

DANIEL - The 70 Week Prophecy of Daniel 9:24-27 – Seventy Weeks are Determined

DN-20b

“Seventy Weeks are Determined...” Daniel 9:24

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the most Holy.”

In the 70 Week prophecy, much detail has been listed for our admonition, not just because of its focus on the First Advent of Christ, but for how the events of the first three and half years (Christ’s public ministry) affects those living in the last generation.

This verse 24 is full of truth. Before we look at the seven concepts mentioned in this verse, we need to analyze the time element.

Now onto the seven concepts mentioned for the purpose to:

- Finish the Transgression
- Make an End of sins
- Make Atonement for Iniquity

- Bring in Everlasting Righteousness
- To Seal up the Vision
- To Seal up Prophecy
- To Anoint the Most Holy

These concepts are much deeper than most give attention to. These all affect His people living in the last generation. To more fully obtain this knowledge the Holy Spirit desires the Bible student to receive, we must exercise the mental faculties God has given in studying these concepts out in deep fashion. {Keep in mind, the deeper we learn the layers of truth, proportionally should be our devotion to God and the desire and effort to share these truths with others.} The true motive of evangelism is based on the love of God and the more deeply it is implanted in the soul. Once we have an intelligent and heart felt experience spiritually, recognizing what He has done to secure our salvation and the plentiful help He daily gives us to obtain the victory over sin, we should joyfully express this reality to others.

1. Finish the Transgression

This phrase needs to be understood in the same sense we read John 1:29, which says, “Behold the Lamb of God, which taketh away the sin of the world.” Both words, “sin” and “transgression” are in the singular. Why? God does not waste words. If He wanted Daniel to write “transgressions”, would Holy Spirit not have directed him to write it in the plural?

The singular form of these words are significant because God would have us understand that each of these phrases predicted a work Christ would accomplish the last week of the prophecy. This phrase “finish the transgression” is in the singular because it is tied to the original transgression of the human race in Adam. (cf Rom 5:14, 12). This transgression is dealing with the ‘force of sin’ or the principle of sin. In other words, the enmity existing in the human heart as a result of Adam’s sin. This is what was to be finished at Christ’s death! The enmity in the human heart, because of sin, was to be laid upon Christ, crushing out His life on the Cross. Thus Christ has reversed the evil that the first Adam brought on the entire human race (Rom. 5:15-18). While His death silenced the accusing power of Satan over God’s government, it also “brought life and immortality to light through the gospel” bringing salvation to humanity {2 Tim 1:10}.

Further, if we consult the *Law of First Mention* we find that the first time the word ‘transgression’ is recorded in Scripture is when God came down on Mt. Sinai to proclaim His name to Moses. This incident is recorded in Exodus 34:6,7 when Moses hewed out two tables of stone, like the first as God directed and was commanded to bring them up the next morning to “the top of the mount” (vs.2). This passage in Exodus 34 is the stalwart passage in Scripture revealing the attributes of God’s character. The seventh one mentioned is *forgiveness*- “forgiving iniquity and transgression and sin...” covering the three main categories of sin.

- **Forgiveness (the first words of Jesus on the cross)**

- The Character of God is seen in

- 1) the prophecies and promises of Scripture
- 2) the lives of others (Bible writers)
- 3) in order that we may personally respond to
 - a) **God’s Forgiveness** (corporately)
 - b) **God’s Pardon/Justification** (Individually)

- by lifting from me personally –guilt and punishment

{cf John 1:29, 2 Cor3:18, John 3:16} -that He may treat me as righteous. So that through the Power of the Cross, the “transgression” aka, rebellious heart, the enmity toward God might be crucified in me –thus finished.

Does this not have some relation to Daniel 9:24? _____.

2. Make and End of Sins

What does this mean to make an end of sins? Well, historically this as in number one above, was made possible at the death of Jesus. Human beings through the power of His resurrection (via Holy Spirit) who would bring the mind of Christ into all who receive Him, would “make an end of sins” in their life. This is on the individual level.

On the Corporate level, the nation of Israel was given 490 years to “make and end of sins.” At the death of Jesus, the religious leaders who crucified Christ (Acts 5:30,31) were given three and half more years to repent of their murder of their Messiah. If they did not, then their cup of iniquity as a nation would be full and their probationary time would end.

The first time the word “sins” is used in the New Testament is in the plural form as we see in

➤ **Matt 1:21 – He shall save His people from their sins.**

As for the plurality of this word, let us look at the behavior of man:

- Mark 7:20-23 –Where we have lists of these sins (sinful behavior) which is the result of a rebellious heart.
- John 2:15-17 – Three Categories of sin:
 - A) Lust of the flesh
 - B) Lust of the eyes
 - C) Pride of life

The obvious question being --How do we make an “end of sins” until we have **a Saviour?**

This is why Jesus had to come, as the fulfiller of prophecy.

3. Make Atonement (Reconciliation) for Iniquity

ATONEMENT

In the New Testament, we find the apostle Paul most clearly bringing out concepts on the atonement for our admonition. There are a number of passages we can turn to that inform us the Christ made atonement for man when He laid down His life at the Cross.

Romans 3:24, 25 - Being Justified freely by His grace through the redemption that is in Christ Jesus. Whom God hath set forth a propitiation through faith [His faith] in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God.

Romans 5:9 – Much more then, being now justified by His blood, we shall be saved from wrath through Him.

If we’ve been justified, we’ve been pardoned.

This next verse actually indicates the “**atonement**” continued after Jesus begin His heavenly work as our High Priest; thus, the atonement was not finished at the cross as the evangelical world teaches.

