



Ministry of the Word

***Sunday 19<sup>th</sup> November 2017***

by Vincent Gannon

**Scripture:** Daniel 9:24-27

**Subject:** Chapter 9, Part 30 – 70 weeks

As we come to the conclusion of the chapter it is no less exciting than that at the start. The prophecy given to Daniel by the Angel Gabriel is presented in four parts. Verse 24 is the general purpose of the 70 weeks, Verse 25 gives us insight into the 69 weeks that are determined by God, verse 26 explains the interval between the 69<sup>th</sup> week and the 70<sup>th</sup> week while verse 27 gives us insight into the 70<sup>th</sup> week.

Paul reminded the believers in Rome the following –

***“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.” Romans 11:25***

This is important for us to remember that Jesus told the people of his day that the Jews would be blind to these things for not recognising Him as Messiah at that time. But this does not mean that God had finished with Israel as we shall see.

Verse 24, as I’ve already mentioned, gives us the scope of the 70 weeks determined by God. More specifically it outlines the divine purposes of what the 70 weeks are for, which are as follows –

- **For your people** – This is The Jewish people. This point completely abolishes the terrible “Replacement theology” which laid basis for Anti-Semitism and which makes God out to be a liar. While Israel plays a prominent part in future revelation as in the past, it does not excuse its present rejection of the Messiah. On account of this Paul in his letter to the Roman told us that because of Israel rejection, we are the wild branch grafted onto the vine. Thank God for that!!
- **For your Holy city** – Jerusalem. Jerusalem was a part of the world that God set out for himself. It is not just about the geography but also with God’s fulfilment of his promises, revelation, prophecies from Genesis to Revelation and what Jerusalem stands for.
- **To finish the transgression** – You, like myself may think ‘well surely the price was paid on the cross and the offer made to the whosoever was appropriated. Yes, it sure was an once and for all sacrifice but this is not about Jesus’s work on the cross, this is about the final ending of the whole system as we know it. This puts an end to the law breaking and law breakers.
- **To make an end of sins** – This is the final end of the partition between God and man as well as the consequences of sin.
- **To make reconciliation for iniquity** – In other versions of the bible, for example the Amplified, it says to make atonement for wickedness. Both imply, there will be restoration between God and man, God and nature, just as it was before the fall of man. (1 Corinthians 15)
- **To bring in everlasting righteousness** – This brings us eternal assurance of our standing before God, which means that we will be living in accordance with divine or moral law, free from guilt or sin, to be morally right or justifiable forever. It also notes that God’s Judgement will be done and His everlasting righteousness will rule forever.
- **To seal up vision** – There will be no more need for visions as well as all the visions that are prophetically given will be fulfilled but also, just like in 1 Corinthians 13:12 which says: *“For we now see in a mirror dimly but then face to face, now I know in part, but then I shall know just as I also am known.”*
- **To seal up prophecy** – Again, this is not just about sealing up the forth-telling of what is to come but it will be the completion of all that has been forth-told. Like in 1

Corinthians 12:10 says *“But when that which is perfect has come, then that which is in part will be done away”*.

- **And to anoint the Most Holy** – In some versions of the bible it actually is stated differently than the NKJV which I have read from. In some versions, for example the Amplified and the NIV, it says, **and to anoint the Most Holy Place**. In fairness, according to the original language this seems a more accurate translation. So what exactly does this mean? Some scholars say that it may refer to the most Holy of Holies having a special anointing which could possibly have to do with God residing once more with His people in the millennium reign.

Before we get into the next few verses, I think that it is worth our while just to have a look at what it actually means by these time lines, as it is obvious from our reading that these weeks don't seem to be like ordinary weeks.

