

Daniel 9:24-27
The Seventy Weeks of Daniel

Zachary S. Maxcey

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John Calvin on Daniel 9:24-27

“This passage has been variously treated...and almost torn to pieces by the various opinions of interpreters, that it might be considered nearly useless on account of its obscurity. But, in the assurance that no prediction is really in vain, we may hope to understand this prophecy, provided only we are attentive and teachable according to the angel’s admonition, and the Prophet’s example.”

“In essentials unity,
in non-essentials liberty,
in all things charity.”

Rupertus Muldenius
(1627 A.D.)

3 Primary Questions

There are three questions which surpass all others in importance with regard to interpreting this prophecy:

1. Who is the figure described as “Messiah the Prince” in Daniel 9:25?
2. What is “the covenant with many” in Daniel 9:27?
3. Who is “the prince that shall come” in Daniel 9:26?

A Christotelic Hermeneutic

- *Christotelic* is a combination of two Greek words: *Χριστὸς* (*Christos – Christ*) and *τέλος* (*telos – end or goal*).
- *A Christotelic hermeneutic views the Lord Jesus Christ as the ultimate goal or end of God's Word and seeks to consistently interpret all Scripture in view of this great truth.*

A *Christotelic* Hermeneutic

- This hermeneutic emphasizes *five* principles:

1. Lord Jesus Christ is *the nexus* of God's plan in redemptive history
2. *All* Scripture either refers to Christ *directly*, refers to Christ *typologically*, or *prepares the way* for Christ by unfolding redemptive history which ultimately points to His person and work.
3. *The New Testament Scriptures must have interpretive priority over the Old Testament (OT).*
4. An accurate analysis of a passage's context is key: local, literary, canonical, and historical
5. The principle of historical-grammatical interpretation (guided by principles 1-4)

Christotelic View of Daniel 9:24-27

- The *consistent* use of a *Christotelic* hermeneutic demonstrates that the Seventy Weeks prophecy foretells the following:
 1. The coming and crucifixion of the Messiah
 2. The establishment of the New Covenant
 3. The destruction of Jerusalem
 4. The Ultimate Jubilee

The Context of Daniel 9:24-27

- **Genre:** Court Narrative (Daniel 1-6); Apocalyptic Prophecy (7-12)
- **Structure:** *Chiastic* structure of Daniel 8:1 – 12:4
 - What is a *chiasm*?
 - **Brad McCoy:** *Chiasm* is “the use of inverted parallelism of form and/or content which moves toward and away from a strategic central component.”
 - The *thematic chiasm* of Daniel 8:1 – 12:4 confirms the validity of and necessity for a *Christotelic* hermeneutic.

The *Thematic Chiasm* of Daniel 8:1 – 12:4

- A. Vision of Future Gentile Kings and Kingdoms (8:1-27)
 - B. Darius the Mede (9:1-2)
 - C. Daniel's *Distressed* Prayer (9:3-19)
 - D. Angelic Messenger – Daniel Commended (9:20-23)
 - E. *The Seventy 'Sevens' and the Messiah* (9:24-27)**
 - D' Angelic Messenger – Daniel Commended (10:1-11)
 - C' Daniel's *Terror* Comforted (10:12-21)
 - B' Darius the Mede (11:1)
- A' Vision of Future Gentile Kings and Kingdoms (11:2- 12:4)

The Context of Daniel 9:24-27

- **Historical Context:** Jerusalem's desolation of *seventy years*
 - **Daniel 9:1-2** – “In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans-- ² in the first year of his reign I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely, seventy years.*”
 - Daniel is likely referencing Jeremiah 25:1-13; 29:1-23.
 - **Are the ‘seventy years’ literal or symbolic?**

Local Context: Daniel's Prayer (9:3-19)

- **Daniel's Prayer (9:3-19)**: the prophet's cry to Yahweh to **renew His covenant with Israel** (i.e. the Mosaic Covenant) and end the nation's exile.
 - **Covenantal Structure of Daniel's Prayer**
 1. Invoking the Sovereign Lord of the *Covenant* (v. 4)
 2. Confession of Israel's *Covenantal* Transgressions (5-10)
 3. The Punitive Curses of the *Covenant* Recounted (11-14)
 4. Daniel Recounts Yahweh's Righteous *Covenantal* Acts (15-16a)
 5. Appeal to Yahweh for Compassion & *Covenant* Restoration (16b-19)

