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**A0512 -- Mar. 20, 2005 – Daniel 9 – Daniel’s 70 Weeks**

Last week we looked at “World History and the Times of the Gentiles”. We looked at World History in 13 events; the first five events describe Gentile World History:

Gentile World History

1. Creation (~4000BC)
2. Fall (~4000BC)
3. Noahic Flood (2344BC)
4. Noahic Covenant (2343BC)
5. Babel (2343-2200BC)

The last 8 events describe Israel’s World History

Israel’s World History

6. Call of Abraham (~1950BC)
7. Exodus (1440BC)
8. Mt Sinai (1400BC)
9. Reign of David (1010BC)
10. Golden Era of Solomon (970BC)
11. Kingdom Divide (930BC)
12. Kingdom Decline (930-605BC)
13. Exile (605-536BC)

Then we looked at the Times of the Gentiles which began at Israel’s Exile in 605BC and will last until the 2nd Advent of Jesus Christ. Daniel 2 forecasts the future of Gentile History by way of Nebuchadnezzar’s dream of a Great Statue. This statue had a...

Times of the Gentiles (Luke 21:24)

14. Head of Gold = Babylon (605-536BC)

- 15. Arms and Chest of Silver = Medo-Persia (536-336BC)
- 16. Belly and Thighs of Bronze = Greece (336-63BC)
- 17.
  - a. Legs of Iron = Rome (63BC-476AD West and 395-1453AD East)
  - b. Feet of Iron mixed with Clay = Rebuilt Rome (????AD)

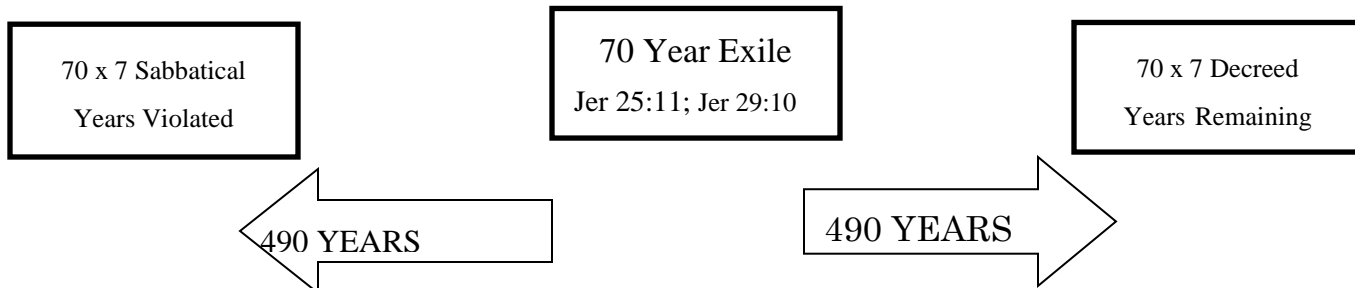
These are the four Great Gentile Kingdoms. The last kingdom, Rome, taking two forms, one past and one yet future. Today I want to take us back to look at Israel during the Times of the Gentiles so you can see what God is doing with the nation of Israel. To do this we have to go back to the Exile in 605BC and answer some questions. First of all, why did God send the apple of His eye into Exile? Turn to Leviticus 25:2.

**Leviticus 25:2-5** 'When you come into the land which I shall give you, then the land shall have a sabbath to the LORD. <sup>3</sup> 'Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, <sup>4</sup> but during the seventh year the land shall have a Sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard. <sup>5</sup> 'Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year.

Every seventh year Israel was to let the land have a Sabbath rest. The reason Israel went into Exile was because they disobeyed this law for 490 years and so God said in Leviticus 26:34-35

'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. <sup>35</sup> 'All the days of *its* desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it...<sup>43</sup> 'For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

So, the 490 years of Israel's disobedience determined the number of years they would be in Exile to be 70 years. Those years began in 605BC and lasted until 536BC.



PAST  
FUTURE

DANIEL'S  
DAY

Now, turn to Daniel 9:1 which was in the year 538BC.

In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans [Babylonians]--In the first year of his reign [538BC] I, Daniel, observed in the books the number of years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely seventy years.

Let's turn to Jeremiah 29:10-14 and read what Daniel was reading. Put yourself in Daniel's shoes. You've been in exile for 68 years and this is what you read in Jeremiah.

