

DOMINION
Repentance
Daniel 9
By Austin Rammell

Introduction: Last week we went through Daniel chapter 8 which occurred during the 3rd year of the reign of King Belshazzar. In it, Daniel told us about a vision God gave him that was most likely all about Antiochus Epiphanes and the tyranny he rained down on the Jews hundreds of years after they returned from Babylon. Daniel was completely emotionally devastated by it, to the point he laid in bed for days. In the vision he saw the Jewish people finally rescued from captivity; he saw the city of Jerusalem and the Temple thriving once again; but he only saw it because the vision was all about God's indignation being poured out on the Jewish people because they went back to idolatry all over again! Ultimately that's what left him emotionally appalled. Even though it all ended with Jerusalem and the Temple being restored, it literally made him sick to see his brothers and sisters going right back down the same path of sin.

Approximately 10 years after that vision, Ugbaru, the general of one of the main armies of the Medo-Persian Empire led by Cyrus the Great; walked right into the city of Babylon and killed King Belshazzar without a fight. This ended the Chaldean rule of the Babylonian Empire. About a month later, Cyrus made a man, Daniel referred to as Darius the Mede, to be King over all that the Chaldeans had ruled. Darius then quickly appointed Daniel to be one of the three Governors under him, and later (after the Lion's Den), he was placed over all the Governors.

With that as our background, in chapter 9, Daniel shares a testimony about a unique experience he had with the Lord in the first year of Darius's rule.

Proposition: There are two parts to the experience in Daniel chapter 9.

The first part is

DANIEL'S PRAYER OF REPENTANCE (9:1-19)

There are 4 distinguishing features about Daniels prayer of repentance in Daniel chapter 9.

The first distinguishing feature of his prayer of repentance is

(1) His prayer was a response to his study of God's Word! (9:1-2)

- A. **1 In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans—2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.**

- B. What did Daniel read. Well, quick context, Daniel was a boy when he got hauled off to Babylon. At that time Jeremiah was God's prophet to Judah, so there is no doubt that Daniel highly valued the words of Jeremiah. Daniel was also from an affluent family, so it was likely he carried a copy of the words to Babylon with him, especially given the Chaldean's interest in spiritual matters. So, picture with me what happened. One morning as the sun comes up, Daniel grabs a scroll of Jeremiah and heads to the window he looks out of when he prays three times a day. This day however a light bulb went off in his head as he studied the prophecies of Jeremiah. Listen to what Daniel read on that scroll,
- C. **1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), 2 which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem: 3 "For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. 4 You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all his servants the prophets, 5 saying, 'Turn now, every one of you, from his evil way and evil deeds, and dwell upon the land that the LORD has given to you and your fathers from of old and forever. 6 Do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.' 7 Yet you have not listened to me, declares the LORD, that you might provoke me to anger with the work of your hands to your own harm. 8 "Therefore thus says the LORD of hosts: Because you have not obeyed my words, 9 behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. 10 Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. 11 This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. 12 Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste. (Jeremiah 25:1-12)**
- D. So, putting this all together, Cyrus the Great is ruling the Medo-Persian Empire and Darius the Mede, the King he placed over the land of the Chaldeans (The Babylonian Empire) is in his first year as well. As such, Daniel realizes the 70 years prophesied by Jeremiah are over, but they are still in captivity, and many Jews are still living idolatrous lives! Every day that Daniel looks out the window that faces westward towards Jerusalem, praying for God to restore the Jewish

people, is another day his anxieties increase, and his desire deepens; but given the spiritual reality of the Jewish people it's another day he wonders if God is going to do it. He's so old at this point that he knows he will likely never get to go back, but he longs for God to shine his Glory through the Jewish people again. But, in reading Jeremiah he is reminded of what got them to Babylon in the first place, and frankly, as he looks at his brother and sisters in captivity he doesn't see that much has changed.

This led to the 2nd distinguishing feature of Daniel's prayer.

(2) He genuinely confessed their sin, including his own! (9:3-6)

A. 3 Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.

1. This is not some sort of religious act. This is a heartfelt, totally broken, emotionally uninhibited appeal to the Lord!
2. "It is significant that the covenant name of God, Yahweh, used in the book only in this chapter, appears frequently printed in the NIV as Lord (v 2, 4, 10, 13, 14, 20; cf. Ex. 3:13-15)".¹
3. "**sackcloth and ashes**" - This was a customary sign of mourning and grief. Daniel is so convinced their sin has left them unworthy of God restoring the Jewish people back to Judah that he is in literal grief crying out to God for mercy. We plea for mercy when we realize we deserve wrath; and as you will see later in verse 20, it's not just the sin of his brothers and sisters that has him in mourning but also his own sin. Daniel is crying out to God as a sinner on behalf of a nation of sinners.
4. It's at this point Daniel begins to give us the specifics of what he prayed,

B. 4 I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. 6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.

1. Elijah, Elisha, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Jeremiah and possibly even Obediah all called the Jewish people

¹ Ferguson, S. B. (1994). [Daniel](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., pp. 758-759). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

to repentance before the Babylonians showed up in Jerusalem. Not all preached in Judah, but the point is all essentially called the Jewish people to repent of idolatry! And the people rejected it.

2. Daniel is going to take us deeper into this thought as he continues, so for now all I want you to see is that Daniel is using the pronoun WE and in so doing says we have all, **“sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules”**
3. There is no attempt to water down any of their sin! He is pouring out his guts about all of it!

This led to the 3rd distinguishing feature of Daniel’s prayer ...

