

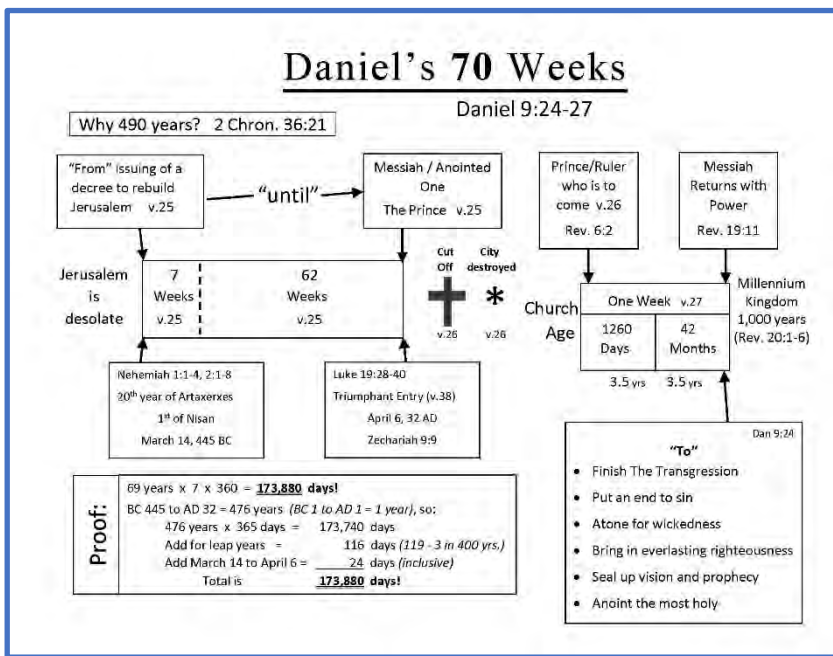
Study Guide: “The Seventy Weeks of Daniel”

Behind the Time Line

Foreword

This Study Guide was assembled by Dave Watkins (a church elder of Grace Fellowship of Kent) over a period of years, as he studied the prophecies in chapter 9 of the Bible book of Daniel. These have served as reference material for the times when Dave had the opportunity to teach about them. (From this information, Dave created the time lines contained at the end of this Study Guide).

Starting May 17, 2020, Pastor David Marksbury has preached a multi-week sermon series, “Revelation: God’s Final Call,” at Grace Fellowship. The series includes a two-part message titled “The Key to Understanding Prophecy.” (Recordings of these messages are available from the Grace Fellowship website, www.gracekent.org). These two messages explore Biblical prophecies related to the End Times, including the prophecies found in the book of Daniel, and include a study resource chart called “Daniel’s 70 Weeks,” presented here:



This time line and another chart, “God’s Prophetic Time Line,” are both available from our website, www.gracekent.org

We encourage you to listen to all of the messages in this sermon series and to utilize the associated study notes and resources that are available through our website.

This Study Guide, “The Seventy Weeks of Daniel- Behind the Time Line,” provides additional information that may be helpful to the student of the Bible who wishes to “dig deeper” into the prophecies from chapter 9 of the book of Daniel.

Grace Fellowship of Kent, Washington
October 2020

We suggest you use this Study Guide with the “Daniel’s 70 Weeks” Time Line, available at gracekent.org.

This Study Guide provides relevant Bible text, historical research and analysis relating to the “70 Weeks” prophecies found in Daniel and especially regarding the historical fulfillment of the first 69 weeks of this prophecy.

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Daniel 9:24-27 NASB

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.

So 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.

Then 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.

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; 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.

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Daniel 9:24-27 NIV

Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.

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Daniel 9:24-27

A) SIX IMPORTANT POINTS TO REMEMBER ABOUT THIS PROPHECY

- 1) V. 24 The entire prophecy has to do with Daniel's people and Daniel's city, this means the nation of Israel and the city of Jerusalem.
- 2) V. 24,25 The entire time period involved is exactly specified as "Seventy Weeks"; and these seventy weeks are further divided into three lesser periods: first, a period of seven weeks; after that a period of 62 weeks; and finally a period of one week.
- 3) V. 25 The beginning of the whole period of the Seventy Weeks is definitely fixed at "the going forth of the commandment to restore and to build Jerusalem"
- 4) V. 25 The end of the 62 weeks will bring the appearance of Messiah as the "Prince" of Israel.
- 5) V. 26 At a later time, “after the 62 weeks” , Messiah the Prince will be "cut off" and Jerusalem will again be destroyed by the people of another prince who is yet to come.
- 6) V. 27 After these two important events comes the last, or Seventieth Week. In the middle of this week Jewish sacrifices that were resumed will be stopped.

