

Gabriel Explains Jerusalem's Future



Daniel 9:20-27



Daniel was “...*speaking and praying and confessing...*” his sin and the sins of Israel; and while he was still speaking,

Gabriel touched him at the “*time of the evening sacrifice.*” The “*time of the evening sacrifice*” is very important. The evening sacrifice is a 3:00 pm...or the ninth hour (cf. Matt. 27:45-50)! This is a connecting phrase between chapters 8 and 9, which bespeaks the importance of the continuation of the sacrifices that will finally culminate with the “*final and ultimate*” sacrifice of the Messiah, Jesus!

Daniel 9:20 - 23



The answer to
Daniel's prayer is
given even before his
prayer is concluded!

When Gabriel touches Daniel, the feeling of weariness overcomes him. Again, the emotional experience of being in the presence of an angel from God was quite an event.

Daniel 9:20-23



Gabriel announces that the reason for his return was to grant Daniel *“...insight with understanding.”* Gabriel

tells Daniel that the beginning of his prayer resulted in his being sent by God to help Daniel understand the troublesome vision (cf. Matt. 6:8). And the answer to Daniel’s prayer is because Daniel is *“highly prized.”*

Daniel 9:20-23



God announces that Daniel's sin is forgiven and that he is precious in His sight, as He does to every believer,

whose precious treasure is the Christ (cf. 2 Cor. 4:7, 1 Pet 1:7, 19; 2:4, 6; 3:4)! Therefore, what is about to be revealed to Daniel is of the greatest importance ~ Yahweh's unfolding plan of salvation!

Daniel 9:20-23

Jerusalem's History as Seventy Weeks!



Daniel 9:24-27

Gabriel reveals to Daniel [and everyone who reads and understands this prophecy] that Yahweh has already determined the future of Israel in the holy city of Jerusalem. The number that the Lord will use as a motif to explain these future events of desolation is the number seventy. Notice that it's "**seventy weeks**" not "**seventy years.**" The culminating event during this time period will be the "**cutting off of the Messiah**", even though He will confirm a covenant for many and cause the **Old Testament sacrificial system to be abrogated.**



Daniel 9:24-27

There are a number of interpretations of this section of Daniel. For us, it's very important to interpret Gabriel's revelation via God's Word. We cannot get *"wrapped around the axle"* by using mathematical equations or attempting to solidify our position by use of historical events. It's also very important for us to know that the *"week(s)"* is used in a metaphorical manner.

