

## Six Events God Has Determined to Occur in the Seventy Weeks #2

Daniel 9:24  
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Before Jesus was baptized by John, many of the faithful were anticipating at that very time in history the coming of the Messiah (not in a general sense, but in a more immediate sense). At the time of John's ministry, people were asking if He was the Messiah (Luke 3:15).

There may be different reasons for this expectation of Christ's coming, whether the miraculous events surrounding Christ's conception and birth that had been hidden people's hearts, or whether the ministry of John the Baptist that announced the coming of the kingdom of heaven, but let us not forget that the faithful also had Old Testament prophecies that hundreds of years earlier had also spoken of the coming of the Messiah, and had even given the time and date of His coming (as we see here in Daniel 9:24), where the angel, Gabriel, prophesies that 70 weeks of years (490 years) were determined by God in order to accomplish six events (purposes) of God at the coming of the Messiah.

No wonder why there was so much excitement about John's ministry and why huge crowds went out to hear him preach and to be baptized by him. No wonder why questions were being asked of him whether he was the Messiah. They had every reason to be excited and to expect their King was coming at that time based upon the timeline given in Daniel 9:24. May we be excited as well. For it declares that our God is omniscient and sovereign God—all time and events are in His hands—not just these 70 weeks. All the days of our life have meaning because they are numbered and planned by our loving Father.

We continue this Lord's Day with our consideration of the six events or purposes of God which would be accomplished when the Messiah would appear at His first coming (Daniel 9:24): (1) To Finish the Transgression; (2) To Make an End of Sins; (3) To Make Reconciliation for Iniquity; (4) To Bring in Everlasting Righteousness; (5) To Seal Up the Vision and Prophecy; and (6) To Anoint the Most Holy.

### IV. To Bring in Everlasting Righteousness.

A. Just as the first three events/purposes were realized within the 70 weeks (490 years) at Christ's first coming, so likewise are the last three events/purposes.

1. The biblical and historic Protestant position interprets the last three events/purposes to be realized in the 70<sup>th</sup> week at the first coming of Jesus Christ just like the first three events/purposes.
2. The life, death, burial, resurrection, and ascension of Jesus Christ are that to which all history either points forward or all history points backward. They are not a mere parenthesis in history or even in Israel's history. The Old Testament Scriptures pointed to the Messiah's accomplishment of redemption for His people, to which also these 70 weeks point (particularly the 70<sup>th</sup> week).

B. So let us now consider what the fourth event/purpose means and when it was fulfilled ("to bring in everlasting righteousness" or literally, "to cause to come in everlasting righteousness").

1. Righteousness here refers to being right with God according to the perfect standard of His own righteousness (not according to our standard of righteousness). What's the problem with our righteousness (Isaiah 64:6)? Our eternal salvation depends upon two necessities: (1) the removal of the guilt and condemnation of all sin (which was accomplished by Christ—"to make an end of sin"); (2) the addition of a perfect righteousness (which was also accomplished by Christ—"to bring in everlasting righteousness"). To remove sin brings us back to a clean ledger, all our debts are paid in full; but to add righteousness gives to us God's declaration that we are not neutral in Christ, but are righteous in Christ. This is what Scripture calls justification.

2. Jesus not only suffered and paid the full debt of sin as a sinless sacrifice for His people

(passive righteousness), but He was also conceived in holiness and lived an absolutely perfect life in fulfilling all righteousness for His people (in perfectly keeping all of God's commandments in thought, word, and deed—active righteousness). Only Jesus could “bring in everlasting righteousness” (Isaiah 45:22-24; Isaiah 51:8 [“my righteousness shall be for ever”]; Malachi 4:2; 2 Corinthians 5:21). Jesus is made unto us righteousness (1 Corinthians 1:30).

3. He takes all our sin and pays for it; and by faith in Christ God credits to us Christ's perfect righteousness-- justification by faith alone (Romans 3:21-22). This is not a righteousness that we have earned or performed by our obedience, but is a perfect righteousness that was earned by the obedience of Jesus. That is what “to bring in everlasting righteousness” means. This is a righteousness that is everlasting because it is Christ's righteousness which cannot increase, decrease, pause, slow down, or come to an end. That is the believer's eternal standing before God's throne. That everlasting righteousness was brought in the life, death, burial, and resurrection of Jesus Christ at His first coming.

4. The futurist puts that everlasting righteousness of Christ at His first coming into a parenthesis (and not included in the 70 weeks), and rather places that everlasting righteousness in the millennial period or in the new heaven and new earth. But neither the millennium nor the eternal state are within the prophesied 70 weeks (even according to the calendar of the futurist). I submit that such a view should be rejected.

## **V. To Seal Up the Vision and Prophecy.**

### **A. What does it mean “to seal up”?**

1. It is to hide something so that it doesn't any longer appear. The same word is used earlier in this same verse: “to make an end of sins” or “to seal up sins.” In that case, Jesus paid the full and complete debt of sins for His elect. All those sins were hidden and no longer appeared before God's throne of judgement (not that we no longer sin, but that the guilt and condemnation for the sins of God's elect are fully paid by Christ's loving sacrifice and are therefore cast behind God, the Judge, or cast into the sea, or removed from us as far as the east is from the west).

