

## Daniel's 70th week not postponed

### What is a prophetic week of Daniel?

In Daniel 9, each prophetic week presented is a period of 7 years. The 70 weeks are 70 periods of 7 years, equaling 490(70\*7) total years. Literally, seventy sevens. **2 Chronicles 36:18-21** notes that the desolation became the sabbatical rest of the land, calling it seventy sabbatical years. **Exodus 23:10-12** is the law of the Sabbath rest which was ignored. **Leviticus 26:14-18** says God will discipline Israel sevenfold if they do not turn from their sins. That is yet another route for multiplying Daniel's 70 weeks by 7. This aspect of the prophecy is not disputed amongst Christian end-times views.

### Who is the prophecy about?

**Daniel 9:19.** "O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for **Your city** and **Your people** are called by Your name."

**Your city** is Jerusalem and **Your people** are the Israelites. (this part is not disputed either)

### Daniel 9:24 (did the 6 things happen?)

24. "Seventy weeks[or sevens] 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 prophecy, and to anoint a most holy place.[or thing, one]

End-time views diverge on this verse. Futurists assert not all of these 6 things are done, where others say they were done. v24 does not prove/disprove either view on its own. Then why show why they could be fulfilled at the cross? Because some people don't think it's possible to see these as fulfilled. The reason either view can cite this verse as support is due to how vague it is.

**to finish the transgression:** (what transgression?)

**Option 1:** ignoring Sabbath rest years. **Option 2:** **Matthew 23:29-32**, Fill up, then, the measure of the guilt of your fathers., culminating with the crucifixion of the Son of God. The cup of wrath eventually gets filled. **Option 3:** **Hebrews 9:15** says Jesus died for the redemption of the transgressions under the first covenant. **Option 4:** The Jews were determining who was high priest by who could pay Antiochus Ephiphanes the most money, mocking God's sacrificial system, which Jesus ended in AD 70. **Luke 21:22** because these are days of vengeance, so that all things which are written will be fulfilled. Jesus quoted Daniel 9 in the Olivet Discourse. AD 70 was vengeance for what? Messiah was cut off.

**to put an end to sin** (to make an end of or to seal up)

**Option 1:** Hebrew parallelism? (putting an end to the transgression?). Jesus' judgment on Jerusalem ended the political nation of Israel and its various transgressions. No longer could animal sacrifices continue as if the cross never happened. **Option 2:** **1 John 3:5.** And you know that He was manifested in order to take away sins, and in Him there is no sin. Christ is sinless, so being in Christ reckons us as having no sin in God's eyes. **Option 3:** Put away sin. **Hebrews 9:26.** Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin [fn]by the sacrifice of Himself. Wouldn't "putting away sin" finally, in one action that need not be done anymore be equivalent to making an end of sin, where sin is put away

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once and for all? **Option 4: Psalm 103:13.** As far as the east is from the west, So far has He removed our transgressions from us. Jesus' sacrifice put an end to the annual day of atonement sacrifices, which goes well with the next thing, atoning for iniquity.

**to atone for iniquity** (or, make reconciliation for iniquity)

**2 Corinthians 5:19.** that is, in Christ God was reconciling[fn] the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Jesus made reconciliation for iniquity at the cross. The atonement happens before the destruction of the temple at the cross. Either that, or the AD 70 destruction of Jerusalem and the temple was to "finish the transgression". They could be related. **Colossians 1:20.** And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in [fn]heaven.

**To bring in everlasting righteousness.** **Hebrews 10:14.** For by one offering He has perfected forever those who are being sanctified.

**Romans 3:21,25-26** (At the present time, the justifier)

**21.** But now apart [fn]from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those [fn]who believe; for there is no distinction; **25.** whom God displayed publicly as a [fn]propitiation [fn]in His blood through faith, for a demonstration of His righteousness, [fn]because in the forbearance of God He passed over the sins previously committed; **26.** for the demonstration of His righteousness at the present time, so that He would be just and the justifier of the one who [fn]has faith in Jesus.

Is the righteousness Jesus brought in not everlasting? Scripture nowhere indicates that the righteousness of Christ will someday end. That's means His righteousness is everlasting.

