

Interpretation of the seventy weeks theology religion essay



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What does this prognostication have to make with the New Testament. Jesus Christ decidedly declared that the Old Testament Scriptures contained prognostications he would carry through (Luke 24: 27, 44) . Biblical bookmans have catalogued more than three hundred astonishing prognostications that find precise fulfilment in the life and labour of the Son of God. One of these prognostications is found in Daniel 9: 20-27, normally referred to as the prognostication of “ Daniel ‘ s Seventy Weeks. ” In this paper, I would wish to see this of import Old Testament prognostication.

To decently analyse Daniel 9: 24-27 sing the 70 hebdomads will affect several factors. First, we ‘ ll look at the historical background out of which the prophetic vocalization arose. Second, we will look at the Messiah ‘ s mission as stated in Daniel ‘ s prognostication of the “ 70 hebdomads ” . Third, we will look at what other work forces say about the “ 70 hebdomads ” in Daniel chapter 9. Forth, we will look at the prophetic chronology of the “ Seventy Weeks. ” Finally, we will look at the effects of rejecting Christ. Let us give some attending to each of these issues.

The Historical Context

First what is the historical context of the prognostication of Daniel chapter 9? Because of Israel ‘ s renunciation, the prophesier Jeremiah had foretold that the Jews would be delivered as prisoners to Babylon. In that foreign land they would be confined for 70 old ages (Jeremiah 25: 12 ; 29: 10) . Certain plenty, the prophesier ‘ s warnings proved accurate. The period of the Babylonian imprisonment was 70 old ages (Daniel 9: 2 ; 2 Chronicles 36: 21 ; Zechariah 1: 12 ; 7: 5) . But why was seventy-year imprisonment

decreed? Why non sixty, or eighty? There was a ground for this exact clip frame.

The Law of Moses had commanded the Israelites to admit every 7th twelvemonth as a sabbatical twelvemonth. The land was to lie at remainder (Leviticus 25: 1-7) . Apparently, across the centuries Israel had ignored that divinely-imposed ordinance. In their pre-captivity history, there seems to be no illustration of their of all time holding honored the Sabbath-year jurisprudence. So, harmonizing to the testimony of one scriptural author, the 70 old ages of the Babylonian imprisonment was assigned “ until the land had enjoyed its Sabbaths ” (2 Chronicles 36: 21) .

If each of the 70 imprisonment old ages represented a misdemeanor of the sabbatical-year demand (every 7th twelvemonth) , as 2 Histories 36: 21 appears to propose, this would bespeak that Israel had neglected the godly injunction for about 490 old ages. The imprisonment epoch therefore looked rearward upon five centuries of iniquitous disregard. At the same clip, Daniel ‘ s prognostication telescoped frontward to a clip, some 490 old ages into the hereafter, when the “ Anointed One ” would “ do an terminal of wickedness ” (Daniel 9: 24) . Daniel ‘ s prognostication seems to tag a kind of midway point in the historical strategy of things.

In the first twelvemonth of Darius, who had been appointed male monarch over the kingdom of the Chaldeans (538 B. C.) , Daniel, reflecting upon the time-span suggested by Jeremiah ‘ s prognostications, calculated that the imprisonment period about was over (Daniel 9: 1-2) . He therefore approached Jehovah in supplication. The prophesier confessed his

wickedness and those of the state every bit good. He petitioned Jehovah to turn away his wrath from Jerusalem and allow the temple to be rebuilt (Daniel 9: 16-17) . The Lord responded to Daniel ' s supplication in a message delivered by the angel Gabriel (Daniel 9: 24-27) . The house of God would be rebuilt. A more important approval would come, nevertheless, in the Person of the Anointed One (Christ) , who is greater than the temple (Matthew 12: 6) . This prognostication was a delicious message of solace to the despondent Hebrews in imprisonment.

The Messiah ' s Mission

Second, what was the Messiah ' s mission for coming to earth? This exciting context sets forth the primary intent of Christ ' s mission to Earth. First, the Messiah would come to cover with the job of human wickedness. He would " complete evildoing, " make an " terminal of wickedness " and consequence " rapprochement for wickedness. " That subject is developed throughout the New Testament (Matthew 1: 21 ; 20: 28 ; 26: 28 ; 1 Corinthians 15: 3 ; 2 Corinthians 5: 21 ; Galatians 1: 4 ; Ephesians 1: 7 ; Colossians 1: 20 ; 1 Peter 2: 24 ; Revelation 1: 5) transitions that are but a little sampling of the New Testament references to this of import subject.

