

Daniel 9

70 Weeks

As EXPLAINED in note 1 of lesson 10, the third year of Belshazzar was the last year of his reign, and hence coincided with the first year of Darius. This brings the vision of chapter 9 in the same year as the vision of chapter 8, hence only a few months apart.

This makes a close connection between the two chapters and the prophetic periods found in them, and greatly strengthens the argument in favor of the seventy weeks being a part of the 2,300 days.

DANIEL'S mind still rested on the vision of chapter 8, and especially upon that portion which had not been explained, namely, the holy city and its sanctuary, and the time. In fulfilling the commission which Gabriel had received to make Daniel understand the vision; he would certainly begin at the point where he stopped in his explanation as recorded in the previous chapter. He had explained the symbols, and now he begins at once to give an exposition of the time. See verse 24.

THE commandment to restore and build Jerusalem consisted of three decrees (Ezra 6:14), the last of which, and hence the one which completed the commandment and from which we must begin to reckon, was the decree of Artaxerxes Longimanus, BC 457. See Ezra 7 for the decree, the date of which is in the margin.

FROM 457 BC sixty-nine weeks, or 483 years,
would reach to AD 27. In the fall of that year Jesus
was baptized, at which time He was anointed by the
Holy Spirit. He was then the Messiah, which means
the Anointed One. See date in the margin of Mark
1:14, 15.

NATURALLY the first division of the seventy weeks would be devoted to restoring and building the city. Hence the first seven weeks are allotted to building the wall of the city, which was accomplished in 408 BC, in the reign of Darius Nothus.

AFTER placing before Daniel the great events connected with the seventy weeks, the restoration of the city and the sanctuary service, the coming of the Messiah, and His cutting off, and His causing the typical services to cease by the sacrifice of Himself, he then reveals to Daniel the utter destruction of the city and sanctuary toward which he and his people looked with such fond desire. In this way the great truth was taught that the sanctuary to be cleansed at the end of the 2,300 days cannot be the one destroyed in AD 70 by the Romans under Titus.

CHRIST was to confirm the covenant with many for one week. This was the last week of the seventy. Seven weeks were allotted to the building of the wall, then sixty-two weeks more would reach to Messiah. These added would make sixty-nine weeks, which would reach to AD 27. Then for three years and a half, or during His public ministry, Christ confirmed the covenant in person among the Jewish people. This refers of course to the new covenant, the blood of which was shed on Calvary. During the last three years and a half, or the last half of the seventieth week, the work of confirming the new covenant was given to the apostles. Christ did the work through them. They were His agents. This work of confirming the new covenant among the Jewish people for one week began in the autumn of AD 27, and ended in the autumn of AD 34. Verse 26 speaks of Messiah being cut off. Verse 27 tells definitely when, by saying that "in the midst of the week He shall cause the sacrifice and oblation to cease." This evidently refers to His death, when all the typical sacrifices met their antitype in Christ, the Lamb of God.

SEVENTY weeks were cut off from the first part of the 2,300 days. They related especially to the Jews and Jerusalem. (See verse 24.)

The seventy weeks ended in AD 34. This date is marked by the martyrdom of Stephen, the rejection of the gospel by the Jewish

Sanhedrin, and a great persecution of the Christians, which caused them to be scattered abroad, and they went everywhere preaching the word. Acts 8:4. The next year, AD 35 (see Acts 9), Saul was converted and called to be the apostle to the Gentiles, and the gospel has since been preached among all nations, and not to the Jews only.

WE conclude that the seventy weeks of Daniel 9 form a part of the 2,300 days of Daniel 8, and begin at the same time, for the following reasons: **(1)** Gabriel came to explain the vision. (See Dan. 9: 21–23.) This must have been the vision of the previous chapter, because Gabriel had been commissioned to explain that vision, and he had not completed the work, on account of Daniel's condition. Dan. 8:27. **(2)** The only portion of the vision which he did not explain in chapter 8 was that which pertained to the time, and when he begins his explanation in chapter 9 he begins at once on the question of time. Dan. 9:23, 24. **(3)** If the seventy weeks and its subdivisions form no part of the 2,300 days, then Gabriel failed to explain the vision, and hence failed to do the work he was commanded to do. **(4)** Unless the seventy weeks begin at the same time as the 2,300 days, they would in no way assist in explaining when these days would begin or terminate, Hence we are held to the conclusion that the seventy weeks begin at the same time as the 2,300 days, and that they were given to explain the vision and enable the student of prophecy to know when the solemn session of the judgment will begin.

WHEN seventy weeks, or 490 years, had passed away, there would remain 1,810 years of the 2,300, because 490 deducted from 2,800 leaves 1,810.

