ¹

Chuck Swindoll says that "the vision of the seventy weeks revealed in **Daniel 9:24-27** is undoubtedly **"the backbone of Biblical prophecy" concerning Israel**, Christ, and the Antichrist. It is also true that fewer predictions in Scripture have been interpreted in as many ways as have the seventy weeks of Daniel.

John Walvoord - The interpretation of the revelation given to Daniel concerning the seventy weeks (Daniel 9:24–27) **constitutes one of the determining factors in the whole system of prophecy.** The attention given to it by all schools of interpretation, and the attacks upon the authenticity of the book itself combine to focus the white light of investigation upon it. The interpretation of this passage inevitably colors all other prophetic views, and **a proper understanding of it is the "sine qua non" of any student of prophecy.**"
(Bibliotheca Sacra, volume 101, page 30, Jan-Mar, 1944)

Jerusalem should have known **the EXACT timing** of the Messiah's arrival in triumph, on Palm Sunday. ²

¹ http://www.preceptaustin.org/daniel_924

² Respected pastor and author Ray Stedman writes that [Daniel 9:24-27](#) is "one of the strongest evidences to prove the divine inspiration of the Bible. Many (believers) are frequently asked why (they) believe the Bible to be the Word of God, and it is helpful to know certain passages which clearly set forth predictive elements that are unmistakable and which do indicate the ability of the Bible to predict events far in the distant future. This

Luke 19:41–44

41 And when he approached and saw the city, he wept over it,

42 saying, **“If you had known on this day**—even you—the things that make for peace! But now they are hidden from your eyes.

43 For days will come upon you

and your enemies will put up an embankment against you,

and will surround you

and press you hard from all directions.

44 And they will raze you to the ground, you and your children within you, and will not leave a stone upon a stone within you,

because you did not recognize the time of your visitation.”

- **How?** – Daniels 70 week of years prophecy! **Daniel 9:24-27**
 - “The time of His coming had been foretold in Daniel 9:25, and the manner of His coming in Zechariah 9:9.” (Henry Morris) ³
- Jesus expected the Jews to be as well versed of the prophecies of Daniel as Daniel was of Jeremiah

Matthew 24:15 “So when you see the abomination of desolation spoken about by the prophet Daniel standing in the holy place” **(let the one who reads understand)**, ⁴
- Daniel wants the Lord's answer right away!
 - Daniel had no problem in what some would say was an improper prayer.

Daniel 9:19 Lord, listen! Lord, forgive! Lord, pay heed and act! **You must not delay** for your sake, my God; because your city and your people are called by your name.”
 - Daniel believed that the Lord God loves to hear His children's voices!

could only be by divine power....([Da 9:24, 25, 26, 27](http://www.preceptaustin.org/daniel_924-27#why%20daniel%209:24-27%20is%20significant)) pinpoints the exact moment in history when the Jewish Messiah would present Himself to the Jewish people, and it does so over five hundred years before the event took place. It is so plain and detailed that it has always been an acute embarrassment to Jewish commentators." (http://www.preceptaustin.org/daniel_924-27#why%20daniel%209:24-27%20is%20significant)
³ **Henry Morris** - "This day" was the day when the Scriptures had said that Messiah would present Himself to Judah and Jerusalem as their promised King. The time of His coming had been foretold in Daniel 9:25, and the manner of His coming in Zechariah 9:9. A believing remnant had recognized Him (e.g., Simeon - Lk 2:25, Anna the Prophetess - Lk 2:36-38, Joseph of Arimathea - Mk 15:43, Lk 23:51), but the leaders and most of the people did not. On the very day when they should have crowned Him King, they set about to destroy Him (Luke 19:47)!

⁴ The Jews will be able to know the time of the "Anti-Messiah's" ("Antichrist") arrival (cf Mt 24:15, 2Th 2:1-4).
http://www.preceptaustin.org/daniel_924-27#why%20daniel%209:24-27%20is%20significant

Luke 11:9–10, 13b

9 And I tell you, ask and it will be given to you;

seek and you will find;

knock and it will be opened for you.

10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

13 . . . how much more will the Father from heaven give the Holy Spirit to those who ask him?"

20 Now I was still speaking and praying and confessing my sin and the sin of my people Israel, and presenting my plea before Yahweh my God, on behalf of the holy mountain of my God.