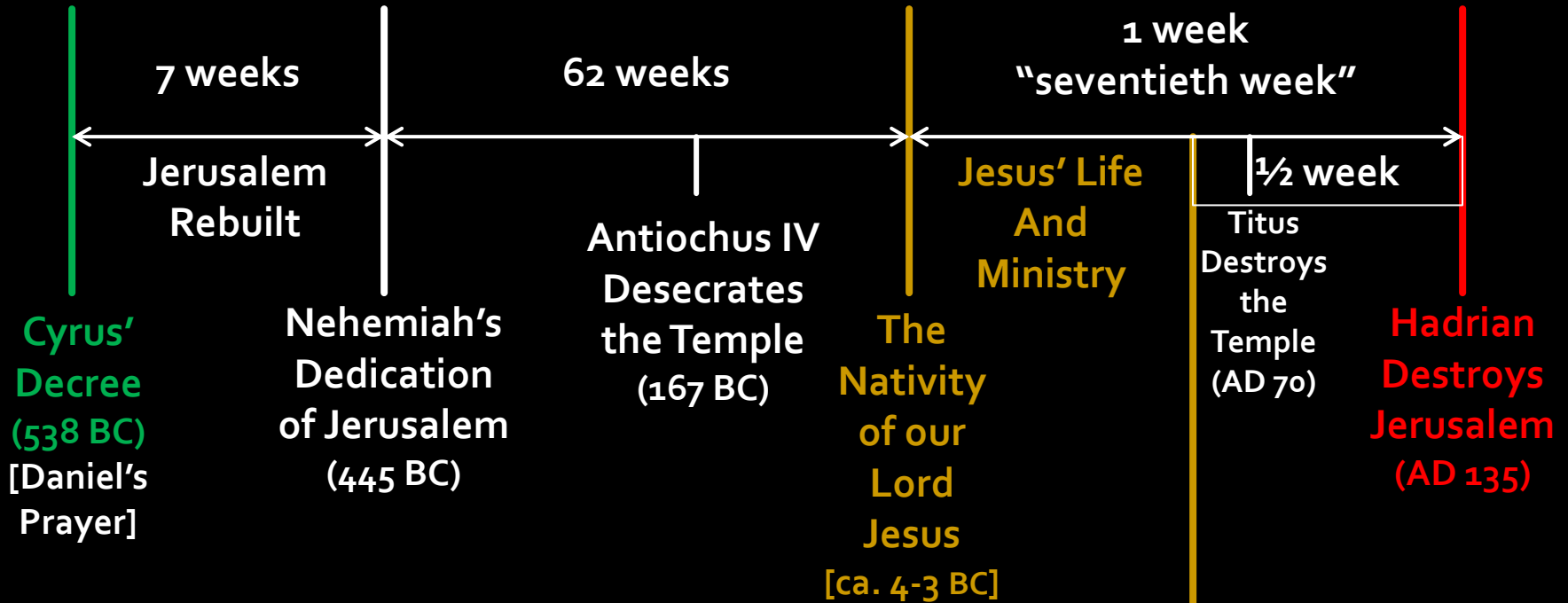


Daniel 9:24-27

What follows is
THE TRADITIONAL SCHOOL
method that sees this section of Daniel
as Messianic! That the Messiah in
verses 25-26 is Jesus and that the
seventy weeks culminates during and
just after the First Advent of Jesus!

Daniel 9:24-27

THE TRADITIONAL MESSIANIC INTERPRETATION¹

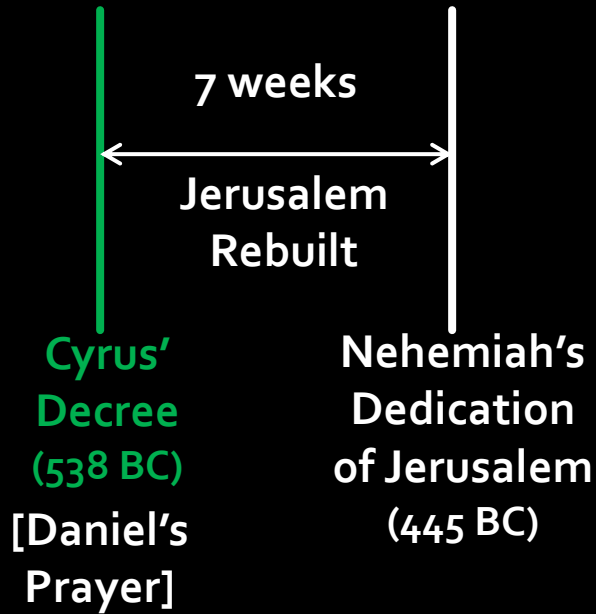


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Our Lord's Crucifixion and
Abandonment
(AD 33)

¹ Steinmann, Andrew E. *Daniel*. Concordia Commentary. St. Louis, Concordia, 2008. p. 454.