So, when in verse 24 it refers to 70 weeks, what does that actually mean? Does it mean 7 days by 10 weeks which I'm sure we may all initial jump to think of? The answer for this is, no. To understand what this means we need to look at this issue from a Jewish point of view. First, a week in the bible can refer to 7 days which we see in Genesis 2:2 and Exodus 20 verse 11 but it can also refer to weeks, as in the Feast of Weeks in Levities 23:15 and 16. We can also see it referred to Months as in Nisan to Tishri in Exodus 12:2 and Levities 23, 24. Finally, like in this case, weeks can refer to years, just like when we say a decade we automatically think of 10 years, well it's the same in the Jewish mind. We can see examples of this in relation to the Sabbatical Years for the Land, in 2 Chronicles 36:19-21. Now in those ancient days, most societies around the world had a 360-day calendar year, based on the lunar year. Now there is a lot more information about this in books and on the internet, if you want to check it out. You will find information on how Mars played a more significant role in the earth's orbit which is why many scholars believed that the ancient people feared Mars as a God. Anyway, I don't really want to diverge too much into this but at a later point in time, the calendar did change from a lunar calendar to a solar calendar which embraced a 365 day which has to do with the rotation of the earth around the sun. The Jewish calendar then compensated for this by adding an extra month extra few years which is a hidden month hence a hidden year, hence the interval that we will discuss a little later in verse 26 between the 69 and 70<sup>th</sup> week. If you read these things in context, the verses in relation to time will explain themselves therefore

you won't be left guessing which is relevant, days, weeks, months or years. The dating and timing is everything particularly in the Scriptures. There are no open ends nor are there any wide spaces so that you can read or imply anything you like. God does not do things approximately but exactly. Hence, the differences you see in God's foretelling of the future and others, for example Nostradamus, that have so many holes you could float the entire American navy through. Scripture sets a higher standard more than anyone or anything else.

With these time line sorted it will help us make more sense of the following time line given to us in the following verses.

Verse 25 –

*“Know therefore and understand, That from the going forth of the command To restore and build Jerusalem, Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.*

This verse is revealing what it to take place in the 69 weeks. 7 + 62 is 69 just in case anyone hasn't kept up with their maths!! It states that the 69 weeks will be **from** the going forth of the command to restore and build Jerusalem the city, not just the temple right **until** the Messiah the Prince presents himself.

Let's just look at the events around these, and see the accuracy of the bible as its such a blessing as well as an encouragement of the things to come!! What a Faithful God we serve!

When Daniel was given this vision, Jerusalem was lying in ruins. There are two books in the bible which really explain how Jerusalem was built again. These two books are actually after the book of 2 Chronicles which in the last chapter prophesies about Babylon and King Cyrus. Now we know that the bible isn't in chronological order, but maybe God put these books there straight after the prophesy of destruction and rebuild as an encouragement, that he is a faithful God who is true to His Word, showing us that we can really trust the promises of God. Anyway, the Book of Ezra tells us about the rebuilding of the temple. However, there were problems building the temple as the people had no protection but they did have permission to build. Then the Book of Nehemiah tells us of the events which lead to the restoration of Jerusalem, walls and streets. There were four decrees given in the lead up to the restoration of Jerusalem. The first Decree came from Cyrus in 537 BC, found in Ezra 1:2-4. Here Cyrus states that God Himself commanded Cyrus to build him a house of the Lord in

Jerusalem. The second decree came from Darius in Ezra 6:1-5, 8, 12 who issued that the expenses of the build would be paid by the King's treasury. Again, this was in relation to the temple being built not Jerusalem therefore the 69 weeks had not begun. Artaxerxes in 458 B.C. gave the third decreed as recorded in Ezra 7:11-26. This again had to do with the financing of the temple. Then when Artaxerxes gave another decree, which was the fourth decree in 445 B.C and found in Nehemiah 2:5-8, 17 and 18, Artaxerxes gave his cup bearer Nehemiah permission upon request, to return to Jerusalem to start the restoration of the city. This is when the 69 weeks began.