Covenantal Language of Daniel's Prayer (1)

- Daniel's Prayer is the **only** place in the entire book where *Yahweh*, the **covenantal name** of God, appears, but it occurs here **eight** times (cf. Dan 9:2, 4, 8, 10, 13, 14 (2), 20)!
- Aside from Daniel 1:2, this chapter is the **only** place where *Adonai* (i.e. "Lord") is used with reference to God, and Daniel also addresses God **ten** times with this term (cf. Dan 9:3, 4, 7, 9, 15, 16, 17, 19 (3))!
- **Meredith Kline:** "Other words found here in their specialized treaty meanings are *'ahab*, "love" (vs. 4), *hesed*, "covenant loyalty" (vs. 4), *sub*, "turn" (vss. 13, 16), and *hata*, "sin" (vss. 5, 8, 11, 15). The prayer is indeed saturated with formulaic expressions drawn from the Mosaic treaties, particularly from the Deuteronomic treaty."

Covenantal Language of Daniel's Prayer (2)

- Daniel's prayer is of ***Todah*** genre, a type of Hebrew prayer characterized by confession of sin, the recounting of God's righteous acts, and appeal for covenant renewal.
- The **parallel structure** of Daniel 9:26-27 follows a covenantal format, detailing the ***ultimate blessings & fulfillment*** of the Mosaic Covenant (26a, 27a) along with its ***covenantal curses*** (26b, 27b).
- As indicated by Daniel 9:3-19, Gabriel's answer **must** concern Yahweh's *renewal* and *fulfillment* of the Mosaic Covenant.
- **Dispensationalism's view of the 'covenant with the many'**

Gabriel: the Angelic Herald of Messiah

- **Daniel 8:** Gabriel delivers a prophecy in which Christ is referred to as “the Prince of Princes” (v. 25).
- **Luke 1:11-20:** Gabriel announces the birth of John the Baptist – the forerunner and earthly herald of Christ.
- **Luke 1:26-38:** Gabriel announces Christ’s birth to Mary.
- Gabriel’s presence likely indicates that “Messiah the Prince in Daniel 9:25 *must* be Christ Jesus *not* Cyrus of Persia, *not* an anointed high priest (e.g. Onias III), and *not* a governor of Judea.

Daniel 9:24-27

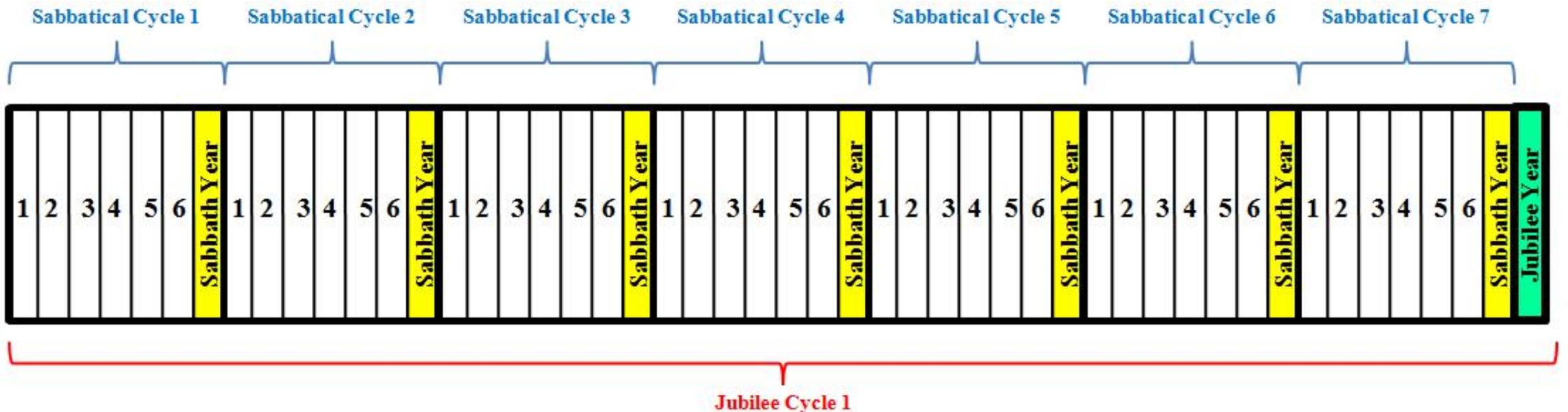
“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy *place*. ²⁵So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. ²⁶Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. ²⁷And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” (NAS)

