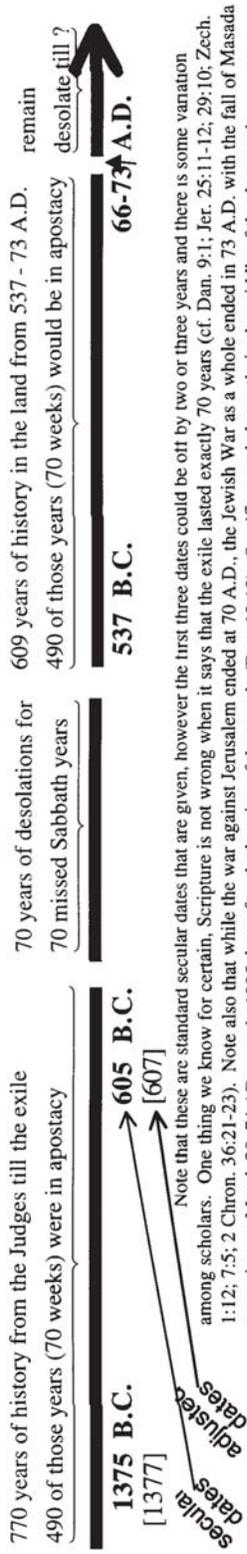


Master Outlines of Daniel

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Chart 1 - "Seventy Weeks"



Notes:

- According to 2 Chronicles 36:20-21,¹ Daniels seventy years of exile are a result of 70 weeks of apostasy and are directly tied in to Leviticus 25-26. Israel was commanded to measure their calendar in terms of "weeks" of years, with six years of normal industry being followed by a Sabbath year (Lev. 25). Keeping the Sabbath year was a sign of covenant faithfulness, and violating the Sabbath year brought judgment (Lev. 26). One week was seven years, 7 weeks was 49 years, etc. Out of the 770 years (110 weeks) that God allowed Israel in the land from 1375 [or 1377] when the first judge ruled till 605 [or 607] when the exile occurred, Israel only gave the land rest for 280 years and apostacized for 490 years (2 Chron. 36:20-21).
- 7 cycles of weeks (7 x 7 = 49) ushered in a jubilee year (Leviticus 25) which was also a rest year, slaves freed, prisoners freed, debts released, animals and land given a break, etc.
- 70 weeks was 10 Jubilee periods and was very significant concept in Christ's ministry (cf. Luke 4:17-21).
- Daniel 9:2 indicates that Jeremiah had prophesied that Jerusalem would be desolate for 70 years (cf. Jer. 25:11-12; 29:10) after which time it would be rebuilt (Jer. 31:38-40; 32:15,37,44).
- 2 Chronicles 36:21-23 says that these 70 years represented the Sabbath years which Israel failed to keep prior to the Babylonian captivity (2 Chron. 36:21-23). (This 490 years was not without breaks because there were periods when Israel followed the Sabbath law.) Leviticus 25:1-7 made clear that for every week (seven) of years that the land was tilled, it had to rest one year, slaves had to be set free, etc. Failure to do so would result in desolation for the number of Sabbath years broken (Lev. 26:31-35). Thus seventy sabbaths represents 70 weeks (sevens) of years and equals 490 years. (cf. 2 Chron. 36:21) of the terminous for 70 years of "desolations of Jerusalem" was the year of Daniel's prayer (v. 2; 2 Chron. 36:21-23; Ezra 1:1 or 537-8 B.C.).
- The beginning point for the "seventy weeks" is the ending point of "seventy years," or year 1 of Cyrus and Darius over Babylon. The decree is given in part in 2 Chron. 36:22,23 and Ezra 1:1-4. In answer to the objection that this decree was not "to restore and build Jerusalem" (v. 25), it can be answered that God clearly gave that mandate through Cyrus in Isaiah 44:26,28 and in 45:13.² Furthermore, there is evidence that building of the walls and foundations of the city had been going on in Ezra 4:12,13,16.³
- Desolations continue according to Leviticus 26 until there is repentance: "todah prayer." This is the kind of prayer Daniel provided.
- The next chart will show how all the years fit together with the concept of 40 year periods where the land had rest.

¹ "... carried away to Babylon, where they became servants to him and his sons until the reign of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years." (2 Chron. 36:20-21)
²"Who confirms the word of His servant, and performs the counsel of His messengers; who says to Jerusalem, 'You shall be inhabited,' 'to the cities of Judah, 'You shall be built,' and I will raise up her waste places; who says to the deep, 'Be dry! and I will dry up your rivers'; who says of Cyrus, 'He is My shepherd, and he shall perform all My pleasure, even saying to Jerusalem, 'You shall be built,' and to the temple, 'Your foundation shall be laid.'"
³ "Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the rebellious and evil city, and are finishing its walls and repairing the foundations. Let it be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished.... We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion over the region beyond the River." (Ezra 4:12,13,16)

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The Solution To Israel's Problem

(Daniel 9:24-27 part 2)

Daniel 9:24

Intro: No consensus of meaning of six clauses

I. Clues to arriving at the text's meaning

- A. Lexical (Useage & meaning of Hebrew words) - normal meaning to be preferred
- B. Contextual (interpretation should fit context)
 - 1. Immediate context (v. 24a)
 - 2. Explanation in verses 20-23
 - 3. Daniel's prayer (vv. 1-19)
 - 4. Exposition of the seventy weeks (vv. 24-27)
- C. Stuctural (The structure of passage makes a big difference on interpretation.)
- D. Scriptural Background (Lev. 25 & 26; 2 Chron 36; Day of Atonement in Lev 16; Heb. 8-10; etc.)