Sir Robert Anderson, the former head of Scotland yard in 1894 wrote a book called 'The coming Prince'. In this book, he worked out the timeline given to Daniel which proofed correct historically from when Artaxerxes gave the command for the start of the restoration of Jerusalem to when Jesus declared himself King. Imagine, to the exact year!! So, when did Jesus declare Himself King? We know in chapters like John 6:15 there were times when the people wanted to declared Jesus as King, even by force and He either told them that His time hadn't come or He withdrew. But in Luke 19 we see Him not just declaring His Kingship but He actually set it up the events which lead to the fulfilment of Zechariah 9:9. This event is often known as Palm Sunday or the Triumphant Entry where the people sang out Psalm 118.

***"This is the day the Lord has made; We will rejoice and be glad in it."***

You know, the Pharisees of the day could see exactly what was unfolding which is why they asked Jesus in Luke 19:39 to rebuke His disciples. They knew exactly which scriptures were being fulfilled in front of their eyes. But when the Pharisees, priests and people ultimately didn't acknowledge who He was, in spite of what had just happened, Jesus held them accountable. In fact, in Luke 19:41, Luke tells us that Jesus wept over Jerusalem and it was from there that He declared that the understanding of who He is and the prophesies concerning him and How they could have true peace with God were hidden from their eyes. Which actually goes back to what we read from Romans 11:25, that this blindness would continue until the fullness of Gentiles has come in. And in Luke 19 verses 43 and 44 were Jesus prophesised about the destruction of Jerusalem in 70 A.D. because of their rebellious hearts and attitudes.

The body of the old testament prophesies were fulfilled in the 69<sup>th</sup> week which is when the interval begins, which is still occurring now the era of the church. So, let's read Verse 26 –

*“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come, Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.*

This verse starts off stating that after sixty-two weeks the Messiah shall be cut off. So where did the other 7 weeks of the complete 69 weeks go to? Some scholars note that the first 7 weeks were actually the time it took for Jerusalem to be restored. This would have taken place during Nehemiah's time, but this is conjecture as we are not 100% sure.

Now the term “cut off” in Hebrew is Karat, which mean to cut off, eliminated, killed off. It is a deliberate statement to stress that it would not be an accidental or natural death but a deliberate action. What we are actually seeing here in verse 26 is Calvary, the Cross, the start of the period of Grace which is the interval. Yes, it was for us that Jesus was cut off, not for Himself.

This interval period was implied by many scriptures such as Isaiah 54, 61, Hosea 3, Amos 10, Micah 5, Zacharias 9 as well as in Luke 1 and 4 and Acts 15 and Revelation 12. The interval is the period of the church, an era kept secret in the Old Testament (Matthew 13:34,35 and Ephesians 3:5,9) but Born at Pentecost (Acts 1:5, 11:15-16, Colossians 1:19, 1 Corinthians 12:13). The prerequisites for the interval where the atonement (Matthew 16, 18,21); the resurrection (Ephesians 1:20-23) and the Ascension (Ephesians 4:7-11), remember spiritual gifts only were given after the ascension! This brings up 90% prophesy fulfilment of Scriptures.

Now there is a difference between ecclesiology and eschatology. Ecclesiology is the study of the church and Eschatology is the study of end times. So here we faced with the difference. Many peoples and scholars often debate eschatology as in will the church go through the tribulation. For those who are not certain or those who hold to the point that the church will go through the Great tribulation, also known as Jacob's trouble, they have two problems that they need to solve. First, they need to find out what exactly is the Tribulation about and what is it for and who is it for and secondly, they need to also examine what is the church and its

mystery character. Now when we say mystery, we are not talking about the great unknown but what is not seen or known but can be found once studied in scripture. The mystery character of the church is a study in and of itself, but here is a list of pointers and a few verses that you can examine yourself:

- 1) Body concept – Ephesians 3:5-9
- 2) Indwelling of the believers by the Holy Spirit – Colossians 1:26-27
- 3) Bride of Christ – Ephesians 5:22-32
- 4) Herpazo (The Rapture) – 1 Corinthians 15:15-58
- 5) One new Man – Ephesians 2:15 and Revelation 12
- 6) Distinction from the Jews and Gentiles – 1 Corinthians 10:32 and Revelation 4:5

With this in mind, do you have any doubt on the final 10% that is to be fulfilled? How are you living in the light of all this? Do you have oil in your lamp, or will you be found wanting?

