

The End of the Prophecy

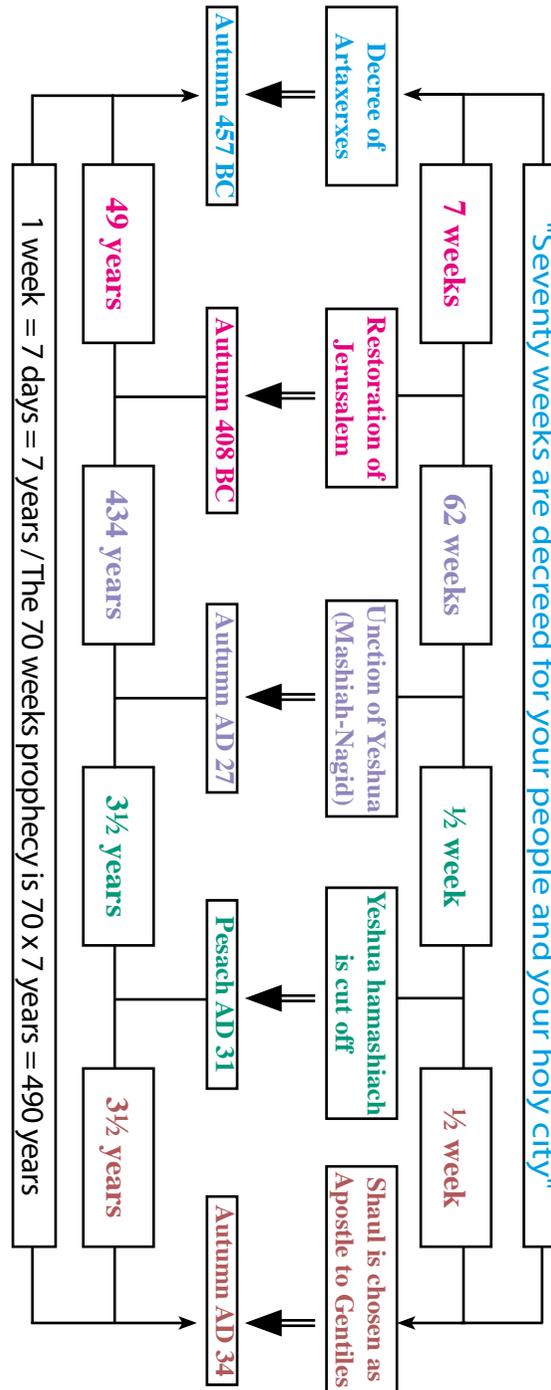
We invite the reader to follow us with the chart drawn on the next page. As already said, in prophetic time, the number of days means the number of years. When the angel said seventy “sevens”, it literally means seventy weeks of seven days, or $70 \times 7 = 490$ days or years. This period is divided into three periods: 1) seven weeks, 2) sixty-two weeks and 3) one week.

The first period of seven weeks or 49 years is the direct answer to the prayer of Daniel. It announces the restoration of Jerusalem. *“From the issuing of the decree to restore and rebuild Jerusalem”* (Daniel 9:25) until the restoration will be 49 years (457BCE - 408BCE).

The second period of 62 weeks or 434 years later points to the anointing of the Messiah. *“From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One ... there will be seven weeks and sixty-two weeks”* (Daniel 9:25). $69 \times 7 = 483$ years, (408 BCE - 27CE). Yeshua was immersed in the mikveh of the Jordan River in 27CE.

The last period of one week, or seven years closes the 490 years of the prophecy. It is a time of sealing a covenant (Daniel 9:27). In the middle of that week the Mashiah-Nagid will be cut off. Yeshua died at the hands of the Roman soldiers on the eve of Pesach 31. However he was resurrected according to the prophecy (Isaiah 53:10). He established a covenant with his disciples from 27 to 34.

About the timing. There is no space to give a full explanation, but in chapter 7 of Ezra we have the decree to rebuild Jerusalem which can be dated to 457BCE. The prophecy was for a period of 490 years. That means it ends in 34CE. The year 34 is a very important year in the history of salvation. The Pharisee Shaul did Teshuva and became a Shaliach, (an apostle). He was sent to give the Light of God to the Gentiles, in fact to fulfill the mission of Israel to be *Or LaGoyim* a “light to the nations.”