As the seventy weeks, or 490 years, reached to AD 34, the remainder of the 2,300 years, or 1,810 years, would reach to AD 1844, because 1,810 years added to 34 would make 1,844. Hence the 2,300 days began 457 BC and ended AD 1844. Some have difficulty in reaching this conclusion, because 457, the years before Christ, taken from 2,300 leaves only 1,843. They cannot see how 1844 can be the true date. The difficulty is imaginary, however, and not real. Please notice that it would take 457 full years before Christ and 1,843 full years after Christ to make 2,300 years. Hence if the period of 2,300 years began with the first day of 457 BC, they would not end till the first day of 1844. But as this period did not begin till the fall of 457 BC, or when the year was about half gone, it would not terminate till the autumn of 1844. Reckoning from the autumn of 457 BC, there would be only 456½ years before AD 1, and reckoning from AD 1 to the autumn of 1844 would be only 1,843½ years. Adding 456½ years, the time before AD 1, to 1,843½ years, the time after that date, would make just 2,300 years.

The addition of BC to dates happened when Bede of Northumbria published his "Ecclesiastical History of the English People" in 731. His work used the BC and AD system. Prior years were counted backward to indicate the number of years an event had occurred "before Christ" or "BC."

There was no “year zero” in this dating system, as the concept of zero was not yet understood. So, the year that came before 1 AD was 1 BC. There was no zero year in between the two because zero did not exist.

Think of the birth of Christ as the center. As you move into the years before Christ, you start at 1 and count backwards so you know how many years before the birth of Christ a certain event took place, and if you move into the years after the birth of Christ, you also start at 1 and move forward. The numeral 1 is the beginning that dates everything. It is the starting point to go backwards and is also the starting point to go forward, and this is because when the BC/AD system was developed there was no zero.

Jeremiah 29:10

23. Consider the vision. A reference to “the vision of the evening and the morning” (ch. 8:26). In his last words to Daniel at the time of his previous visit Gabriel stated that the vision of the 2300 evening mornings was “true.” Thus in ch. 9:24 the divine instructor begins where he left off in ch. 8:26.

Daniel 8:14—In verse 26 this is *mar'eh*

Daniel 9:23—vision—*mar'eh*

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 to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment **to restore and to build Jerusalem . . .** (Daniel 9:24, 25)

Seventy Weeks

Daniel 9:24-27

x

“The commandment to restore and to build Jerusalem” (Daniel 9:25) marks not only the beginning of the 70 week prophecy but also the beginning of the 2300 day prophecy.

Three Persian decrees were involved in the restoration of God's people from the captivity created by the Babylonians—the decrees of Cyrus, of Darius, and of Artaxerxes.

Cyrus issued the first decree in the first year of his Babylonian reign, which was 538 / 537 BC, and his decree says nothing about the restoration of the city. It speaks only of the rebuilding of the Temple.

The Bible gives no date for Darius' decree. All we know is that it was given sometime during the early years of his reign, but it also was only concerned with the restoration of the Temple and not of the city.

The specifications of Artaxerxes' decree were not carried out until after Ezra returned from Babylon, which was the late summer or early fall of 457 BC. Regarding this decree we are told that Ezra left Babylon on the first day of month 1 of the seventh year of the reign of Artaxerxes and that he and his group arrived in Jerusalem on the first day of month 5 of the same year. 457 BC is the seventh year of the reign of Artaxerxes.

Artaxerxes' decree also provided for the restoration of local government (Ezra 7:21–28). It empowered the judiciary to punish wrongdoers, even granting the authority to impose the death sentence, and as a result of this decree, Ezra began to build the city.

When we use the starting date of 457 BC for the Daniel 9 prophecy, the timeline reaches exactly to the baptism of Jesus, showing that the prophecy was divinely given. The beginning date of 457 BC is the only date that meets the demands of the prophecy.

457 BC

Seventy Weeks

Daniel 9:24-27

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times. (Daniel 9:25)



Seventy Weeks

Daniel 9:24-27

And he shall confirm the covenant with many
for **one week** . . . (Daniel 9:27)



Seventy Weeks

Daniel 9:24-27

And he shall confirm the covenant with many
for one week: and in the **midst of the week** . . .
(Daniel 9:27)



