

*Series: ISRAEL'S IMPENDING INDIGNATION*

## DANIEL'S 69 WEEKS: THE FIRST COMING OF THE MESSIAH

"The first appearance of Messiah Jesus, the seven-year tribulation, the second coming of Jesus, are all seen in Daniel 9:24-27. This portion of Scripture lays the foundation, the very framework, for understanding prophetic history. The series title 'Israel's Impending Indignation,' refers to the last days starting with the seven-year tribulation period/ the 70<sup>th</sup> week of Daniel which is followed by the millennium/the thousand-year reign of God in the person of His Son, Messiah Jesus. He will sit upon the throne of David in Jerusalem and institute righteousness, judgment, and peace upon the earth. Those two segments of time, the seven years of Indignation/Tribulation plus the 1,000year Millennium) make up the time-period, called the 'Day of the Lord.' As in the Creation account of the days, when the evening precedes the morning, this final, "Day" begins with the darkness which will be overcome by glorious light.

We have studied that chapters 2 through 7 of Daniel revolve around the Gentile empires that would dominate Israel. Jesus referred to this era by as 'the times of the Gentiles.' This timeline extends until the conclusion of the tribulation, marking the return of Jesus to Earth. The times of the Gentiles involves the four gentile world powers including the revival of the Roman Empire seen in ten toes of the image and ten horns on the fourth beast. We could not properly understand what Jesus said concerning the last days in Matthew 24 and 25, nor could we understand much of the book of Revelation apart from these four verses describing the '70 weeks' of Daniel."<sup>i</sup>

Daniel 9:24-27: "Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint, the most Holy."

The context is an angel bringing God's answer to Daniel's despair, helping him to understand the vision which he received in chapters 7 and 8. When he received this prophecy of horrible times still ahead, Daniel studied the prophecy of Jeremiah 25:11,12; 29:10 indicating Israel would be freed after 70 years, which was within sight. The new prophecy shattered his hope. God assured him and gave a calendar of events before the final restoration of Israel by Messiah.

Dan. 8:11-14 "Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Daniel's 70 weeks is God's prophetic calendar. "Seventy weeks are determined." It has a beginning and an end. Gentle world domination will begin and end. The Jewish people, and their "holy city," Jerusalem will rule the Gentile nations in the end. Six events will be accomplished by the end of the 70 weeks (9:25).

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|---|---|
| (1) To finish the transgression         | (4) To bring in the everlasting righteousness |
| (2) To make an end of sin               | (5) To seal up the vision and prophecy        |
| (3) To make reconciliation for iniquity | (6) To anoint the most Holy                   |

At the end of the tribulation period the Messiah will put an end to sin and war and institute as it were The Times of The Jews For Jesus. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15

The context of Daniel 9:24-27 determines the duration of that period. The phrase "70 weeks," does not refer to a period of seven days x 70, but rather seventy sevens of years equaling 490 days. One week equals 7 years. The term "week" 70

periods of seven. The Jewish Commentaries confirm this unanimously. "Seder Olam (ch. 28) and all the commentators, especially Eban Ezra, interpret the expression to mean 490 years: seventy weeks of years." <sup>ii</sup>

### THE SEVENTY WEEKS OF DANIEL AS UNDERSTOOD BY SIR ROBERT ANDERSON

**Dan. 9:24-25** says that from the decree to rebuild Jerusalem to the coming of the Messiah there will be 483 years.

$$7 + 62 \text{ "weeks"} = 69 \text{ groups of seven years. } 7 \times 69 = 483 \text{ years}$$

Anderson goes by the Jewish lunar year of 360 days. This is based both on ancient history and in Rev. 11:2; Rev. 13:5; Rev. 11:3; Rev. 12:6 indicate that 42 months 3 ½ years are equal to 1,260 days. 483 years x 360 days = 173,880 days.