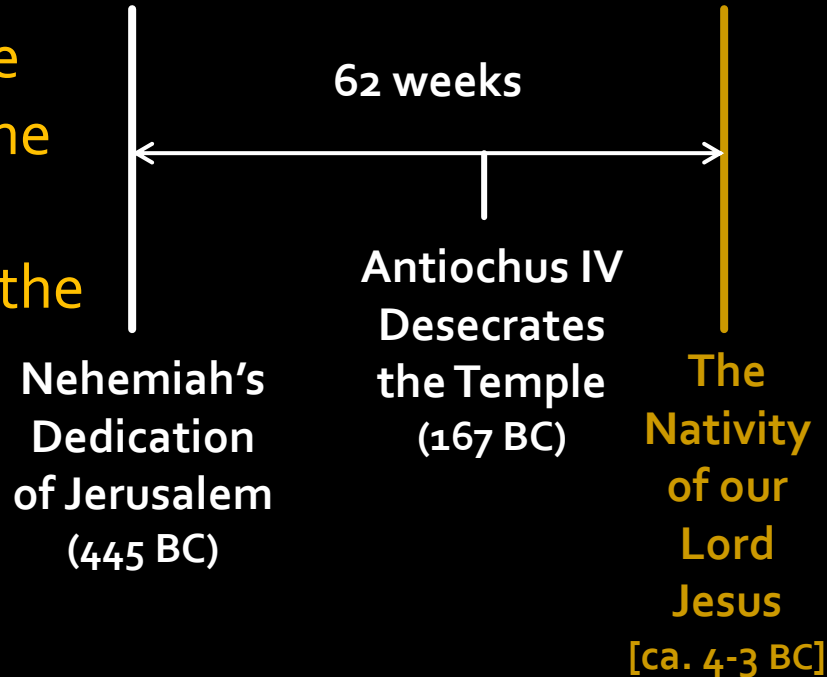
THE TRADITIONAL MESSIANIC INTERPRETATION



The "seven weeks" refer to the period of restoration of Jerusalem from the time of Cyrus' decree in 538 BC that authorized the exiles to return to rebuild Jerusalem and the Temple. The "seven weeks" are complete when the walls of Jerusalem are finished by Nehemiah in 445 BC (cf. Nehemiah 12).

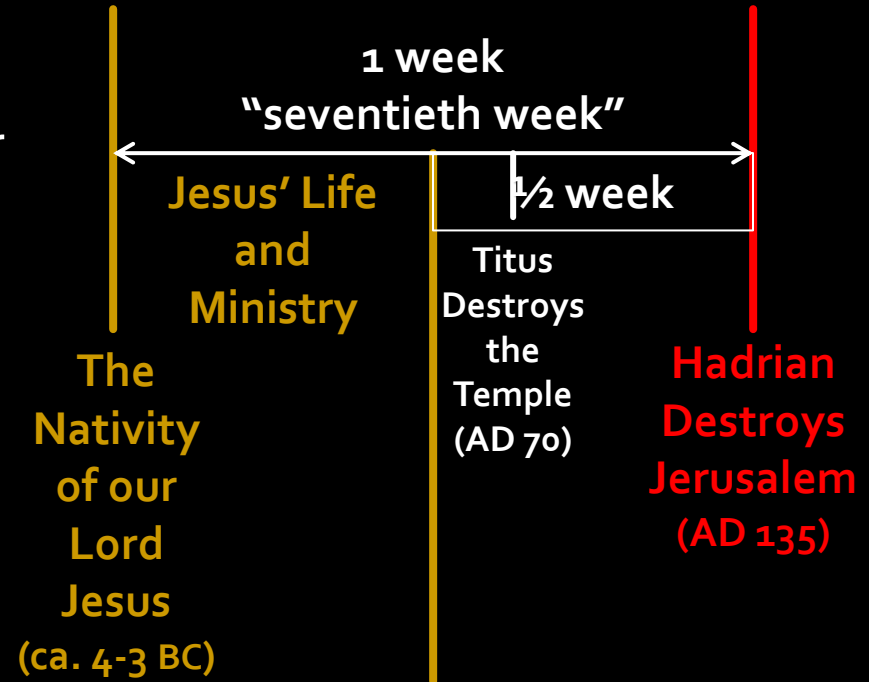
THE TRADITIONAL MESSIANIC INTERPRETATION

The "sixty-two weeks" represents the period from the time of Nehemiah to the Nativity of our Lord Jesus, the Christ!