The Seventy 'Sevens' (1)

- Hebrew word for “weeks” (שָׁבוּעִים – *šābu‘îm*) is derived from שָׁבוּעַ (*šābû‘a*) meaning *a heptad or grouping of seven*.
- The number *seven* often possesses a *symbolic* meaning in biblical and ancient Near Eastern literature.
- **Bruce Waltke:** “In the Bible the number seven is connected with every aspect of religious life. In relation to time, seven represents a fitting (or sacred) period (Gen. 1:3 – 2:3; 8:12; 50:10; Exod. 7:25; Lev. 8:33; Josh. 6). More generally it indicates a complete or round number of moderate size (Est. 1:10; 2:9; Job 1:2; Ps. 12:6; Prov. 26:16, 25; Isa. 4:1; 11:15; Mic. 5:4).”

The Seventy 'Sevens' (2)

- The seventy 'sevens' as four hundred-ninety *symbolic* years which constitute **ten jubilee cycles** after which comes the *Ultimate Jubilee* (i.e. the eternal state).



The Seventy 'Sevens' (3)

- The jubilee year was *typological* of the final end-time Jubilee:
 1. **Traditional jubilee year:** the land experienced a year-long Sabbath rest, the land reverted to its original owners, all debts were canceled, and all slaves/indentured servants were freed (cf. Lev. 25:10-38; 27:16-24).
 2. ***Ultimate Jubilee:*** believers experience the inaugurated fulfillment of true rest in Christ (Heb 4:9), the new heavens and new earth will be given to believers (Rom 8:19-23; 2 Peter 3:10-13), the debt of sin will be completely dealt with, and believers will be completely freed from the slavery of sin.

The Seventy 'Sevens' (4)

- Christ's earthly ministry inaugurated the *Ultimate Jubilee* (Luke 4:16-21; Isa. 61:1-2) which will be consummated at His Glorious Return.
- At the beginning of His ministry, Jesus reads the 'jubilee' passage of Isaiah 61:1-2 while in the Nazareth synagogue.
- **Luke 4:16-21:** And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. ¹⁷And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, ¹⁸'The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, ¹⁹To proclaim the favorable year of the Lord.' ²⁰And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. ²¹And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.'"

The Six Purposes of the 'Sevens'

- **Daniel 9:24** – “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy.”
- The first three prophetic goals focus on **removal of sin**: “to finish the transgression, to make an end of sin, to make atonement for iniquity.”
- The second three prophetic goals focus on **the restoration of righteousness**: “to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy.”
- The *six* goals of the seventy ‘sevens’ **cannot** be fully understood apart from the *already-not yet principle*.

The Three Segments of the 'Sevens'

- The seventy 'sevens' of Daniel's prophecy are divided into **three** distinct segments (i.e. 7 'sevens' – 62 'sevens' – 1 'seven')
 1. The seven 'sevens' symbolize the *complete period* from the decree of Cyrus to the *complete restoration* of the city of Jerusalem.
 2. The sixty-two 'sevens' symbolize the *complete period* from Jerusalem's restoration and Christ's First Coming.
 3. The seventieth 'seven' includes Christ's earthly ministry (the first half) & the entire New Covenant Age (the second half).
- The 'breaks' between the 'sevens' are likely non-temporal (i.e. there are no gaps of time between them). **[i.e. interpretive precedent]**

Cyrus' Decree: the Trigger of the 'Sevens' (1)

- Classical Dispensationalism generally rejects Cyrus as the author and issuer of the decree, preferring instead Artaxerxes I, the Persian king who tasked Nehemiah in 445/444 B.C. to rebuild Jerusalem's walls.

On what grounds?