**Romans 5:21.** so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. **Romans 10:4.** For Christ is the [fn]end of the law for righteousness to everyone who believes.

**to seal both vision and prophecy.** **Option 1:** In the simplest sense, Jesus did come and fulfill prophecy. **Option 2: Ephesians 1:13.** In [fn]Him, you also, after listening to the word of truth, the gospel of your salvation—having also [fn]believed, you were sealed in [fn]Him with the Holy Spirit of promise, As a king would put His seal on a message as a testament of his authority. Likewise, God could be said to be putting His seal/approval/authority on this prophecy. How do we figure out what "seal" means? The Greek word "hātām" is used for "seal" is used 3 times in Daniel, which can mean: to seal, seal up, affix a seal, lock up, or to be stopped. What would be getting stopped, sealed, or locked up? **vision and prophecy** Was there any new revelation from God where new scripture was written after AD 70 when the Jerusalem temple destruction happened? **No.** Here is a scripture-based indication that vision and prophecy was predicted by Jesus to stop after AD 70.

**Luke 21:21-22.** because these are days of vengeance, so that all things which are written will be fulfilled. "all things which are written" – remember that only the Old Testament had been written when Jesus said this at the Olivet discourse. To add all the writings of Revelation and New Testament to what Jesus says here at the Olivet Discourse is to add to Jesus' words.

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**to anoint the most holy:** Most holy is more literally "most holy one". **Option 1:** (the place) **Hebrews 9:11-12** But when Christ appeared as a high priest of the good things [fn]to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12. and not through the blood of goats and calves, but through His own blood, **He entered the holy places once for all**, [fn]having obtained eternal redemption. Jesus sprinkled His own blood in the holy of holies in Heaven. **Option 2:** (the person) **Acts 10:38**. "[fn]You know of Jesus of Nazareth, how **God anointed Him** with the Holy Spirit and with power, [fn]and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. The baptism of Jesus by John the Baptist would be the anointing of the most holy one as well.

**Luke 4:18**. "THE SPIRIT OF THE [fn]LORD IS UPON ME,  
**BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR....**

## Daniel 9:25

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[fn] shall be built again, and the wall,[fn] Even in troublesome times.

**from the going forth of the command To restore and build Jerusalem until Messiah the Prince**

There are Babylonian, Persian, Egyptian, Roman, and other calendars, so getting an exact year and day is non-authoritative from a scriptural standpoint since the **scripture does not tell us what calendar method to use**. What We do get is a pretty good idea of **when** Messiah was to come, which the 1st century Jews were very eager for because they knew of Daniel 9.

## The Big Assumption

Ptolemy II was a Greek astronomer (285-246 BC) who we rely on for these BC dates.

There are some historical contradictions, where we find that he did not know for certain how long the Persian empire lasted, suggesting **his times could be off by as much as 80-82 years**.

Ptolemy wrote that there were 10 kings after Cyrus, whereas Clement of Alexandria around the same time said there are 8 kings after Cyrus. Daniel's prophecy seems to say there would be 3 or 4 after Cyrus. Because of that, **historians have good reason to believe Ptolemy could have been off by as many as 80 years**, which could make Cyrus' decree the actual decree instead of the other 3 which leads to the Messiah. Therefore no one has an authoritative date on when this prophecy started. **There are 4 possible starting dates**, but keep in mind they could be off by as many as 80 years. A very common myth is that Sir Robert Anderson calculated to-the-day, when Christ's Triumphal Entry into Jerusalem happened. Again, which calendar to use, and whether Ptolemy II was correct affect his calculations as well. Therefore the only part of the prophecy we can know for sure are the 490 days and divisions of the years as they are presented, not the start date. They all led to Messiah. That's what matters.

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### Daniel 9:26-27

26. “Then after the sixty-two weeks the [annointed one] Messiah will be cut off and have [no one]nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And [fn]its end will come with a flood; even to the end [fn]there will be war; desolations are decreed.

27. “And he will make a [fn]firm covenant with the many for one week, but in the middle of the week he will make sacrifice and grain offering cease; and on the wing of [fn]abominations will come one who [fn]makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who [fn]makes desolate.”

