

Daniel's Vision of 70 Weeks (Daniel 9)

1st Year of Darius 539 B.C.

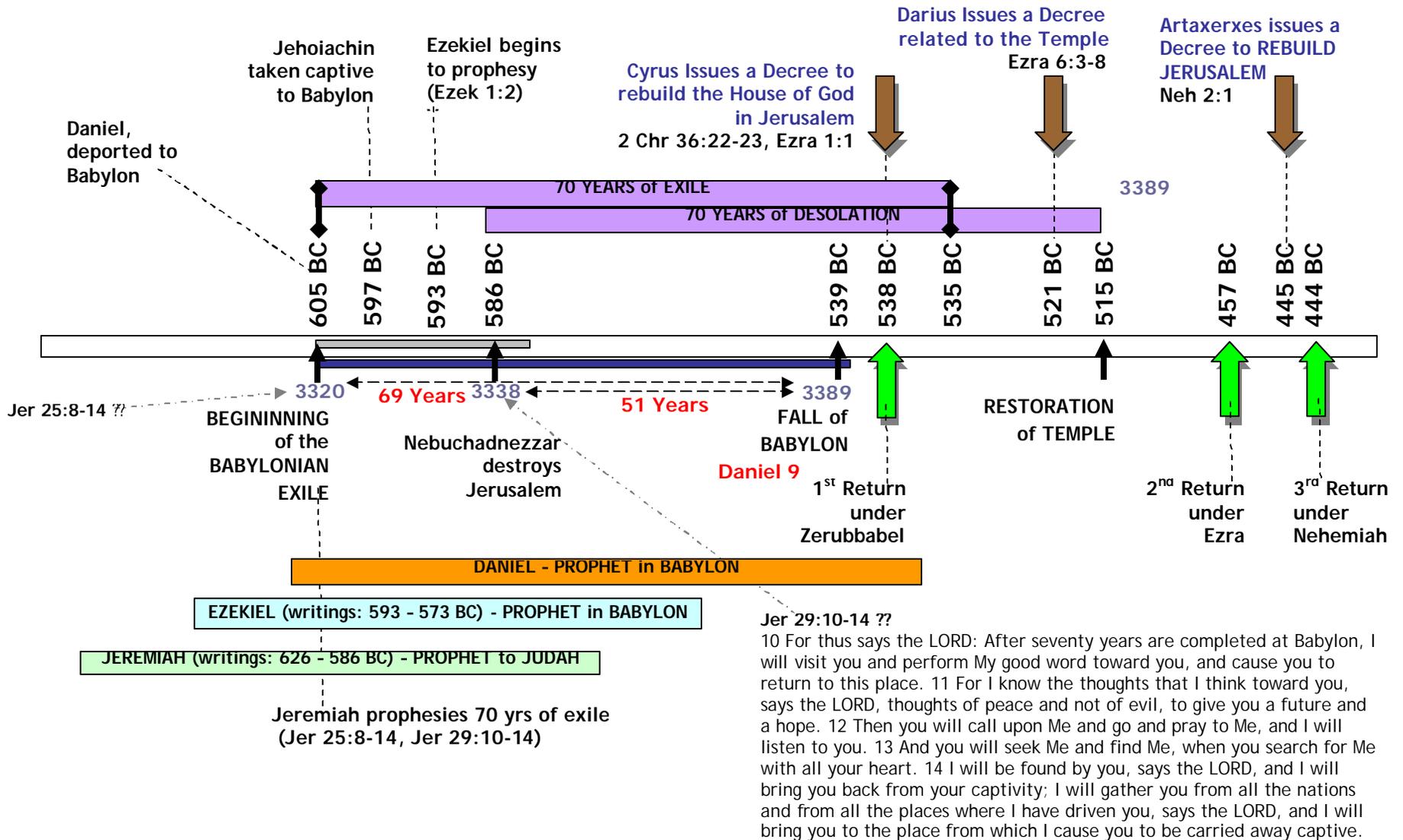
Why The Book of Daniel Is **THE** Prophetic Handbook for the End Times Generation

<p>Ch 1: Radical Abandonment Voluntary Weakness</p>	<p>Dan 1:8-9 But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself. Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs</p>
<p>Ch 3: Extreme Obedience</p> <p>Our Response to Imposed or Forced Worship</p>	<p>Dan 3:11-12 There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up."</p> <p>Dan 3:19-25 Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated. 20 And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-nego, and cast them into the burning fiery furnace. ... And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." 25 "Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."</p>
<p>Ch 4/5: What Happens When God Is Mocked</p>	<p>Dan 4:25-30 25 They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses. 26 And inasmuch as they gave the command to leave the stump and roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules. 27 Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your prosperity." 28 All this came upon King Nebuchadnezzar. 29 At the end of the twelve months he was walking about the royal palace of Babylon. 30 The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"</p> <p>Dan 5:25-30 25 "And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN. 26 "This is the interpretation of each word. MENE: God has numbered your kingdom, and finished it; 27 TEKEL: You have been weighed in the balances, and found wanting; 28 PERES: Your kingdom has been divided, and given to the Medes and Persians." 29 Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom. 30 That very night Belshazzar, king of the Chaldeans, was slain. 31 And Darius the Mede received the kingdom, being about sixty-two years old.</p>
<p>Ch 6: Extreme Obedience</p> <p>Disobeying Man's Law When It Causes Compromise to God</p>	<p>Dan 6:6-7,10-11,15-17 6 So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! 7 All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. 10 Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. 11 Then these men assembled and found Daniel praying and making supplication before his God. 16 So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, "Your God, whom you serve continually, He will deliver you." 17 Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.</p>