(3) He sincerely believed God’s punishment was just. (9:7-14)

- A. There is no attempt in what you are about to read to redirect from himself, that is that somehow all the other Jewish people deserve it, but he doesn’t. Likewise, there is no attempt to say that what God has done is enough. You’re going to hear Daniel pray they deserve more! Why would he think this? Well, listen to what he prays,
- B. **7 To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel (brings in all the Jews in the Northern Kingdom who had been conquered by the Assyrians years before Judah fell), those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. 8 To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you.**
 1. So out the gate he says to God alone belongs RIGHTEOUSNESS. God is the one who inherently deserves praise and honor by His very being but also by all He does as well. The Jewish people didn’t create themselves! God’s hand was in every step of prosperity and blessing. From the very beginning when Sarah, an elderly barren woman, gave birth to Abraham’s son, the son God promised; all the way to the supernatural work of God to prosper Jacob; to the sovereignty of God to place Joseph as the ruler of Egypt under Pharaoh; to all that God did through Moses to lead the people out of captivity in Egypt; to all God did with Joshua and the taking of the Land; the point is every page of the history of Jewish people is a testimony of GOD blessing and prospering them despite their constant failures.
 2. God is of Himself HOLY and RIGHTEOUSS and deserving of praise, but when you add to the context the goodness He had poured out in massive abundance on the Jewish people for more than a millennium; is it any

wonder then that Daniel is utterly disgusted by their sin, and thus totally uninhibited in his feelings that they deserve God's wrath. Daniel continues,

C. 9 To the Lord our God belong mercy and forgiveness, for we have rebelled against him (in other words it's God's to give or not give, because they are the ones that failed, not God! Daniel continues) 10 and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. 11 All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. 12 He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. 13 As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. 14 Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice.

1. What's Daniel referring to in the Law of Moses?
2. **13 And the LORD will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God, which I command you today, being careful to do them, 14 and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them. 15 "But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. ... 58 "If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God, 59 then the LORD will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. (Deuteronomy 28:13-15, 58-59)**
3. It is repeated over and over again throughout the Law of God in the Old Testament that the consequence for rebellion, especially idolatry, would be a violent response from God! God had testified of this reality on enough occasions that there should have been no question whatsoever concerning the very well stated and preached consequence. Everybody knew it, yet they rebelled anyway!
4. Daniel had no concept that their rebellion against God was anything but that of a well-educated, complete willful act of defiance against the God who had graciously and abundantly blessed them in so many ways, the least of which

was to be HIS CHOSEN and FAVORED NATION, something He did entirely by His GRACE!

5. Now here's what's so huge at this point and cannot be missed. Daniel was a boy when God's wrath came down on the Jewish people through Nebuchadnezzar. Certainly, Daniel had sinned, just as he is confessing his sin even now; but, Daniel had never participated in the worship of idols and even lived his life with such upstanding character that he was trusted by a variety of Kings to run their Government! So, Daniel is not a vile person, yet he is lumping himself in as one deserving of this punishment. Why? It's not the measure of Daniel's righteousness that He sees this, but rather the measure of God's! Daniel sees the righteousness of God and realizes he falls totally short!
6. **9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written: "None is righteous, no, not one; (Romans 3:9-10)**
7. **18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ... 24 Wretched man that I am! Who will deliver me from this body of death? (Romans 7:18, 24)**

This then leads to the 4th distinguishing feature of Daniel's prayer ...

(4) He was fully aware they were totally dependent on the mercy of God. (9:15-19)

A. 15 And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly. 16 "O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us.

1. By saying, "according to all your righteous acts" Daniel is saying everything you do is totally worthy of praise (righteous), therefore just as you deserve all the praise for doing things like freeing us out of captivity in Egypt in a way that all the world knew it was Yahweh who did it; is the same and only way they could be restored at this point.
2. For it to happen, it will only be to God's credit; it will only come by way of His merciful grace to grant them this restoration and thus in the same way of all the other things He had done that were clearly only to His credit!

B. **17 Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. 18 O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy.**

1. There are three key words there that are going to be involved in the answer Daniel is about to get. I just want you to make a mental note of them for now.

a. “your sanctuary, which is desolate” is a reference to the Temple that Nebuchadnezzar burned down.

b. “our desolations” is a reference to their captivity in a foreign land.

c. “the city that is called by your name” is obviously Jerusalem.

2. The last words of his prayer are,

C. **19 O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.”**

1. He is saying, “Restore us for your glory. The entire world knows we are your people. Even though we are total hypocrites who don’t deserve any of your blessing, nonetheless, throughout the world we are identified as your people! So have mercy on us so that the world will see your glory! Restore the temple and the city so the world will see how majestic you are and worship you as you alone deserve!”

2. And again, this isn’t some religious monologue, but rather a true heart that believes God should be worshiped and praised because God is, above all else, worthy of it! As such, the only way this is going to happen is for God to have mercy on them and bless them for His name’s sake, because there is nothing about their name sake that deserves it!

Now, this is where God totally interrupts Daniel’s prayer and sends Gabriel to deliver His response to Daniel. It’s the 2nd part of the experience Daniel shares us with in chapter 9 and it’s by far the most talked about part.

GOD’S RESPONSE (9:20-27)

There three elements to God’s response. The first element is that ...