THE TRADITIONAL MESSIANIC INTERPRETATION

Now begins the most momentous "*week*" in world history, the "*seventieth-week*." Gabriel describes it in v. 26 in very general terms. After the seven weeks and the sixty-two weeks, "*...Messiah will be cut off and have nothing.*" There is little doubt that this phrase refers to our Lord's Crucifixion and abandonment; **even more stark is Jesus being forsaken by His Father!**

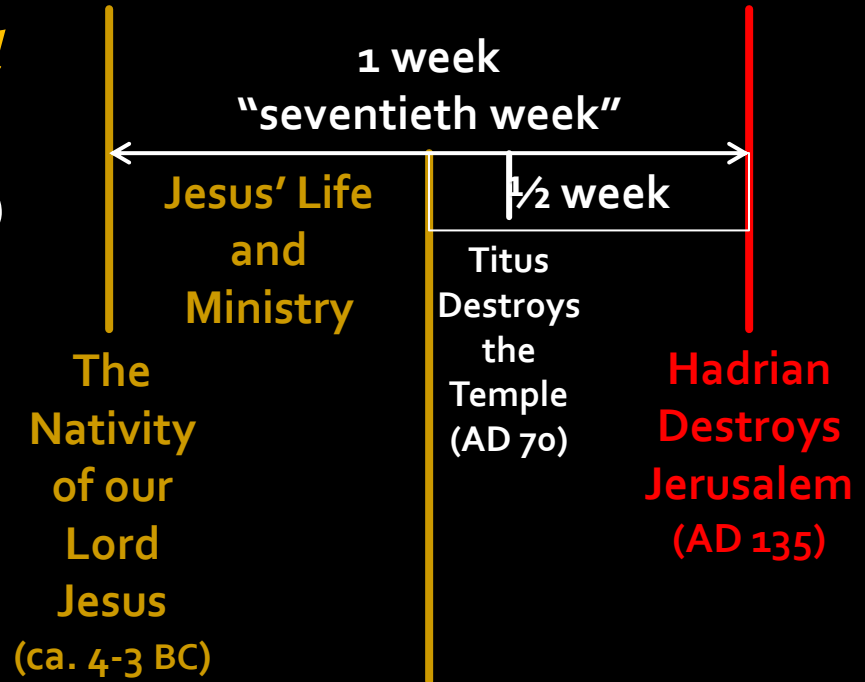


It seems that the Messiah's earthly life ended in failure – until His blessed resurrection!

Our Lord's Crucifixion and Abandonment
(AD 33)

THE TRADITIONAL MESSIANIC INTERPRETATION

Gabriel then speaks words that are horrific: *“Both the city and the holy place will be destroyed, ...and its end will be with a flood”* (v.26). The destruction of the holy place (Temple) occurred in AD 70 and the city of Jerusalem in AD 135. The “flood” refers to an overwhelming army with such a destructive force that it seems that a no stone is unturned (cf. **Matt. 24:1-2**).



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Our Lord's Crucifixion and
Abandonment
(AD 33)

THE INTERPRETATION OF VERSES 24-27

In V.24, we see that when the 70 weeks have concluded the following will happen.

1. **"...to end transgression..."** The Hebrew word here has the meaning of *"shutting up, restraining, holding."* The second verb means *"to make an end of, to finish, to complete."* The "transgression" is strong; it's a term for sin and covers all forms of disobedience. Gabriel is saying that when prophecy is fulfilled after 70 weeks, sin is going to be brought under control and will no longer have growth and flourish.

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

2. *"...to finish sin..."*

Two meanings are possible. One is to seal in the sense of affixing a seal for the purpose of attestation. A second possible meaning is that the word refers to a fastening or securing in order that something can be held secure (*cf. Isaiah 8:6 and Deut.32:34*). What is meant is that when that time comes, the sins of the world would be "securely kept" or "locked up", and not permitted to roam about at random and do evil work.

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

3. *"...to atone for iniquity..."*

This is the next concept and it refers to sins committed involuntarily due to the basic nature of mankind. The canceling of the guilt of the children of God will be consummated.

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

These three assure Daniel (and you) that his sin is forgiven and the sins of Israel through the coming Messiah!

The Messiah will bring to an end sin's power by atoning for all sin. These three points are the purpose and goal of the seventy weeks!

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

Following these three infinitives are a **SECOND GROUP** of infinitives:

4. **"...to bring everlasting righteousness..."**

This is without a doubt an "imputed" righteousness and isn't found naturally among humans. God is the only One who can win and impute or give everlasting righteousness!