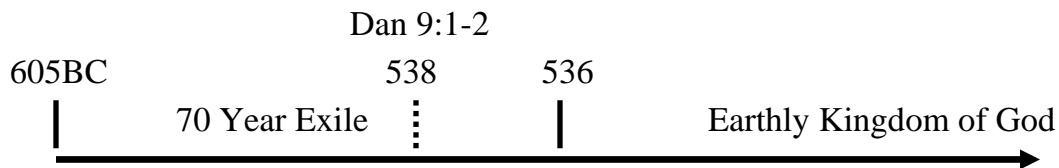
<sup>10</sup> "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. <sup>11</sup> 'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. <sup>12</sup> 'Then you will call upon Me and come and pray to Me, and I will listen to you. <sup>13</sup> 'You will seek Me and find Me when you search for Me with all your heart. <sup>14</sup> 'I will be found by you,' declares the LORD, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

What did Daniel realize? How much longer until the exile was over? Just two years. The prophecy says they would be in Babylon for "seventy years" and they had already been there for 68. So, what does Daniel do? He follows the instruction of v 12 to call upon the Lord God and pray to Him. And do you know why Daniel prayed? Because he knew that God was faithful and that God could not bless a disobedient people (Lev 26; Deut 28). Therefore, Daniel's prayer is a prayer of confession for himself and for the nation (4-14) and for their restoration (15-19).

**Daniel 9:20-23** Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, <sup>21</sup> while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering. <sup>22</sup> He gave *me*

instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding. <sup>23</sup> "At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

The reason Gabriel was sent was because Daniel had misunderstood the prophecies of Jeremiah and so he came to give him insight. Daniel saw in Jeremiah 29:10-14 only one restoration of Israel and he saw this restoration as resulting in the earthly Kingdom of God.



Gabriel appeared to clear up this misunderstanding. Let's turn back to Jeremiah 29:10-14. There are actually two restorations being spoken of in these verses. The first one is in v 10 and refers to Judah's (Southern Kingdom) restoration after the Babylonian Exile. The second one is in vv 12-14 and refers to the final restoration of both Israel and Judah from "all the nations".

#### Restoration of Judah after Babylonian Exile

<sup>10</sup> "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place [Judah only because only Judah was sent into Babylon].

#### **Restoration of Judah and Israel after Exile in All the Nations**

<sup>12</sup> Then you will call upon Me and come and pray to Me, and I will listen to you. <sup>13</sup> 'You will seek Me and find Me when you search for Me with all your heart. <sup>14</sup> 'I will be found by you,' declares the LORD, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

Judah wasn't driven into "all the nations" and "all the places". Judah was only driven into Babylon. So, you can see that vv 12-14 describe a much larger exile; one in which both Judah and Israel have been driven into "all the nations". So, Jeremiah's prophecy is actually two prophecies; a short-term prophecy for Judah in Babylon and a long-term prophecy for both Israel and Judah from "all the nations". So, Gabriel comes on the scene to clarify

Daniel's misunderstanding. Now, let's look at Gabriel's words of correction in light of Daniel's study and prayer because Daniel's was praying because of Jer 29:12 which has to do with the final restoration of both Israel and Judah. His prayer had to do with the exile into all the nations, not just Babylon. Daniel was confused.

Therefore, Gabriel expounds the length of the final exile. He says in 9:24

"Seventy weeks have been decreed for your people [Israel and Judah] and your holy city [Jerusalem],"

Notice, Gabriel does not say "seventy years" but "seventy weeks". What does he mean by "seventy weeks"? The word "weeks" in the Hebrew is *shabuim*. **Shabuim means "a period of seven"**. This word is a lot like our word "dozen" which means "a set of twelve". Whenever you need a dozen you still don't know what you need a dozen of unless you've been paying attention to the conversation. If you need a dozen for Sunday school you're probably talking about "donuts" aren't you. If you have to go to the store to get a dozen because you can't make pancakes without them you're talking about "eggs" aren't you. Well, that's what we're talking about here except it's not a group of "twelve" but a group of "seven". We need to know seventy periods of sevens of what? The answer is not provided in verse 24 so we have to back up in the context to discover the unit Daniel had in mind.<sup>1</sup> The unit that Daniel had in mind is found in Daniel 9:2 where reference is made to the "years specified by the word of the Lord, given through Jeremiah the prophet." So, "seventy weeks" means 70 x's 7 years. And  $70 \times 7 = 490$  years. Therefore, Israel and Judah's final restoration to the land would have to wait 490 years.