- The Dispensational argument is *principally* based on 2 Chronicles 36:22-23, Ezra 1:1-4, and Ezra 6:3-5, which reproduce *portions* of Cyrus' decree but **only** make mention of the temple, **not** the city of Jerusalem.

Cyrus' Decree: the Trigger of the 'Sevens' (2)

Counterpoint:

- **Josephus' Account of Cyrus' Decree:** “I have given them *leave...to rebuild their city*, and *to build the temple of God at Jerusalem...*” [*Antiquities* 11.1.3].
- To be sure, I agree with Calvin's assessment of Josephus: “I candidly confess that I cannot place confidence in Josephus either at all times or without exception.”

Cyrus' Decree: the Trigger of the 'Sevens' (3)

- Yahweh *clearly* declares in Isaiah 44:24 to 45:13 that He appointed Cyrus II of Persia to issue the decree for the rebuilding of His Temple and the city of Jerusalem.
- In Isaiah 44:28, the Lord declares, “*It is I* who says of Cyrus, ‘*He is My shepherd! And he will perform all My desire.*’ ***And he declares of Jerusalem, ‘She will be built,’ and of the temple, ‘Your foundation will be laid.’***”
- In Isaiah 45:13, Yahweh again proclaims, “***I have aroused him*** [Cyrus] ***in righteousness, and I will make all his ways smooth; he*** [Cyrus] ***will build My city, and will let My exiles go free***, without any payment or reward.”
- These verses support the view that that Cyrus' decree is the trigger of the 'sevens'.

Cyrus' Decree: the Trigger of the 'Sevens' (4)

- To be fair, some scholars point to **Ezra 6:14** as indicating that Artaxerxes' decree was a renewal of Cyrus' original decree.
- **Ezra 6:14** – “And the elders of the Jews were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building according to the command of the God of Israel and the decree of Cyrus, Darius, and Artaxerxes king of Persia.”
- In other words, it is *possible* to uphold Cyrus as the original issuer of the decree yet count *literal* weeks of years from Artaxerxes IV's renewal of the decree.

Messiah the Prince - *māšîaḥ nāgîd* (1)

- ‘Messiah’ or ‘anointed one’ (*māšîaḥ*) is derived from the Hebrew verb *משח* (*māšāḥ*) meaning to “spread a liquid” or “anoint.” [HALOT]
- In the Old Testament, ***messiah*** is used of the **patriarchs** (2 Chr 16:19-22; Ps 105:15-17), the **high priest** (Lev 4:3, 5, 16), the **king of Israel** (1 Sam 2:10, 35; 12:3, 5; 24:6; Ps 2:2), **Cyrus the Great** (Isa 45:1), and **the eschatological Messiah** (Dan 9:25-26; also Ps 2:2).
- The second Hebrew word in the phrase (*נָגִיד* – *nāgîd*) can be translated as “chief, leader, sovereign,” or “prince.” [HALOT]

Messiah the Prince - *māšîaḥ nāgîd* (2)

- Although *māšîaḥ* and *nāgîd* only occur together in noun form in Daniel 9:25, *nāgîd* occurs with the Hebrew verb “to anoint” (*māšaḥ*) in the following texts:
 - 1 Samuel 9:16; 10:1
 - 2 Samuel 5:2-3
 - 1 Kings 1:34-35
 - 1 Chronicles 11:2-3; 29:22
- ***Each of these verses is a reference to the king of Israel.***
- **Conclusion:** ‘Messiah the Prince’ **must** refer to the Lord Jesus Christ, the **true** king of Israel.

Dr. Peter Gentry:

“There is a good reason why the future king is referred to in vv. 25 and 26 by the term *nāgîd*, “ruler,” rather than by the term *melek*, the standard word in Hebrew for king....In short, *nāgîd* communicates kingship according to God’s plan and standards whereas *melek* communicates kingship according to the Canaanite model of absolute despotism and self-aggrandizement. That is why the term *nāgîd* dominates in the passage on the Davidic Covenant (2 Samuel 7) and is also the term used here.”