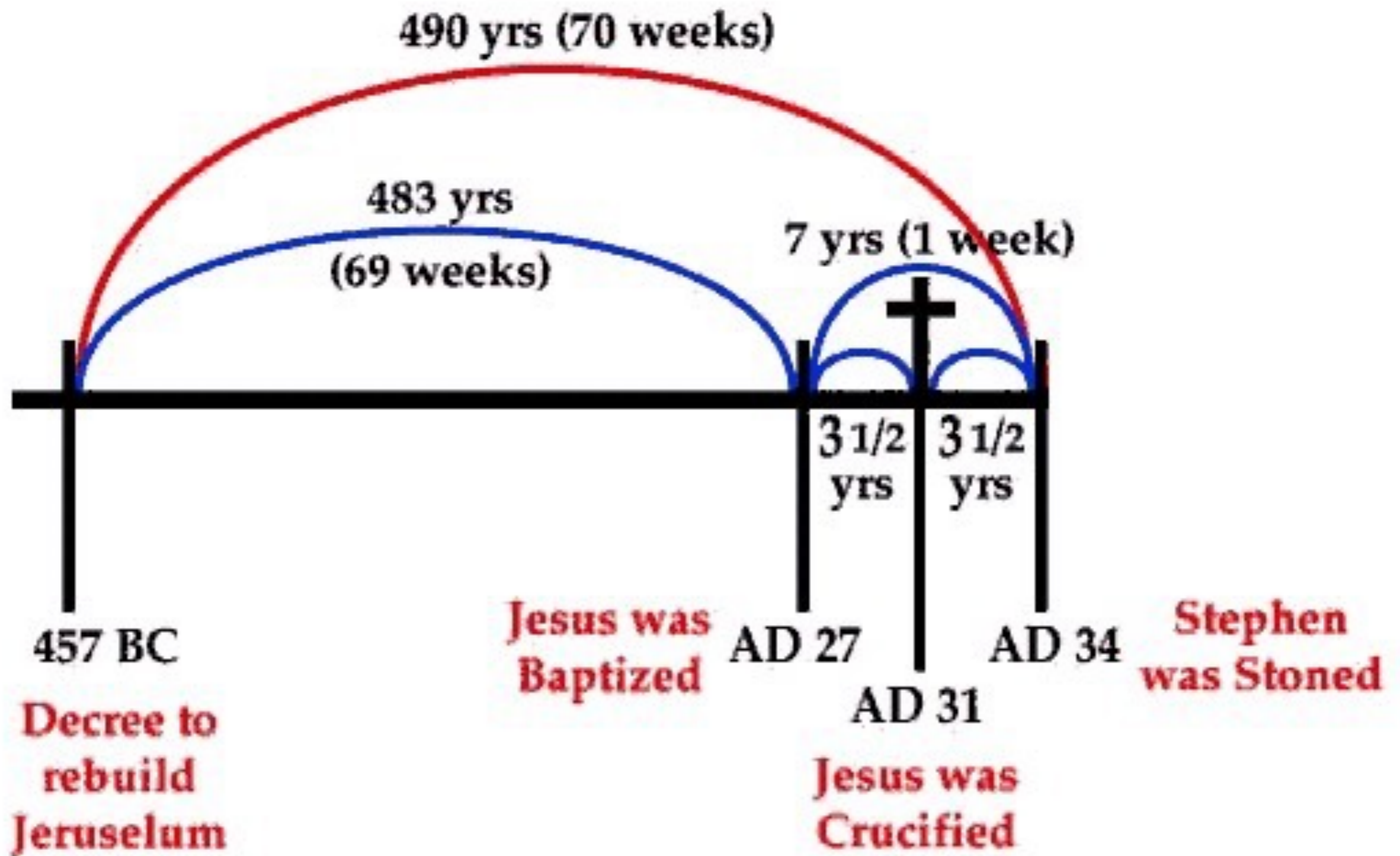
Seventy Weeks

Daniel 9:24-27

Are determined. Heb. *chathak*, a word occurring only here in the Bible. It occurs in post-Biblical Hebrew with the meaning “to cut,” “to cut off,” “to determine,” “to decree.”
(*SDA BC*)

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation **to cease**, and for the overspreading of abominations he shall make it **desolate**, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27)

This week, the 70th week, began in AD 27 when Christ began his public ministry at the time of His baptism. It extended beyond the crucifixion (in AD 31) “in the midst of the week,” to the stoning of Stephen in the autumn of AD 34 (490 years after 457 BC is AD 34). For about 3 1/2 years the authorities in Jerusalem tolerated the preaching of the apostles, but their hatred was seen in killing Stephen, the first Christian martyr.



Because the 70 weeks (or 490 years) are part of the 2300 years and because first 490 years extend to the autumn of AD 34, it is possible to calculate the ending date of the 2300 years. Adding the remaining 1810 years of the 2300 years to AD 34 brings us to the autumn of 1844 as the time when the heavenly sanctuary would be “cleansed.”
(Ibid.)