The coming of Christ to this Earth did non set an terminal to transgress in the sense that evil was wiped from the face of the Earth. Rather, the work of the Savior was to present a system that could supply effectually and for good a solution to the human wickedness quandary. This is one of the subjects of the book of Hebrews. Jesus ' decease was a " once-for-all " event (Hebrews

9: 26) . The Lord ne'er will hold to return to the Earth to reiterate the Calvary experience.

It is interesting to observe that Daniel emphasized that the Anointed One would turn to the jobs of “ evildoing, ” “ wickedness, ” and “ wickedness ” , as if to propose that the Lord is capable of covering with immoralities in all of its horrid signifiers. Similarly, the prophesier Isaiah, in the fifty-third chapter of his narrative, revealed that the Messiah would give himself for “ evildoing ” (Isaiah 53: 5, 8, 12) , “ wickedness ” (Isaiah 53: 10, 12) and “ wickedness ” (Isaiah 53: 5, 6, 11) .

It besides is worthy of reference at this point that Isaiah 53 often is quoted in the New Testament in concurrence with the Lord ‘ s expiating work at the clip of his first coming. Since Daniel 9: 24-27 quite evidently has an indistinguishable push, it, excessively, must concentrate upon the Savior ‘ s work at the cross, and non upon Jesus ‘ 2nd coming, as is alleged by premillennialists.

Second, in add-on to his redemptional work in connexion with wickedness, Daniel showed that the Messiah would usher in an epoch of “ everlasting righteousness. ” This evidently is a mention to the Gospel dispensation. In the pages of the New Testament, Paul forcefully argued that Heaven ‘ s program was accounting adult male “ at this clip his righteousness ” (Roman 3: 21-26) through the Gospel (Romans 1: 16-17) .

Third, the angel ‘ s message suggested that as a consequence of the Messiah ‘ s work, “ vision and prognostication ” would be sealed up. The

Hebrew term denotes that which is brought to a decision or is finished (1, Gesenius 1979, p315) .

It should be emphasized that the major load of the Old Testament was to proclaim the coming of God ' s Son. Peter declared that the Prophets of ancient times heralded the “ agonies of Christ and the glorifications that should follow them. ” He affirmed that this message now is announced in the Gospel (1 Peter 1: 10-12) . Here is a important point. With the coming of the Savior to consequence human salvation and with the completion of the New Testament record which sets Forth that message, the demand for vision and prognostication became disused. As a consequence, prognostication (and other indicative gifts) have “ ceased ” (1 Corinthians 13: 8-13 ; Ephesians 4: 11-16) . There are no supernatural visions and prognostications being given by God in this age (2, Jackson, Wayne, p114-124) .

Fourth, Daniel stated that the “ most holy ” would be anointed. What is the significance of this look? Dispensational premillennialists interpret this as a mention to the rebuilding of the Judaic temple during the alleged “ millenary. ” But the premillennial construct is non supported by the facts.

Any position that one adopts sing this wording must be consistent with other scriptural informations. The look “ most sanctum ” likely is an allusion to Christ himself, and the “ anointment ” a mention to the Lord ' s gift with the Holy Spirit at the beginning of his ministry (Matthew 3: 16 ; Acts 10: 38) . See the undermentioned factors.

1. While it is possible that the grammar can reflect a “ most holy ” thing or topographic point (such as, in a neuter signifier) , it besides can give a <https://assignbuster.com/interpretation-of-the-seventy-weeks-theology-religion-essay/>

masculine sense, “ Most Holy One. ” The immediate context tips the graduated tables toward the masculine since the “ anointed one, the prince ” is mentioned in verse 25.

2. The “ anointment ” evidently belongs to the same clip frame as the events antecedently mentioned, hence is associated with the Lord ‘ s first coming, non the 2nd one.

3. Thompson has observed that the act of anointing ne’er was associated with the temple ‘ s “ most sanctum ” topographic point in the Old Testament (3, Thompson, 1950, p268) .

4. Anointing was practiced in the Old Testament period as a rite of startup and consecration to the offices of prophet (1 Kings 19: 16) , priest (Exodus 28: 41) and king (1 Samuel 10: 1) . Significantly, Christ maps in each of these functions (Acts 3: 20-23 ; Hebrews 3: 1 ; Matthew 21: 5) .