Daniel 9:26-27: Parallel Verses (1)

- A *Christotelic* understanding of the Seventy Weeks prophecy hinges on the recognition of a *parallelism of specification* in verses twenty-six and twenty-seven.
- ***Parallelism of Specification***: a type of parallelism where “succeeding lines give the specifics of their predecessors” (Bush)
- The two verses (Daniel 9:26-27) can each be broken down into two halves, half “A” and half “B.” When placed side by side, it is clear that each half of verse twenty-seven specifies additional information about its corresponding half in verse twenty-six.

Daniel 9:26-27: Parallel Verses (2)

(26–A) Then after the sixty-two weeks the Messiah [*māšîaḥ*] will be cut off and have nothing,

(26–B) And the people of the prince [*nāgîd*] who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

(27–A) And he will make a firm covenant with the many *for one week*, but in the middle of the week he will put a stop to sacrifice and grain offering

(27–B) And on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

'covenant with the many' = New Covenant (1)

(26–A) Then after the sixty-two weeks the Messiah [*māšîaḥ*] will be cut off [*kārat*] and have nothing,

(27–A) And he will make a firm covenant [*běrit*] with the many *for* one week....

- *kārat bērit* = “to cut a covenant” (brand new covenant, typically)
- No durative preposition “for” in Daniel 9:27a
- Indefiniteness of *bērit*: may refer to Jeremiah 31:31-33 (“*a* new covenant”)

'covenant with the many' = New Covenant (2)

“...he will make a firm covenant with **[the many]** *for one week...*”

• “**the many**” (*lārabbîm*) = believers

1. **Daniel**: “the many” as righteous saints (Dan. 11:33; 12:2-3, 10)

2. **Isaiah 53:11**: “By His knowledge the Righteous One, My Servant, will justify the many,” **(same word)**

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

4. **Luke 22:20**: “This cup which is poured out **for you** is **the new covenant** in My blood.” **(parallel passage)**

Higbîr: “He will strengthen / make firm a covenant”

- *Higbîr* – from Hebrew verb qābar “to be / make strong”
- *Higbîr* can be interpreted one of two ways:
 - 1) Synonym of *kārat bĕrît* – initiating brand new covenant
 - 2) Confirming God’s promises of “a new covenant” (**Jer. 31, Ezek. 36**) in fulfillment of the Old Covenant

Higbîr: “He will strengthen / make firm a covenant”

- Isaiah refers to Yahweh as *'ēl gibbôr* “Mighty God” or “God of Strength” (Isa. 9:5; 10:21).
- Dan. 9:26 may perhaps refer to these passages in Isaiah.
- In other words, Yahweh “the Mighty God” is the One who (in Christ Jesus) *strengthens* the “covenant with the many.”

“He Causes the Sacrifice to Cease”

(27–A) ...in the middle of the week he will put a stop to sacrifice and grain offering...

- By His ‘once-for-all-time’ sacrifice, Christ caused the sacrifice to cease.
 - Hebrews 10:14- For by one offering He has perfected for all time those who are sanctified.
 - Hebrews 8:13- When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (see also Heb. 10:9)
- The cessation of sacrifice was fully realized in with the destruction of Jerusalem 70 A.D.

“The Destruction of Jerusalem” – 70 A.D.

(26–B) And the people of the prince [*nāgîd*] who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

(27–B) And on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

- The second halves of vv. 26 and 27 detail the *covenantal* curses of the Mosaic Covenant.

“The Destruction of Jerusalem” – 70 A.D.

(26–B) And the people of the prince [*nāgîd*] who is to come will destroy / spoil the city and the sanctuary....

- The Coming Prince = Messiah the Prince

- The grammatical rule of previous reference:

- 1) “Messiah the Prince” (*māšîaḥ nāgîd*) refers to the Lord Jesus Christ
- 2) “Messiah” in Daniel 9:26a (where *māšîaḥ* occurs alone) refers back to “Messiah the Prince”
- 3) “Prince” in Daniel 9:26b (where *nāgîd* occurs alone) must refer back to “Messiah the Prince”
- 4) *Nāgîd* vs. *melek*

“The Destruction of Jerusalem” – 70 A.D.

(26–B) And the people of the prince [*nāgîd*] who is to come will destroy / spoil the city and the sanctuary....