2. Criminals are sealed up in prison from the view of the public. Likewise, valuables may be said to be sealed up in a safe from the view of visitors. It is also the idea communicated when it is said, “The court documents were sealed.” No one can see them at that time.

### **B. What does it mean “to seal up THE VISION AND PROPHECY”?**

1. The vision and prophecy (literally, prophet) refer to the Old Testament prophecies brought by the prophets concerning the coming of the Messiah to accomplish the events/purposes stated earlier in this verse.

2. In the coming of Jesus Christ all of the prophecies of the Old Testament that spoke of His birth, life, ministry, miracles, death, burial, and resurrection were sealed so that they no longer appeared as only prophecies because they were fulfilled by the Messiah. The prophecies like those here in Daniel 9:24-27 were fulfilled in the 70 weeks (490 years), no longer need to be fulfilled, but according to the Holy Spirit are sealed. The prophecy of these events/purposes of God was on the stage in the Old Testament and the fulfillment was behind the curtain; but when Jesus came, the fulfillment of these events/purposes come on the stage and the prophecy went behind the curtain. Just like a case settled by a court is no longer open, but closed and hidden; so likewise the prophecies concerning Christ (once fulfilled) were no longer open, but closed, because they were settled/fulfilled.

3. When would the vision and prophecy be sealed after the time of Daniel? The futurist once again pushes it back to the second coming of Christ (the reason for the long gap). Whereas the historic Protestant interpretation understands the vision and prophecy to have been sealed up at the first coming of Christ when prophecies from the Old Testament concerning the first three events/purposes were

accomplished (even many futurists acknowledge that to be the case). Thus, contextually, I submit that it is much more fitting that the vision and prophecy were accomplished at Christ's first coming like the previous four events/purposes, for the prophecies related to Christ's death for sin.

## VI. To Anoint the Most Holy.

A. Since the previous five purposed events all were realized at the first coming of Christ (during the 70 weeks), is it not likely that this sixth one was also realized during the same period of time?

1. "The Most Holy" (literally, "Holy of Holies") does not refer to the rebuilding of a future temple of the Jews which God will allegedly (according to Futurism) anoint with His blessing, but rather refers to the anointing of God's most Holy Son, who in His earthly ministry declared Himself to be the temple of God in whom the glory of God tabernacled (John 2:19; John 1:14; Acts 3:14—if the temple etc. was Most Holy, how much more is Christ?). The Holy of Holies, the temple, the altar within the temple, the sacrifices of the temple, and the priesthood of the temple have all passed away, because they were all fulfilled in Christ (Hebrews 9:1ff). To return to a rebuilt temple would be to return to the Old Covenant after Christ had instituted the New Covenant. That is precisely what Paul warned against in the Letter to the Hebrews (returning to the temple and its ordinances), and in so doing they were leaving Christ.

2. Was Jesus, the Holy One, anointed? According to New Testament revelation, He was anointed by the Holy Spirit at His baptism when the Holy Spirit descended upon Him in the form of a dove (Luke 4:18 [Isaiah 61:1ff]; Acts 4:27; Acts 10:38). This was the most important anointing of all anointings (not a rebuilt temple). The very words, "Messiah" in Hebrew and "Christ" in Greek mean "the Anointed One". This is who this prophecy is all about (Daniel 9:25). Likewise, Jesus anointed His church, God's temple (1 Corinthians 3:16), with the Holy Spirit on the Day of Pentecost (Acts 2; 1 John 2:20).

3. Likewise, this event was realized within the 70 weeks in the ministry of Christ at His first coming, not at His second coming.

B. Application—a Warning and an Admonition.

1. **A Warning.** Beware of any teaching that would take you back to the Old Covenant (ceremonies, festivals, holy days, priesthood, temple, dietary laws, etc.), whether it be Messianic Jews, Roman Catholicism, Eastern Orthodox, Anglican, or any church whose liturgy is filled the sights and smells of the Old Testament (which was good for them, but not for us). God gave an honorable burial to the Old Covenant by way of giving Jews during the apostolic period time to transition from the ceremonies of the Old Covenant (appointed by the Lord) to the New Covenant. However, the epistles to the Galatians, Ephesians, Colossians, and to the Hebrews teach all such shadows pointed to Christ (the substance) and they no longer have a religious warrant in our serving God in the New Covenant. Those were the days of infancy/childhood of God's people (Galatians 4). Let us press on to maturity/adulthood in serving and worshipping the Lord according to His revelation in the New Covenant. Returning to the Old Covenant ceremonies after Christ has brought to us the New Covenant would be like an adult returning to the tricycle he/she rode when a child. It's moving backward, not forward.

2. **An Admonition.** Let us pursue our sanctification in looking to Christ to conform us to His image by His Holy Spirit with an eye to our justification on the basis of Christ's everlasting righteousness. Both justification and sanctification are necessary, but without justification, sanctification will simply become a mere work of the flesh that will wear us out and tear us down into utter futility because of our failures, weakness, and sins. Because Jesus is our righteousness, He will sanctify us in growing in His holiness. Justification before God always leads to sanctification by the power of God. Our appeal to God to forgive us and daily grow us in Christ is Jesus Christ, the righteous (1 John 2:1). Our sanctification changes with failures/growth, but our justification never changes for that is based upon Jesus, our righteousness.

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