But now we have to ask how long the "year" is? One possible solution is to take the 490 years as our modern understanding which would mean that each year is 365.24219879 days. That kind of solution would require modern measurements to be forced on the ancient text. Such is not the intent of the author. The second solution would be to see the 490 years as *prophetic years*. A prophetic year is exactly 360 days according to the Book of Revelation. The Book of Revelation says that 42 months = 1260 days = time, times, and a half in the Book of Revelation (Rev 11:2; 13:5 (42 months); Rev 10:7; 12:6 (1,260 days); Rev 12:14 (time, times, and half a time)). Therefore, each of the 490 years is 360 days each. Israel is on a prophetic year calendar.

Now that we know these are 490 years of 360 days each we can exegete verse 24 briefly. Notice first of all that these 490 years have been decreed for Daniel's people and Daniel's holy city. So, the 490 years are for Israel and Jerusalem. They have nothing to do with the Church. They have to do with Israel and Jerusalem. That is extremely significant. What

events related to Israel and Jerusalem must take place by the end of the 490 years or 70 sevens? There are six.

1. *TO FINISH THE TRANSGRESSION*

The first purpose of the seventy sevens is “to finish the transgression”.<sup>ii</sup> “The transgression” is Israel’s national rejection of the Messiahship of Jesus in Matthew 12. Lev. 26:40 declares that there will be a future generation of Jews who will confess “the transgression”. When this day comes God will remember His covenant with Abraham, Isaac, and Jacob and Israel will be restored to her Land. Thus, this first phrase “to finish the transgression” refers to the coming to a stopping point, completion, or end of Israel’s national rejection of Jesus’ Messiahship. This has not occurred yet, so this must be at the conclusion of the 490 years when “all Israel will be saved” (Rom. 11:26).

2. *TO MAKE AN END OF SIN*

The second purpose of the seventy sevens is “to make an end of sin”. “to make an end of sin” is a prediction of a time when sinning in Israel will cease. Since the cause of sin must be removed before sinning can cease, this phrase assumes that the nation has already turned to the Lord and they have been given a new heart in fulfillment of the New Covenant of Jeremiah 31:31-34. This will not be fulfilled until the end of the 490 years.

3. *TO MAKE ATONEMENT FOR INIQUITY*

The third purpose of the seventy sevens is “to make an atonement for iniquity”. The word “iniquity” refers to the “sin nature” that all men receive because we all sinned in Adam. Thus, this phrase looks forward to the national conversion of Israel when she recognizes Jesus as Messiah. At that time the atonement of Christ’s death will be applied to all Israel. This will not be fulfilled until the end of the 490 years.

4. *TO BRING IN EVERLASTING RIGHTEOUSNESS*

The fourth purpose of the seventy sevens is “to bring in everlasting righteousness”. “everlasting righteousness” refers to God’s righteousness being done on earth and forever. When the 490 years are completed and Jesus returns, these eternal principles will be implemented on earth. This will not be fulfilled until the end of the 490 years.

5. *TO SEAL UP VISION AND PROPHECY*

The fifth purpose of the seventy sevens is “to seal up vision and prophecy”. It means “to conclude” all “vision and prophecy”. By the end of the 490 year calendar of Israel all “vision and prophecy” will have concluded.

#### 6. TO ANOINT THE MOST HOLY PLACE

The sixth and final purpose of the seventy sevens is “to anoint the most holy place” or “the Most Holy”. The “most holy place” refers to the holy of holies in the Millennial Temple. The Millennial Temple is described in Ezekiel 40-48. Jesus Christ Himself will build this temple and anoint this temple at the conclusion of the 490 years (Zech. 6:12, 13).

Now, I ask you, have any of these six things taken place? No. So, what that means is that the 490 years have not come to a conclusion yet. All six of these purposes will be accomplished by the end of the Great Tribulation, just prior to the Second Coming or during the initial stage of the Millennial Kingdom. All these blessings confirm the fulfillment of Israel’s covenants at the Second Coming of Christ (Gen. 12:1-3, Deut. 29-30, II Sam. 7:12-16, Jer. 31:31-34).