- The use of *nāgîd* (i.e. prince) versus *melek* (i.e. king)
 - Peter Gentry: “*nāgîd* communicates kingship according to God’s plan and standards whereas *melek* communicates kingship according to the Canaanite model of absolute despotism and self-aggrandizement.”

“The Destruction of Jerusalem” – 70 A.D.

(26–B) And the people of the prince [*nāgîd*] who is to come will destroy / spoil the city and the sanctuary....

• People who “Destroy / Spoil” City & Temple = the Jews

1) Josephus’ testimony appears to support this view.

- Zealots defiled Temple by entering & murdering opponents within Temple courts.
- Jews initiated final skirmish which led to the burning of the Temple.
- Titus, according to Josephus, wanted to preserve the Temple.

“The Destruction of Jerusalem” – 70 A.D.

2) **Jesus & the Apostles foretold the Jerusalem’s destruction resulted from Israel’s mass rejection of Messiah.**

The Jews were ultimately culpable for the events of 70 A.D.

- **Matthew 21:43-** Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it.
- **Matthew 23:37-38:** O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. ³⁸Behold, your house is being left to you desolate!

“The Destruction of Jerusalem” – 70 A.D.

- **Acts 3:22-23:** Moses said, “The Lord God shall raise up for you a prophet like me from your brethren; to Him you shall give heed in everything He says to you. ²³And it shall be that every soul that does not heed that prophet shall be utterly destroyed from among the people.”
- **Matthew 23:33-35:** You serpents, you brood of vipers, how shall you escape the sentence of hell? ³⁴Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, ³⁵ that upon you may fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

“The Destruction of Jerusalem” – 70 A.D.

- **1 Thessalonians 2:14-16:** For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they *did* from the Jews, ¹⁵who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, ¹⁶hindering us from speaking to the Gentiles that they might be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

“The Destruction of Jerusalem” – 70 A.D.

(26–B) ...And its end *will come* with a flood; even to the end there will be war; desolations are determined.

(27–B) And on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

- **Confirmation of the Covenantal Curses:** Josephus’ account of 70 A.D. reads virtually verbatim from Deuteronomy 28:49-62 and Leviticus 26:30-33.

The Abomination of Desolation

(27–B) And on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

- **What is the Abomination of Desolation?**

- Clearly recalls Antiochus Epiphanes, Pompey, Caligula, etc.
- **Luke 21:20-24:** Jerusalem's encirclement by Roman legions indicator that her desolation was *near*
- Difficult to *precisely* identify the *abomination of desolation*
- Most likely relates to *all* the events directly involving Jerusalem's destruction (**Matt 24; Mark 13; Luke 21**)

