The Seventy Periods Prophecy

Commonly called 'The Seventy Weeks Prophecy" - 'Weeks' is from shavua': 'This term occurs twenty times in the OT, always indicating a period of seven. Indeed the word obviously comes from sheva` [numeral seven] and could literally be translated always as "seven-period". Theological Wordbook of the Old Testament, R.L. Harris, G.L. Archer, B.K. Waltke, Moody Publishers, Chicago, 1980, Page 899.

'to an anointed one, a prince' Dn9:25 `ad mashiah naqid 'after the sixty-two periods, an anointed one will The life and work of Christ be cut off and have nothing' Dn9:26 signals the end of the first vikkareth mashiah w en lo seven periods. 'the shattering of the power of the Holy People' Dn12:7 'the word to restore the city and the sanctuary will be overthrown by the people of and build Jerusalem' the prince who is to come ... for half of the period he will Dn9:25 interupt sacrifice and offering' Dn9:26-27 The last "half of the period" is the Day of YHWH in which from the going out of the 'she will be built ... but in distressed This is the period of the hegemony of Antichrist (the Beast) -'the prince who is to come ... his end is with a flood' and the word to ... an anointed times 'Dn9:25 the Great Tribulation 'destruction, and the one decreed, is poured out on the one, a prince' Dn9:25 Jerusalem is in a state of existence hatzi hashavua` "half of the period" desolating one' Dn9:26-27 shavu`im shiv`ah shavu`im shishim ushnyim shavua` 'ehad "period one" "periods sixty and two" "periods seven" This is the 'final end time'. 'the prince who is to come ... will make a strong covenant forced upon the many for one period 'until end is war, desolations are decreed' Dn9:26-27 Christ, the Messiah, first The decree of Cyrus coming: incarnation. in 538BC Ezra 1:1-2, Daniel 9:24 (This provides the context for verses 25, 26, and 27) crucifixion and 6:14, Is44:28, 45:13, Seventy periods are decreed about your people and your holy city: resurrection Hag1:4 (shavu`im shive`im: seven-periods seventy - "seventy periods")

This is the period of the New Testament Church - the 'times are distressed' because that has been the general flow of history; but also there has been ongoing persecution of the True Christians (see Mk13:7-13, Mt24:4-14, Lk21:9-19, Rv6:2-10)

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- 'mashiah' is the same word as in verse 25, but there the mashiah was in apposition to nagid which indicates that Jesus Christ the Messiah intended. Here there is no apposition and no definite article to suggest that this use of the word should imply the same individual as the previous
- The mashiah is in some way cut off. This cannot apply to the crucifixion of Christ since that occurred at the end of the first seven periods. Sixty-two further periods have elapsed, and the seventieth period has commenced.
- The only resolution to this conundrum is the New Testament teaching that the Church is the body of Christ - Christ is the Head, the Church is the body in a collective sense.
- In the beginning of the seventieth period it is the body of Christ, the final remnant of New Testament Church which is "cut off". Since the body is a collective with the Head. Jesus Christ, Mashiah Nagid, he suffers the loss of being "cut off" with the Church.
- · The Messiah truly "has nothing" in this world at that time. It is fully under the control of Satan and his agents.

The inauguration of the Kingdom of God. Dn2:44-45, 7:18, 22, 27 "... the shattering of the power of the Holy People comes to an end ... ' Dn12:7

Propitiation of Sin

- to shut up the rebellion: lekalle' hapesha
- lekalle' (interruption of what is in progress) hapesha` (transgression, rebellion)
- and to seal up sins: ulehathem hatta'oth

ulehathem (affix a seal, seal up) hatta'oth (miss a mark, sin)

- and to make atonement for iniquity: ulekaper `awon
 - ulekaper (to atone by offering a substitute) 'awon (iniquity)

These first three clauses look to the first coming of the Messiah.

Establishment of Righteousness

- and to bring in everlasting righteousness: ulehavi' tzedeq `olamim
- ulehavi' (to bring) tzedeg (righteousness) 'olamim (eternities)
- and to seal vision and prophet: lehetom hazon wenavi'
 - lehetom (affix a seal, seal up, keep securely) hazon (vision) wenavi' (prophet)
- and to anoint most holy ones: welimeshiah godesh gadashim
 - welimeshoah (to anoint) godesh (holiy of) gadashim (holies)

These last three clauses look to the second coming of the Messiah.