(1) God affirmed His love for Daniel. (9:20-23)

- A. **20 While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, 21 while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. 22 He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. 23 At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore, consider the word and understand the vision.**
- B. We are going to go into this much deeper next week as we go through Daniel 10, but for now I just want to make sure you see this in context to what just happened. Daniel has been dumping his heart out to God about his failures and I'm sure he feels like a total failure as well. He's a prophet of God who has been unable to get the Jewish people to repent, and he is fully aware of his own sin as well (verse 20).
- C. Nonetheless, Gabriel has come saying you've been heard! God sees and hears you despite your sin. Second, God wants you to understand what He's doing, that is He wants to give you the privilege of insight and understanding of His will, and most significantly, God wants you to know He GREATLY loves you!
- D. Now, as I said, we are going to hit on all of that in Daniel chapter 10, so for now just let it hit you that Daniel just heard all of that as he lay on the ground in abrasive sackcloth and covered in ashes confessing not just the sins of Israel, but also HIS OWN SINS! He isn't just grieving over his brothers and sisters' failures to love and obey God; He's grieving over his own! And yet, Gabriel comes right out and says you are not just loved by God, you, sinful man, are GREATLY loved by God.

The 2nd element is that

- (2) **God clarified He is going to use the Jewish people and Jerusalem in His plan to end the curse of sin and bring eternal life. (9:24)**
 - A. **24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.**
 - B. **"The angel, gives us quite the opposite view of the case, by explaining how God wished to finish and close up their sin, and to expiate their iniquity. He afterwards adds, *to bring in everlasting righteousness*. We first perceive how joyful a message is brought forward concerning the reconciliation of the people with God; and next, something promised far better and more**

excellent than anything which had been granted under the law, and even under the flourishing times of the Jews under David and Solomon. The angel here encourages the faithful to expect something better than what their fathers, whom God had adopted, had experienced. There is a kind of contrast between the expiations under the law and this which the angel announces, and also between the pardon here promised and that which God had always given to his ancient people; and there is also the same contrast between the eternal righteousness and that which flourished under the law.”²

- C. Better stated, the writer of the book of Hebrews says,
- D. **6 But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion to look for a second. 8 For he finds fault with them when he says :“Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, 9 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. 11 And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. 12 For I will be merciful toward their iniquities, and I will remember their sins no more.” 13 In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. (Hebrews 8:6-13)**
- E. Now the measure of this truly being “sealed up” and vanishing away really comes out as Gabriel explains the 70 weeks. It is very important that you don’t get your eyes caught up in the time frames, but rather in what happens in those time frames.

The 3rd element of Gabriel’s breakdown of the 70 weeks is in verses 25-27.

- A. **25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.**

² Calvin, J., & Myers, T. (2010). *Commentary on the Book of the Prophet Daniel* (Vol. 2, p. 201). Bellingham, WA: Logos Bible Software.

- B. 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.**
- C. 27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator." (9:26-27)**
- D. Now, quick side note to clarify something I'm not going to overly explain, but it's important for you to know prior to me giving you my interpretation of the breakdown of the seventy weeks Gabriel just gave Daniel.
- E. I use the ESV as my translation. However, the ESV and RSV are one of the few translations to translate verse 25 as I read it to you just now. Look at it again and notice what I've underlined for you,
- F. 25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.**
- G. First, understand what every Biblical Scholar agrees on, which is about the only thing they all agree on, and that is a week in this prophecy represents seven years. See the appendix in my notes online for a discussion on that subject.
- H. In other words, there is going to be an anointed one who is a prince (a leader) that is going to appear 7 weeks (49 years) from the time the word went out about the Jews going back to Jerusalem to restore the city. If the word going out about the restoration began with Jeremiah's prophecy of 70 years, then the anointed one could be somebody like Ezra or Nehemiah. Ironically, approximately 49 years (7 weeks) after Nebuchadnezzar destroyed Jerusalem and the Temple, Cyrus the Great sent the Jews back to Jerusalem to rebuild the Temple. Then after those 7 weeks (49 years) and the advent of that person that God raised up, there will be another segment of sixty-two week (434 years) whereby the Jews will dwell in the city of Jerusalem, with constant trials and turmoil, but nonetheless they will still dwell in that city and will not be subject again to captivity in a foreign land.
- I. So why am I pointing that out, well almost every other translation of the Old Testament, including the NASB, KJV, NKJV, HCS, and the NIV all say this,
- J. "25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven**

weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. (9:25, NASB)

- K. Almost every single modern translation has two very significant differences with what I read to you from the ESV.
1. The ESV and RSV believes the correct translation of the Hebrew text requires a period after the seven weeks. However, basically all the other translations in circulation today believe a comma is intended or at most a semi colon. For more on the debate visit this website - <https://hermeneutics.stackexchange.com/questions/25112/separation-of-seven-and-sixty-two-in-daniel-925>
 2. Why does that matter? Well, did you notice the ESV says an anointed one comes at the end of the seven weeks (49 years) and the NASB says the Messiah comes when the seven weeks (49 years) and sixty-two weeks (434 years) are done (483 years). That is a fundamentally different outcome! In addition,
 3. In the NASB and most other translation, the Hebrew word “mashiach” in Daniel 9:25 and 26 is translated as “Messiah” instead of “anointed.” It should be noted that in the 39 places the word appears in the Old Testament, this is the only time anybody translates it as “Messiah.” Everywhere else, everybody translates it as “anointed.” Translating the word as Messiah necessarily demands that the person is Jesus. This doesn’t work in the ESV translation because the period at the end of the seven weeks means the timing of the anointed prince is hundreds of years prior to the birth of Christ! Therefore, the ESV keeps with the standard translation of “mashiach” which is means an “anointed one.” However, in all the modern translations it seems perfectly sensible to suggest the person who appears after the seven weeks and the sixty-two weeks are completed is the Christ!
 4. Now, this is just one of the tiny details in the passage that have created massive differences of interpretations by conservative evangelical Christians. I took these couple of minutes to share this one example, not only because I spent days trying to decide who’s correct; and certainly not to make your eyes and ears bleed; but rather to prove to you that throughout all of church history there is no consensus at all on the details of the seventy weeks – NONE!
 5. S.B. Ferguson noted,

