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THE GENERAL OUTLINE OF THE PASSAGE | DANIEL 9:23B-27

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A. The Admonition: **understand the matter and consider the vision.** 23b.

B. The Seventy Weeks, an overview. 24

A. The Admonition: **Know therefore and understand.** 25

B. The Seventy Weeks, a detail. 26-27

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THE OVERVIEW OF THE ENTIRE 70 WEEKS | DANIEL 9:24

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- Two summary statements:
  - **to finish the transgression**
    - **to finish** - To come to the end, to consume.
    - **the transgression** – a reference to the sin of the Garden of Eden, which is the ultimate and foundational sin. The word is used, with the definite article, in the sense of “the revolt.”
  - **to bring in everlasting righteousness** - everlasting righteousness is clearly a reference to Jesus the Righteous King. Isai. 53:11. Jer. 23:5, 6.
- Two things that will be sealed up:
  - The Hebrew **התחם[hatham]** is *to seal up*. The word is used twice in v. 24.
  - **sins** will be *fastened, or sealed up*.
    - The Hebrew is **תחת** [hattah], which refers to *actions* and not *condition*.
    - The connection with Satan being chained up after the 70<sup>th</sup> week should not be missed.
    - Since there will be some **sins** in the millennial kingdom (Is. 65:20), the reference is to the swift punishment that will come upon sins, unlike today in this age of grace.
  - **the vision and prophecy** will be *sealed up*.
    - Literally (as in YLT), “to seal up vision and prophet.” There is no definite article on **vision** and the Hebrew word translated **prophecy** is used 316 times in the Hebrew Scriptures, and only here translated as **prophecy**. The other 315 times it is *prophet(s)* or *the one who gives prophecy*.
    - If **sins** will be *sealed up* in terms of imprisonment, what about *vision and prophet*?
      - Could *seal up* here mean *cease*? If so, this would be an odd word to use for that concept.
      - Will *vision and prophet* be *outlawed to the point of imprisonment for the lawbreaker* during the millennium? The answer is in Zechariah 13:2-3.
- Two things that are sure to happen:
  - **reconciliation for iniquity** – the sins of the people of Israel (who are in view in these verses) will be forgiven – Jeremiah 31:34. If the 70 weeks conclude and the sins of Israel are still remembered, then this prophecy has failed.
  - **the most Holy** will be anointed –
    - Literally, the Holy of Holies. The term is never used in reference to a person. Rather, this refers to the anointing of the Millennial Temple.

- A visual representation:
  - Invisible activity that will be concluded at the end of the 70 weeks.
    - Summary: **to finish the transgression**
      - Seal: **to make an end of sins**
        - Sure: **to make reconciliation for iniquity**
        - Sure: **to bring in everlasting righteousness**
      - Seal: **to seal up the vision and prophecy**
    - Summary: **to anoint the most Holy.**
  - Visible activity that will commence at the beginning of the millennium.

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## THE DETAIL OF THE 70 WEEKS | DANIEL 9:25-27

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- The detail of the city
  - The restoration of the city – v. 25
    - The 70 weeks starts with **the commandment to restore and to build Jerusalem**
    - The subject of chapter 9 is not the *Temple* but the *city*.
    - The command to restore and build the *Temple* was given in Ezra, the command concerning the city was given in Nehemiah.
    - The command was given in the 20<sup>th</sup> year of Artaxerxes the king (Neh. 2.1).
      - Bullinger dates at 454BC, Scofield at 444/45.
  - The destruction of the city – vv. 26-27
    - Notice that the destruction takes place **after threescore and two weeks** but before the **final week**.
      - The text gives clear *implication* though not *confirmation* that there is a pause between the 69<sup>th</sup> and 70<sup>th</sup> weeks.
      - The 70 weeks is entirely concerning Daniel’s people, and there is a time between weeks 69 and 70 in which the focus is away from the Jews. This time is not counted (a consistent use of chronology in the Old Testament).
    - Destroyed by **the people of the prince that shall come**. These are the Romans. See Lk. 19:42-44
    - Literally, *a prince* (no definite article). This prince is the Antichrist, called the **little horn** in chapters 7 and 8.
- The detail of the Christ
  - The coming of the Christ – v. 25
    - The very clear teaching of verse 25 is that **Messiah the Prince** would be present after the 62 weeks of dwelling in Jerusalem.
  - The cutting off of the Christ – v. 26
    - It is specifically **after** the 69th week that Messiah shall **be cut off**.
      - There is no indication how long after the 69<sup>th</sup> week, but one would presume shortly after.
      - Note the precise wording of Luke 19:42.
    - He will be **cut off, but not for Himself** (or, as in YLT, “the city and the holy place are not his.”)
      - John 6:37-44 shed light on this. These words were spoken before Messiah was cut off, but every indication was that He would eventually be rejected.
      - John 1:11 gives a summary of the rejection.
- The detail of the chronology –
  - The first 69 weeks – v. 25
    - This period is divided into two parts:
      - **Seven weeks** (49 years) – the rebuilding of the city.
      - **Threescore and two weeks** -

- The 70<sup>th</sup> week – v. 26
  - there is a gap between the 69<sup>th</sup> and 70<sup>th</sup> weeks.
    - An example that displays a gap of time: Luke 4:18-20 indicate this also, where Jesus stops quoting Isaiah 61:1-2 in the middle of the verse/sentence, before going on to judgment.
    - Another example: Psalm 118:22 has a gap mid-sentence.
  - This week begins with the confirmation of a covenant.
    - The *creation* of the covenant is not spoken of, only the *confirmation*.
    - This is the first definitive sign of the Antichrist.
  - **In the midst of the week** the Antichrist **shall cause the sacrifice and the oblation to cease**.
    - The **abomination of desolation** (Mt. 24:15) signals the beginning of the worst of times.
    - In the end (the **consummation**) then **that determined shall be poured upon the desolate** (i.e. *the desolator* or *the desolate one*). We are not told the specifics in this prophecy, but the book of Revelation makes his end clear.