B) FOUR STEPS TO DETERMINE THE PERIOD DESCRIBED BY THIS PROPHECY

- 1) What is the measure of time indicated by the "Weeks" of this prophecy?
 - a) The word translated "week" actually means "unit of seven" and the Jews had a week of years as well as a week of days.

Lev 25:1 The LORD said to Moses on Mount Sinai, :2 "Speak to the Israelites and say to them: 'When you enter the land I am going to give you, the land itself must observe a Sabbath to the LORD. :3 For six years sow your fields, and for six years prune your vineyards and gather their crops. :4 But in the seventh year the land is to have a Sabbath of rest, a Sabbath to the LORD. Do not sow your fields or prune your vineyards. :5 Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest.

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Lev 25:8 “Count off seven Sabbaths of years--seven times seven years--so that the seven Sabbaths of years amount to a period of forty-nine years. :9 Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. :10 Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.

Lev 25:18 “Follow my decrees and be careful to obey my laws, and you will live safely in the land.

- b) The end of the seventy years of captivity about which Daniel was praying was a judgment from God in part due to the forsaking the keeping of the Sabbath year.

Lev 26:13 I am the LORD your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians; I broke the bars of your yoke and enabled you to walk with heads held high. :14 “But if you will not listen to me and carry out all these commands, :15 and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, :16 then I will do this to you: I will bring upon you sudden terror, wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it. :17 I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you. :32 I will lay waste the land, so that your enemies who live there will be appalled. :33 I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins. :34 Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its Sabbaths.

2 Chr 36:11 Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem eleven years. :12 He did evil in the eyes of the LORD his God and did not humble himself before Jeremiah the prophet, who spoke the word of the LORD. :13 He also rebelled against King Nebuchadnezzar, who had made him take an oath in God's name. He became stiff-necked and hardened his heart and would not turn to the LORD, the God of Israel. :14 Furthermore, all the leaders of the priests and the people became more and more unfaithful, following all the detestable practices of the nations and defiling the temple of the LORD, which he had consecrated in Jerusalem. :15 The LORD, the God of their fathers, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. :16 But they mocked God's messengers, despised his words and scoffed at his prophets until the wrath of the LORD was aroused against his people and there was no remedy. :17 He brought up against them the king of the Babylonians, who killed their young

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men with the sword in the sanctuary, and spared neither young man nor young woman, old man or aged. God handed all of them over to Nebuchadnezzar. :20 He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power. :21 The land enjoyed its Sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah.

Jer 25:9 I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon," declares the LORD, "and I will bring them against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. :10 I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. :11 This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.

Compare Lev 26:33 - 35; 2 Chr 36:21; Dan 9:2. The seventy years are considered by some to be a round number. Others find the number to be exact, counting from about 604 B.C. (the first deportation being in Jehoiakim's reign, whereas the second was in 597 B.C. in Jehoiachin's reign, and the last in Zedekiah's reign in 586 B.C.) to about 535 B.C. when the exiles returned to the land after the decree of Cyrus (Ezra 1:1 - 3).

"Scofield NIV Notes" from "QuickVerse for Windows"
published by Parsons Technology

- 2) If these "Weeks" are composed of years, what is the length of the year?

In prophetic scripture a year is consistently composed of 360 days. Compare Dan 9:27; Dan 7:24-25; Rev 12:6,13-14; Rev 13:4-7

- 3) When did the Seventy Weeks of Daniel begin?

- a) Only one of the four decrees found in scripture allowing Jews to go back to Jerusalem allowed the rebuilding of the city and wall. That one was the decree of Artaxerxes found in Nehemiah.

- 1a) The decree of Cyrus - 538 BC

Ezra 1:1 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in

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writing: :2 "This is what Cyrus king of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. :3 Anyone of his people among you--may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem.