6. "Interpretations of this message vary enormously, and depend on the interpreter's wider view of the fulfilment of prophecy."³
7. J.E. Smith wrote,
8. "Gabriel's announcement in the last four verses of chapter 9 are the continental divide of Biblical prophecy. Montgomery called the passage "the dismal swamp of Old Testament criticism." Leupold called it "an exegetical crux." Young regarded it as "one of the most difficult in all the Old Testament." The German scholar C. F. Keil devoted sixty-five pages to the consideration of these four verses."⁴
9. There are perhaps more variations of interpretations of Daniel 9:25-27 as there are Christian denominations, if not more interpretations! So, I've created an Appendix in my notes and invite you to go to DareToVenture.org and click today's message and read my notes. They are easy to find once you get to the page that is specific for this sermon; it's a link labeled "notes." There you find much more about the well-known interpretations through church history.
10. So here's the deal. I spent days trying to get to a place that I could stand on the stage and sound like one of the many people I've read and heard speak, that confidently say, this is what the 7 weeks, the 62 weeks and the one week are about! I spent an incredible amount of time preparing for this sermon with a goal of being one of those preachers who could stand here and confidently tell you how this prophecy has played out in history; however, days of study into just trying to understand the final 3 verses, I decided I'm not ready to do that. Perhaps I will be one day, but given the centuries of disagreements among scholars much more learned than I am, I doubt I should ever be able to give any conclusions with too strong a confidence.
11. So where does that leave us. Well minimally I believe this to be certain about Gabriel's breakdown of the 70 weeks to Daniel,

(3) There is no universal interpretation of the details of the vision. However, the two most common conclusions throughout church history are that it points to the destruction of the city of Jerusalem and the Temple by the Romans in 70 AD as a symbol of the end of the Old Covenant. It is also a very common conclusion that it points to a terrible tribulation before the 2nd coming of Christ. Either way, what is universally accepted by all, is that in the end Christ and the New

³ Ferguson, S. B. (1994). [Daniel](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., pp. 759–760). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

⁴ Smith, J. E. (1992). [The Major Prophets](#) (p. 605). Joplin, MO: College Press.

Covenant are the point of verse 24 and thus the point of whatever takes place in verses 25-27. (9:25-27)

- A. The vision last week was clearly about the division of the city and temple by Antiochus Epiphanes, so it's not a stretch that the next chapter takes us to the final devastation of the Temple and City by the hand of Titus.
- B. Point being, the one thing I am confident of is that I believe Daniel's 70 weeks were fully fulfilled no later than the destruction of the temple and the city of Jerusalem in 70AD. Jesus made it clear in John 4 that "the holy place" in Daniel 9:24 was never going to be the temple in Jerusalem, and certainly not the one in Samaria, but rather the human heart that is captured by Him. God's dwelling place is not in a temple, but rather WITH His people. His promise is to know and dwell with us, and us with Him, and to one day do so on a totally restored earth! His set apart place is us! That is the promise of the New Covenant. The purpose of the Old Covenant was to bring us the New Covenant, which is why the Old Covenant must then vanish! (Hebrews 8:13)

OK, so what's the challenge in all this, other than have a good pair of glasses and cup of strong coffee before you start reading all the stuff in print about Daniels 70 weeks!

Challenge: God's plan for your restoration necessarily includes YOUR repentance!

14 Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (Mark 1:14-15)

Sadly, most people would rather spend hours debating the final three verses of chapter 9; I spent a work day just trying to figure out if a comma, semicolon or period should go after the phrase seven weeks! But clearly, the thrust of Daniel 9 is not the seventy weeks, its about sin, our need to repent, and God's commitment to forgive and restore! God has gone to the extent of sending His only Son to consume all of His wrath on sin, so that we can not only not sit under His judgment, but something even greater; so that we can sit under His blessing as adopted favored children!

But listen, the way into the Kingdom and the way to grow in the Kingdom is to repent, believe and follow Jesus. That's what faith means! It literally means we see ourselves the same way Daniel saw Himself, we confess that to God not just as a religious box check but a heartfelt reality, and then trust what He has made clear about His grace through Jesus Christ, and as such stop living in rebellion against God and start living in submission! He greatly loves you and wants to rescue you, but you have to repent! He longs to produce much fruit through your life, but that means living a life of repentance, of one that is constantly turning from the fleshly nature, that is very much a part of our current reality, and turning to the Holy Spirit who is also very much a part of our current reality!

APPENDIX

From J.M. Boice:

By whatever set of calculations one makes, the point is that by the end of the sixty-nine weeks of years the great work of the atonement of the Lord Jesus Christ for sin should be completed.

But what of the last week? What of the final seven years of the 490-year series? This is a puzzle for almost everyone due to the fact that if we simply add seven years to what we have already calculated, we come to the year A.D. 38 (or 46), and nothing of any particular importance happened in that year. At this point Calvin, who has his own system of calculating the earlier years in order to come up to the days of Jesus Christ, departs from strict chronology and regards the final seven years as symbolic of the work of Jesus generally. He regards putting an end to sacrifice in the middle of the “seven” as a way of talking about the resurrection.