II. Literal Translation of Daniel 9:24

“Seventy weeks are determined against your people and your holy city
to restrain the rebellion,
to seal up sin offerings,
to make atonement for iniquity,
to bring in everlasting righteousness,
to seal up vision and prophet
and to anoint the Holy of holies.”

III. Structure

Three hindrances removed:

- a - revolt of old city and temple..... temple & city
- b - ceremonial laws revelation
- c - iniquity..... **Christ**
(Christ's passive obedience - our sins imputed)

Three blessings purchased:

- (Christ's active obedience - his righteousness imputed)*
- c - gift of righteousness **Christ**
- b - gift of completed revelation revelation
- a - gift of purchased heaven temple [city]

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IV. Israel's Inability to Keep the Covenant

A. A Two-fold witness to Israel's Inability

1. 70 weeks of apostasy lead to 70 years of exile and desolation (vv. 2-19)
2. 70 further weeks of apostasy confirm Israel in Apostasy and lead to another exile and desolation (vv. 24-27)

B. The need for God to act on behalf of the city and the people (v. 19)

V. Christ's Ability To Keep The Covenant

A. Christ will bring an end or completion (v. 27 Hebrew hlk) to the desolations that will be poured out on Israel (the desolate).

B. Daniel 9:24 and the Day of Atonement (Lev. 16,23; Heb. 9-10)¹

1. He must remove some things according to Hebrews 8-10 (the first triplet)
 - a. He must "restrain" the city's rebellion - literal Hebrew is "to restrain revolt" (v. 24a). Day of Atonement not only spoke of national forgiveness (Lev. 16:21,22,33) but also guaranteed that God would "destroy" (Lev. 23:30) or "cut off" (Lev. 23:29) all apostates "outside the camp" in a "desolate place" (cf. Lev. 16:10,21,22,27; Heb. 10:26-31,37-39) "till His enemies are made His footstool" (10:13).
 - b. He must remove the sacrificial system of the temple - "to make an end of sin offerings" (v. 24b) - this word for "sins" is translated as "sin offerings" 135 times. Day of Atonement sanctified the temple, the city and the sacrificial system (Lev. 16). Thus with the new Day of Atonement, the O.T. offerings pass away (Heb. 10:5-9,18).
 - c. He must atone for personal sin - "to make reconciliation [atonement] for iniquity" (v. 24c) (Heb. 9:7,14,26)
(Christ's passive obedience - our sins imputed)
2. He must provide some new things according to Hebrews (second triplet)
 - c. He must provide perfect obedience to everything in the covenant - "to bring in everlasting righteousness" (v. 24d) (Heb. 10:14)
 - b. He must complete the New Covenant revelation - "to seal up vision and prophet" (v. 24e) (Heb. 7:12; 8:7-13 with 1:1-2)
 - a. He must anoint the heavenly temple which replaces the one destroyed - "to anoint the Most Holy" (v. 24f) - Heaven purchased; Christ enters His throne room with His blood. (Heb. 8:5; 9:8,11,12,23-25; 10:19-22)

As can be seen, the heart of this chiasm (the cc) is the active and passive obedience of Christ (the heart of the Day of Atonement)

C. This is confirmed by verses 26-27

1. Substitutionary atonement of verse 26...
2. ... necessitates bringing an end to sacrifice and offering in verse 27.

¹ Notice that verse 24 is structured by a Hebrew literary feature called a "chiasm." This is an abcba structure with the two central points being the theme and heart of the passage. I believe that this chiasm has the Day of Atonement especially in mind.

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Further Applications

Daniel 9:24-27

(part 3)

- I. God determines history, not man (vv. 24a,26d,27d); yet God's decrees are never arbitrary (vv. 24-27)
 - A. History is "determined" by God (vv. 24,26,27), not man.
 1. This gives stability to our lives
 2. This guarantees the victory of Christ's kingdom
 - B. Yet God governs history in such a way that our actions are significant.
 1. God's mercy & generosity (the forty year periods of revival and mercy between the 7 weeks, the 62 weeks and the 1 week) keep us from becoming fatalistic. Things can change around.
 2. Judgment cannot be postponed forever however. Just as Daniel saw the need for prayers of confession, we must confess the sins of our nation, our churches and our families.
- II. Israel no longer has a separate blessing in God's plan apart from the church (v. 24a-b) (i.e., if Israel is to find God's favor, she must be grafted back into the one body of Christ - Romans 11)
- III. Everything needed for life and godliness has already been provided in Christ Jesus (v. 24c-h, 26a).
 - A. Full atonement (v. 24; cf. 26a)
 - B. Full revelation (v. 24)
 - C. Full inheritance in heaven (v. 24)
- IV. While knowledge is important (v. 25a), knowledge is not enough to save us
 - A. We are commanded to know and understand (v. 25a)
 - B. Yet knowledge alone does not save:
 1. Israel Knew Messiah's coming was immanent (Matt. 2:4-6; 3:1-3; Luke 3:15; etc.) yet rejected Him when He came.
 2. Detailed predictions of Israel's rejection of Messiah (v. 26a), Christ's destruction of the temple and city (v. 26) and of the Jewish War (vv. 26-27) did not phase the first century Jewish leadership.
 - C. This passage illustrates the truth that it is grace alone that can change rebels into saints.
- V. The great tribulation has already happened (vv. 26b-27) yet it is only a tiny foretaste of the eternal fiery judgment of hell.
- VI. Christ's message is "repent or perish." There is no middle road. Unless Christ bore the punishment due to your sin (vv. 24,26a), you will receive fiery judgment.