2a) The decree of Darius - 520 BC

Ezra 6:1 King Darius then issued an order, and they searched in the archives stored in the treasury at Babylon. :2 A scroll was found in the citadel of Ecbatana in the province of Media, and this was written on it:
Memorandum: :3 In the first year of King Cyrus, the king issued a decree concerning the temple of God in Jerusalem: Let the temple be rebuilt as a place to present sacrifices, and let its foundations be laid. It is to be ninety feet high and ninety feet wide, :4 with three courses of large stones and one of timbers. The costs are to be paid by the royal treasury. :5 Also, the gold and silver articles of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon, are to be returned to their places in the temple in Jerusalem; they are to be deposited in the house of God. :6 Now then, Tattenai, governor of Trans-Euphrates, and Shethar-Bozenai and you, their fellow officials of that province, stay away from there. :7 Do not interfere with the work on this temple of God. Let the governor of the Jews and the Jewish elders rebuild this house of God on its site. :8 Moreover, I hereby decree what you are to do for these elders of the Jews in the construction of this house of God: The expenses of these men are to be fully paid out of the royal treasury, from the revenues of Trans-Euphrates, so that the work will not stop. :9 Whatever is needed--young bulls, rams, male lambs for burnt offerings to the God of heaven, and wheat, salt, wine and oil, as requested by the priests in Jerusalem--must be given them daily without fail, :10 so that they may offer sacrifices pleasing to the God of heaven and pray for the well-being of the king and his sons. :11 Furthermore, I decree that if anyone changes this edict, a beam is to be pulled from his house and he is to be lifted up and impaled on it. And for this crime his house is to be made a pile of rubble. :12 May God, who has caused his Name to dwell there, overthrow any king or people who lifts a hand to change this decree or to destroy this temple in Jerusalem. I Darius have decreed it. Let it be carried out with diligence.

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3a) The first decree of Artaxerxes - 457 BC

Ezra 7:11 This is a copy of the letter King Artaxerxes had given to Ezra the priest and teacher, a man learned in matters concerning the commands and decrees of the LORD for Israel: :12 Artaxerxes, king of kings, To Ezra the priest, a teacher of the Law of the God of heaven: Greetings. :13 Now I decree that any of the Israelites in my kingdom, including priests and Levites, who wish to go to Jerusalem with you, may go. :14 You are sent by the king and his seven advisers to inquire about Judah and Jerusalem with regard to the Law of your God, which is in your hand. :15 Moreover, you are to take with you the silver and gold that the king and his advisers have freely given to the God of Israel, whose dwelling is in Jerusalem, :16 together with all the silver and gold you may obtain from the province of Babylon, as well as the freewill offerings of the people and priests for the temple of their God in Jerusalem.

4a) The decree of Artaxerxes to rebuild Jerusalem - 445 BC

Neh 1:1 The words of Nehemiah son of Hacaliah: In the month of Kislev in the twentieth year, while I was in the citadel of Susa, :2 Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that survived the exile, and also about Jerusalem. :3 They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire." :4 When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven.

Neh 2:1 In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before; :2 so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart." I was very much afraid, :3 but I said to the king, "May the king live forever! Why should my face not look sad when the city where my fathers are buried lies in ruins, and its gates have been destroyed by fire?" :4 The king said to me, "What is it you want?" Then I prayed to the God of heaven, :5 and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it." :6 Then the king, with the queen sitting beside him, asked me, "How long will your journey take, and when will you get back?" It pleased the king to send me; so I set a time.

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b) The following information and the attached timing chart (*see page #13*) show that the date of that decree was March 14, 445 BC.

1b) Xerxes was murdered at Persepolis by Artabanus (died 464 bc), captain of the palace guard; he was succeeded by his son Artaxerxes I (reigned 465-425 bc). Xerxes is generally identified as the Ahasuerus of the Book of Esther.

"Xerxes I," Microsoft (R) Encarta. Copyright (c) 1993 Microsoft Corporation.
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2b) The following table correlates the Hebrew religious calendar with the one generally used today:

Nisan (or Abib) = March - April
Iyyar (or Ziv) = April - May
Sivan = May - June
Tammuz = June - July
Ab = July - August
Elul = August - September
Tishri (or Ethanim) = September - October
Marchesvan (or Bul) = October - November
Kislev = November - December
Tebeth = December - January
Shebat = January - February
Adar = February - March

About every three years an extra month (Second Adar, or leap-year month) was added because the calendar was based upon the moon instead of the sun.

"Scofield NIV Notes" from "QuickVerse for Windows"
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4) When did the first 69 weeks end, and what happened on that date?

Count the days! From the timing chart (*see page #13*) we can determine the ending date of the first 69 weeks as April 6, 32 A.D.

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c) TWO STEPS TO SHOW JESUS UNIQUELY FULFILLED THIS PROPHECY?