2300 Years

Dan 9:26 "Messiah be cut off but not for himself"
 Isaiah 53:5 "Wounded for our transgressions"
 1 Peter 2:24 "Bare our sins"
 Luke 23:33 "They crucified Him"
 Dan 9:27 "Cause the sacrifice and oblation to cease"
 Luke 23:45 "Veil in temple was rent"

483 Years

7 Wks
 60 Wks
 + 2 Wks
 69 Wks / 483 Years

1810 Years



Dan 9:25-27

Christ's Baptism



Jewish Probation Closes



457 BC

Dan 9:24-27
 Ezra 7:11-13

27 AD

Mark 1:15
 Matt. 3:13-17
 Gal. 4:4

3½

31 AD

1 Wk = 7 Years

3½

34 AD

Acts 18:6, 13:45-46,
 7:54-60,
 Matt. 21:43

1844 AD

Dan 7:9-10
 Dan 8:14
 Investigative
 Judgment Begins
 in Heaven

70 Wks
 x 7 Days
 490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

Year / Day
 Principle:
 Ezekiel 4:6
 Leviticus 25:1-8
 Numbers 14:34
 11Q13

God gave to Hiram Edson the correct understanding of what happened on October 22, 1844—that Jesus moved from the holy place to the most holy place in the heavenly sanctuary to begin the investigative judgment.

“We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed opened to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy Place before coming to the earth.” (F. D. Nichol, *The Midnight Cry*, p. 458)

But Dr. Barnhouse discredited the experience of Hiram Edson, writing that Edson:

“ . . . was overwhelmed with the conviction ‘that instead of our High Priest *coming out* of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of 2,300 days, He for the first time *entered*, on that day the second apartment of that sanctuary, and that He had work to perform in the most holy before coming to this earth’. *It is to my mind, therefore, nothing more than a human, face-saving idea! It should also be realized that some uninformed Seventh-day Adventists took this idea and carried it to fantastic, literalistic extremes.* (Donald Barnhouse, “Are Seventh-day Adventists Christians?”, *Eternity* magazine September 1956, quoted by M. L. Andreasen, *Letters to the Churches*, p. 37, first two emphases by Barnhouse)

Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes. This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary, but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated. They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary. (Ibid.; emphasis added)

But the judgment, or the cleansing of the sanctuary, did began in 1844 when Christ entered the most holy apartment of the sanctuary in heaven.

Verse 24

Thy people. The 490 years applied especially to the Jewish nation.

To finish. Most likely refers to the fact that within this period the Jews would fill the cup of their iniquity. God had suffered long with the Israelites. He had given them many opportunities, but they continually rejected Him.

To make reconciliation. Heb. *kaphar*, generally translated “to make atonement.” By His sacrifice on Calvary Christ provided reconciliation for all who accept it.

Everlasting righteousness. Christ did not come to earth simply to provide for the blotting out of sin. He came so that it might be possible *to impute and to impart* His righteousness to the penitent sinner.

To seal up not in the sense of shutting up, but in the sense 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” (*SDA BC*)

The most Holy. The Hebrew mean something most holy, or someone most holy. The Hebrew phrase is applied to the altar other vessels and furniture pertaining to the tabernacle, the holy perfume, specified meat offerings, trespass offerings, the shewbread, devoted things, the holy district, and the most holy place of the sanctuary, but nowhere is applied to persons, unless here in Daniel 9:24. Some Jewish expositors and many Christian commentators have held that the Messiah is referred to here.

In view of the fact that the Hebrew phrase cannot elsewhere be shown to refer definitely to a person, and in view of the fact that the heavenly sanctuary is under discussion in the larger aspects of the vision (Dan. 8:14), it is reasonable to conclude that Daniel is here speaking of the anointing of the heavenly sanctuary prior to the time of Christ's inauguration as high priest. (Ibid.)

Note 5: “**To finish the transgression.**” That is, to fill up the cup of Israel’s iniquity. This condition was reached at the first advent of Christ. Matt. 23: 29–38. **To make an end of sins.**” This Christ did, in the sense of the prophecy, by making provision for putting away sin by the sacrifice of Himself. Heb. 9:26. “**To make reconciliation for iniquity.**” This was done by Christ taking upon Himself the penalty of sin, that the law might be honored and the transgressor reconciled to God. 1 Cor. 15:3. “**To bring in everlasting righteousness.**” The righteousness of God, which was seen in the spotless life of Jesus Christ, and which is given to every believer. Rom. 3:21–25.