Well, it may be so. But I tend to think those people are right who see a break in the fulfillment of prophecy at this point. According to them, the fulfillment of this uniquely Jewish prophecy is suspended while the gospel is preached to the Gentiles and the full number of the church is brought in, a church encompassing people from all walks of life, all races, and all nations. Then after the members of the church are fully gathered, the prophecy will begin to unfold once more with a final week of acute suffering and persecution for the Jewish nation. In this view the last week of Daniel would coincide with a seven-year period of great tribulation mentioned elsewhere. I think there is support for this in Jesus’ reference to “the abomination that causes desolation” mentioned in this passage (Dan. 9:27) as well as in Daniel 11:31 and 12:11 as something not to happen immediately, but to be experienced at the very end of the age (Matt. 24:15).⁵

From D.J. Simpson:

The Time of the Period (verses 25–27). If it seems as though there are many interpretations of the purposes of the period of seventy heptads, it will appear there are even more interpretations about the time factor involved in the seventy heptads. As there are so many variations of the three millennial positions, only the major interpretations will be examined.

All millennial schools see three distinct shorter periods of time within the longer period of seventy heptads. The first period is seven heptads long. The next period is sixty-two heptads in duration, and the final period is only one heptad.

Premillennialists are noted for adhering to *some form* of the following interpretation. The period of seven heptads is understood to be 49 years (seven sevens of years). The sixty-two-heptad period is calculated as 432 years (sixty-two sevens of years). The one-heptad period lasts for 7 years (one seven of years). The entire seventy heptads is equal to 490 years.

Premillennialists point out that the first two periods (seven heptads and sixty-two heptads) fall between “the commandment to restore and to build Jerusalem” and “Messiah

⁵ Boice, J. M. (2003). *Daniel: an expositional commentary* (p. 101). Grand Rapids, MI: Baker Books.

the Prince” (verse 25). Thus a total of 483 years passed during these periods of time. The command to rebuild Jerusalem is associated with Artaxerxes’ decree in 445 B. C. (Nehemiah 2:1–9).

From 445 B. C. to some unspecified time during the life of Christ, 483 years passed. Beginning with Artaxerxes’s decree, it took approximately 49 years to remove the debris from Jerusalem and restore it to an active Jewish community. Around 397 B. C. the first period ended and the second period of 434 years began. The two periods would have had to come back-to-back if the full 483 years are to be gotten in between Artaxerxes’ decree and the lifetime of Christ.

Sometime *after* the death of Christ, Jerusalem was destroyed by the people of a prince. The people referred to are the Romans who destroyed Jerusalem in A. D. 70.

Sometime *after* the destruction of Jerusalem, Premillennialists believe the activities described in Daniel 9:27 *will* occur. The person who is referred to as confirming a covenant for the seventieth heptad or final seven years is “the prince that shall come” mentioned in Daniel 9:26. The prince will come out of either the present-day transformed Roman Empire (the Western world) or a revived Roman Empire at the end of the Church age. The prince is a Roman dictator or the first beast of Revelation 13 who rules in the Tribulation.

The Roman leader will make a covenant with the Jews to protect them, but in the middle of the covenant he breaks the agreement by terminating Temple sacrifices. The expression *overspreading of abominations* refers to the Roman dictator’s erecting an image of himself for the purpose of compulsory worship (Revelation 13:14, 15), and he himself will claim to be God and sit in the rebuilt Temple (2 Thessalonians 2:4). But at the end (consummation) of the Tribulation, the desolator from Rome will be judged at the return of Christ. Premillennialists conclude, therefore, that the first two periods are history and the final period is still future. Their general position is outlined in Figure 3.

Amillennialists and *Postmillennialists* disagree with Premillennialists. When A- and Postmillennialists agree among themselves, they say the commandment referred to is Cyrus’ decree to rebuild the Temple (Ezra 1:1–4). The first two periods of seven heptads and sixty-two heptads ran out sometime during the lifetime of Christ. The heptads are *not* to be understood as sevens of years; so, more than 483 years passed. The seven-heptad period refers to an indefinite but short period of time. The sixty-two heptads refer to an indefinite but long period of time. The final heptad refers to a very brief period of time.

After the first two periods are over but *during* the third period (seventieth heptad), Christ died. The Roman general, Titus Vespasianus (the prince of the people), led his people to destroy Jerusalem *after* the seventieth heptad had ended.

The final verse in Daniel 9 summarizes the death of Christ and its result. In the middle of the seventieth heptad, Christ died and, thereby, made a covenant of grace with sinners. As a result of His death, the Temple—which was no longer a place of true worship—became an abomination of desolation from God’s perspective. Figure 3 also illustrates this interpretation of the seventy heptads.

While many *Amillennialists* agree with the aforementioned interpretation, many others do not. Briefly stated, their interpretation is that the beginning of the seventy heptads was with Cyrus’ decree in 536 B. C. The first seven heptads ran from 536 B. C. until the time of Christ when the rebuilding of *spiritual Jerusalem*, the Church, started. The longest period (heptads 8–69) or the rebuilding of the kingdom of God will last throughout the Church age.

