

3. Summary of Daniel 9:20-27

“Daniel had prayed for the restoration of the Jerusalem temple, the paramount sacramental symbol of Israel’s covenant relation to Yahweh. The prophecy of the seventy weeks assured him that his prayer would begin to be answered at once and that the restoration of the covenant community would be completed in what is portrayed as a jubilee period. Then the prophecy went on to disclose the ultimate unfolding of the covenant and the paradoxical prospects that lay in store for the temple at that later time. After being restored, the Jerusalem temple would again be made a den of abomination, evoking another and final desolation. Israel’s Lord would pour out on the rebellious... nation the full vengeance of His broken covenant. But though the curse would be executed to the uttermost, the blessing of the covenant would be secured for the many who were the elect and true Israel. Before the curse terminated the old Mosaic order, Messiah would institute the new covenant order, in which the old people and city and temple would find continuity and consummation. Before the Jerusalem temple was leveled, the foundations of the everlasting temple of the Spirit, which is Christ and His church, would be laid. This new, antitypical restoration of God’s temple would be the achievement of what is portrayed as ten jubilee periods.

In the course of the climactic seventieth week, *mashiach nagid* (Messiah, the prince/ruler), the anointed priest-king, would make the covenant prevail both in renewal and in judgment. Cut off in death, Messiah would make priestly reconciliation for iniquity, so perfecting sacrifice forever and instituting the new covenant. Then exercising His royal heavenly rule over all the nations, [God] in the midst of the seventieth week would send forces of destruction against the Jerusalem temple, so making the old ritual system cease (*sabat*=“bring to an end” sacrifice and offering in Daniel 9:27a; there may be a pun on the sabbatical scheme of the prophecy in the use of the verb *sabat* here) and bringing the old covenant to its end. If making the sacrifice cease in the midst of the seventieth week (Daniel 9:27) refers to Christ’s perfecting of Old Testament sacrifice by the sacrifice of himself, rather than to His judgment on the Jerusalem temple in A.D. 70, it would then be possible to regard the latter event as marking the end of the seventy weeks.

When we survey the fulfillment of Gabriel’s prophecy from our vantage point, it appears that the last half of the seventieth week is the age of the community of the new covenant, disengaged from the old covenant order with whose closing days its own beginnings overlapped for a generation. In the imagery of the New Testament Apocalypse, the last half week is the age of the church in the wilderness of the nations for a time, and times, and half a time (Revelation 12:14). Since the seventy weeks are ten jubilee eras that issue in the last jubilee, the seventieth week closes with the angelic trumpeting of the earth’s redemption and the glorious liberty of the children of God. The acceptable year of the Lord which came with Christ will then have fully come. Then the new Jerusalem whose temple is the Lord and the Lamb will descend from heaven (Revelation 21:10, 22) and the ark of the covenant will be seen (Revelation 11:19), the [new] covenant the Lamb has made to prevail and the Lord has remembered [His people].”

From: “The Law and the Prophets”

John Skilton, Editor

Article: “The Covenant of the Seventieth Week” by Meredith G. Kline