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

5. *"...to seal up vision and prophecy..."*

This simply refers to the fact that when the seventy weeks are fulfilled; all prophecies will be fulfilled and no further prophecies will come to pass. After the seventieth week, no further prophecies will be necessary!

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

6. *"...and to anoint a Most Holy One...."*

Who is this referring to? A person or a thing? One school of interpreters is convinced that it refers to the altar of burnt offerings that had suffered the most flagrant desecration by Antiochus IV Epiphanes. Its re-consecration is reported in 1 Macc. 4:4ff (about the year 165 BC).

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

6. *"...and to anoint a Most Holy One...."*

The second school teaches that the "Most Holy" has to be the Holy of Holies which represented for the people the presence of God. Since Scripture interprets Scripture, God gives us the answer in Revelation 21:3, *"Behold the tabernacle of God is with men, and HE shall dwell with them."* Therefore, the Most Holy One is the Lord Jesus Who dwells among His people.

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27

6. *"...and to anoint a Most Holy One...."*

Even OT and intertestamental literature supports the idea that this phrase refer only to the Messiah.

Therefore, the fulfillment of v.24 must be the anointing of Jesus, The Messiah! Vv.25 and 26 make it clear that the Anointed One is a person! Jesus confirms it (**John 2:18-22**)!

Daniel 9:24

THE INTERPRETATION OF VERSES 24-27



We have to make sure we take note of the fact that we have changed gears. Here we are dealing with figurative language. We must also understand that this Divine response, as an answer to Daniel's prayer, is the starting point; then Cyrus' decree (**Is. 44:24-28**).

Daniel 9:25

THE INTERPRETATION OF VERSES 24-27



The framing device of this verse clearly indicates that there will be “seven weeks” and also a “sixty-two weeks” period prior to the coming of the Messiah, a Leader (נָגִיד)!

Note that the Messiah is to come AFTER the sixty-two weeks” and then be “cut off.”

Daniel 9:25

THE INTERPRETATION OF VERSES 24-27

Gabriel's Words

"Seven Weeks"

"Sixty-two Weeks" when it
(Jerusalem) will have been built
with plaza and moat (wall)"

"Troubled times"