The seventieth heptad will come at the end of the Church age when the Antichrist appears to destroy the influence of Christ on earth by bringing about social and religious apostasy. The Antichrist is so effective in stymieing the Church that he is able to discontinue legalized public worship. Also, he becomes increasingly abominable in the eyes of God because he sets himself up to be worshiped as God. In the end, though, he is judged by Christ at His return.⁶

From John Calvin:

After the sixty-two weeks Christ shall be cut off. When, therefore, he puts *seven weeks* in the first place, and clearly expresses his reckoning the commencement of this period from the promulgation of the edict, to what can we refer these seven weeks, except to the times of the monarchy of Cyrus and that of Darius the son of Hystaspes? This is evident from the history of the Maccabees, as well as from the testimony of the evangelist John; and we may collect the same conclusion from the prophecies of Haggai and Zechariah, as the building of the Temple was interrupted during forty-six years. Cyrus permitted the people to build the Temple; the foundations were laid when Cyrus went out to the war in Scythia; the Jews were then compelled to cease their labours, and his successor Cambyses was hostile to this people. Hence the Jews say, (John 2:20,) Forty-six years was this Temple in building, and wilt thou build it in three days? They strive to deride Christ because he had said, Destroy this Temple, and I will rebuild it in three days, as it was then a common expression, and had been handed down by their fathers, that the Temple had occupied this period in its construction. If you add the three years during which the foundations were laid, we shall then have forty-nine years, or seven weeks⁷

Although the sacrifices were continued for many years after Christ's death, yet we can no longer call them "legitimate," for no reason can be offered why the sacrifices of the Law should be pleasing to God, except their reference to that heavenly pattern which Moses saw on the mount. (Exod. 25:40.) Hence, after Christ had appeared and expiated all the sins of the world, it became necessary for all sacrifices to cease. (Heb. 8:5.) This is the Prophet's intention when he says, *Christ should cause the sacrifices to cease for half a week.* He embraces two points at the same time; first, Christ really and effectually put an end to the sacrifices of the Law; and secondly, he proved it to the world in the preaching of the Gospel by his Apostles. We observe, then, the sense in which God testified by his Prophet *the cessation of sacrifices after Christ's resurrection.* The veil of the temple was then rent in twain; true liberty was proclaimed; the faithful might then feel themselves to be full grown men, and no longer subject to that government of childhood to which they had submitted under the Law.⁸

⁶ Simpson, D. J. (2000). [*The Book of Daniel*](#) (pp. 78–80). Nashville, TN: Randall House Publications.

⁷ Calvin, J., & Myers, T. (2010). [*Commentary on the Book of the Prophet Daniel*](#) (Vol. 2, p. 212). Bellingham, WA: Logos Bible Software.

⁸ Calvin, J., & Myers, T. (2010). [*Commentary on the Book of the Prophet Daniel*](#) (Vol. 2, p. 227). Bellingham, WA: Logos Bible Software.

But we are now treating of a profanation of the temple, which should prove, if I may use the phrase, eternal and irreparable. Without the slightest doubt, this prophecy was fulfilled when the city was captured and overthrown, and the temple utterly destroyed by Titus the son of Vespasian. This satisfactorily explains the events here predicted⁹

Some consider the word “abominations” to be used metaphorically, and to signify the overthrow of the city; but this seems to me forced. Others explain it of the statue of Caligula erected in the temple; and others again, of the standard of Tiberius, who ordered the eagles to be placed on the pinnacle of the temple. But I interpret it simply of that profanation which occurred after the gospel began to be promulgated, and of the punishment inflicted upon the Jews when they perceived their temple subject to the grossest forms of desecration, because they were unwilling to admit the only-begotten Son of God as its true glory. Others, again, understand the impious doctrines and superstitions, as well as the perverse errors with which the priests were imbued. But I think the passage marks generally the change which took place directly after Christ’s resurrection, when the obstinate impiety of the people was fully detected. They were then summoned to repentance; although they had endeavoured to extinguish all hope of salvation through Christ, yet God stretched forth his hand to them, and tried whether their wickedness was curable or not. After the grace of Christ had been obstinately rejected, then the *extension of abominations* followed; that is, God overwhelmed the temple in desecration, and caused its sanctity and glory to pass utterly away. Although this vengeance did not take place immediately after the close of the last week, yet God sufficiently avenged their impious contempt of his gospel, and besides this, he shews how he had no longer need of any visible temple, as he had now dedicated the whole world to himself from east to west.¹⁰

From J.E. Smith:

The last verse of chapter 9 contains information which augments the prophecy which has unfolded to this point. Four additional pieces of information are contained here. First, “he will confirm a covenant with many for one seven” (NIV). The pronoun refers back to the leading figure of the previous verse, viz., Messiah. By his miracles and his fulfillment of prophecy Jesus confirmed God’s covenant to send the Messiah into the world. The *many* are the thousands of Jewish people who responded to the words and works of Jesus and his Apostles. From the beginning of Christ’s ministry to the conversion of Paul was about seven years (one heptad). During that period God’s covenant to send a Messiah was confirmed with Israel. After Paul, Gentiles more than Jews were brought into the church. Second, “in the middle of the week he will put a stop to sacrifice and grain offering.” The middle of a heptad would be after a period of three and a half years. The reference again is to what the Messiah would do. After a ministry of three-and-one-half years, Jesus offered himself on the

⁹ Calvin, J., & Myers, T. (2010). [Commentary on the Book of the Prophet Daniel](#) (Vol. 2, p. 229). Bellingham, WA: Logos Bible Software.

