

The 70 Weeks of Daniel

Jeremiah 29:1-14

verse 10: Prophecy of 70 years of captivity for the people of Jerusalem in Babylon.

Verse 11: The Lord had plans for them for their well being. This is said even while they were in rebellion. We can apply this statement to ourselves as well.

Daniel 9:2-19

Verses 2–3: Daniel reads Jeremiah’s prophesy about the 70 years of captivity for the people of Jerusalem in Babylon.

Verses 4-19: He then prays to God for Israel, confessing Israel’s sins and asking forgiveness for them. He includes himself in that prayer.

Verse 15-16: In his prayer, Daniel calls Israel “your people”. He calls Jerusalem “your city Jerusalem, your holy mountain”.

Verse 17-19: In this prayer, he also calls the temple “your desolate Sanctuary”. He calls Jerusalem “your city” and Israel “your people”.

Daniel 9:24-27

Verse 24: In Gabriel’s statement to Daniel he says that 70 weeks (or sevens) are decreed about “your people” and “your holy city”.

In Daniel’s prayer in verses 15-19 he said to God that Israel is “your people”, and that Jerusalem is “your city”, indicating that they are God’s people and the city is God’s city.

In the same way, Gabriel’s statement is about “your people”, that is Daniel’s people, Israel, and “your holy city” is about Daniel’s holy city, which is Jerusalem.

So, this prophesy about the 70 weeks is about the people Israel and the holy city, Jerusalem.

Seventy weeks (or sevens) are speaking about weeks of years. Note that in Daniel 10:2 he says that he was fasting for three full weeks. This is literally 3 weeks of days.

The seventy weeks are:

**to bring the rebellion to an end,
to put a stop to sin,
to atone for iniquity,
to bring in everlasting righteousness,
to seal up vision and prophecy,
and to anoint the most holy place.**

Daniel 9:25:

**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 time when this 70 weeks of years begins is at the issuing of the decree to restore and rebuild Jerusalem.

According to the Bible Knowledge Commentary, this decree was issued on March 5, 444 B.C. by Artaxerxes.

Adding the seven weeks and 62 weeks gives a total of 69 weeks. This leaves one week left of the seventy weeks. This one week is seven years.

The 7 weeks (or sevens) is 49 years. This is the time it took to rebuild Jerusalem. The next 62 weeks (or sevens) is 434 years. This is the time after the first 49 years until the Messiah. Adding the two periods together gives you 483 years from the time of the command to restore and rebuild Jerusalem until the Messiah. Including the last seven years, there are 490 years in this prophesy.

These years are Jewish years of 360 days each. The date 444 B.C. is according to the Gregorian calendar with years of 365 days each. So, the Jewish years need to be converted to Gregorian years to find out the dates as we would know them. According to *The Coming Prince* by Sir Robert Anderson, this brings us to the day that Jesus entered Jerusalem in the triumphant entry.

Verse 26: It says that after 62 weeks the Messiah will be cut off, meaning that he will be killed. This is the crucifixion of Christ. Notice that this is after the 62 weeks. There is a break in the 70 weeks.

It says that the people of the prince to come will destroy the city and the sanctuary. Who destroyed the city and the temple? It was the Romans. This occurred in 70 A.D. This occurred almost 40 years after Christ was crucified. This is also part of the break in the 70 week timeline.

Verse 27: **Then he shall confirm a covenant with many for one week;**

This person mentioned is the “prince to come”. This has to be pointing to the one known as the Antichrist, the future world leader during the tribulation period. This says that he will make a covenant or treaty with many people for one 7 year period. I think that this many includes Israel and surrounding countries.

Verse 27 continued: **But in the middle of the week He shall bring an end to sacrifice and offering.**

3 ½ years after the treaty is signed, he will break the treaty and force them to stop the sacrifice and offering.

Daniel 9:27 continues: **And on the wing of abominations shall be one who makes desolate,**

This is where I think that the term the “abomination of desolation” comes from. This is the term used by Jesus in Matthew 24:15.

Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), Matthew 24:15

It is also referenced in Daniel 12:11.

The time this abomination of desolation takes place is 3 ½ years after the treaty is instituted. This is the time described by Jesus as when there will be “great tribulation” or “great distress” in Matthew 24:21. This time period is also spoken of in the book of Revelation. In Revelation 11:2-3 the time is referred to as 42 months and 1260 days. In Revelation 12:6 it is spoken of as 1260 days and in 12:14 as a time, times, and half a time. Also Daniel 12:6-7 speak about the time, times and half a time. These are all references to half of the seven year period.

Note that in Daniel 12:1 it says:

**At that time
Michael, the great prince
who stands watch over your people, will rise up.
There will be a time of distress
such as never has occurred
since nations came into being until that time.**

This compares to Jesus’ statement in Matthew 24:21 where he says:

For at that time there will be great distress, the kind that hasn’t taken place from the beginning of the world until now and never will again.

So, the period spoken of in Daniel 12 is the same period Jesus spoke about in Matthew 24.