Artaxerxes started his reign in 465 B.C. The decree to rebuild Jerusalem was given on the first day of Nisan, in the 20th year of Artaxerxes. In our calendar system (the Julian calendar) that date is March 14, 445 B.C. (Neh. 2:1) Jesus started His ministry in the 15th year of Tiberius (see **Luke 3:1**). Tiberius started his reign in 14 A.D., so Jesus' ministry started in 29 A.D. Anderson believes that Jesus celebrated four Passovers during His ministry, one each in 29, 30, 31 and His final Passover as April 6, 32 A.D.

From 445 B.C. to 32 A.D. there are 476 years on the Julian calendar  
(not 477 years, because there is no year zero 1BC – 0 - 1AD  
476 years x 365 days = 173,740 days

Adjusting for the difference between March 14 and April 6 adds 24 days

Adjusting for leap years over a period of 476 years adds 116 days

The total number of days from March 14, 445 B.C. to April 6, 32 A.D.

$$173,740 + 24 + 116 = 173,880 \text{ days}^{\text{iii}}$$

In the book of Ezra there are several decrees to rebuild Jerusalem. Should one count 490 years from Ezra 7, or Ezra 1? Ezra 1 is a decree to rebuild the temple (Ezra 1:2-3), but not the walls of the city, so it is not a decree to restore and rebuild Jerusalem itself as specified in the decree. Besides, the result of this decree was only the building of the temple. We know from Nehemiah that the city was rebuilt much later after Artaxerxes' decree mentioned in Ezra 7.<sup>iv</sup>

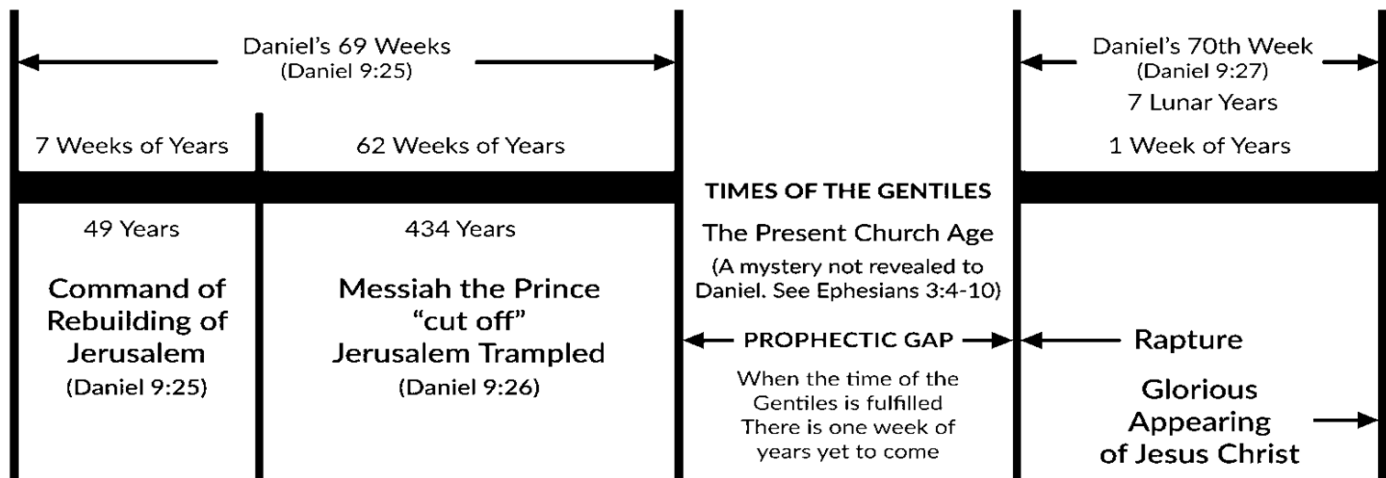
Dr. Renald Showers in his book *The Most High God*, concludes that although there were two decrees by Artaxerxes one in 458 and 445, the correct choice is the one in Nehemiah 1:2., made March 14, 445 B.C. That is the starting point of 69 weeks of seven years = 483 years. Then we can deduce that 483 years ends on April 6, 32 AD. He goes on to bolster the 32 AD date by the statement of the Jews to Jesus that the Temple was in its final and 46th year of construction (John 2:20). If one counts back 46 years from 29 AD, (the first Passover in Jesus' ministry), the beginning of construction of the Temple is 19 BC. This is verified by historians, and quoted in Biblical Archaeological Society, Ritmeyer Archaeological Design, who have done extensive archaeological research on the Temple <sup>v</sup> The last Passover at which Jesus made His triumphal entry and was crucified 3 ½ years later would have been in the spring of 32 AD. Showers quotes a supporting record of the fourth-century Bishop Epiphanius, who also wrote that Christ died in the spring of AD 32.<sup>vi</sup>