¹⁰ Calvin, J., & Myers, T. (2010). [Commentary on the Book of the Prophet Daniel](#) (Vol. 2, pp. 229–230). Bellingham, WA: Logos Bible Software.

cross as the perfect sacrifice for sin. He thus brought to an end the Old Testament sacrificial system. It is true that sacrifices continued to be offered in Jerusalem's Temple until a.d. 70. Nonetheless, the grand argument of the Book of Hebrews is that the sacrificial system ceased as a divine appointment when Jesus died on the cross. Third, "on the wing of abominations will come one who makes desolate." This difficult clause has been interpreted in two ways. Some understand "the wing of abomination" to refer to the idolatrous eagles carried against Jerusalem by the Roman legions. Others think the reference is to the "wing" or pinnacle of the Temple which would become so desolated that it could no longer be regarded as part of God's house. The "one who makes desolate" is the Roman general Titus who was mentioned as the "prince who is to come" in the previous verse. This is the "abomination of desolation" of which Jesus warned (Matt 24:15; Luke 21:20). Fourth, "even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." God had also decreed the complete destruction of the one who makes Jerusalem desolate.¹¹

From Sam Storms (a staunch defender of the Amillennial view point):

9. Are the 70 weeks to be interpreted "chronologically" or "theologically"?

We are immediately made aware that the 70 weeks are probably not to be taken with chronological precision by the fact that **the 70 years of Jeremiah's prophecy were not precisely 70 years.** The fall of Babylon by which the end/conclusion of Jeremiah's prophecy is reached occurred in 539 b.c. There are several suggested beginning points for the prophecy, *none of which, however, add up to precisely 70 years:*

fall of Nineveh in 612 b.c. = **73 years;**

the battle of Carchemish or Nebuchadnezzar's accession, both of which were in 605 b.c. = **66 years;**

the beginning of the captivity in 597 b.c. = **58 years;**

the destruction of the temple and city in 586 b.c. = **47 years.**

My point is that "70 years" is an approximate designation of length, such as we find in Jer. 27:7 and Ezek. 4:6-8. In Mesopotamian culture, 70 years refers primarily to a certain period of desolation followed by the visitation of God. As Baldwin observes, "seventy years was the fixed term of divine indignation (Zech. 1:12)." David Kennedy, a dispensationalist, acknowledges this and points to Ps. 90:10 and Isa. 23:15 as examples where "the number seventy ... is to indicate the totality of judgment". Thus, he concludes:

"Chapter 9 of Daniel opens with the time indicator that the supremacy of Babylonia had now ended (539 b.c.). Jer. 25:11-12 and 29:10 had emphasized that the seventy years would terminate with the punishment of the Babylonians. If the *terminus a quo* [beginning point] of Jeremiah's seventy years was indeed 605 b.c. ... then 66 years had elapsed. Daniel

¹¹ Smith, J. E. (1992). *The Major Prophets* (pp. 610-611). Joplin, MO: College Press.

does not wait fatalistically for the next four years to tick away. Rather he prays for Jeremiah's promises of restoration to be fulfilled now, because God keeps his covenant.... While 66 years are a close approximation to 70, Daniel seems to be more interested in the content of Jeremiah's seventy years than in calculating their precise duration. Perhaps also we should be more interested in the significant events of Daniel's seventy 'sevens' than in enumerating its statistics.... *If Jeremiah's seventy years turned out to be 66 or 48 years, we should not be too surprised if Daniel's seventy 'sevens' turn out to be something other than 490 years*" (emphasis mine).

Leupold suggests that from the week of creation " 'seven' has always been the mark of divine work in the symbolism of numbers. 'Seventy' contains seven multiplied by ten, which, being a round number, signifies perfection, completion. Therefore, 'seventy heptads'— $7 \times 7 \times 10$ —is the period in which the divine work of greatest moment is brought to perfection." Although there is some truth to this, I believe the significance of the 70 weeks is more profound.

If the 70 weeks or 490 years is not to be applied with chronological and calendrical precision, what is its significance? In other words, what is the *symbolic* and *theological* meaning of the 70×7 units, or 490 years? Why did Gabriel communicate the answer to Daniel's prayer in terms of 70 weeks/490 years rather than, say, a 500 year period or a period of 40 weeks? What is so theologically special and distinctive about 70 weeks/490 years?

To answer this question we must begin by noting the obviously *covenantal* character of the entire 9th chapter of Daniel. Meredith Kline offers this helpful explanation:

"The common focus of the prayer and the prophetic response, the theme that pervades the entire chapter, is Yahweh's covenant with Israel, particularly the actualization of the covenant sanctions through the faithfulness of God [N.B. Chapter 9 is the *only* chapter in Daniel in which the peculiarly covenantal name of God, *Yahweh*, occurs]. This central theme emerges at once in the opening words of Daniel's prayer. Setting his face toward God, he describes Him as the Lord who 'keeps the covenant' (vs. 4). That is both the ground of Daniel's confidence and the subject of his plea. His prayer is that God would bring to realization the mercies of His covenant, as He had its curses. And the message of Gabriel's prophecy, answering to Daniel's prayer, is that God would straightway prove himself anew the keeper of the covenant, fulfilling the ancient Mosaic promise of restoration after exile (Lev. 26:42ff.; Deut. 30:3ff.) according to the specific terms of that promise as it had been reissued by Jeremiah (Jer. 29:10). Then in its revelation of the future of the covenant, Gabriel's answer moves on beyond the horizon of the prayer, disclosing that the ultimate purpose of the seventy weeks program was that the divine covenant keeper should not merely restore but consummate the covenant order He had given to Israel through Moses".

When Daniel's prayer is analyzed we see that it belongs to the "*Todah*" genre, in which the petitioner acknowledges God's glory and grace in his actions toward his people, confesses the sins of the people in having broken the covenant, and pleads for its renewal. It is only to be expected that Gabriel's answer to Daniel's prayer will itself assume a covenantal pattern (see Lev. 26:40–45). This is, in fact, precisely what we see. For the chronological mold in which the prophecy is cast is *sabbatical*.

