

ARISE BIBLE STUDY DOCTRINES

Study: Daniel 9 (Seventy-Week Prophecy, D9)

Purpose: The purpose of this study is to reveal the compelling evidence that Jesus Christ is the Messiah and the embodiment of the covenant promises of God and to draw attention to an ancient prophecy regarding the arrival of the Messiah, the Savior of the world . . . *Disclaimer: The topic of this study, the seventy-week prophecy, is part of the larger 2300-day prophecy – which will be discussed in a later Bible study . . .*

Center It: God is love. Careful investigation of this prophecy reveals the ample amount of probationary time given to the nation of Israel to repent and prepare for the first coming of Jesus Christ, which indicates the amazing grace granted by God to His people notwithstanding the severity of their rebellion. *Disclaimer: The Jewish nation (the political state of Israel), not the people, were rejected by the Almighty for their rebellion despite their apostasy and rebellion against Him for thousands of years.*

Know It / Mark it:

1. Daniel 8:14 (*Ezekiel 4:6; Numbers 14:34*)
2. Daniel 8:16, 17, 26, 27 – Daniel 9:20-23
3. Daniel 9:24, 25
4. Acts 10:38
5. Matthew 3:16, 17 (*John 1:32, 41; Luke 3*)
6. Luke 4:18
7. Mark 1:14, 15
8. Daniel 9:26, 27
9. Matthew 10:5, 6
10. Matthew 21:43, 45
11. Acts 13:46, 47 (*Acts 7:54-60*)
12. Galatians 4:4, 5

Share it:

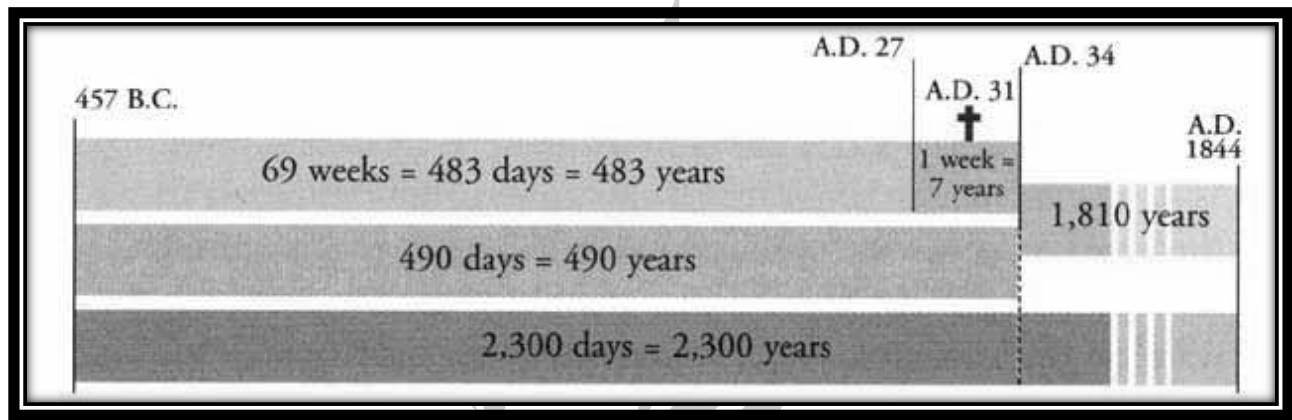
1. **Daniel 8:14:** This prophecy mentions a sanctuary that is to be cleansed / restored in 2,300 days (2,300 years). As we discussed earlier, the sanctuary represents the life and death of Jesus Christ . . . This prophecy spans 2300 days – but they actually represent years because there is a precedent in Scripture that indicates that biblical days represent years. *Mention the latter as if it is a fact and is a given . . . Explain the Biblical precedent for such a concept if the need arises . . .* This is the longest time prophecy in the entire Bible . . . Bring a chart to illustrate the prophecy . . .
2. **Daniel 8:16, 17, 26, 27 – Daniel 9:20-23:** This clearly indicates that the days of the 2300-day prophecy do not represent literal days – but rather years. The angel Gabriel begins to explain the meaning of this prophecy . . .
3. **Daniel 9:24, 25:** “determined” – *chawtawk* (which means “amputated”) . . . The summary of these statements is simply that this period of time (seventy weeks) was given as a probation time for the nation of Israel – a time allocated for them to prepare for and accept the coming of the Messiah. Predictably, a week represents seven days. The beginning of this prophecy is 457 BC, when the decree to restore Jerusalem was issued by Artaxerxes. This decree is found in Ezra

Chapter 7 . . . *Do not mention this chapter unless it is absolutely necessary because too much information will overload the person you are studying with!*