Let's look at verse 26 again and see the next part

*“And the people of the prince who is to come,”*

So, who is this prince to come, spelt with a small p, is it the Messiah? Well we know that it is not because of what the rest of the verse tells us about his actions:

*“Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.”*

Again, a reference to the destruction of the temple which we know that the third temple (Harold's Temple) was destroyed in 70 A.D. by the Romans who latterly destroyed not just the temple, but also the city, killing 1½ million people. We have already looked at the Abomination of Desolation that Antiochus IV (Epiphanes) in 175-164 BC had committed and at the Maccabean Revolt in response to that in 165 BC. They said that the blood flowed like a river and not content with that, they covered the earth with salt so as to destroy any possible growth. So, for over 2000 years, the religion that was foremost in the rejection and crucifixion of Christ had no religious centre. The enemy (The Romans) took on the religious cloak and moved forward and will remain until the end. Remember they are Empire of the iron and the clay!

Verse 27 –

*“Then he shall confirm a covenant with many for one week; But in the middle of the week. He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”*

This verse speaks about the 70<sup>th</sup> week which we will find out more in the following Chapter of Daniel.

The Lord in His disclosure to his disciples, Peter, James, John and Andrew regarding the end times gives us vital clues as to the signs of its approach in Matthew 24, Matthew 25, Mark 13 and Luke 21.

Some of these signs include deceptions, false-christs, wars and rumours of wars, famine, and pestilence. Jesus said not to be troubled because the end is not yet. Remember as believers we are told that He that is in us is greater than he that is in the world and also to be ready, because there are no prerequisites for the Harpazo, or as we call it the Rapture, like there are for the 70<sup>th</sup> week, hence why we must be ready at all times. But as we see these signs more and more each day, we know that the rapture must be getting closer. Jesus told us that the end times will be like the days of Noah and in Matthew 24 verse 15 and 16, it tells us that Jesus said

*“Therefore, when you see the ‘abomination of desolation, spoken of by Daniel the prophet, standing in the holy place’ (whoever reads, let him understand), ‘then let those who are in Judea flee to the mountains.’”*

Jesus verifies what Daniel prophesies and basically warns that those in the 70<sup>th</sup> week, when they see these things take place, specifically the abomination of desolation in the Temple, anyone in Judea should flee, not to turn back for anything as their lives depend on it. You know, that this advice save many Christians lives in 70 AD.

Daniel in this verse gives us the main events that will occur at the set time. There are 4 major signs. The first is the confirmation of a covenant but we are not given any more detail concerning this in this verse.

It states next, that in the middle of the later part of the 70<sup>th</sup> week, things will dramatically change for the worse, which we know from Revelation and other parts of Daniel

will be the second half of Jacob's troubles also known as the Great Tribulation. These dreadful times will last 3 ½ years, which we have already spoken about and will be going into greater detail later on in this book of Daniel. In Chapter 7:26 we saw that a time limit was set for the power of the fierce beast to trample the holy place, to a time, times, and half a time; and we noted that the book of Revelation says that the holy city is to be trampled on for a period of forty-two months (Revelation 11:2). The very next verse in Revelation speaks of two witnesses who, against all attempts to destroy them, are given power to prophesy for 1260 days. In the next chapter of Revelation, we read of a woman who is protected from the serpent's power which is implying that the saints of the post rapture church, the bride of Christ will have divine protection during this time of 1,260 days (Revelation 12:6). Subsequently this period of time is said to be forty-two months (Revelation 13:5). If, as seems reasonable, these periods are identical in length, of a year of 360 days: i.e. a lunar year, the ancient calendar.