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A Good News For The Jewish People



Seventy weeks are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. *“Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven weeks and sixty-two weeks. It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two weeks, the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one week. In the middle of the week he will put an end to sacrifice and offering. And on a wing he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”*

The Context of the Prophecy

Daniel was a young Jewish man from Judea who was deported to Babylon. As a Jew, he was faithful to God and waited for the end of the exile. He knew that according to the prophet Jeremiah, the exile in Babylon would last seventy years. The beginning of chapter eight of Daniel tells us that we are *“In the third year of King Belshazzar’s reign”* (Daniel 8:1). That means at the very end of the Babylonian period.

In this chapter 8 God gave a vision to Daniel who heard some angels speaking. One of them said to him, *“It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated”* (Daniel 8:14). Daniel did not understand these words. For him, the reconsecration of the sanctuary meant the rebuilding of the temple and Jerusalem; it meant the end of the period of Babylonian exile. But the angel said, *“2300 evenings and mornings”* (for Jews, that meant 2300 days). Daniel knew the divine principle of symbolic interpretations that in prophetic time, one day equals one year. This point was confirmed by an angel who said to him, *“The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future”* (Daniel 8:26). Two thousand three hundred days is just a little more than six years. That is why we can understand the words of the angel only if we apply the principle that in prophecy, one day is the equivalent of one year. Daniel’s understanding was confirmed. God has postponed the time of freedom to a very distant future. Chapter eight of Daniel closes with the sickness of Daniel because he did not understand the vision.

“I, Daniel, was exhausted and lay ill for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding” (Daniel 8:27).

The Good News of the Prophecy

In chapter eight, Daniel, was not very happy or comfortable. He was waiting for the end of the exile and an angel seemed to tell him that Jerusalem would not be reconsecrated until after a very long period. However, knowing that according to the prophet Jeremiah, the exile would last only 70 years, Daniel thought that the sins of Israel were so great that God had postponed the return of the captives to Jerusalem. Thus, Daniel confessed the sins of his people in a wonderful prayer about Jerusalem and his people (Daniel 9:1-19).

As Daniel is praying for the holy city of Jerusalem (Daniel 9:17-18), an angel is sent to him to clarify his understanding about Jerusalem, his people, and to answer his prayer. Daniel’s prayer was not only heard but answered. God is not only going to comfort him about Jerusalem but in addition will give him a wonderful vision about the Messiah, who is going to give forgiveness to his people.

Daniel 9 is the very good news of the coming of the Messiah and the revelation of the exact date of his coming.

“Seventy weeks are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up the vision and prophecy and to anoint the most holy” (Daniel 9:24).

In a short period of time, in seventy weeks, the Almighty will:

- finish transgression
- put an end to sin
- atone for wickedness
- bring everlasting righteousness
- seal up the vision and prophecy
- and anoint the Holy of Holies

In short, He will send the *“Mashiach-Nagid”* (Daniel 9:25), who was expected by all the generations of believers from Adam and Eve.

What a good news for Israel!

The Messiah Will Be Cut Off

This prophecy is not about what Israel has to do, but what the Messiah will do, what he will bring about through his ministry when the Light of God begins to reach the nations.

The *Messiah-Nagid* will come on time and He will:

- finish transgression
- put an end to sin
- atone for wickedness
- bring everlasting righteousness
- seal up the vision and prophecy
- and anoint the Holy of Holies.

How? The Almighty wanted to teach Israel that all expiation, all forgiveness, could only be obtained by death — the death of the sinner or of a substitute. The story of the *Akedah* is in the Bible to teach us this lesson of substitution. Isaac, the son of Abraham, had to die but at the last moment, God substituted a ram that died instead of him.

This biblical truth teaches us that the *Mashiach* who wants to give us righteousness and eternal life, agreed to die in our place.

That is why in Daniel 9:26 it is clearly written, *“the Anointed One [the Messiah-Nagid] will be cut off and will have nothing.”* The text says that he will be cut off in the middle of the last week: *“In the middle of the week he will put an end to sacrifice and offering”* (Daniel 9:27).

Israel received forgiveness for her sin through the sacrifices in the temple. These sacrifices are symbolic of the death of the Messiah for the sin of Israel (cf Isaiah 53). By his death, the Messiah is going to put an end to sin and is going to *“seal up the vision and prophecy.”* (Daniel 9:24).