

## The seventy weeks.

As a help in understanding the Scripture this document provides an enumeration of Biblical information over the seventy weeks.

### Information

- From the context it appears that the 70 weeks in Dn.9:24 can not be 70 x 7 days (cf. Dn.10:2), but must be 70 x 7 years (cf. Lv.25:8).
- Seventy weeks (490 years) are determined (lit. 'cut out' from the whole course of time) for Daniel's people and for Daniel's holy city (Dn.9:24, Daniel's people is God's people Israel, and Daniel's holy city is God's holy city Jerusalem {2Ch.6:6; Ne.11:1; Dn.9:16,19}).
- Seventy weeks are determined for Israel and Jerusalem to finish the transgression, and to make an end of sins (Dn.9:24; Is.59:20,21; Eze.36:27; Zc.13:1,2; Rm.11:26).
- Seventy weeks are determined for Israel and Jerusalem to make reconciliation for iniquity (Dn.9:24; Is.40:2 and cf. Jr.16:18; Jr.31:34; Zc.12:10-14; Rm.11:27; Heb.10:17,18; see also the document *The chronology of the Bible* at 2027/'28 A.D.).
- Seventy weeks are determined for Israel and Jerusalem to bring in everlasting righteousness (Dn.9:24; Jr.32:40; Eze.36:26,27).
- Seventy weeks are determined for Israel and Jerusalem to seal up vision and prophecy (Dn.9:24; 1Co.13:8-10).
- Seventy weeks are determined for Israel and Jerusalem to anoint the most holy (Dn.9:24; Ex.29:36-37; 40:10; Eze.43:13-27).
- "For certain, when (not 'after') seventy years (of the rule) of Babylon (not 'at') are completed, I will visit you and perform My good word toward you, to make you return (*l̄əhāšîb*, not 'and cause you to return') to this place" (Jr.29:10, and see the *document The chronology of the Bible* at 560/'59 and 490/'89 B.C.).
- According to the prophecy of Isaiah Cyrus shall let the exiles of the LORD go free, and build Jerusalem, including the temple (Is.44:28; 45:1-4,13).
- Building the walls of the temple, and the walls surrounding the inner and outer court of the temple, was seen as building the walls of Jerusalem (Ezr.4:6-24, cf. v.12 and 24).
- In his first regnal year (489/'88 B.C.), Cyrus called upon the exiles to return, and to build the temple in Jerusalem (Ezr.1:1-3; 6:3; see also the note at the bottom of this document, and at 489/'88 B.C. in the document *The chronology of the Bible*).
- In the first year of their coming to the house of God at Jerusalem (= year 1 of Cyrus) they began to build Jerusalem, because they built and installed then the altar of the God of Israel (Ezr.1:5-11; 3:1-6).
- In the second year of their coming to the house of God at Jerusalem (= year 2 of Cyrus) they began laying the foundation of the temple (Ezr.3:8-10).
- "From the going forth of the command (word) to make return (*l̄əhāšîb*, not 'to restore'), and to build Jerusalem until Messiah the Prince (cf. Lk.2:11), are seven weeks and sixty-two weeks" (= total 483 years; Dn.9:25, 'until Messiah' means: until the {first} coming of the Messiah; see also the note at the bottom of this document, and at 7/6 B.C. in the document *The chronology of the Bible*).
- According to Scripture, the 7 weeks (49 years) were troublesome times (Dn.9:25; Ezr.3:3; 4:1-24; Ne.4:1-23; 6:1-19; 7:1-4; 13:1-14).
- The square (not 'street') and the moat (not 'wall') are, like the temple and the wall, during the 7 weeks (49 years) rebuilt (Dn.9:25). The square is likely the big temple square, and the moat is likely the wide and deep moat which had been dug for protection on the north side of Jerusalem (Antiq.XIV,4:1,2).