- Speaking
- Praying
- Confessing – Daniel's sins and the Nation's sins
- Presenting my pleas – Daniel's supplications for Jeremiah's timing
 - ALL on behalf of Zion, the Temple Mound in Jerusalem
 - The former Holy House of God

Psalm 137:1–9

1 By the rivers of Babylon,
there we sat, yes, we wept, when we remembered Zion.

2 On the willows in her midst, we hung up our lyres.

3 For there our captors asked of us words of a song, and our tormentors asked of us jubilation, "Sing for us from a song of Zion."

4 How could we sing the song of Yahweh in a foreign land?

5 If I forget you, O Jerusalem, let my right hand forget.

6 Let my tongue cling to the roof of my mouth, if I do not remember you, if do not I exalt Jerusalem above my highest joy.

7 Remember, O Yahweh, against the sons of Edom the day of Jerusalem, the ones who said, "Lay it bare! Lay it bare to its foundation!"

8 O daughter of Babylon, about to be devastated, happy shall be he who pays back to you what you paid out to us.

9 Happy shall be he who seizes and smashes your children against the rock.

21 And I was still speaking in prayer, and the man **Gabriel**, whom I had seen in the vision previously, in my weariness touched me at the time of the evening offering. (3pm)

22 And he instructed me and he spoke with me and he said, "Daniel I have now come out to teach you understanding.

23 At the beginning of your pleas for mercy, a word went out, and now I have come to declare it,

for you are **highly esteemed**, and so consider the word and understand the vision.

- Gabriel responds to Daniel's plea for a quick answer to the question regarding the sabbatical payment for the 490 previous years.
 - Daniel began pleading in **V19**

"highly esteemed" – precious to the Lord, a precious treasure to God!

- **תְּמִדָּה** [תְּמִדָּה] **n.f. desirableness, preciousness**—*Pl. abs. תְּמִדּוֹת* Dn 9:23; *תְּמִדּוֹת* Ezr 8:37; *תְּמִדּוֹת* 2 Ch 20:25 + 4 times; *תְּמִדָּה* Gn 27:15; *cstr. תְּמִדּוֹת* Dn 11:43;—*desirable, choice things* i.e. garments Gn 27:15 (|| בגדים); *cf. Dn 11:38* (|| אבן יקרה), 11:43 (*תְּמִדּוֹת מְצֻרִים*); = *precious things* Ezr 8:27 (as gold); *תְּמִדָּה* 2 Ch 20:25; *תְּמִדָּה* Dn 10:3; of man only *תְּמִדָּה* Dn 10:11, 19, and, without *איש*, *תְּמִדָּה* **Dn 9:23 thou art a precious treasure** (on construction v. Dr 189, 2; v. Bev and *cf. neg. חמד* Is 53:2).⁵

The Angels:

Hebrews 1:14 Are they not all spirits engaged in special service, sent on assignment for the sake of those who are going to inherit salvation?

24 "Seventy weeks is decreed for your people and for your holy city,

- 1** to put an end to the transgression
- 2** and to seal up sin
- 3** and to make atonement for guilt
- 4** and to bring in everlasting righteousness
- 5** and to seal vision and prophet
- 6** and to anoint the most holy place. ⁱ

- Another 70 weeks of years?
 - Another 490 year period?
 - That would be so disheartening if it wasn't for what the product of the next 70 weeks of years = 490 year period will be!

⁵ Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 326.

- **This prophecy, then, is concerned not with world history or church history, but with the history of Israel and the city of Jerusalem.** By the time these 490 years run their course, God will have completed six things for Israel. The first three have to do with sin, and the second three with the kingdom. The basis for the first three was provided in the work of Christ on the cross, but all six will be realized by Israel at the Second Advent of Christ. ⁶

“weeks” (heptads)