Hebrews 2:17 – Wherefore in all things it behoved Him (Gr, *opheilō- to put Himself under obligation*) to be made like unto His brethren, that He might be a merciful and faithful high priest to God, to make **atonement** for the sins of the people.

1 John 4:10 – Herein is love, not that we loved God, but that He loved us and sent His Son the **propitiation (atonement)** for our sins.

INIQUITY

We need to understand this word in relation to the other main categories of sin given in the Bible. There are three—Iniquity, Sin & Transgression.

Briefly, “Iniquity” refers to our bent, our fallen condition we inherited from Adam, per the following texts—Psalm 51:5; Isaiah 53:6; Matt. 7:22,23. {See the Sin Defined Handout for more detailed information.}

So this reference to making “**atonement for iniquity**” here in Daniel 9:24, is a clear reference to the cross of Christ. Since iniquity refers to our fallen condition, it could not be that which was ‘reconciled’, but only put to death—by Christ shedding His blood as an ‘atoning victim’ (cf Heb 9:22). Thus, God’s justice was satisfied, the penalty of transgression [note it’s in the singular], i.e. the penalty of sin was paid. Take cognizance of this truth:

“By becoming the sin bearer, He lifted from the human race the curse of sin. In His own body He paid the penalty of that on which the power of Satan over humanity is founded – sin” {YI June 28, 1900}

4. Bring in Everlasting Righteousness

How and when was everlasting righteousness brought into our world based on this prophecy in Daniel 9? *{Provide Scripture}*

Matthew 3:15 is actually fulfillment of this phrase. Jesus stated one day, these words:

At the beginning of the 70th week: “Suffer {permit} it to be so now, for thus it becometh us to fulfil all righteousness.”

Looking again at Daniel 9:24:

“Seventy weeks are determined...to bring in everlasting righteousness.”

At the end of the 70th week: It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, low, we turn to the Gentiles.

Lastly, the word *everlasting* shows up in the Apocalypse, known as the basis of the 1st Angel's Message in Chp 14:6 "...having the everlasting gospel". This can be thought of as the good news message of Christ and His Righteousness which God has committed to the church. The connection between gospel and righteousness is found in Romans 1:16,17.

The following passages bear this out: Jer. 23:5,6 in connection with Jer.33:15,16. In the N.T. we find that the mystery of godliness, or that mystery which has been hid in ages past, is Christ in you the hope of glory. In essence, the fulfillment of the Righteousness of Christ in His people can be found in these passages: Romans 3:22-26; 16:25; Eph.3:9,10; Col.1:26,27; 1 Timothy 3:15,16; Hebrews 13:20,21; Revelation (Chp 1-19), but in a nutshell chp 14:1-12

The word, *righteousness* per the law of first mention is found in Gen. 15:6, where Abraham believed God and it was accounted to him for *righteousness*. The context is God's everlasting covenant, the everlasting gospel. [On a side note, it is not by mistake that the next time, the second time that the word "righteousness" shows up in the Bible it is in the context of the relationship between God and Abraham and the Lord goes on record in Gen 19:18, saying, "For I have known him, in order that he may command his children and household after him [the priest of his home], that they may keep the way of the Lord, to do righteousness and justice. Thus we see the importance of righteousness in the home circle.

5. To Seal up the Vision and Prophecy

"To seal up the vision and prophecy" needs to be understood from the perspective of these two Hebrew words: *Mareh and Chazown*. Daniel used two different words to convey the meaning of "vision".

Mareh – this vision was in reference to time, the time element of the 2300 "evening and mornings" of Dan 8:14 which was true.

Chazown –was to be "shut up" or sealed for many days. It was in reference to the kingdoms of this world which are opposed to God and persecute God's people

It is the *chazown* vision which was "sealed up", not the *mareh* vision. It is not in the sense of it being "shut up" that we are to understand "sealed up", but that of "confirming," or "ratifying." The fulfillment of the predictions connected with the first coming of the Messiah at the time specified in the prophecy gives assurance that the other features of the prophecy, notably the 2300 prophetic days, will be as precisely fulfilled.

6. To Anoint The Most Holy

This last of the seven attributes is very unique. Rightly understood, it is another piece of evidence in the 70 week prophecy, in harmony with the other evidences that the last week (seven years of the 490), the 70th week is not to be divorced and applied at the end of time to fit the false theology of the rapture/tribulation theory. This would do violence to the text and this prophecy in general.

As we specifically look at this phrase “to anoint the most holy”, we find that early references to this passage is centered around the sanctuary—its sacrifices and furniture.

**But never once is this phrase applied to “a person” in the Bible,
or a person referred to as “Most Holy.”**

At Jesus ascension, who had been qualified as a man, being anointed as a prophet while on earth, He was now to anoint the Most Holy Place as a Priest, our great High Priest.

Jesus was all three—A Prophet, a Priest, and a King—

Anointed by God as a prophet at His baptism, the Jordan River, He was also anointed as the “Messiah” to redeem His people. His death on **Calvary**, qualified Him to become our Advocate in the presence of the Father, at His ascension—our High Priest. Once His work of intercession is completed at the end of the DOA, He will then come as King of Kings to reclaim His waiting bride.

At His ascension, He was coronated as our Great High Priest. The conclusion of this coronation ceremony was made evident at Pentecost in Acts 2.

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Therefore, we have learned that all seven of these attributes—to finish transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy and to anoint the most holy—all have significance in the work of the Messiah at the end of the 70 Week prophecy of Daniel 9. Further, they have significance for this last generation as well.