Let us remember that not only were the Israelites themselves to rest on the 7th *day*, the *land* also was to rest in the 7th *year*. When Gabriel spoke of the “sevens,” 70 of which were decreed for Israel, he had in mind the 7 year period, the 7th year of which was a sabbatical year of rest for the land (Lev. 25:2–7). Kline proceeds to make the point that the sabbath itself, whether for the people or the land, functioned “as a prophetic symbol of the consummation of the covenant order. As elaborated in the Mosaic covenant ... the sabbath served as a sign of the messianic age of redemptive liberation, restitution, and rest [see esp. Heb. 4:1–11]”.

It would appear, then, that this precise chronological or numerical framework was chosen not because Gabriel desired to set calendrical boundaries of a beginning and end in which the six-fold goal of 9:24 would be accomplished. Rather, he chose this framework, first, because it is sabbatical, and second, because the sabbath (and the number 7) bore special symbolic import for the nation Israel.

This point is confirmed when we observe that Gabriel spoke of “70” of these units of 7, hence 490 years. Why did he not choose 30 or 50 or 80 “sevens” instead of “70 sevens”? The reason is found in **Lev. 25:8–55** and the observance of the year of **JUBILEE**. Let us note particularly vv. 8–12.

You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years (v. 8).

You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land (v. 9).

You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family (v. 10).

You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines (v. 11).

For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field (v. 12).

When we examine the year of jubilee in detail we discover that its provisions were as follows: (1) the return of all property, according to the original Mosaic distribution, to the original owner or to his family; (2) the release of all Jewish slaves; (3) the cancellation of debts; and (4) the land is to lie fallow, i.e., it is neither to be sown, pruned, reaped, nor gathered for an entire year.

The Jubilee, therefore, was a year in which social justice and equity, freedom, pardon, release, and restoration were emphasized and experienced. The jubilee signalled a new beginning, the inauguration of moral, spiritual, and national renewal. Hence **it is no surprise that the jubilee became a symbol and prefigurement of the ultimate redemption, release, and restoration that God would accomplish spiritually on behalf of his people**. Indeed, the eschaton, the final day of salvation to be inaugurated by Messiah, was conceived and described in terms of the release ordinance of the Mosaic year of jubilee.

This all takes on special significance when we realize that there is decreed for Israel a total period of seventy sevens of years or 490 years, which is to say **10 JUBILEE ERAS**, “an intensification of the jubilee concept pointing to the ultimate, antitypical jubilee”.

The jubiliary year of God in which the consummation of redemption and restoration is to occur is described in Isa. 61:1–2,

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners (v. 1);

to proclaim the favorable year of the Lord, and the day of vengeance of our God ... (v. 2).

This is the passage that our Lord quotes in Luke 4:16–21 and applies to his own person and work. In other words, ***the fulfillment and anti-type of the prophetic and typical jubiliary year has come in the person and work of Jesus Christ!*** Robert Sloan explains:

“The Mosaic legislation of the jubilee/sabbath year is used, by both the author of Isaiah 61 and—through Isaiah 61—Jesus/Luke, as a means of describing the eschatological Age of God that has dawned with the appearance and activity of Jesus”.

The purpose of the 70 weeks prophecy, outlined in Dan. 9:24, was to secure that ultimate salvation, that release, redemption, and restoration of which the Jubilee year was a type or symbolic prefigurement. ***When Jesus declares that in himself the jubilee of God has come he is saying, in effect, that the 70 weeks of Daniel have reached their climax. The new age of jubilee, of which all previous jubilees were prefigurements, has now dawned in the person and ministry of Jesus. THE GOAL OF THE 70 WEEKS PROPHECY IS THE CONSUMMATE JUBILARY SALVATION OF GOD!*** That is why the chronological frame of reference in which it is said to transpire is jubiliary in nature: 10 jubilees = 490 years! The meaning of the period, therefore, is **THEOLOGICAL**, not calendrical. The 70 weeks are not designed to establish precise chronological parameters for redemptive history. Rather, they serve to evoke a *theological image*, namely, that in “Messiah Jesus” God will work to effect the final jubilee of redemptive history. The 10 jubilee framework (i.e., the 490 years or 70 weeks) is thus symbolic of the divine work of redemption, at the conclusion of which the eternal and perfected jubilee will appear: THE NEW HEAVENS AND NEW EARTH (Rev. 21–22).

10. *How, then, may we understand the contribution of Daniel’s prophecy to the structure and flow of redemptive history?*

According to the conclusions reached above, ***the first half of Daniel’s 70th week runs from the baptism of Jesus to 70 a.d. The destruction of Jerusalem and its temple in 70 a.d. is the middle of the week, and the present church age is its latter half.*** Kline concurs and summarizes as follows:

“When we survey the fulfillment of Gabriel’s prophecy from our vantage point, it appears that the last half of the 70th week is the age of the community of the new covenant, disengaged from the old covenant order with whose closing days its own beginnings overlapped for a generation. In the imagery of the NT Apocalypse, the last half week is the

age of the church in the wilderness of the nations for a time, and times, and half a time (Rev. 12:14). Since the 70 weeks are 10 jubilee eras that issue in the last jubilee, the 70th week closes with the angelic trumpeting of the earth's redemption and the glorious liberty of the children of God. The acceptable year of the Lord which came with Christ will then have fully come."¹²

¹² Storms, S. (2016). [Daniel](#) (Da 9:24–27). Edmond, OK: Sam Storms.