- **7620 שְׁבוּעָה, שְׁבוּעֵי** [*shabuwa' , shabua' , shābu'ah /shaw·boo·ah/*] n m. Properly, pass part of 7650 as a denom. of 7651; TWOT 2318d; GK 8651 and 8652; 20 occurrences; AV translates as “week” 19 times, and “seven” once. **1 seven, period of seven (days or years), heptad, week.** 1A period of seven days, a week. 1A1 Feast of Weeks. 1B heptad, seven (of years). ⁷
- While in Deut 16:9, discussed above, *šābū'a* represents a period of seven days, **in Dan 9:24,25,26,27 it denotes a period of seven years in each of its appearances in these four verses.** This is proven by the context wherein Daniel recognizes that the seventy-year period of captivity is almost over. The land had been fallow for seventy years and thus repaid the Lord the seventy sabbatical years owed to him for the prior seventy periods of seven years (Dan 9:2; Jer 25:12; cf. II Chr 36:21!). Just as Daniel is in prayer concerning this matter, the angel Gabriel appears and informs him that Israel's restoration will not be complete until she goes through another seventy periods-of-seven, *šābū'a'* (Dan 9:24ff)! **Note also the apparent reference in Dan 12:11 to half of Daniel's last seventy (9:27); it is 1290 days, approximately three and a half years. Thus here it means years.** ⁸
- Although *shabua'* (unit of seven) does not refer to **years** anywhere else in Scripture, *shabua'* does have this meaning in the Mishnah (Baba Metzia ix. 10; Sanhedrin v1), a collection of rabbinic laws compiled about 200AD. ⁹
- That is, seventy weeks of years, or 490 years, which reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian period, and in the month Nisan, in which Ezra was commissioned to restore the Jewish state and polity, (Ezr. 7:9–26,) will bring us to the month Nisan of the 4746th year of the same period, or A.D. 33, the very month and year in which our Lord suffered, and completed the work of our salvation. ¹⁰

- **70 weeks of years to accomplish 6 things:**

1. Finish the transgression	3 statements dealing with the nation's sins
2. Make an end of sins	
3. Make reconciliation for iniquity	
4. Bring in everlasting righteousness	3 statements dealing with the coming of the Messiah in His Millennial reign
5. Seal up vision and prophecy	
6. Anoint the Most Holy.	

- Christ Jesus the Messiah certainly fulfills the first 3 statements

⁶ J. Dwight Pentecost, “Daniel,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1361.

⁷ James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995).

⁸ Gary G. Cohen, “שְׁבוּעָה,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 899.

⁹ http://www.preceptaustin.org/daniel_924-27#why%20daniel%209:24-27%20is%20significant

¹⁰ B. Blayney, Thomas Scott, and R.A. Torrey with John Canne, Browne, *The Treasury of Scripture Knowledge*, vol. 1 (London: Samuel Bagster and Sons, n.d.), 554.

- **The last three** can only be fulfilled by Jesus coming again in our age.
 4. Everlasting Righteousness – only possible through Christ Jesus
 5. Vision and Prophecy will not be needed when the Messiah has finally returned to earth sitting bodily upon His throne in Jerusalem.
 6. Jesus will PERSONALLY anoint the MOST HOLY PLACE
 - a. Jesus IS the Most Holy Place
 - b. The “Mercy Seat” of the Ark of the Covenant is Christ's throne.

- **Dwight Pentecost:** This prophecy, then, is concerned not with world history or church history, but with the history of Israel and the city of Jerusalem. **By the time these 490 years run their course, God will have completed six things for Israel.** The first three have to do with sin, and the second three with the kingdom. The basis for the first three was provided in the work of Christ on the cross, but **all six will be realized by Israel at the Second Advent of Christ.** 11

Encyclopedia Britannica – tells us that King Artaxerxes began to reign in the year 465 BC.¹²

- 20th year of his reign = 445 BC
 - 1st of Nisan, 445 BC = March 14th in the Julian Calendar
- So 483 years later “Messiah the Prince” will appear in Jerusalem.
 - 483 Babylonian years (360 prophetic Babylonian days) = 173,880 days
 - Figures out to **April 6th, 33 AD** in the Julian Calendar
 - Jesus began his public ministry in the 15th year of Tiberius Caesar = August 19th, 28 AD (Luke 3:1-2)
 - Public ministry lasted through 4 Passovers
 - Began on a Passover, and ended on a Passover - about **3½** years of Public ministry

11 J. Dwight Pentecost, “Daniel,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1361.

12 In Artaxerxes' 20th year (445 BC), (Aramaic: ארתחשטרה, translit. Artahšāsta) during the high priesthood of Eliashib (Nehemiah 3:1) Nehemiah, the king's cupbearer, apparently was also a friend of the king as in that year Artaxerxes inquired after Nehemiah's sadness. Nehemiah related to him the plight of the Jewish people and that the city of Jerusalem was undefended. The king sent Nehemiah to Jerusalem with letters of safe passage to the governors in Trans-Euphrates, and to Asaph, keeper of the royal forests, to make beams for the citadel by the Temple and to rebuild the city walls.