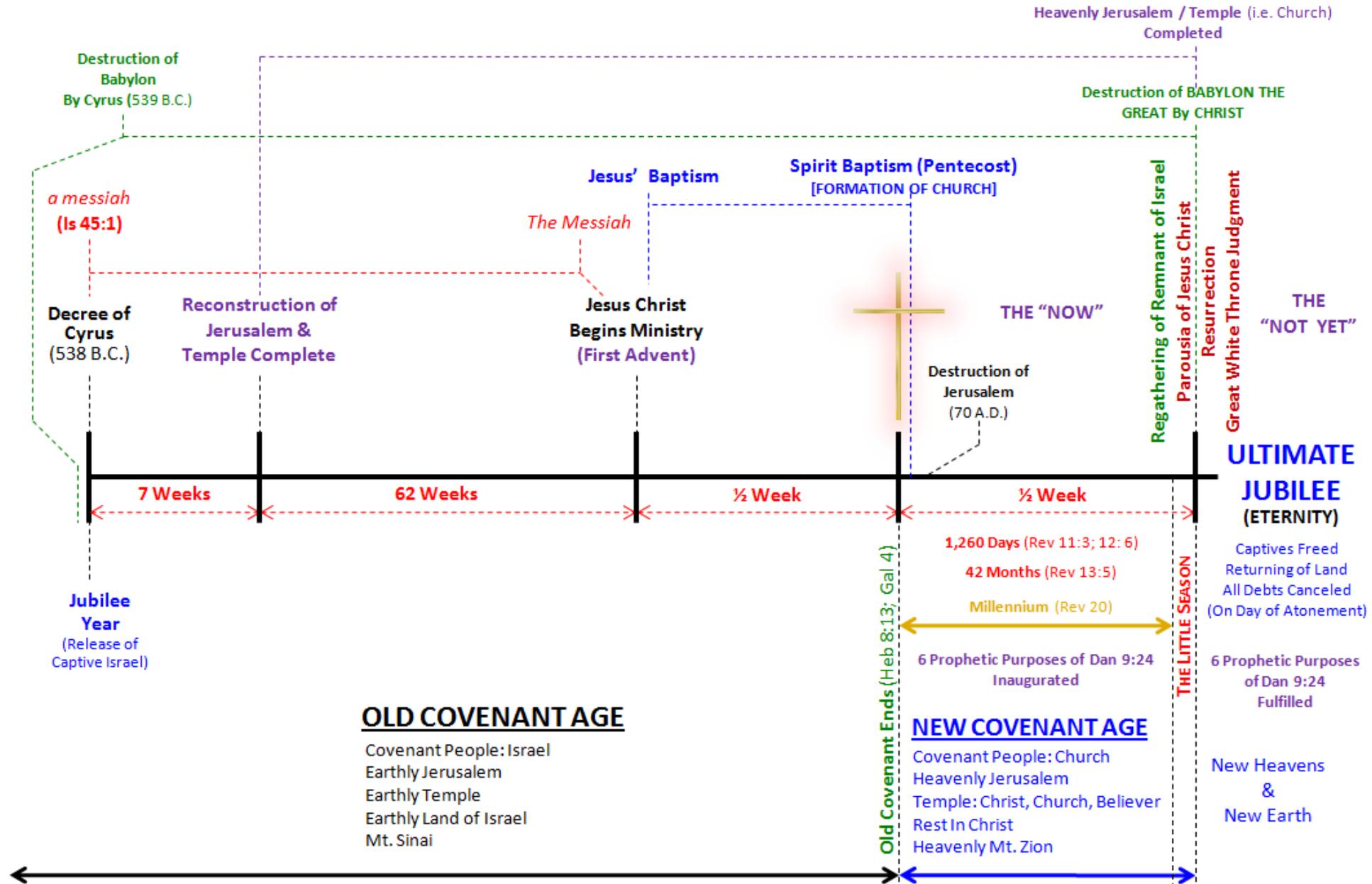
70 A.D. Typological of the End of the NC Age?

- Last event specifically mentioned in the prophecy is the destruction of Jerusalem.
- 70 A.D. constituted the end of the Old Covenant Age.
- Christ's Second Coming constitutes the end of the New Covenant Age.
- The juxtaposition of Jerusalem's destruction with Christ's Second Coming in the Olivet Discourse (e.g. Matt. 24) may indicate that the first typifies the latter.

The Seventieth Week

- Seventieth 'Seven' includes:
 - 1) First Half: *Christ's earthly ministry*
 - 2) Second Half: *entire New Covenant Age*
- 3.5 symbolizes a limited period of persecution / hardship:
 - Dan. 7:8. 25; 12:7; Luke 4:25
 - Similar phraseology within Revelation: 11:3,9,11; 12:6,14; 13:5
- Already-Not Yet with the Six Purposes of the Prophecy
- Prophetic Recapitulation: “that a three and one-half period is chosen to represent the church’s witness” because “Christ’s ministry lasted about that amount of time” (Gregory Beale)

The Seventy Weeks Of Daniel 9:24-27: The Messiah, The New Covenant, And The Jubilee



Answers to the 3 Primary Questions

The view set forth here provides the following answers to the three primary questions regarding Daniel 9:24-27:

1. Who is “Messiah the Prince” in 9:25? **Jesus Christ.**
2. What is “the covenant with many” in 9:27? **The New Covenant.**
3. Who is “the prince that shall come” in 9:26? **Jesus Christ.**

Conclusion

- The *consistent* use of a *Christotelic* hermeneutic demonstrates that the Seventy Weeks prophecy foretells the following:
 1. The coming and crucifixion of the Messiah
 2. The establishment of the New Covenant
 3. The destruction of Jerusalem (as well as the end of the age)
 4. The ultimate or eternal Jubilee