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<p>Ch 9: Our Response to Prophecy</p>	<p>Dan 9:1-3 9:1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans-- 2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. 3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.</p>
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Jer 25:8-14

8 "Therefore thus says the LORD of hosts: 'Because you have not heard My words, 9 behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. 10 Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. **11 And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.** 12'Then it will come to pass, **when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation.** 13 So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations. 14(For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)' "

In 605 BC, Jeremiah prophesies the 70-year exile

In the same year, Nebuchadnezzar comes to power and begins conquest of Israel and deportation [Daniel is deported in 605]

In 539 BC (Daniel 9), some 66 years into the exile [actually 69 Jewish Years, 3389 - 3320 = 69], Daniel is studying the Word of the Lord to Jeremiah [a VERY hard thing to do in his day]

God PROMISED in His WRITTEN Word that HE would punish Babylon AND bring the exile to an END after 70 YEARS. In 539 Babylon FELL....

Yet, Daniel (1-4 yrs before the fulfillment of the prophecy is due) begins interceding and fervently praying for the VERY thing God has already promised.

What does Daniel 9 reveal about God's role in prophecy?

What does Daniel 9 tell us about OUR role in prophecy?

Two prophesies mention Babylon and 70 years. They look very much like they are prophesizing about the same 70-year period. This is why Daniel was upset. The first prophesy says Babylon will be destroyed after 70 years and the second prophesy says Israel will return to the land after 70 years. Daniel 9 takes place 70 years after the first prophesy. Babylon has been destroyed which means the prophesy in Jeremiah 25:12 has been fulfilled. If the two prophesies are about the same 70 years, then the second prophesy about Israel returning to Jerusalem should be fulfilled also. Israel should be returning to the land any minute now. So why is Daniel upset? He should be happy and excited that the exile will be ending soon. Daniel is upset because he knows there is a little clause in the Torah that says that God will increase a national punishment by sevenfold if Israel does not repent. As it says in Leviticus 26:18: "If, despite this [punishment] you do not heed Me, then I shall punish you 7 times for your sins." This is what Daniel is speaking about in verse 9:13-14: "As it is written in the Torah of Moses, all this evil as come upon us, and we did not entreat the countenance of the Lord our God to turn from our iniquities and to contemplate Your truth. And the Lord hastened with the evil and brought it upon us, for the Lord is righteous with all His deeds which He performs, and we did not hearken to His voice." Notice he says Israel has acted just as Leviticus 26:18 warns against. They have been punished, but despite the punishment they still haven't repented.

Isa 39:5-8

5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts: 6 Behold, the days are coming when all that is in your house, and what your fathers have accumulated until this day, **shall be carried to Babylon; nothing shall be left,'** says the LORD. 7 And **they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon."** 8 So Hezekiah said to Isaiah, "The word of the LORD which you have spoken is good!" For he said, "At least there will be peace and truth in my days."

Daniels Response:

- 1] Prayer
- 2] Fasting (voluntary weakness)
- 3] Sackcloth and Ashes (voluntary weakness)
- 4] Confession
- 5] Personal Repentance
- 6] Identificational Repentance

General Principles for End-Times INTERCESSION:

PRAISE/ADORATION w/ CONFESSION

V4: Great and awesome God, who keeps covenant and mercy with those who love Him

V7: To the LORD belongs RIGHTEOUSNESS

V9: To the LORD belongs mercy, forgiveness IN SPITE of unfaithfulness and rebellion

V12: God is ONLY confirming His promise/word

V14: There is NO SPOT in the RIGHTEOUS judgments of GOD

V14: He is RIGHTEOUS, no matter if we are not

V18: We do not pray based on our righteousness or deeds, but because of HIS great mercies

IDENTIFICATION

V5: WE have sinned, done wickedly, rebelled

V6-8: IT IS OUR FAULT that judgment comes, not God's...

V11: WE have departed, not obeyed

V13: WE have not repented or changed or turned

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God's Response to Daniel's Supplication:

Now while I was speaking, 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, 21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. 22 And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. 23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore **consider the matter**, and **understand the vision**:

Dan 9:20-23

What vision? The last vision Daniel had was in 551BC...

Key Point: Daniel already was familiar with a "70-year" period of exile for Israel, at the end of which time, God would fulfill His promise to return them

The Pattern: Daniel was praying for an "answer" to the 70-year promise concerning his people. What Daniel gets instead is a "picture" of the future of history of Israel... which just so happens to be 70-weeks.

70 Years :: 70 Weeks (of years)
7 * 10 :: 7 * 7 * 10

- 1] For the people of Israel
- 2] For Jerusalem

Daniel was praying for the restoration of his people, Israel.. Which will be accomplished after 70 sevens

During this 70 week period:

Dealing with "sin"

- 1] **Transgressions** are finished (Rom 10:4)
finished = Heb, complete / bring to an end
Israel's course of apostasy/rebellion is ended
- 2] An end of **sins** are made (Heb 9:6 = put away, Rev 20:1-3)
"seal up sin" .. shut up in prison, bring under full restraint
sin is judged/dealt with/taken away/its power revoked
- 3] Reconciliation for **iniquity** is made (Col 1:20, Eph 2:16, Is 40:1)
Cover/wipe out: reinstate, free, restore
- 4] Everlasting **righteousness** is brought in
Righteous ground for justification... worldwide kingdom of God
- 5] **Vision** and **prophecy** are sealed up (Jer 31:34)
Sealed letters have irreversible content...purposes of God??
Need for prophetic mediators ... in the Kingdom??
- 6] The **Most Holy [place]** is Anointed
Dedication of temple?, sanctification of altar
Possible indication of renewed temple

Dan 9:24-27

24 "**Seventy weeks** {Heb: "sevens"} **are determined**

For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

25 "Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem

Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.