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- "And after the sixty-two weeks Messiah shall be cut off, but not for Himself" (Dn.9:26; Is.53:4-8; Jh.11:49-51; the 'after' in Dn.9:26 needs not to mean that the Messiah would be cut off immediately after the 62 weeks {see e.g. Gn.10:1,32, 22:1, 2Kr.32:1, 35:20, and Dn.8:1}).
  - "And a (not 'the') people (the Romans) of the Prince (not 'prince'), Who (not 'who') is to come (cf. Mt.11:3, and see also Re.1:4,8), shall destroy the city and the sanctuary, and the end of it shall be with a flood, and till the end of the war desolations are determined" (Dn.9:26, from Dn.11:10,26 and 40 it appears that 'the flood' is a metaphor for being flooded by hostile armies; Mt.22:1-7; Lk.19:42-44; 21:5,6,20-24, and see the document *The chronology of the Bible* at 66/67 and 70/71 A.D.).
  - "And (not 'then') He (not 'he') shall strengthen (not 'confirm') the (not 'a') covenant with many (cf. Dn.11:35 and 12:10), (not 'for') one week" (Dn.9:27, the covenant is here, as in Dn.9:4, the covenant of God with His people Israel).
  - "And (not 'but') in the middle of the week He (not 'he') shall bring an end to sacrifice and offering" (Dn.9:27, the 'sacrifice and offering' is summarized here for the entire sacrifice service; see the document *The chronology of the Bible* at 70/71 A.D. for the date on which, according to Flavius Josephus, the sacrifice and offering ceased).
  - "And at the end (*kānāp*, not 'on the wing') of the week He shall (not 'shall be one who makes desolate') pour out desolating abominations on the desolate, even until the consummation, which is determined" (Dn.9:27; 12:7,11). The Hebrew word *kānāp* means 'end'/'extremity', and refers here to the second half of the last week. *Kānāp* is, because of the context, translated with wings when it refers to the ends of a cherub or bird, and with corner/skirt when it refers to the end of a robe (Ex.25:20; Job 39:13; 1Sm.24:4,5). 'The desolate' is the holy city (Dn.9:11-14,17,18), and 'the desolating abominations' which shall be poured out on it are the result of God's wrath (Lv.26:31; Dn.9:11,16, and cf. e.g. 2Ch.12:7 and 2Ch.34:21,24; Mt.24:15).
  - "When you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place;" then begins the great tribulation and the second half of the last week (Dn.7:21; Mt.24:15-25; Re.13:7).
  - The great tribulation lasts a time and times and half a time, and is equal to 1260 days, or 42 months (Dn.7:25; Re.11:2,3; 12:6,14; 13:5).
  - "And unless the Lord had shortened those days [of tribulation], no flesh [of the elect] would be saved; but for the elects sake, whom He chose, He shortened the days" (Ps.102:24,25; Pr.10:27; Mk.13:19,20).
  - "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken" (Joë.2:31; Mt.24:29; Re.6:12-14).
  - And then the sign of the Son of Man will appear in heaven and the day of the Lord will begin (Mt.24:30; Joë.2:31; Re.6:15-17).
  - The third part that after the war and judgments will be left in the land will return to God (Zc.13:8,9 and cf. Lk.15:11-32; Is.10:20-23; 65:9-16; Rm.9:27,28; 2Th.1:6-10; Re.6:8, not 'earth', but 'land'; 9:18; 11:13; see also the document *The chronology of the Bible* at 2027/'28 A.D.).
  - The chosen remnant of Israel among the people will return to the LORD, and will become one with the third part (Dt.30:1-5; Eze.36:22-24; 37:15-21).
  - In the promised land the LORD will make (lit. 'cut') a new covenant with the house of Israel when He circumscises their hearts (Dt.30:3-6; Is.59:21; Jr.31:31-34; Eze.11:17-20; 36:22-38; 37:21-28; Dn.9:24; Rm.11:25-32; Heb.8:8-12, in v.8 not 'make', but 'finish').
  - And then, when the most holy is anointed the 70 weeks which were determined for Israel and Jerusalem are fulfilled (Dn.9:24; Ex.29:36-37; 40:10; Eze.43:13-27).
- Due to an incorrect chronology of the period before 424/'23 B.C. is the first regnal year of Cyrus in the usual chronology 538/'37 B.C. And since this year is far too early for the going forth of the command to return and to build Jerusalem, there are other interpretations for the start and end of the 483 years. The most common interpretation is the following:

The 483 years start with the twentieth regnal year of Artaxerxes in which Nehemiah, after he had set a time, received leave to go to Jerusalem to rebuild the wall and the gates (Ne.1:1-3; 2:1-6; 5:14). And the 483 years end with the year in which the Messiah is cut off (Dn.9:26). According to the usual chronology is 445/44 B.C. the twentieth regnal year of this Artaxerxes. Then it is not calculated with years, but with periods (times) of 360 days. The year 33/34 A.D. would then have been the year in which the Messiah, about 37 years old, is cut off.