- 1) The following information is used in the attached timing chart (*see page #14*) to determine that Jesus started his ministry in the spring of 29 A.D.
 - a) Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, :2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. :3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;
 - b) When Augustus died at Nola, near Naples, in ad 14, Tiberius, unopposed, succeeded to the throne.
"Tiberius," Microsoft (R) Encarta. Copyright (c) 1993 Microsoft Corporation.
Copyright (c) 1993 Funk & Wagnall's Corporation.
 - c) Luke designates the fifteenth year of Tiberius as the year that John the Baptist began his ministry (Luke 3:1). Since Roman history clearly states Tiberius succeeded Augustus in August of A. D. 14, the fifteenth year of Tiberius would then be in the fall of A. D. 28. ... John's ministry then began in the fall of A. D. 28, and Jesus' ministry began the following spring of A. D. 29. And his public presentation to Israel took place during Passover that year at which time He cleansed the temple.

"The Life of Christ in Stereo" by Johnston M Cheney
published by Western Baptist Seminary Press, Portland, Oregon
- 2) It is generally accepted that Jesus' ministry lasted three years (except by very liberal publications as cited here). Starting on a Passover and ending on the fourth Passover. This puts the date of his crucifixion at Friday April 11, 32 A.D.
 - a) Jesus Christ (between 8 and 4 bc-about ad 29), the central figure of Christianity, born in Bethlehem in Judea. The chronology of the Christian era is reckoned from a 6th-century dating of the year of his birth, which is now recognized as being from four to eight years in error.
The scantiness of additional source material and the theological nature of biblical records caused some 19th-century biblical scholars to doubt his historical existence. Others, differently interpreting the available sources, produced naturalistic biographies of Jesus. Today, however, scholars generally agree that his existence is authenticated, both by Christian writers and by a number of Roman and Jewish historians.
All three synoptic Gospels (the first three Gospels, so called because they present a

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similar overall view of the life of Christ) record Jesus' public ministry as beginning after the imprisonment of John the Baptist, and as lasting for about one year. The Gospel of John describes it as beginning with the choosing of his first disciples (see 1:40-51), and as lasting for perhaps three years.

"Jesus Christ," Microsoft (R) Encarta. Copyright (c) 1993 Microsoft Corporation. Copyright (c) 1993 Funk & Wagnall's Corporation.

- b) It seems to me absolutely certain that our Lord's ministry lasted for some period above three years. This opinion is now held so universally, that it is no longer necessary to set forth in detail the grounds on which it rests; indeed, recent writers generally assume without proof that the ministry included four Passovers. ... St. John mentions expressly three Passovers at which the Lord was present; and if the feast of John 5:1 be a Passover, the question is at an end.

“The Coming Prince” by Sir Robert Anderson pg. 97,98
published by Kregel Publications, Grand Rapids, Michigan

- c) The feast day would have fallen on the Friday (11th April), exactly as the narrative of the Gospels requires.

“The Coming Prince” by Sir Robert Anderson pg. 103
published by Kregel Publications, Grand Rapids, Michigan

We can, therefore, calculate from these steps that the date of Jesus Christ's crucifixion was Friday April 11, 32 A.D. This means that five days before, on the exact day the prophecy says the Messiah will come, on Sunday April 6, 32 A.D. Jesus rode into Jerusalem on a donkey proclaiming himself to be the Messiah in fulfillment of this prophecy. (*See the timing chart on page #14*).

Let's take all this and recap it in chart form:

Page 13- “Beginning point of Daniel's Prophecy” and “Date when Messiah will come at the end of the first 69 weeks.”

Page 14- The Timing of Jesus' Ministry shows- “Beginning point of Jesus' Ministry” and “Ending point of Jesus' ministry.”