26 "And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it shall be with a flood,
And till the end of the war desolations are
determined.

27 Then he shall confirm a covenant
with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall
be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate."

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70 "Sevens" = An Epoch of 490 Years, 70 * 7 Years:

Daniel knew that multiple (seventy years) to be an epoch of judgment for the violated sabbaths (490 divided 7=70)

2 Chron 36:20-21

20 And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her **Sabbaths**. As long as she lay desolate she kept Sabbath, to fulfill **seventy years**.

When did the command go forth to restore and build Jerusalem?

At the beginning of your supplications the command went out, and I have come to tell you,
Dan 9:23

Gabriel (and later the Son of Man in Dan 10-12) illustrate the PRINCIPLE that a command issued IN HEAVEN takes some TIME before the effects or results are seen ON EARTH.

Assumption: the COMMAND to restore and build Jerusalem BEGAN in heaven

Assumption: the COMMAND spoken of by the Angel was MOST likely the human command

So, when did the earthly manifestation come about? There were 3 separate decrees by 3 different rulers related to Jerusalem and the Temple:

Cyrus:	538 BC	Ezra 1:1	Allows rebuilding of temple to begin (1 st return)
Darius:	521 BC	Ezra 6:3-8	Confirms original decree of Cyrus
Artaxerxes:	457 BC	Ezra 7:11-26	Allows Ezra to return to Jerusalem (2 nd return)
Artaxerxes:	445 BC	Neh 2:1-8	Authorized rebuilding of Jerusalem

Until Messiah the Prince?

- His Conception
- His Birth
- His Baptism
- His 1st Visit to Jerusalem
- His Last Visit to Jerusalem (*Triumphal Entry*)
- His Death
- His Resurrection

Dan 9:24-27

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7 "Sevens" and 62 "Sevens"??

7 * 7 = 49 Years
 62 * 7 = 434 Years
 483 Years

49 Years??

Most likely associated with:

V25: The street [open square] shall be built again, and the wall [moat], even in troublesome times.

Cyrus Issues a Decree to rebuild the House of God in Jerusalem
 2 Chr 36:22-23, Ezra 1:1

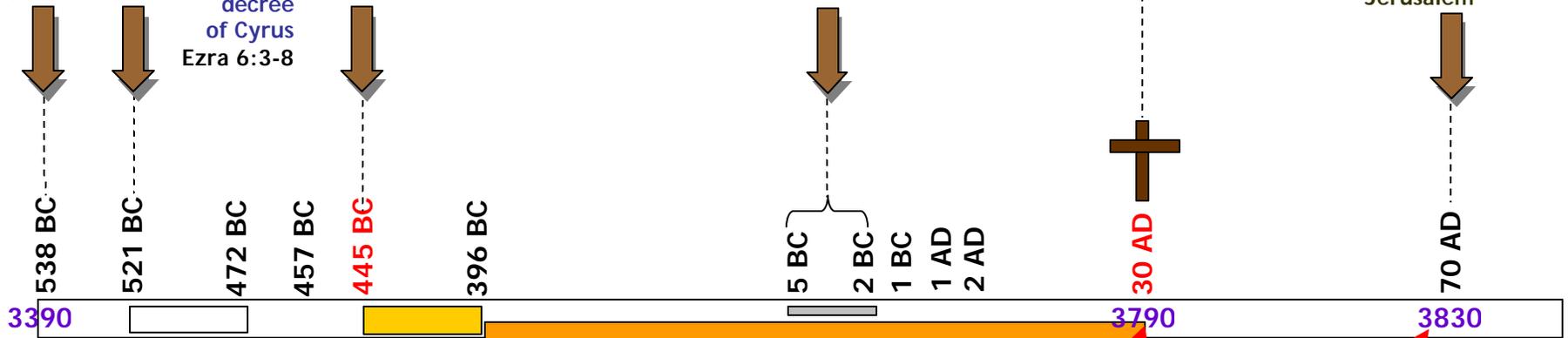
Darius confirms the original decree of Cyrus
 Ezra 6:3-8

Artaxerxes issues a Decree to REBUILD JERUSALEM
 Neh 2:1

Most Likely BIRTH YEAR of Messiah
 4 - 5 BC

Messiah is CUT OFF (and has NOTHING)

Roman General Titus Destroys the Temple and Jerusalem



49 Jewish Prophetic Years
 7 "Sevens"
 7 Weeks

434 Jewish Prophetic Years
 62 "Sevens"
 62 Weeks

Dan 9:26
 26 "And after the sixty-two weeks Messiah shall be cut off, [and will have nothing];

Dan 9:26
 ... And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it [Jerusalem] shall be with a flood, And till the end of the war desolations are determined.

483 Prophetic Years = 483 * 360 Days
 = 173,880 Days
 = approx 476 calendar years

01 Nisan ??? [March 14, 445 BC]
 14 Nisan 3790 [April 5, 30 AD]

Dan 9:27
 25 from the going forth of the command To restore and build Jerusalem Until Messiah [the anointed one] the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

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What could be the significance of the vision?

1] Daniel was getting an "answer" to his petition concerning the return of the Jewish people to Israel after 70 years of exile

Jeremiah 25:8-14; Jeremiah 29:10-14

2] Daniel was getting a view of the future of Israel up until the appearing of the Messiah, and a pre-view of a ruler who is to come

3] Daniel was getting an assurance that the "disposition" of Israel would be completed within "70 sevens = 70 weeks of years = 490 years", including the return of Israel to the land after 70 years of desolation/exile AND the fulfillment of Israel's "desolation" at a later time in future history

4] Daniel was strictly getting a preview of the end-times period... 7 weeks of "days" to be exact = 490 days

ANY or ALL of the ABOVE could be true...

