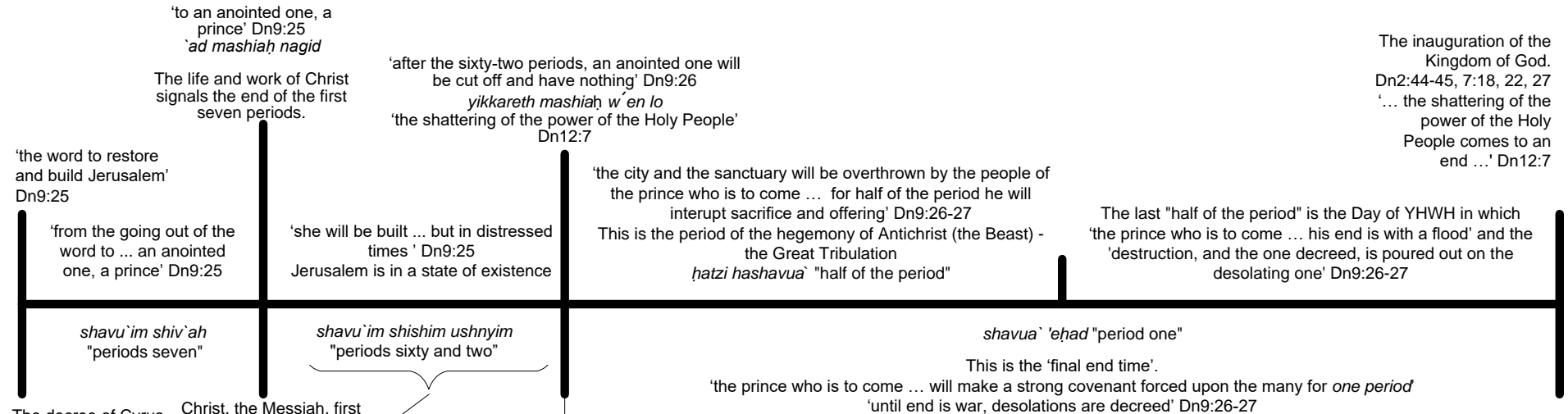


The Seventy Periods Prophecy

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.



The decree of Cyrus in 538BC Ezra 1:1-2, 6:14, Is44:28, 45:13, Hag1:4

Christ, the Messiah, first coming: incarnation, crucifixion and resurrection

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)

- '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 use.
- 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.

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Daniel 9:24 (This provides the context for verses 25, 26, and 27)
Seventy periods are decreed about your people and your holy city:
 (*shavu'im shive'im*: seven-periods seventy - "seventy periods")

Propitiation of Sin

- to shut up the rebellion: *lekalle' hapasha*
lekalle' (interruption of what is in progress) *hapasha'* (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) *tzedeq* (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 qodesh qadashim*
welimeshiah (to anoint) *qodesh* (holiness of) *qadashim* (holies)

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