5. The anointment of Jesus was foretold elsewhere in the Old Testament (Isaiah 61: 1) and in fact, the really rubric, “ Jesus ” agencies anointed.

Fifth, the Anointed One was to “ corroborate the compact with many ” (Daniel 9: 27a) . A better rendering would be: “ Make a covenant house. ” The significance seems to be: the Messiah ‘ s compact certainly will stay steadfast, intending it will predominate, even though he is killed. The “ compact ” as Edward J. Young observed “ Is the compact of grace wherein the Messiah by His life and decease obtains redemption for His people ” (4, Young, 1954, p679) .

Sixth, as a consequence of Christ ' s decease, " the forfeit and the offering " would discontinue (Daniel 9: 27a) . This is an allusion to the surcease of the Judaic forfeits as a effect of Jesus ' ultimate sacrificial offering at Golgotha. When the Lord died, the Mosaic Law was " nailed to the cross " (Colossians 2: 14) . That " in-between wall of divider " was abolished (Ephesians 2: 13-17) , and the " first compact " was replaced by the " 2nd " one (Hebrews 10: 9-10) . This was the " new compact " of Jeremiah ' s celebrated prognostication (Jeremiah 31: 31-34 ; Hebrews 8: 7ff) and was ratified by the blood of Jesus himself (Matthew 26: 28) . This context is a rich depository of truth refering the achievements of Christ by agencies of his redemptional work.

What Other Work force Have To State about Daniel Chapter 9

Daniel chapter 9 is likely one of the most disagreed upon chapters in the full Bible. There is barely a word in it refering the 70 hebdomad prognostication that is non disputed by person on either side of the spectrum of trusters versus non-believers.

Millennialists interpret this chapter in support of their assorted philosophies. There are a figure of millennian positions to cover with, each holding their ain distinguishable belief construction all of which claim that Jesus Christ will return to earth some twenty-four hours and set up a actual thousand twelvemonth reign. A brief overview is in order for this survey in visible radiation of the overpowering maltreatment of Daniel chapter 9 in respects of millennian philosophy.

The Millennialists have got it all incorrect, so their apprehension of Daniel is wholly at odds with clear instructions of Jesus as recorded in the divine text. Their full templet for their beliefs is incorrect before they even approach Daniel chapter 9. The lone manner they can acquire the elements of the 70 hebdomads prophecy to suit their theoretical account is to coerce it into a cast that the text does n't back up. If millennialism were true, so many of the things Jesus and other divine authors taught can non be reconciled and are hence non the truth and we know that God ' s word is truth. Jesus Christ is perfectly returning to Earth, but it is non to put up an earthly land and He will non put pes on the Earth once more. The apostle Paul writes in 1 Thess 4: 17 " Then we which are alive and stay shall be caught up together with them in the clouds, to run into the Lord in the air: and so shall we of all time be with the Lord. "

Jesus rejected the offer of being an earthly male monarch when the Israelites tried to do Him one by force, (John 6: 15) . 2 Peter 3: 10 reads, " But the twenty-four hours of the Lord will come as a stealer in the dark ; in the which the celestial spheres shall go through away with a great noise, and the elements shall run with ardent heat, the Earth besides and the plants that are therein shall be burned up. " The following clip Jesus comes to earth will be the terminal of the being of Earth. " There shall be a Resurrection of the dead, both of the merely and unfair " (Acts 24: 15) . " The hr is coming, in the which all that are in the Gravess shall hear his voice, And shall come Forth ; they that have done good, unto the Resurrection of life ; and they that have done immorality, unto the Resurrection of damnation " (John 5: 28-29) .

The Prophetic Chronology of the “ Seventy Weeks ”

The clip component of this celebrated prognostication enabled the most studious of God ' s people to cognize when the promised Messiah would debase for the wickednesss of humanity. The chronology of this prophetic context involves three things: a beginning point, a continuance period, and a final event.

The beginning point was to co-occur with a bid to “ reconstruct and reconstruct Jerusalem. ” The clip span between the get downing point and the reasoning event was specified as “ 70 hebdomads. ” This would be 70 hebdomads of seven yearss each-a sum of 490 yearss. Each twenty-four hours was to stand for a twelvemonth in prophetic history. Most conservative bookmans hold that the symbolism denotes a period of about 490 old ages (5, Payne 1973, 383 ; 6, Archer 1964, 387) . Finally, the terminal event would be the “ film editing off, ” (i. e. , the debase) of the Anointed One (9: 26) . Actually, the chronology is divided into three sections, the sum of which represents 486A? old ages. This would be the span between the bid to reconstruct Jerusalem, and the Messiah ' s debase. One is able to find the day of the month of the commencement point of this prognostication, it becomes a comparatively simple affair to add to that the time-duration specified in the text, reasoning the precise clip when the Lord was to be slain. Let ' s narrow our focal point sing this affair.