What leans toward near term fulfillment (i.e. 490 years from the decree)?

1] Daniel's prophecy was received shortly BEFORE the rebuilding of the 2nd Temple and describes the destruction of this Temple in 70 C.E.

2] Final atonement for Israel's sins would be accomplished BEFORE this destruction, which would come with a flood

What leans toward far term fulfillment (i.e. 490 weeks during the tribulation)?

1] The army of a leader who is to come will destroy the city... when does this Roman leader arise?

2] Desolation is decreed until the end of a war... what war?

3] During one week a covenant is made... when will this one week occur?

4] When will a stop to the sacrifice and meal offering be accomplished? This assumes a Temple which would be in existence and offerings/sacrifices

5] When is the appalling abomination mentioned??

Daniel 9:24-27, New Jewish Publication Society Version

Seventy weeks have been decreed for your people and your holy city until the measure of transgression is filled and that of sin is complete, until iniquity is expiated and eternal righteousness ushered in; and prophetic vision ratified, and the Holy of Holies anointed. You must know and understand: From the issuance of the word to restore and rebuild Jerusalem until the [time of] anointed leader is seven weeks; and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress. And after those sixty-two weeks, the anointed one will disappear and vanish. The army of a leader who is to come will destroy the city and the sanctuary, but its end will come through a flood. Desolation is decreed until the end of war. During one week he will make a firm covenant with many. For half a week he will put a stop to the sacrifice and meal offering. At the corner [of the altar] will be an appalling abomination until the decreed destruction will be poured down upon the appalling thing.

Key Questions:

1] When does the original 70 years begin?

2] When does the period of 490 begin?

3] Are the "seventy sevens" 70 weeks (490 days), 70 weeks of days (490 weeks), or 70 weeks of years (490 years)? How *should* the years be divided?

4] Is there a split or break between the seven sevens, sixty two sevens, and last seven?

What for sure can be said about this vision?

1] It extends PAST and addresses a period of time greater than the 70 years of exile

2] It deals with the resolution of God's dealings with the Israelite nation

3] The period of time it covers includes a period of extraordinary significance to the Jewish people: the Temple would be rebuilt and city of Jerusalem would be rebuilt, during this time iniquity would be expiated and eternal righteousness ushered in

4] ALL of these events would take place BEFORE the destruction of the TEMPLE and the CITY!

5] Without a doubt, the historical landmark when both the Temple and Jerusalem was destroyed was 70 CE

6]

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And after those sixty-two weeks, the anointed one will disappear and vanish.

The army of a leader who is to come will destroy the city and the sanctuary, but its end will come through a flood.

Desolation is decreed until the end of war.

During one week he will make a firm covenant with many.

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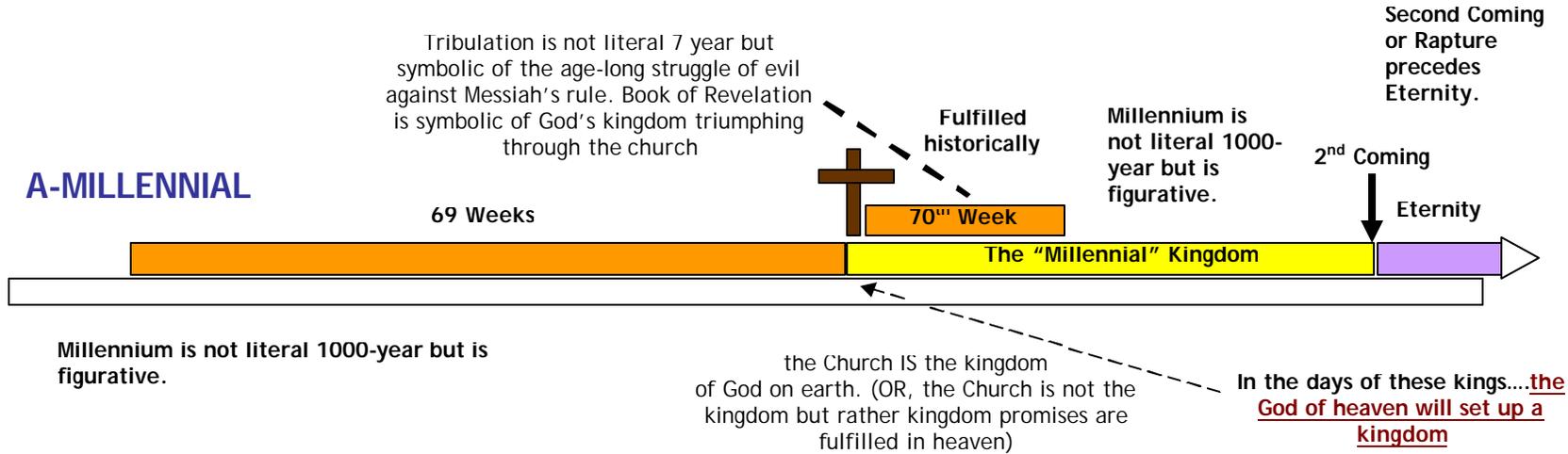
Tribulation is not literal 7 year but symbolic of the age-long struggle of evil against Messiah's rule. Book of Revelation is symbolic of God's kingdom triumphing through the church