“To seal up the vision and prophecy.” Evidently the words “seal up” are used in the sense of making sure instead of making secret. The seventy weeks were given to explain the vision and not to darken it, to reveal truth and not to cover it. They test every theory and view that are advanced concerning the 2300 days. They expose every false application, and make sure the true one. This will appear when its divisions are considered. Dan 7:25–27. **“To anoint the Most Holy.”** The earthly sanctuary was to be anointed before the ministration in it could begin. Ex. 30:25–30. So, after the death of Christ, He ascended to heaven to minister as our High Priest in the sanctuary, preparatory to which, according to the type, it would be anointed.

1. THE date of the decree recorded in Ezra 7 is one of the best established dates in the Scriptures. It has been proved correct by the concurrent agreement of more than twenty eclipses.

2. THE building of the wall in troublous times refers, evidently, to the carrying out of the commandment to restore and build Jerusalem after the decree of Artaxerxes in BC 457. The seven weeks, or forty-nine years, would, therefore, end in 408 BC. Houbigant's translation of verse 25, as quoted by Dr. Adam Clarke, is quite clear on this point. It reads as follows: "Know, therefore, and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence to the Prince Messiah there shall be sixty-two weeks."

3. THE sacrifice and oblation, so far as acceptable service in the temple was concerned, was caused to cease by Christ's sacrifice on Calvary, because they all met their fulfillment in the death of the Lamb of God.

4. THE seven weeks would end in BC 408; the sixty-two weeks would end in AD 27; the middle of the seventieth week in AD 31; and the end of the seventy weeks in AD 34.

5. THE dates harmonize exactly with the records of history, and thus the seventy weeks, with its various divisions, seal up or make sure the vision and the prophecy, by showing the correctness of a right interpretation and application of the time, and by detecting and exposing all false interpretations and applications. This will be readily seen if we begin our reckoning at any other date than B. C. 457.

6. "MESSIAH" (in verse 24) means "anointed One." Jesus was anointed by the Holy Spirit at His baptism. Matt. 3:16; Acts 10:38. Hence the sixty-two weeks reached to A. D. 27.

7. THE special work for the Jewish people, the confirming of the covenant (verse 27) with many for one week (the last week of the seventy), closed in A. D. 34. This date is marked by a general rejection of the gospel by that people, the martyrdom of Stephen, and a great persecution of the church by the Jews. As a result the believers were scattered abroad, and went everywhere preaching the gospel. Acts 7 and 8. The next year, A. D. 35, Saul was converted, and soon began his work as the apostle to the Gentiles.

8. ALTHOUGH the commandment to restore and build Jerusalem was issued in the spring of B. C. 457, the work of building the wall, to which the seventy weeks were allotted, did not begin till the fall of that year. This will appear when we remember that it took several months for the people to get ready for and make such a journey, and then prepare for the great work to be done. The record states that they did not reach Jerusalem till the fifth month. Ezra 7:8, 9. From the fact that seven weeks of the seventy were allotted to the building of the wall, and that work did not begin till the autumn of B. C. 457, we conclude that the time to begin to reckon the seventy weeks must be in the autumn, or when the commandment was carried into effect, and not the date of the issue. In other words, the expression, "From the going forth of the commandment to restore and build Jerusalem," is to be understood in harmony with the facts to which we have already alluded. Hence the 2300 days, and all the divisions of it that contained full years, would terminate in the fall of the year.

8. The baptism of Jesus would occur in the autumn of A. D. 27, His crucifixion in the spring of A. D. 31, and the 2300 days would end in the autumn of 1844. This would be according to the type, also, as the great day of atonement, the cleansing of the sanctuary, took place in the fall, on the tenth day of the seventh month. This makes complete harmony in the chronology of the 2300 days in all its divisions, and also in its commencement and termination.

9. THE study of the type would lead us to conclude that the time occupied in the cleansing of the heavenly sanctuary must also be brief, and, therefore, must soon be finished. It is clearly evident from the Scriptures that the Lord never designed to reveal the exact time when Christ's mediation for sinners will cease, and probation will close. See *Matt. 24:42–44; Mark 13:32–37*. Hence no one should infer that the time occupied in the most holy place of the heavenly temple bears the same exact ratio to the time spent in the holy place as it did in the earthly sanctuary. In the typical law and service we do not have an exact representation of the ministration in the heavenly sanctuary. *Heb. 10:1*.

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was **astonished** at the vision (*mareh*), but none understood it. (Daniel 8:27)

Not the vision (*chazon*) in Daniel 8:17.

And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and **consider the vision** (*mareh*). (Daniel 9:20–23)