There are but three possible day of the months for the beginning of the seventy-week calendar. First, Zerubbabel led a group of Hebrews out of imprisonment in 536 B. C. This seems to be an improbable beginning point,

nevertheless, because 486 old ages from 536 B. C. would stop at 50 B. C. , which was 80 old ages prior to Jesus ' decease. Second, Nehemiah led a set back to Canaan in 444 B. C. Is this the beginning point for calculating the prognostication? Probably non, for 486 old ages after 444 B. C. ends at A. D. 42, a twelve old ages after the decease of Christ. However, in 457 B. C. , Ezra took a company from Babylon back to Jerusalem. Does this day of the month work mathematically? It does so work out mathematically. If one starts at 457 B. C. , and goes frontward for 486A? old ages, the ensuing day of the month is A. D. 30, the really twelvemonth of Christ ' s crucifixion! This is the common position (7, Scott 1975, 5. 364) .

The strongest expostulation to this statement is the claim that Ezra issued no charge to reconstruct the metropolis of Jerusalem, and so the getting downing point of the prognostication could non day of the month from the clip of his return. Noted scholar Gleason Archer has responded to this allegation by confirming that Ezra ' s committee seemingly included authorization to reconstruct and construct the metropolis of Jerusalem (as we may infer from Ezra 7: 6, 7, and besides 9: 9, which states, " God hath extended lovingkindness unto us in the sight of the male monarchs of Persia, to give us a reviving, to put up the house of God, and to mend the ruins thereof, and to give us a wall in Judea and in Jerusalem, " ASV) . Even though Ezra did non really win in carry throughing the rebuilding of the walls till Nehemiah arrived 13 old ages subsequently, it is logical to understand 457 B. C. as the day of the month for the edict predicted in Daniel 9: 25 (6, Archer 1964, 387) .

In “ the thick ” of the seventieth hebdomad, after the fulfilment of the 486A? old ages, the Anointed One was to be “ cut off. ” This is a mention to the decease of Jesus. Isaiah likewise foretold that Christ would be “ cut off out of the land of the life ” (Isaiah 53: 8) .

But why are the 70 hebdomads of Daniel ‘ s prognostication divided into three segments-seven hebdomads, 62 hebdomads, and the “ thick ” of one hebdomad? There was intent in this dislocation.

1. The first division of “ seven hebdomads ” (literally, 49 old ages) covers that period of clip during which the existent rebuilding of Jerusalem would be underway, following the Hebrews ‘ return to Palestine (9: 25b) . This was the reply to Daniel ‘ s supplication (9: 16) . That Reconstruction epoch was to be one of “ troublous times. ” The Jews ‘ enemies had harassed them in earlier yearss (see Ezra 4: 1-6) , and they continued to make so in the clip of Ezra and Nehemiah (Whitcomb 1962, 4435) .

2. The 2nd section of 62 hebdomads (434 old ages) , when added to the old forty-nine, yields a sum of 483 old ages. When this figure is computed from 457 B. C. , it terminates at A. D. 26. This was the twelvemonth of Jesus ‘ baptism and the beginning of his public ministry.

3. Finally, the “ thick of the hebdomad ” (three and one-half old ages) reflects the clip of the Lord ‘ s prophesying ministry. This section of the prognostication concludes in A. D. 30-the twelvemonth of the Savior ‘ s decease.

The Consequences of Rejecting Jesus

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No historical revisionism can change the fact that the Lord Jesus was put to death by his own people, the Jews (John 1: 11) . This does not approve any contemporary mistreatment of the Jewish people ; it does, nevertheless, acknowledge that Israel, as a state, suffered a serious effect as a consequence of its function in the death of the Messiah. If the Jews would hold what was traveling to go on at the death of Jesus they would have never crucified Him on the cross.