#### after the sixty-two weeks

After those 69 prophetic weeks, Messiah is cut off (dies).

Reread v25. “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[fn] shall be built again, and the wall[fn] Even in troublesome times.

**A variant reading has:** there shall be seven weeks and sixty-two weeks.

From the command to rebuild Jerusalem to Jesus was  $7 + 62 = 69$  prophetic weeks.

What week is after the 69<sup>th</sup> week? The 70<sup>th</sup> week.

#### **in the middle of the week he will make sacrifice**

Cut off in the middle of the 70th week. Jesus made the sacrifice, which ended all legitimacy of animal sacrifices and grain offerings, because of the New Covenant He confirmed with the many.

### **Messiah the Prince**

Only Jesus fulfilled or could fulfill the list of items we just read above, so Messiah the Prince could only be Jesus. Zerubbabel's 2nd temple was not yet built when this prophecy was given. Jesus' body was the 3rd temple, of which we are living stones making a holy habitation (1 Peter 2:4-5).

#### **people of the prince who is to come**

**Option 1: Roman General Titus** was the son of an emperor(Vespasian) when he destroyed Jerusalem in AD 70, so he was a prince, which makes the people of the prince the army that Titus commanded, which included people from tributary nations all throughout the Roman empire.

Clement was bishop of Alexandria and died in 215 AD. He writes of the destruction of the Temple by the Romans in 70 AD in the prophetic language of Daniel's seventy weeks, "Vespasian rose to the supreme power (Emperor of Rome) and destroyed Jerusalem, and desolated the holy place" (STO, XXI, 142-143). Tertullian agrees with Clement. In 203 AD Tertullian wrote, "Vespasian vanquished the Jews...and so by the date of his storming Jerusalem, the Jews had completed the seventy weeks foretold by Daniel" (An Answer to the Jews, VII; CID).

**Option 2 (a political, world-leading individual)Antichrist** Antichrist will have a 7 year pact, but will violate is halfway through, and will set up an image in the temple of himself. Except, the abomination of desolation is the armies that surround Jerusalem, not an image in a future Jewish temple, as Luke's

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parallel gospel account tell us: **Luke 21:20**. "But when you see Jerusalem surrounded by armies, then know that its desolation has come near." Vespasian was the Roman General sent initially to suppress the Jewish revolt in Jerusalem. He surrounded Jerusalem, but soon left when he got news that he was to be crowned emperor. By the time his son Titus went a 2nd time to destroy Jerusalem, the Christian had already left, having heeded Luke 21:20, which history also attests. There is no Biblical evidence of a world-ruling Antichrist. It is sheer speculation. Nowhere does the passage talk about him.

**Option 3: (Christ is the prince, and the Jews are the people of the prince)** Messiah is the only He" and prince mentioned in Daniel 9. The people[Jews] of the prince[Messiah] will destroy the city and the sanctuary by their rebellion against Messiah and Rome. The Roman armies destroyed the city, but it was a judgment the Jews brought upon themselves just as God blames ancient Israel for the other times they were conquered. And Jesus, being God, was the one decreeing and taking credit for the destruction, just as the Old Testament shows.

### He – Hebrew Parallelism

1. In Hebrew Prose, we see a common parallelism in v.26-27  
We see an A and B component in each verse, upper and lower halves that parallel one another. The 2nd verse gives more details from the 1st verse.
2. "he" is a pronoun, which needs a proper name for who it is talking about (the antecedent)  
If I told you "he said to pay him tomorrow", you would probably ask "who?".  
If "he" is the antichrist, then there must be a previous mention of antichrist; **there is none**.  
Only Messiah the prince has been mentioned so far. Messiah is the main actor.
3. There is no "he" in the Greek anyway. If the prince is the Roman general **Titus, he doesn't make any covenant**, though destroying the temple did stop sacrifice.  
**Messiah** is the only actor in Daniel 9 who **made a covenant**. The New Covenant. Or, it could be said He confirmed the covenant made to the fathers, which was foretold would happen.  
Messiah is the one who is cut off, makes the covenant, finishes the transgression, makes and end of sins, makes reconciliation for iniquity, brings everlasting righteousness, seals up vision and prophecy, and anoints the most holy. These last 2 verses are telling us how Messiah does it.
4. To say the "prince" is future is to make the 70<sup>th</sup> week of Daniel postponed **is without basis**.  
The passage mentions no other actor than Messiah the prince. Jesus predicted this event, quoted Daniel 9, it happened. There is no mention it will happen again.