**Daniel told us there would be 69 sevens of years = 173,880 days between the decree and the arrival of Messiah the Prince who would be "cut off".**

Jesus was correct in rebuking Israel's elders who did know the times of the Messiah's arrival.

"He beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44

There was a wide Messianic expectation among some sects of Judaism and among the common people when Jesus began His ministry, much accentuated by the Roman oppression. The Dead Sea Scrolls have revealed that the Qumran community believed in the coming of a Messiah. Two of the scrolls contained lists numbering almost 30 Messianic prophecies of the 67 that are later included in the Gospels (Dead Sea Scroll: Testimonia (4Q175-4QTestimonia) Dead Sea Scroll: Florilegium (4Q174-4QFlorilegium)).<sup>vii</sup> They were mistakenly looking for two men to fulfill messianic prophecy: The "Scepter/King warrior" and the "Star/Priest interpreter of the law".<sup>viii</sup> This two Messiah theory was common in Judaism in that there would be a suffering One like Joseph suffered at the hands of his brothers and a conquering and a reigning One and descendant of King David. Although they were separatists from the corrupted Jerusalem Judaism and the politically appointed, corrupt priesthood, they had their own version of this two Messiah theory. They were seeking to purify themselves in preparation for the final war preceding His coming. Their message was so similar to John the Baptist's message that some have speculated (with no corroborating evidence) that they influenced John who could have spent time with them during his time in the wilderness (Luke 1:80).



The 70 weeks of Daniel are broken into two categories (9:25,26). First, a 7-week period and then a 62-week period making 69 of the 70 weeks of Daniel, equaling 483 years. Then there remains the 70<sup>th</sup> week of Daniel, one week or 7 years to be fulfilled. That one week is the tribulation period of seven years, following the Church Age. It started all the way back to 445 B.C. and continues up to the first century when Messiah himself came to earth to be Israel's Messiah, and the Savior of the world. We then run into a gap period known as the Church Age, and finally, after the Church Age, the 70<sup>th</sup> week of Daniel comes into play.

How do we know that there is a gap between the 69<sup>th</sup> week at the end of which Messiah is "cut off," and the 70<sup>th</sup> week at the end of which Messiah returns to rescue and redeem Israel? The Preterist view is that the 70<sup>th</sup> week immediately followed and therefore there is no future expectation of these events to occur.

"Therefore, we can see that the desolation of Jerusalem in A.D. 70 fulfilled the prophecies of Daniel chapter nine, against the perverse generation that rejected the Lord and his Anointed. Christ judged the nation with desolation, and took away the kingdom of God and gave it to a nation bringing forth fruits (Matthew 21:43), which is the nation of believers. The "days of vengeance, that all things which are written may be fulfilled" spoken of can be no other than the fulfillment of Daniel's seventy weeks with the Desolation of Jerusalem in A.D. 70. Therefore, the desolation of Palestine in A.D. 66-73 was the fulfillment of Daniel's 70th week, and the end of any temporal 'Nation of God'.<sup>ix</sup>

First of all, the Temple wasn't destroyed within 7 years but 37 years later, breaking the sequence. Second, a new temple has not been built after the one of Jesus' time was destroyed, and thirdly, the Prince of the people who destroyed the second Temple did not confirm a 7 year covenant with Israel, and many, fourth, the Anti-Christ has not committed the

abomination of desolation in a new Temple and declared himself as God. Fifth, the 6 purposes of the “70 weeks” have not been fulfilled, especially the establishment of “everlasting righteousness” on earth through Messiah’s Kingdom.