Page 15- “The 70 Weeks of Daniel”

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D) JESUS’ LAMENT FOR JERUSALEM BECAUSE THEY HAD IGNORED THIS PROPHECY

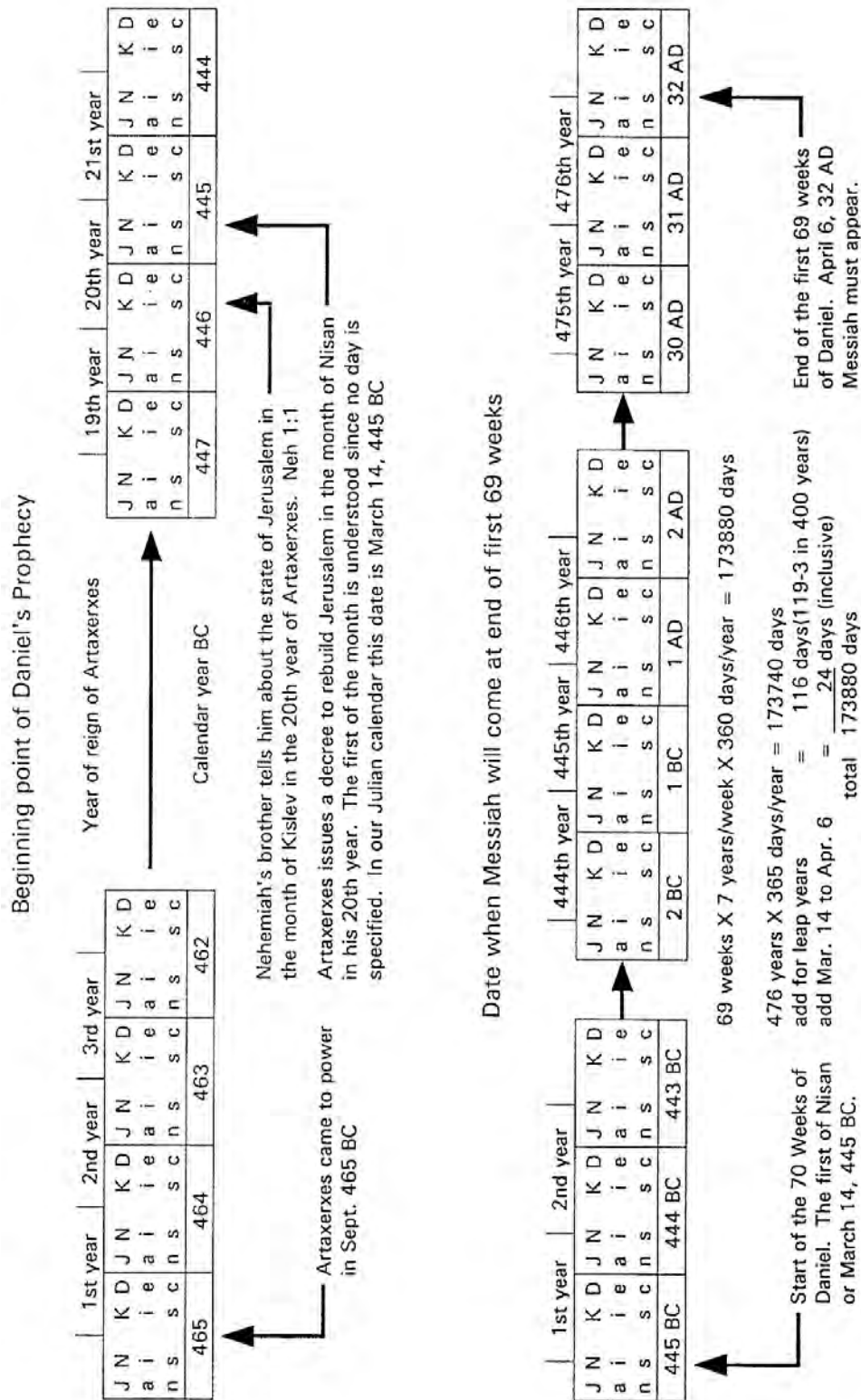
Luke 19:37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: :38 "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!" :39 Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!" :40 "I tell you," he replied, "if they keep quiet, the stones will cry out." :41 As he approached Jerusalem and saw the city, he wept over it :42 and said, "If you, even you, had only known on this day what would bring you peace--but now it is hidden from your eyes. :43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. :44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

E) REFUTING THE POSITION OF THE CRITICS OF BIBLE PROPHECY

- 1) They choose one of the other starting dates or count the days differently and then say the prophecy was not fulfilled since nothing occurred on their ending date. But these changes are certainly not warranted.
- 2) They claim that the prophecy must have been written after Christ. The attached time line shows the evidence that refutes this position. The last Old Testament writer was Malachi whose book was written about 425 B.C. Daniel was mentioned by name in other books of scripture by three of his contemporaries (Ezra, Nehemiah and Ezekiel). If one does not accept the stated date of the book of Daniel then at least it dates from the time the Old Testament was translated into Greek by 70 Hebrew scholars about 250 B.C. This was known as the Septuagint and it is highly improbable that another book was slipped into the list of accepted scriptures after this time without any mention of the controversy that would have caused. Then we also have the evidence of the Dead Sea Scrolls. Parts of Daniel are included in the scrolls found in the Qumran caves as well as all the other books of the Bible except Esther. Some of these scrolls such as the complete text of Isaiah have been dated at 125 B.C.