The third sign will be that the man of sin will stop what the Jew worked towards for so many years and wanted for so long to have, a Temple where sacrifices and offerings could take place. So, this temple will once more be operational under the old traditional system as we can see in the verse as well as in Matthew but it will be suddenly stopped. As a side note, do you know that the plan for building the Temple is happening right now. They have the blue prints drawn up and they have most of the pieces of furniture and the outfits for the priesthood, the emblems, the candles, the fragrances, the incense, you name what is required for the Temple, it's already even the complete priesthood, just ready waiting for the actual temple to be built. If you don't believe me, just look it up on you-tube and you will see it for yourself. We are on the brink!

Then the fourth sign will be, he, the man of sin, the false Shepard, the little horn, take your pick at what he is called, will set an abomination in a corner of the newly built temple, bringing that crashing down. The turmoil that ensues will usher in the end but more about that in the following chapters.

I believe the clock began to speed up with the return of the Jews to their land, which was a fulfilment of prophesy and we can see the "age of grace" coming nearer to close. Many considered this prophecy of Daniel was fulfilled when Titus in 70 AD destroyed Jerusalem but

Daniel 9 as well as Daniel 11 have clear references to a person like Antiochus Epiphanes who died in 164 BC still to come because the prophecies went much further than 70 AD though, for example, The book of Revelation was written afterwards, so we know that there is more to come. We know this from Christ's teaching to His disciples as already mentioned.

The revelation of God to Daniel deepens in chapter 10 but for now the Lord is responding to Daniel's concern for the city of Jerusalem, which means "*the foundation of Shalem/peace*". This is the only city on the earth which bore God's name and is connected with God's reputation in the world. God was preparing Daniel for the fact that it would take a long time to deal with the problem of Israel's sin and indeed the sin of the world, yet on the other hand the Lord is encouraging Daniel that one day the reverse would be true. This message would one day be told to the disciples of Christ when like Daniel they would be concerned regarding the devastation of the future of Jerusalem because of its rejection of the Messiah. Jesus gave His disciples the same hope in that one day the times of the Gentiles would come to a close and the domination and desecration of the city would end and redemption would come.

Paul voices the same concern for his people and his nation when he wrote the following in Romans 9:2-3. It is of interest to note that Paul is not expressing his concern for the church which lay very close to his heart but for his own nation Israel with all of its God given privileges such as the patriarchs, the giving of the law, the covenants, the many, many promises – the very nation into which the Messiah had been born, lived, rejected, died, was resurrected and ascended into heaven. Like Daniel, Paul wondered what the future held and yes like Daniel he saw with the help of the Holy Spirit that there would be a day in which the fortunes of his nation would change for God's glory. Paul takes hold of the words of Isaiah 59:20-21 which as you know was before the time of Daniel and declares in Romans 11:26-27 the following –

***“And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins.”***

Throughout the whole of the biblical revelation we get the sense of an arrow of time, flying towards the future return of the Messiah in His power and glory. This is the central hope that Jesus gave to his disciples in private conversation:

*“And if I go and prepare a place for you, I will come again and will take you to myself that where I am you may be also.”* (John 14:3)

That hope for the future was designed to shape the disciples character (as it had shaped Daniel’s); and everyone who has hope in Him purifies himself as He is pure (1 John 3:3).

Keeping these things in mind, how much weight do you really give to the Word of God as presented on the pages of Scripture? Does it challenge you to live with eternity in view rather than just the here and now, what’s in front of you? Are you ready if the rapture took place right now, or would you be left behind? Then if you were left behind, would you take hold of the Scriptures then?

If the book of Daniel only leads us to speculation and endless argument, and it fails to produce in us a life like Daniel than we have failed to understand his overall message which is that that the people of God are called to live their lives as salt and light in the world. How salty a Christian are you really? Or are you just cheese and onion?? Or a chocolate solidier that melts in the heat? We are not asked to just read these things for knowledge sake but we are asked to allow the Word shine its truth into our lives so that we will become imitators of Christ and be a blessing to others while proofing God’s faithful and his truth, while there is still time.

*Amen.*