Have any of the six purposes of God for Israel been accomplished? Just because the Church has been formed from the benefits of saving grace of the New Covenant in Jesus blood, does not mean national Israel and Jerusalem has.

Some say the first three happened in the death burial and resurrection of Christ. However, the text focuses primarily on God’s purpose for Israel rather than a detailed description of the work of the Messiah. The word “determined” refers to a finite period, 490 years, a focused people and city “thy people”, “Jerusalem,” and a finished purpose, “so all Israel shall be saved.” Jesus paid for Israel’s and our transgressions. He made permanent atonement individually available, and He became sin for us, who knew no sin, that we individually might be made the righteousness of God in Him and thereby receive the gift of everlasting life. Jesus fulfilled the prophecies of His coming and death. His blood was placed on the Heavenly mercy seat for individuals to come to Him through grace by repentance and faith. While many individual Jews have benefited in the past and present, the nation of Israel and the holy city of Jerusalem have yet to realize the fulfillment of these six purposes. National redemption by the New Covenant has not happened (Jer. 31:31-33).

- (1) “Finish the transgression” is the root word for rebel. Israel’s national rebellion against Jesus has not ended.  
(Zech. 12:10;-13:1; Rom. 11:25-27)
- (2) “to make an end of sin” sin is referring to the daily sins of individuals as opposed to the national rebellion.
- (3) “to make atonement for iniquity” refers to Israel nationally accepting Christ’s atonement.
- (4) “to bring in everlasting righteousness” is the rule of “the LORD our righteousness” of the Messiah (Jer. 31:31-34)
- (5) “to seal up vision and prophecy” in Hebrew means to “make an end” as the same phrase was used earlier. The visions and prophecies foretold of a Redeemer (Isa. 48:16,17) who will make an end or fulfillment when “all Israel shall be saved.”
- (6) “to anoint the most holy” This refers to the holy place ie: New Millennial Temple (Ezekiel 40-48; 43:12).

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<sup>i</sup> Impending Day of The Lord, Stan Rosenthal, Messianic Ministry to Israel, Chattanooga, TN, 1984

<sup>ii</sup> Artscroll Torah Series, Daniel, Mesorah Publications, Ltd., Brooklyn , N.Y., 1979, p 259

<sup>iii</sup> [Son\\_of\\_Man-Sir\\_Robert\\_Anderson.pdf \(grace-life.org\)](http://Son_of_Man-Sir_Robert_Anderson.pdf(grace-life.org))

<sup>iv</sup> <https://evidenceforchristianity.org/how-do-you-know-that-the-decree-to-restore-and-rebuild-jerusalem-of-daniel-925-is-about-ezra-7-rather-than-ezra-1/>

<sup>v</sup> <https://www.biblicalarchaeology.org/daily/biblical-sites-places/temple-at-jerusalem/the-temple-mount-in-the-herodian-period/>

<sup>vi</sup> Renald Showers, The Most High God, The Fridnes of Israel Gospel Ministry, 1982, P 126

<sup>vii</sup> <https://bible.ca/manuscripts/bible-manuscripts-dss-dead-sea-scrolls-4Q174-4QFlorilegium-4Q175-4QTestimonia-Messianic-prophecy-Mt2-23-he-shall-be-called-a-Nazarine-Nazarite-branch-Jesus-90BC.htm>

<sup>viii</sup> Ibid.,

### **Additional sources**

God’s Man in Babylon, Harold Sevens, Chosen People Ministries, NY, NY, 1994

Things To Come, J. Dwight Pentecost, Zondervan, Grand Rapids, MI, 1958

<https://christianity.stackexchange.com/questions/80645/which-decree-is-the-correct-interpretation-of-daniel-925>

<sup>ix</sup> <https://preteristarchives.org/seventy-weeks-of-daniel/>