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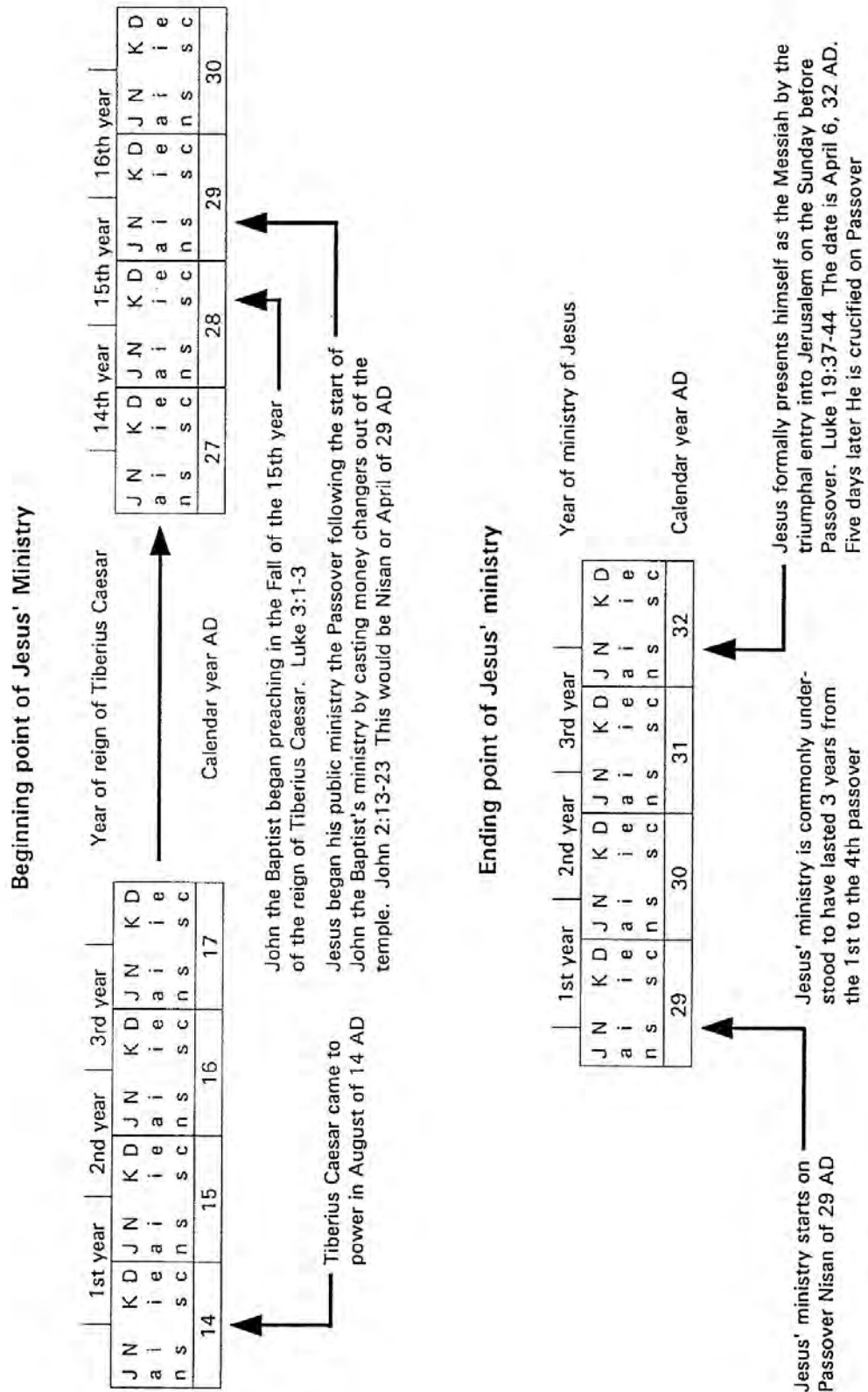
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The Timing of Jesus' Ministry



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The 70 Weeks of Daniel