Fulfilled historically

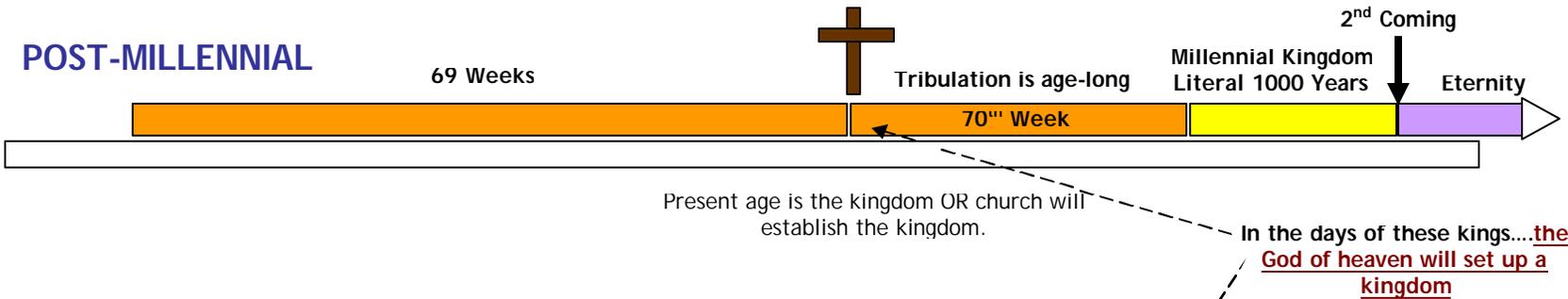
Millennium is not literal 1000-year but is figurative.

Second Coming or Rapture precedes Eternity.

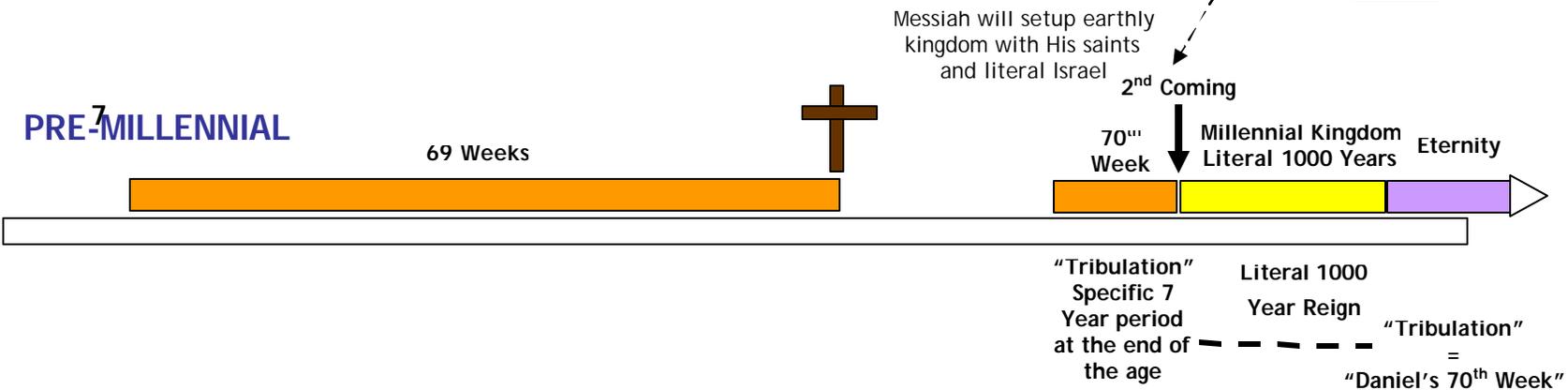
A-MILLENNIAL



POST-MILLENNIAL



PRE-MILLENNIAL



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1st Maccabees

9 They all put on crowns after his death, and so did their descendants after them for many years; and they caused many evils on the earth. **10** From them came forth a sinful root, Antiochus Epiphanes, son of King Antiochus; he had been a hostage in Rome. He began to reign in the one hundred thirty-seventh year of the kingdom of the Greeks. **11** In those days certain renegades came out from Israel and misled many, saying, "Let us go and make a covenant with the Gentiles around us, for since we separated from them many disasters have come upon us." **12** This proposal pleased them, **13** and some of the people eagerly went to the king, who authorized them to observe the ordinances of the Gentiles. **14** So they built a gymnasium in Jerusalem, according to Gentile custom, **15** and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil. **16** When Antiochus saw that his kingdom was established, he determined to become king of the land of Egypt, in order that he might reign over both kingdoms. **17** So he invaded Egypt with a strong force, with chariots and elephants and cavalry and with a large fleet. **18** He engaged King Ptolemy of Egypt in battle, and Ptolemy turned and fled before him, and many were wounded and fell. **19** They captured the fortified cities in the land of Egypt, and he plundered the land of Egypt. **20** After subduing Egypt, Antiochus returned in the one hundred forty-third year. He went up against Israel and came to Jerusalem with a strong force. **21** He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils. **22** He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off. **23** He took the silver and the gold, and the costly vessels; he took also the hidden treasures that he found. **24** Taking them all, he went into his own land. He shed much blood, and spoke with great arrogance. **25** Israel mourned deeply in every community, **26** rulers and elders groaned, young women and young men became faint, the beauty of the women faded. **27** Every bridegroom took up the lament; she who sat in the bridal chamber was mourning. **28** Even the land trembled for its inhabitants, and all the house of Jacob was clothed with shame. **29** Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force. **30** Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel. **31** He plundered the city, burned it with fire, and tore down its houses and its surrounding walls. **32** They took captive the women and children, and seized the livestock. **33** Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel. **34** They stationed there a sinful people, men who were renegades. These strengthened their position; **35** they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great menace, **36** for the citadel became an ambush against the sanctuary, an evil adversary of Israel at all times. **37** On every side of the sanctuary they shed innocent blood; they even defiled the sanctuary. **38** Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her. **39** Her sanctuary became desolate like a desert; her feasts were turned into mourning, her sabbaths into a reproach, her honor into contempt. **40** Her dishonor now grew as great as her glory; her exaltation was turned into mourning. **41** Then the king wrote to his whole kingdom that all should be one people, **42** and that all should give up their particular customs. **43** All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath. **44** And the king sent letters by messengers to Jerusalem and the towns of Judah; he directed them to follow customs strange to the land, **45** to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and festivals, **46** to defile the sanctuary and the priests, **47** to build altars and sacred precincts and shrines for idols, to sacrifice swine and other unclean animals, **48** and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, **49** so that they would forget the law and change all the ordinances. **50** He added, "And whoever does not obey the command of the king shall die." **51** In such words he wrote to his whole kingdom. He appointed inspectors over all the people and commanded the towns of Judah to offer sacrifice, town by town. **52** Many of the people, everyone who forsook the law, joined them, and they did evil in the land; **53** they drove Israel into hiding in every place of refuge they had. **54** Now on the fifteenth day of Chislew, in the one hundred forty-fifth year, they erected a desolating sacrilege on the altar of burnt offering. They also built altars in the surrounding towns of Judah, **55** and offered incense at the doors of the houses and in the streets. **56** The books of the law that they found they tore to pieces and burned with fire. **57** Anyone found possessing the book of the covenant, or anyone who adhered to the law, was condemned to death by decree of the king. **58** They kept using violence against Israel, against those who were found month after month in the towns. **59** On the twenty-fifth day of the month they offered sacrifice on the altar that was on top of the altar of burnt offering. **60** According to the decree, they put to death the women who had their children circumcised, **61** and their families and those who circumcised them; and they hung the infants from their mothers' necks. **62** But many in Israel stood firm and were resolved in their hearts not to eat unclean food. **63** They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die.