Daniel ' s prognostication depicted the Roman invasion of Jerusalem and the devastation of the Jewish temple. The prophet refers to a certain " prince that shall come, " who would " destruct the metropolis and the sanctuary " like an overpowering inundation (9: 26b) . All of this was " determined " (9: 26b, 27b) by God because of the Jews ' rejection of his Son, Matthew 21: 37-41 and Matthew 22: 1-7, (4, Young 1954, 679) .

The reading of this part of the prognostication is beyond difference. Jesus in his Olivet discourse referring the devastation of Jerusalem in Matthew 24: 1-34, talked about the " abomination of desolation, spoken of by Daniel the prophet " (Matthew 24: 15) . The Lord was referring to Daniel 9: 27. The " abomination that makes desolate " was the Roman ground forces, under its commanding officer, Titus (" the prince " - Daniel 9: 26b) , who vanquished Jerusalem in A. D. 70. Note that the " prince " of verse 26 is not the same as the anointed " prince " of verse 25. The prince of verse 26 comes after the anointed Prince has been cut off.

The historical facts are these. In A. D. 66, the Jews, who were capable to Rome, revolted against the imperium. This plunged the Hebrews into several

old ages of bloody struggle with the Romans. Titus, boy and replacement of the celebrated Vespasian, overthrew the metropolis of Jerusalem (after a five-month besieging) in the summer of A. D. 70. The holy metropolis was burned (Matthew 22: 7) , and the “ sanctuary ” (temple) was demolished. Christ had informed his adherents that the twenty-four hours was coming when the Jews ‘ “ house ” would be left desolate (Matthew 23: 38) ; so, non one rock would be left upon another (Matthew 24: 2) . Significantly, merely one rock from that temple, and parts of another, have been identified positively by archeologists (8, Frank 1972, 249) . J. N. Geldenhuys summarized this state of affairs by observing that Titus overran the metropolis with his ground forces, destroyed and plundered the temple, and slew the Jews (work forces, adult females and kids) by 10s of 1000s. When their lecherousness for blood had been sated, the Romans carried off into imprisonment all the able-bodied leftover of the Jews (for they had done off with all the doormats and the aged) , so that non a individual Jew was left alive in the metropolis or its locality. Merely on one twenty-four hours in the twelvemonth, the twenty-four hours of recollection of the devastation of the temple, were they allowed to mourn over the metropolis from the adjacent hill-tops (9, Geldenhuys 1960, 141) .

This event was referred to by Daniel as the “ abomination of devastation ” because the metropolis of David was desolated by the Roman ground forces, an detestable force because of its idolatrous cloth. It is non without considerable involvement that seemingly even the Jews recognized that the devastation of the Hebrew state and Jerusalem was a fulfilment of Daniel ‘ s singular prognostication. Josephus, the Judaic historiographer, stated that “

Daniel besides wrote referring the Roman authorities, and that our state should be made desolate by them. " (Antiquities of the Jews 10. 11. 7) This position of " Daniel ' s 70 hebdomads, " normally called the " traditional " position, " has been held with little fluctuation by most Biblical bookmans until recent old ages " (7, Scott 1975, 364) .

Decision

Daniel ' s divine record sing the " 70 hebdomads " is a profound presentation of the cogency of biblical prognostication. It foretells the coming of the Messiah, and inside informations his benevolent work. The prognostication pinpoints the very clip of Jesus ' crucifixion. Finally, it reveals the black effects of rejecting the Son of God. How grateful we should be to Jehovah for supplying us this rich testimony. Such a brief expression at this hard transition will of course raise many inquiries for some, but to supply all the replies to the inquiries that many may hold sing this hard transition is beyond the range of this paper. For a more elaborate survey the mentions cited or one the followers commentaries which will supply some alternate positions to Daniel 9: 20-27: 1) Comment on Daniel, Albert Barnes ; 2) Comment on Revelation, Robert F. Harkrider ; 3) The Book Of Daniel, Jim McGuiggan ; 4) Exposition Of Daniel, H. C. Leupold.

While the transition is true hard, allow ' s non lose sight of the fantastic promises referring the Messiah ' s work related to transgress and righteousness. For Jesus through His decease has genuinely brought an terminal to the effects of wickedness. Jesus ' s decease on the cross provided an reply to a really of import inquiry in life, " As a consequence of my

wickedness, how can I be reconciled to God? ” In our ain power we would ne’er bridge the gulf between us and God that was created when wickedness entered into the universe by Adam. God provided a manner to deliver adult male from the foundation of the universe and that was the forfeit of the impeccant Lamb of God (Jesus Christ) on the cross of Calvary.

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