DANIEL 9:25: THE STARTING POINT OF THE 490 YEARS = THE DECREE TO RESTORE AND REBUILD JERUSALEM (9:25)

**Daniel 9:25** <sup>25</sup> "So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks [7 x 7 = 49 years] and sixty-two weeks [62 x 7 = 434 years]; it [Jerusalem] will be built again, with plaza and moat, even in times of distress.

So, when does the 490 years begin? It begins with the “issuing of a decree to restore and rebuild Jerusalem”. This decree was issued in 444BC by Artaxerxes Longimanus in Nehemiah 2:1-8.

**Nehemiah 2:1, 7-8** And it came about in the month Nisan, in the twentieth year of King Artaxerxes...And I said to the king, "If it please the king, let letters be given me for the governors *of the provinces* beyond the River, that they may allow me to pass through until I come to Judah, <sup>8</sup> and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted *them* to me because the good hand of my God *was* on me.

So, the 490 years began in 444BC in the month of Nisan. Now go back to Daniel 9:25. What did Daniel say? Daniel said that there would be 7 weeks (= 49 years) + 62 weeks (= 434 years) before Messiah the Prince would come. During the first 7 weeks (= 49 years = 17,640 prophetic days), beginning in 444BC, the city of Jerusalem was completed with walls, streets, and a moat by 396BC. Next we have 62 weeks that follow (= 434 years = 156,240 prophetic days). The sixty-two weeks began in 396BC and extend to 33AD. The most accurate computations of the sixty-two weeks result in their end on Nisan 10, 33AD, or March 30, 33AD (Julian Calendar). Do you know what day that is? March 30, 33AD was the day of Jesus' Triumphal Entry, the last time Jesus was introduced as king of Israel. Just four days later, on April 3, 33AD Jesus was crucified. This is what Gabriel predicts next in verse 26.

DANIEL 9:26: MESSIAH'S CRUCIFIXION AND THE DESTRUCTION OF JERUSALEM

**Daniel 9:26** <sup>26</sup> "Then after [4 days after] the sixty-two weeks the Messiah will be cut off [crucified] and have nothing [no Messianic Kingdom on earth],

First, notice the word "after". The text does not say that these things happen within the 69 weeks or even during the 70<sup>th</sup> week but after the 69<sup>th</sup> week. There is clearly a gap between the 69<sup>th</sup> and 70<sup>th</sup> weeks of Daniel because none of the 6 things mentioned in 9:24 have yet come to pass. They all relate to Israel and yet none of them have been fulfilled. In fact, this verse says three things that must take place between the 69<sup>th</sup> and 70<sup>th</sup> week, that is between the end of the 483<sup>rd</sup> year and the beginning of the 484<sup>th</sup>.

1. *MESSIAH WILL BE CUT OFF AFTER, MESSIAH WILL HAVE NOTHING (9:26A)*

The first thing that must happen is "Messiah will be cut off". This phrase refers to the crucifixion of Jesus which occurred on April 4, 33AD (Julian Calendar). He will have nothing means that He will not have the earthly Messianic Kingdom that was promised in the OT.

2. *PEOPLE OF THE PRINCE WHO IS TO COME, WILL DESTROY THE CITY AND THE SANCTUARY (9:26B)*

The second thing that must happen is "the people of the prince who is to come will destroy the city and the sanctuary". Who were the people who destroyed Jerusalem and the Temple



in 70AD? They were the Roman army serving under Titus. Who is the “prince who is to come”? He is the Antichrist who has yet to come and rule over the Revived Roman Empire.