- Passover in 33 AD was on the 14th of Nisan
- Julian calendar that would be **Thursday, the 10th of April.**
- Come back to the Sunday of Jesus entrance into Jerusalem as the Messiah prince and you have **April 6th, 33 AD.**
 - Exactly as Daniel predicted!
 - Not speaking of the day He was crucified
 - Speaking of the day He was pronounced “Messiah the Prince”

25 And **you must know and you must understand** that from the time of the going out of the word to restore and build Jerusalem until an anointed one—a leader—will be **seven weeks and sixty-two weeks;** it will be restored and will be built with streets and a moat, but in a time of oppression. ¹³

26 “And after the sixty and two weeks an anointed one shall be cut off, and he shall have nothing, and **the people of the coming leader will destroy the city and the sanctuary,** and its end will be with the flood and on to the end there shall be war; these desolations are determined.

27 And he will make a strong covenant with the many for **one week,** but in **half of the week** he will let cease sacrifice and offering and in its place a desolating abomination comes even until the determined complete destruction is poured out on the desolator.”

- **What of this time gap** between the first 69 weeks of years and the last 1 week of years?

Romans 11:25–27

25 For I do not want you to be ignorant, brothers, of this mystery, so that you will not be wise in your own sight, that a partial hardening has happened to Israel, **until the full number of the Gentiles has come in,**

¹³ Daniel was first informed that God's program would be consummated in **70 “sevens.”** Since Daniel had been thinking of God's program in terms of years (v. 1; cf. Jer. 25:11–12; 2 Chron. 36:21), it would be most natural for him to understand these “sevens” as years. Whereas people today think in units of tens (e.g., decades), Daniel's **people** thought in terms of sevens (heptads). Seven days are in one week. Every seventh year was a sabbath rest year (Lev. 25:1–7). Seven “sevens” brought them to the Year of Jubilee (Lev. 25:8–12). Seventy “sevens,” then, is a span of 490 years. The 490 could not designate days (about 1 1/3 years) for that would not be enough time for the events prophesied in Daniel 9:24–27 to occur. The same is true of 490 weeks of seven days each (i.e., 3,430 days, about 9 1/2 years). Also if days were intended one would expect Daniel to have added “of days” after “70 sevens” for in 10:2–3 he wrote literally, “three sevens of days” (NIV, “three weeks”).¹³ Also since Israel and Judah had failed to keep the sabbatical years (every seventh year the land was to lie fallow, Lev. 25:1–7) throughout her history, the Lord enforced on the land 70 “sabbaths” (cf. Lev. 26:34–35). Thus 490 years would be required to complete 70 sabbatical years with one occurring every seventh year. (J. Dwight Pentecost, “Daniel,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1361.)

26 and so all Israel will be saved, just as it is written, "The deliverer will come out of Zion; he will turn away ungodliness from Jacob.

27 And this is the covenant from me with them when I take away their sins."

70 weeks of years = 490 years

- Same length of years the Jews did not obey the Sabbath years
- Divided into 2 sections
 - 69 weeks of years – 483 years, or 173,880 days. ¹⁴
 - 1 week of years = 7 years, or 2,520 days (further divided into 2@ 1260 day periods, or 2@ 3 ½ year periods. (V27)

Daniel 7:25 And he will speak words against the Most High, and he will wear out the holy ones of the Most High, and he will attempt to change times and law, and they will be given into his hand for **a time and two times and half a time.**

¹⁴ Seventy weeks. That is, seventy weeks of years, or 490 years, which reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian period, and in the month Nisan, in which Ezra was commissioned to restore the Jewish state and polity, (Ezr. 7:9–26,) will bring us to the month Nisan of the 4746th year of the same period, or A.D. 33, the very month and year in which our Lord suffered, and completed the work of our salvation. (B. Blayney, Thomas Scott, and R.A. Torrey with John Canne, Browne, *The Treasury of Scripture Knowledge*, vol. 1 (London: Samuel Bagster and Sons, n.d.), 554.)