Daniel's Vision of 70 Weeks (Daniel 9)

1st Year of Darius 539 B.C.

26	W ^{teeda} 3045 Know therefore	w ^{taskeel} 7919 and understand	9999 that	min- 4480 from	motsaa' 4161 the going forth of	daabaar 1697 the commandment	phaashiyb 7725 to restore	w ^{ibnowt} 1129 and to build
Y ^{ruwshaalaim} 3389 Jerusalem	ad- 5704 unto	Maashiyach 4899 the Messiah	naagiyd' 5057 the Prince	shaabu'iyim 7820 weeks,	shall be	9999 seven	shib' aah 7851 and weeks:	W ^{shaabu'iyim} 7820 threescore
w ^{shnayim} 8147 and two	taashuwb 7725 again,	w ^{inibn'itaan} 1129 shall be built	l'chowb 7339 the street	w ^{chaanuwt} 2742 and the wall,	w ^{btsowq} 6695 even in troublous	haa'iyim 8256 times.		
26	W ^{ach'reey} 310 And after	hashaabu'iyim 7620 weeks	shishiyim 8346 threescore	w ^{shnayim} 8147 and two	yikaareet 3772 shall be cut off	Maashiyach 4899 Messiah	w ^{leeyn} 369 but not	low 3807a for himself
W ^{haa'iy} 5892 and the city	w ^{haqodesh} 6944 and the sanctuary,	yashchiyt 7843 shall destroy	'am 5971 the people of	naagiyd' 5057 the prince	habaal' 935 that shall come	W ^{qitsow} 7093 and the end thereof		
9999 shall be	basheTep 7858 with a flood,	w ^{ad} 5704 and unto	qeets 7093 the end of	milchaamaah- 4421 the war	nech'wetsset 2782 are determined.	shomeemowt 8074 desolations		
27	W ^{higbiyr} 1396 And he shall confirm	b ^{riyt} 1285 the covenant	kaarabiym 7227 with many	shaabuwa' 7620 week	9999 for	'echaad 259 one	W ^{ach'isiy} 2677 and in the midst of	hashaabuwa' 7620 the week
yashbiyt 7673 he shall cause to cease,	zebach 2077 the sacrifice	w ^{minchaah} 4503 and the oblation	W ^{al} 5921 and for	l'hap 3671 the overspreading of	shiquwtsiyim 8251 abominations			
m ^{shomeem} 8074 he shall make it desolate	w ^{ad} 5704 even until	kaalaah 3617 the consummation,	w ^{nech'raatsaah} 2782 and that determined	ttak 5413 shall be poured	'al- 5921 upon	shomeem 8074 the desolate.		

OT:4161 mowtsa' (mo-tswa'); or motsa' (mo-tswa'); from OT:3318; a going forth, i.e. (the act) an egress, or (the place) an exit; hence, a source or product; specifically, dawn, the rising of the sun (the East), exportation, utterance, a gate, a fountain, a mine, a meadow (as producing grass): KJV - brought out, bud, that which came out, east, going forth, goes out, that which (thing that) is gone out, outgoing, proceeded out, spring, vein, [water -] course [springs].

OT:1697 dabar (daw-baw'); from OT:1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:

OT:369 'ayin (ah'-yin); as if from a primitive root meaning to be nothing or not exist; a non-entity; generally used as a negative particle:

OT:370 'ayn (ah'-yin'); probably identical with OT:369 in the sense of query (compare OT:336); KJV - where? (only in connection with prepositional prefix, whence):KJV - whence, where.