### 3. *WARS AND DESOLATIONS (9:26C)*

The third thing that will happen is there will be wars. Wars will go on from the crucifixion of Christ until the beginning of the 70<sup>th</sup> week of Daniel. There will not be a time of true peace until just before the 70<sup>th</sup> week of Daniel (1 Thess. 5:3). So, there is an unknown gap of time between the 69<sup>th</sup> and 70<sup>th</sup> weeks of Daniel. It is during this gap of time that Christ established the Church. The Church has nothing to do with the 70 weeks of Daniel. The 70 weeks of Daniel have to do with Israel and Jerusalem. Israel is on calendar time but the Church is never put on calendar time. This is why you might have heard that the Church is a parenthesis or an intercalation in God’s plan. It would be more accurate to say that the Church is a parenthesis or intercalation in Israel’s calendar. The Church fits between the 69<sup>th</sup> and 70<sup>th</sup> weeks of Daniel. We know when the Church began, it began on the day of Pentecost (Acts 2) but we do not know when the Church will end. All we know is that it ends with the pre-Trib Rapture. People who want to bring the Church into the Tribulation do not understand that the Tribulation is for Israel, not the Church. There is no way to get the Church into the 70<sup>th</sup> week of Daniel without violating Daniel 9:24. Gabriel said “seventy weeks have been decreed for your people and for your holy city.” You can’t keep the Church out of the first 69 weeks and then throw her into the 70<sup>th</sup> week. The Church didn’t begin until after the 69 weeks and it will end before the 70th week. There is clearly a gap of time between the 69<sup>th</sup> and 70<sup>th</sup> weeks. Now, the 70th week of Daniel in 9:27.

### D. DANIEL 9:27: THE GREAT TRIBULATION

**Daniel 9:27** "And he [prince who is to come...the Antichrist] will make a firm covenant with the many [leaders of Israel] for one week [the 70<sup>th</sup> week, a period of 7, 360 day, years], but in the middle of the week [3 ½ years] he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

#### 1. *HE WILL MAKE A FIRM COVENANT*

This is the peace treaty that the Antichrist will make with future unbelieving Jewish leaders. The treaty will be for 7 years (360 days each year). If the first 69 weeks (483 years) were literal years then we have to take the 70th week as a literal 7 years (360 days each).

2. *IN THE MIDDLE OF THE WEEK HE WILL...STOP SACRIFICE*

After 3 ½ years (1,260 days) the Antichrist will stop sacrifice and grain offerings in Israel's Tribulation temple. This implies that the Mosaic sacrifices must be re-instituted and a Tribulation Temple built in Judea at some time in the future.

3. *THE WING OF ABOMINATIONS COMES ONE WHO MAKES DESOLATE*

The "wing of Abominations" refers to the pinnacle of the Tribulation Temple. The Antichrist will apparently commit acts of such abomination that the Temple can no longer be called the Temple of the Lord but an idol temple.

5. *UNTIL A COMPLETE DESTRUCTION, ONE THAT IS DECREED, IS Poured OUT ON THE ONE WHO MAKES DESOLATE*

Christ himself will pour out His wrath on the Antichrist. He will slay him with the breath of His mouth. So, I've shown you Israel's calendar of 490 years. I've shown you that the first 483 years or 69 weeks have already been fulfilled by March 30, 33AD. I've shown you that Daniel 9:26 indicates a gap of time between the 69th and 70th weeks. And lastly, I've shown you that the 70th week will begin when the Antichrist makes a firm covenant with the Jewish leaders. Revelation 6-19 is an amplified description of Dan 9:27. Next week we will start with Revelation chapter 1.

If you are not a believer in the Lord Jesus Christ then I challenge you to consider what I've shown you today. I've shown you that the word of God is extremely accurate. Accuracy far beyond any human intellect. I've shown you that God's plan is going to take place and that you can't do anything about it. God is absolutely sovereign. And God's word says that to have eternal life and not miss out on all that God has to offer you must do one thing. Believe on the Lord Jesus Christ and you will be saved.

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<sup>i</sup> The word "sevens" is used in the following ways in other contexts. Genesis 29 sevens = 7 years that Jacob served Laban for Rachel; Gen. 41:25-27 seven = 7 years of Joseph's dream; Job 1:2 seven = Job had 7 sons; Lev. 23:15, 16 seven = sabbaths/seven = days. As you can see the unit is not supplied by the word but must be supplied by the context.

<sup>ii</sup> Notice it says "the transgression" not just "transgression". Some specific transgression is in view here, a specific outstanding sin that includes all the people of Israel. So, what we must discover is what national sin "the transgression" is referring to. Lev 26:40 and Matt 23:39 both describe a national confession of some national sin committed by Israel. The only sin this could possibly refer to is the national sin of Matthew 12 where the nation rejected Jesus' Messiahship.

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