### v26Recap

Then **after the sixty-two weeks** the [annointed one]

**Messiah[Christ]** will be **cut off[crucified]** and have [no one]nothing

1. **he will make a [fn]firm covenant[new covenant] with the many for one week, but in the middle of the week[week 69.5] he will make sacrifice and grain offering cease[sacrifices no longer accepted];**

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Messiah makes the new covenant with the many during this 70<sup>th</sup> week and sacrifices are no longer accepted as a result. Jesus started the new covenant at week 69.5.

### 27b On the Wing of abominations

and on the wing of abominations will come one[Rome] who makes desolate, even until a complete destruction, one that is decreed[Christ decreed it], is poured out on the one who [fn]makes desolate[Rome].”

Because of the (on the wing of) the Jews murdering Messiah (the abominations), led to Messiah/Rome[Titus](will come one who makes desolate) making desolate, a complete destruction which was decreed (by Messiah + Daniel), is poured out on the apostate Jews (the ones who caused Messiah to judge). Rome [on the wing of abominations will come one] carried it out.

"on the wing of" means "as the result of" or "the means by which this happens".

The Romans are often symbolized by Eagle Wings resting on their standards, which could merely be a coincidence for "on the wings of".

Rome [the desolator] later gets desolated, which is a repeated pattern of pagan nations which God used to judge ancient Israel, who themselves were judged later – not immediately.

### Messiah made the covenant with the many

Matthew 26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

Matthew 20:28. just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Romans 5:15. But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

### Conclusion

Our Lord cited this Daniel 9 prophecy and linked it to "this generation". All happened just as Jesus said. It would logically follow that a postponed 70th week of Daniel would therefore make Jesus a false prophet, and thereby make Christianity false.

While it is possible for someone to be a Christian for bad reasons and be misled on their understanding of passages as Daniel 9, why does this matter?

### Why does this matter?

James 3:1 Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.

Proverbs 12:22 Lying lips are an abomination to the LORD, but those who act faithfully are his delight.

Exodus 20:7 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. This means don't misrepresent God to others; don't carry His



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name unworthily

**1 Peter 3:15** but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, (How can we have a reasoned defense if it follows from our views that Jesus is a liar and therefore not God? Don't try to defend beliefs for which there are no good reasons to hold them.)

**Deuteronomy 18:20** when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him. (The God of the Bible would not contradict Himself. Making Jesus plainly contradict previous revelation from God would make Jesus not God, and thereby make the Jews who put Jesus to death faithful adherents to **Deuteronomy 18:20**, citing to put these false prophets to death)

All the passages cited as justifying this 70th postponed week have been debunked. They have not been included in this article due to space constraints. Such passages accounted for include and not limited to Romans 11:25-26, Matthew 24:1-34, Ezekiel 40-48, valley of dry bones, 2 Thessalonians 2:3-4, Revelation 13:14-15 etc. The notes on those passages can be provided upon request, or the refutations are freely available by many Bible expositors online.

What we have is sheer speculation on the part of Dispensationalists, who are like the Old Testament ancient Israelites who invented myths as Lillith, thinking they were helping God by filling in the details of Biblical history. God does not need our help in spelling out details we would like to be clearer. If the Bible does not explicitly teach something, we shouldn't teach it as an authoritative thing and then assert the Bible affirms our speculations.

For example, the man of sin/lawlessness in 2 Thessalonians 2 could be a person from the past or is still in our future. Paul is purposely very vague and we don't know what he told the Thessalonians while he was there. But Dispensationalists need it to be a certain way for their view to be possible.

Dispensationalists need the 70th week of Daniel to have their end-time events line up just as they speculate them to be. This is very irresponsible.

**Proverbs 20:6** Do not add to his words, lest he rebuke you and you be found a liar

A theological framework which has one of its most basic assumptions as making Jesus a liar has no place in a Church constitution.