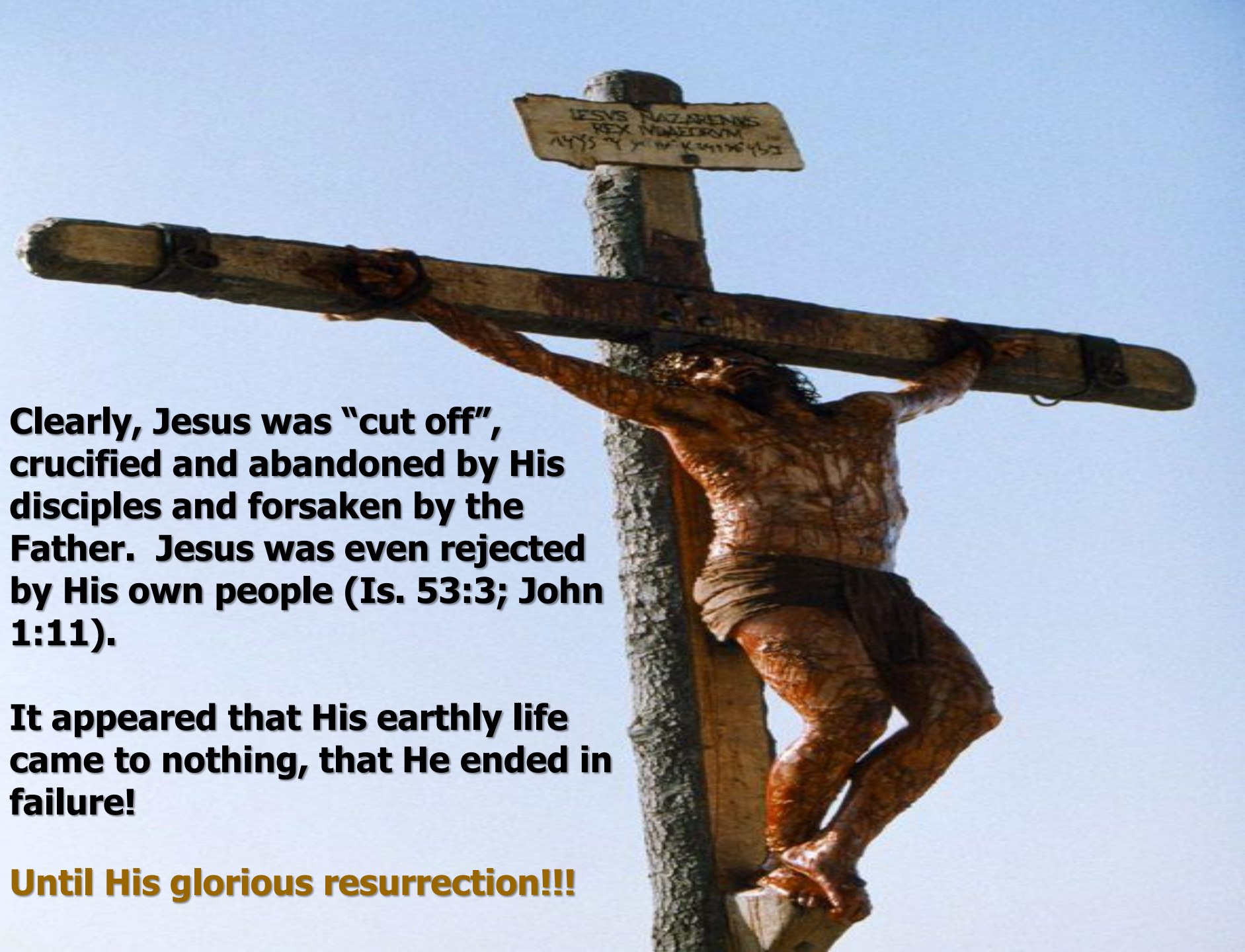
Fulfillment

Rebuilding of Jerusalem (538-445 BC)

Nehemiah to Jesus (445 – 4 BC)

Opposition to Nehemiah; the
Hellenistic era (Dan. 11), esp. the
Persecution of Antiochus IV
Epiphanes (167 – 164 BC); Roman
Occupation

Daniel 9:25



Clearly, Jesus was “cut off”, crucified and abandoned by His disciples and forsaken by the Father. Jesus was even rejected by His own people (Is. 53:3; John 1:11).

It appeared that His earthly life came to nothing, that He ended in failure!

Until His glorious resurrection!!!

THE INTERPRETATION OF VERSES 24-27

In v.26, Gabriel gives a description of the seventieth week (the final week) of Jerusalem and the Temple.

“Both the city and the holy place will be destroyed,...and its end will be with a flood.”

Daniel 9:26

THE INTERPRETATION OF VERSES 24-27



AD 70



AD 135

These two conquests by Roman Legions, who swarmed Jerusalem like a “flood” fulfilled the prophecy spoken by Gabriel...and Jesus!

Daniel 9:26

FULFILLMENT OF VERSE 27

GABRIEL'S WORDS

FULFILLMENT

The Messiah will *"confirm a covenant for the many..."*

Jesus established the New Covenant in His Blood, shed for many (Jer. 31:31-34; Mt. 26:28; Mk 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb 7:22; 8:8, 13; 9:15; 12:24; 13:20)

In the middle of the week, the Messiah will *"...cause sacrifice and offerings to cease..."*

Titus conquers Jerusalem and destroys the temple, but not the city; this ended the Old Testament sacrificial system...forever!

At the end of the seventieth week, there will no longer be a connection between the Jews and the holy city (cf. v.24).

Hadrian conquers Jerusalem as a result of the Bar Kokhba Revolt. He bans all Jews from entering the city, erases the name of Jerusalem and renames it Aelia Capitolina (AD 135).

There will be desolation until the final decree is poured out on the desolator (this ends the seventieth week and beyond).

The Roman Empire falls (as prophesied in Daniel 2 and 7). The antichrist continues to persecute the Church until he falls at the return (Second Advent) of the Messiah!