

Chapter 9

“The Seventy Weeks”

Summary

- Daniel’s prayer for his people is answered with the revelation of a timeline
- Takes place in between Chapters 5 and 6, in about 542 B.C.

Outline

- I. Introduction - vs. 1-2
- II. Daniel’s Prayer - vs. 3-19
 - A. Confession of sin - vs. 3-15
 - B. Prayer for Jerusalem - vs. 16-19
- III. Daniel’s Prayer Answered - vs. 20-27
 - A. Gabriel’s appearance - vs. 20-23
 - B. The Seventy Weeks - vs. 24-27

Notes

- PLEASE NOTE - There are a lot of dates in this lesson. It is extremely difficult, if not impossible, to be exact with ancient dates. Don’t even get me started...
- vs. 2 - Daniel was reading Jeremiah 25:8-12. Jeremiah wrote this about a year after Daniel was taken captive (compare Jeremiah 25:1 to Daniel 1:1).
- vs. 2 - The seventy years prophesied by Jeremiah are close to fulfilled
- vs. 7 and 8 - “confusion of face” means shame.
- vs. 11 and 13 - the reference to the law of Moses is likely Deuteronomy 28:63-65
- vs. 21 - “time of the evening oblation [or *offering*]” - about 3 p.m.
- vs. 23 - Daniel is called “greatly beloved” three times - 9:23, 10:11, 10:19

Notes on Daniel’s Prayer

- J. Vernon McGee draws this “prescription of prayer” from here:
 - Purposeful Planning - real and heartfelt
 - Painful Performance - in sackcloth and ashes
 - Perfect Plainness - candid and straightforward
 - Powerful Petition - the prayer is answered
 - Personal and Private - no for show or public consumption
 - Plenary (full) Penetration - straight to the throne of God
- Deeply Personal - uses personal pronouns (I, we, etc.) forty-one times
- Deeply Humble - “we have sinned” not “they have sinned”
- Acknowledges the sinfulness of men and the righteousness of God
- Bases his petition on the promises of God
- Constantly appeals to the *mercy* of God
- vs. 21 and 23 - Note the swiftness of God’s answer. A.C. Gaebelien said it takes three minutes to read the prayer in Hebrew.

Notes on the Seventy Weeks

- “Week” literally means a group of seven.
- I believe, as do many others, that “week” refers to a group of seven years.
- The Seventy Weeks, or Seventy Sevens, would equal 490 years.
- vs. 24 - Note that the Seventy Weeks revolve around Jerusalem and the Jews
- vs. 24 - The purpose of the Seventy Weeks concerning Israel:
 - “finish the transgression” - end Israel’s history of apostasy
 - “make an end of sins” - no more will Israel turn from God
 - “make reconciliation for iniquity” - only attainable through the Cross
 - “bring in everlasting righteousness” - establishment of Messiah’s reign
 - “seal up the vision and prophecy” - all is fulfilled, prophecy is vindicated
 - “anoint the most Holy” - Could refer to Christ or the Temple in His Kingdom
- vs. 25 - “commandment to restore and to build Jerusalem” - Could be:
 - Cyrus in Ezra 1:1-4
 - Darius in Ezra 6:1-12
 - Artaxerxes in Ezra 7:11-26
 - Artaxerxes in Nehemiah 2:1-8 <- MOST LIKELY
 - Issued during the Jewish month Nisan in 445 B.C.
- vs. 25 - “unto the Messiah” - 7 weeks + 62 weeks = 69 weeks or 483 years
- vs. 26 - “shall Messiah be cut off” - Christ’s death on the cross.
- vs. 26 - “prince” - the Antichrist, his people are the Romans.
- vs. 27 - “he” - the Antichrist
- vs. 27 - Note the separation the 70th Week from the previous 69. The 70th Week of Daniel is the seven-year Tribulation of Revelation. There is a gap between the 69th and 70th week, and we are in it.
- vs. 27 - “midst of the week” - the Antichrist offers the abomination of desolation (Matthew 24:15-16) at the midpoint of the Tribulation (Daniel 7:25, Revelation 12:6, 14)
- vs. 27 - “consummation” - Satan’s defeat at Armageddon and the establishment of Christ’s Kingdom.

Notes on Sir Robert Anderson’s *The Coming Prince*

- Published in 1894 and probably still has the best analysis of the 70 Weeks
- Years are calculated with the Jewish calendar of 360 days
- 69 Weeks = 483 years = 173,880 days
- From Nisan 1, 445 B.C., to Nisan 10, 32 A.D., is 173,880 days or 483 years.
- A few disagreements I do have with his work include:
 - I think Christ was crucified probably in 30 A.D., Anderson says 32 A.D.
 - I think Christ was crucified on a Wednesday, Anderson says Friday
- Though I have a few disagreements with Anderson’s work, I highly respect his opinion and the thoroughness of his work. His work is a testament to the accuracy of the Seventy Weeks.
- *The Coming Prince* is now public domain and can be found online.