OT:3807 a le- (le); a prefixed (inseparable) preposition; sometimes it appears with the definite article (la-, le-). It means: (1) to, toward; (2) at, in; (3) till, until; (4) in order to, for the purpose of; (5) for, belonging to, with respect to, in regard to, according to. It is frequently found combined with lahen (therefore), laken (so, thus, therefore), lamah (why?). When it is joined with substantives and or adjectives, it sometimes can be translated as an adverb, e. g. lesheqer (falsely), letsedeq (fairly).

OT:8251 shiquwtsiyim (shik-koots'); or shiquwtsiyim (shik-koots'); from OT:8262; disgusting, i.e. filthy; especially idolatrous or (concretely) an idol: KJV - abominable filth (idol, -ation), detestable (thing).

OT:8074 shamem (shaw-mame'); a primitive root; to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense): KJV - make amazed, be astonished, (be an) astonish (-ment), (be, bring into, unto, lay, lie, make) desolate (-ion, places), be destitute, destroy (self), (lay, lie, make) waste, wonder.

OT:5057 nagiyd (naw-gheed'); or nagid (naw-gheed'); from OT:5046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes: KJV - captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler.

OT:1285 beriyyth (ber -eeth'); from OT:1262 (in the sense of cutting [like OT:1254]); a compact (because made by passing between pieces of flesh) - confederacy, [con-] feder [-ate], covenant, league.

OT:3772 karath (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces):

Isa 45:1

Thus saith the LORD to **his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; [**Cyrus**]

Ps 2:2

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and **against his anointed**, saying, [**The Messiah**]

Ps 18:50

Great deliverance giveth he to his king; and sheweth mercy to **his anointed, to David**, and to his seed for evermore. [**David**]

Daniel's Vision of 70 Weeks (Daniel 9)

1st Year of Darius 539 B.C.

From a Jewish [non-Messianic] Viewpoint: So why is Daniel upset? He should be happy and excited that the exile will be ending soon. Daniel is upset because he knows there is a little clause in the Torah that says that God will increase a national punishment by sevenfold if Israel does not repent. As it says in Leviticus 26:18: "If, despite this [punishment] you do not heed Me, then I shall punish you 7 times for your sins." This is what Daniel is speaking about in verse 9:13-14: "As it is written in the Torah of Moses, all this evil as come upon us, and we did not entreat the countenance of the Lord our God to turn from our iniquities and to contemplate Your truth. And the Lord hastened with the evil and brought it upon us, for the Lord is righteous with all His deeds which He performs, and we did not hearken to His voice." Notice he says Israel has acted just as Leviticus 26:18 warns against. They have been punished, but despite the punishment they still haven't repented. It is important to understand why the Jews were in exile in the first place. 2Chronicles 36:21 says the exile was "until the land was appeased for its sabbaths for all the days of its desolation it rested until the completion of 70 years." What is this about? In Leviticus 25:1-22, God tells Moses that after Israel enters the land of Israel, they may farm the land for six years in a row. But every seventh year, they must let the land lie fallow. Apparently, during the time the Israelites lived in the land, they didn't let the land rest 70 times. Exile for the transgression of this law is spelled out in Leviticus 26:24 "Then will the land be paid her sabbaths, all the days of her desolation, and you are in your enemies' land then the land will rest and be paid her sabbaths." And this is also the chapter that warns that if the Jews do not repent, they will be punished sevenfold.

Daniel is worried the exile will last longer than the 70 years necessary to repay the land its sabbaths, perhaps even as long as 70 X 7 years, because Israel had not repented as she should have. He pleads with Hashem in Daniel 9:16-19 to have compassion and not to delay the Jews' return to the land. Read the following carefully. Note especially he pleads with God not to delay the return because this is the whole crux of the matter. "My Lord, in keeping with all Your righteousness, please let Your anger and Your fury turn away from Your city Jerusalem... and let Your countenance shine upon your desolate sanctuary for my Lord's sake...see the desolation of ourselves and of the city upon which Your name is proclaimed. O my Lord, heed. Oh my Lord, forgive. O my Lord, be attentive and act, "do not delay" for your sake My God. For Your Name is proclaimed upon Your city and Your people."

Daniel realizes that Israel deserves to be punished sevenfold for not repenting, but he hopes God will have compassion and return the Jews to the land anyway. Gabriel confirms the punishment has been increased in verse 24 when he tells Daniel "Seventy weeks have been decreed upon your people and upon your city [till the messianic age can begin]..." That is, instead of the original 70 years of punishment, there will be 70 X 7 years of punishment that Israel must endure before they can merit the coming of the messianic age. Since the 70 year exile appeased the land its sabbaths, there was no reason to continue the exile. Gabriel continues in verse 25 saying that Israel can return to the land and they can rebuild Jerusalem. So if the exile will end, what will be the punishment? At the end of verse 25 Gabriel says these years will be "troubulous times."

"...and the city and the sanctuary will be destroyed by the people of the prince who comes, but his end shall come like a flood. Until the end of war, desolation is decreed. And he will strengthen a covenant with the great ones one week, and for half of the week he will abolish the sacrifice and offering..."

Jerusalem and the Temple were built built-up and rebuilt (renovated) until the destruction in 70 CE. These 62 weeks of years were very troublous as Gabriel said they would be. The Jews hardly had a moment of peace or sovereignty. They were constantly being attacked by others and there was enormous internal friction as well.

"And after the 62 weeks an anointed one will be cut off and there will be nothing to him..." There are 3 types of people who might be called "annointed." They were kings, priests and prophets. Since at the time of the destruction of the Temple there were no kings or prophets, this must refer to the priests. And who were the priests cut off (cut off from their position as described in Jeremiah 33:18) at the destruction of the Temple? It was the Sadducees. The Temple was their power base, and without it they were nothing. The verse says "v'ayn lo" which means "and there will be nothing to him." Indeed, nothing remains of the Sadducees. Nothing they wrote survives. If others didn't write about them we wouldn't even know they existed at all. And even in this they don't even have a good reputation left to them. The Talmud, Josephus, the New Testament, and the Dead Sea Scrolls, all write about what was bad about them. And after the destruction of the Temple, they were never heard from again.