- a. Multiplying seventy weeks by seven days equals four hundred and ninety days.
 - b. In verse 25, the beginning of this prophecy is specified (the decree to restore Jerusalem), and its end point is also stated 69 weeks (483 years) later (the arrival of the Messiah, "Messiah the prince". The word "Messiah" means "anointed one). The word "Christ" is the Greek form of "anointed." AD 27. Through calling Himself the Anointed One, Jesus is making an extraordinary claim . . . This represents His baptism . . .
4. **Acts 10:38**: This text clearly indicates that Jesus was anointed by the Holy Spirit when He was baptized . . .
 5. **Matthew 3:16, 17 (John 1:32, 31; Luke 3)**: This mentions Jesus' baptism . . . *The fifteenth year of the reign of Tiberius Caesar (AD 27) is the very year that Jesus was baptized by John the Baptist. Tiberius Caesar assumed control of the Roman Empire in AD 12, and Jesus was baptized 15 years into his reign (AD 27) . . .*
 6. **Luke 4:18**: This verse predicts that Jesus, the "Anointed One" would "preach the gospel to the poor"; "heal the brokenhearted"; "proclaim liberty to the captives"; provide "recovery of sight to the blind", and "set at liberty those who are oppressed."
 7. **Mark 1:14, 15**: Jesus is saying that the time has been fulfilled, indicating that the 69-week prophecy has been fulfilled . . . In essence, He is subtly urging the Jewish populace to turn to the book of Daniel and read about the prophecies concerning Him and His mission . . .
 8. **Daniel 9:26, 27**: These two verses center on the Messiah and repeat themselves . . . These verses contain mention of the following phrases: "cut off . . ." (verse 26) and "bring end . . ." (verse 27) – which are references to the eventual sacrifice of Jesus Christ upon the cross for the sins of humanity and the cessation of the sacrificial rituals that pointed to His death. In the middle of this prophetic week (3.5 days), Jesus would be crucified (AD 31). Verse 26 is a general description of Jesus death, whereas verse 27 describes the actual time in the prophecy at which Jesus died . . .
 9. **Matthew 10:5, 6**: This is a directive issued directly by Jesus Christ to his disciples that the Gospel be primarily preached to the existing Jewish people because their time of probation was drawing to a close. . . He was giving the Jews living at that time an opportunity to hear the truth, process it, and make a decision to accept Him as their personal Savior.
 10. **Matthew 21:43, 45**: In verse 43, Jesus predicts that the kingdom of God will be taken from the Jewish people and given to "a nation bearing the fruits of it." In verse 45, the chief priests and Pharisees are aware of the power of this statement and realize that Jesus is referring to their people, so they conspire to murder the Messiah. Thus the mercy of God had been extended to the Jewish community for 490 years. (*Matthew 18:21, 22*). *In Matthew 18:21, 22, Jesus made it clear that we should forgive 490 times. This is a reference to the probationary amount of time He granted to the Jewish people . . .*
 11. **Acts 13:46, 47**: The apostle Paul is clearly stating that the Jewish community has been rejected by God Almighty as the repositories and emissaries of God's truth and that the Gospel is now going to the Gentiles – the very demographic to whom the Jews were originally intended to preach the Gospel. Paul is essentially saying that the close of the probationary period for the Jewish nation officially ended and that the Gospel is being spread to Gentiles. The stoning of

Stephen (Acts 7:54-60) represented the close of the probation for the Jewish community – and the birth of the Christian church.

12. **Galatians 4:4, 5:** When the “fullness of the time had come” – representing the end of the 483 years – God sent his Son Jesus Christ to redeem us from our slough – or Augean stable – of sin.



Appeal: No sin you commit will cause God to abandon you. Just like His providence over the Jewish nation, He will seek to save you regardless of the fact that you fall into sin again and again. Mortals may ignore God’s ventures to draw His created beings back into harmony with him, but God does not abandon His efforts.

Defend It:

Objection: *Futurism*. The seven-day week (Daniel 9:27) is applied to the future in this eschatological paradigm. The gist of this scheme is that at the beginning of these seven years, people are raptured by[®] the Almighty, and a seven-years time of tribulation begins. This interpretation ends by positing that Jesus Christ returns at the end of these seven years (the time of tribulation).

Answer: The futuristic method (made popular by the *Left Behind* franchise and other media) of extracting the seven-day week from the prophecy and sending it to the future is awkward, arbitrary, and contrary to its Biblical context. *Futurism is a humanly contrived manner of interpreting the Scriptures that was deliberately created by representatives of the papacy in an effort to relieve their institution from culpability as the usurpers of Jesus Christ – that is, they sought to avoid being identified as the antichrist power. . .* This prophecy, as any other passage of Scripture, must be interpreted in its Biblical context instead of bending it to fit any particular eschatological or doctrinal view because interpreting it through any human collusion or scheme imperils our spiritual wellbeing. “. . . Knowing this first: that no prophecy of Scripture is of any private interpretation . . .” (1 Peter 1:20).



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