"...and the city and the sanctuary will be destroyed by the people of the prince who comes, but his end shall come like a flood. Until the end of war, desolation is decreed." After the 62 weeks 2 things will happen. An anointed will be cut off and the city and sanctuary will be destroyed.

"And he will strengthen a covenant with the great ones one week, and for half of the week he will abolish the sacrifice and offering..." Seven years before the destruction of the Temple, the last High Priest to be chosen by Rome, Matthias son of Theophilus, was instated by Agrippa (See Josephus Antiquities 20.9.7). In order to be instated by the ruling authority, High Priests had to take an oath of loyalty to them and offer sacrifices and prayers for them (See Josephus Antiquities 11.8.3 and Ezra 6:10). But 3 1/2 years later, sacrifices and offerings for Rome ceased (see Josephus Wars of the Jews 2.17.2) when Florus stole from the Temple treasury.

"Know therefore and comprehend that from the emergence of the word and to build Jerusalem until an anointed prince will be 7 weeks; And for 62 weeks it will be rebuilt, street and moat, but in troublous times. and the city and the sanctuary will be destroyed by the people of the prince who comes, but his end shall come like a flood. Until the end of war, desolation is decreed. And he will strengthen a covenant with the great ones one week, and for half of the week he will abolish the sacrifice and offering..."

"Know therefore and comprehend that from the emergence of the word..."

A word that emerges is a word of prophecy. Gabriel is telling Daniel that if he wants to know when to start counting the 70 weeks, he should start from the date of a certain prophecy. But which prophecy? Verse 25 continues "motzah davar h'hashiv," which translated means "the emergence of the word to return." Recall from the beginning of chapter 9 that Daniel is contemplating the prophecies of Jeremiah. Look carefully at the 2 prophecies: Jeremiah 25:12 given in 3320 and 29:10 given in 3338. Only the prophecy given in 3338 mentions this is concerning a word "dvari" of HaShem to return "h'hashiv" to Jerusalem. So this is the year from which Daniel should start counting. And this makes sense. The punishment was not to "add" sevenfold to the original punishment, but to "increase" by sevenfold the original punishment. So the 70 weeks should begin at the same time as the 70 years of exile. It is useful to note that Daniel wrote chapter 9 after the facts. It is written in the past tense. He mentions in verse 2 that the counting should begin from the ruins of Jerusalem.

"and to build Jerusalem until an anointed prince will be 7 weeks... And for 62 weeks it will be rebuilt, street and moat, but in troublous times..."

Who is this anointed prince? Why would Gabriel mention an anointed prince when what Daniel is concerned with is the return of the exile? This is an important point. In verses 1-20 it is clear Daniel is asking for understanding of when the exile will end and what will become of Jerusalem and Israel. Christians claim that Gabriel doesn't tell him the information he was asking for, but tells him instead about when the messiah will come. Jews claim that Gabriel tells Daniel exactly what he wanted to know. So the question remains, what would the description "annointed prince" have meant to Daniel when he is asking to know about the end of the exile? Consider the fact that Daniel had access to more wisdom than just the book of Jeremiah He also had Isaiah, who prophesied about how the exile would end in Isaiah 44:28, and 45:1, 13 "Who says of Cyrus, 'He is My shephard, and all My desire he shall fulfill.' And to say of Jerusalem, 'It shall be built, and the Temple shall be founded. So said the Lord to His anointed one (limshicho) to Cyrus...I aroused him [Cyrus] with righteousness, and all his ways I will straighten out. He shall build my city and free my exiles..." So Jeremiah 29:10 says "when" the exile will end, and Isaiah 44-45 says "how" the exile will end. Daniel was looking for the fulfillment of Isaiah 44-45. He was waiting for a royal personage named Cyrus. Cyrus would be God's anointed who would end the exile. And Gabriel says Cyrus, the anointed prince, will arrive 7 weeks after the destruction of Jerusalem. It's already been 51 years, so it's been 7 weeks and Cyrus should appear at any time. Indeed, only a few months after Daniel 9 occurs, Cyrus takes over the empire from Darius. In the first year of his reign Cyrus issues a proclamation that the exiles can return and rebuild Jerusalem. In Ezra 1:1-3 it says "And in the first year of Cyrus, the king of Persia, to complete the word (dvar) of the Lord from the mouth of Jeremiah, the Lord aroused the spirit of Cyrus, king of Persia, and he issued a proclamation... Who is among you of all His people...may he ascend to Jerusalem...and let him build the house of the Lord..." And also in 2Chronicles 36:21-23 it says "To fulfill the word (dvar) of the Lord in the mouth of Jeremiah...in the first year of Cyrus, king of Persia, to fulfill the word (dvar) of the Lord in the mouth of Jeremiah, the Lord aroused the spirit of Cyrus king of Persia, and he issued a proclamation...Who among you is of all His people, may the Lord his God be with him, and he may ascend." Although the Jews were allowed to return at this time, very few actually did because the time was not right. The exiles did not return in large numbers until 18 years later with Zerubavel and Jeshua, 70 years after the Temple was destroyed. Therefore the exile lasted 70 years.

Regarding the time periods: there is a discrepancy between Jewish and secular dating. There is a 166 year difference. That is, Jewish dating says there were 490 years between the destruction of the first Temple the the destruction of the second Temple. Secular dating says there were 656 years in between these 2 events.