

Daniel 9:27

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Hebrews 12:24

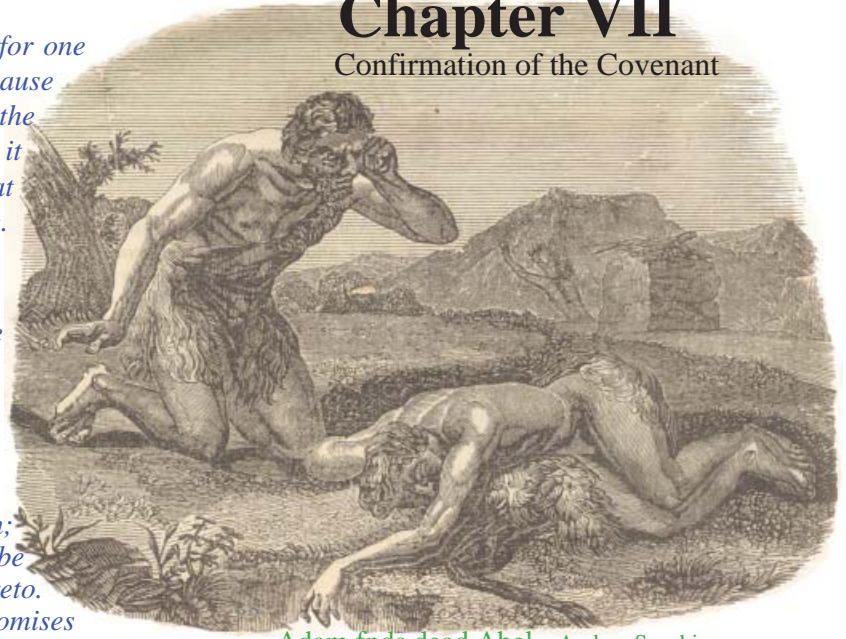
24 And to Yashua (Jesus) the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Galatians 3:15-17

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one,

And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.



Adam finds dead Abel - Andrea Sacchi

Chapter VII

Confirmation of the Covenant

Daniel 9:26 gives two momentous events that were to occur after the 69th “week”. The Messiah “cut off” being the 1st. This we saw in the previous chapter Yashua (Jesus) fulfilled. The second event was the destruction of the city and the Temple by the people of the prince that would come. Historically speaking the city and the temple were destroyed in 70 AD. Now these two events were to occur “after” the 69th “week”. The question then begs to be asked did these two events transpire during the 70th “week”. Notice the language of the Daniel 9:26. It does not expressly state these events occurred in the 70th “week” but “after” the 69th “week”. In Daniel 9:27 though, it does say that in the midst of the “week” (70th) the sacrifice and oblation would cease. Taken symbolically when Yashua died on the cross for our sins the need for blood atonement was forever removed. Literally though, the sacrifice and oblation did not end until the Temple and Jerusalem were destroyed by the armies of Titus. We then have two possible fulfillments almost 40 years apart. Which fulfillment is meant? Here again is where we see the amazing multidimensional nature of the 70 “week” prophecy. The final “week” gives both a literal and a symbolic fulfillment.

Daniel 9:24

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression¹, and to make an end of sins², and to make reconciliation for iniquity³, and to bring in everlasting righteousness⁴, and to seal up the vision and prophecy⁵, and to anoint the most Holy⁶.

Daniel 9:27 states that in the “midst” of the “week” (the 70th) the sacrifice and oblation cease. The Hebrew word “midst” has several meanings. It can mean half, midst, middle or part. As with many Hebrew words its meaning varies based on the context. In a literal sense it is often used to denote an exact division of two parts. In a symbolic sense it sometimes used to show merely a division. Let’s now look at how the word “midst” is used in the fulfillment of this 70th “week”.

2677 תַּצִּי

chetsiy {khay-tsee’}

Meaning: 1) half 1a) half 1b) middle

Below is a Table from the previous chapter. It shows the 7 “weeks” to the Messiah and the 69 “weeks” after which the Messiah was “cut off”. The 2nd year of Darius son of Hystaspes began in the spring of 520 BC. This would be approximately April of our modern year. Haggai and Zechariah received their Divine “commands” to “restore and build” from the 6th to the 11th month of the 2nd year of Darius. The Countdown could have begun any time between these two dates. The 6th month would be about September of our year and the 9th month about our December. Add 69 “weeks” or 546.71 years to the 2nd year and 6th month of Darius and

it brings you to mid summer of our modern year 27 AD. If we add the 546.71 years to the 9th month of 520 BC, as we did for the calculations for Yashua's conception it brings us to the fall of the year 27 AD. Probably around the time of the Feast of Tabernacles or Yashua's 30th birthday. The Scriptural and historical evidence to show Yashua turned 30 years of age in the fall of 27 AD will be given in Chapter 9. Our date for the beginning of the final week then will be 27.75 AD about the time of Yashua's baptism and the start of His ministry. Please note I have also included one other variant date for the start of the 70 "week". It will be provided below in **Table 7.4**.

In the **Tables 7.1 & 7.2** below you will find the calculations to show the length of the final "week" of the 70 "weeks" vision using both a "week" of 7 and a "week" of 70. Our starting point is the end of the 69th "week" which began the 30th year of Yashua in 27.75AD. We will retain the 14 lunations as our prophetic cycle length.

Table 7.1

1 "week"	=	7 periods of time or "years"
1 lunar cycle	=	29.53 days
14 lunar cycles	=	1 prophetic period or "year"
14 lunar cycles	=	413.42 solar days
7 x 413.42 days	=	2893.94 solar days
2893.94 solar days	=	7.92 solar years
End of 69th "week"	=	27.75 AD
27.75 + 7.92 yrs.	=	35.67 AD
35.67 AD	=	End of the 70 "weeks"

Table 7.2

1 "week"	=	70 periods of time or "years"
1 lunar cycle	=	29.53 days
14 lunar cycles	=	1 prophetic period or "year"
14 lunar cycles	=	413.42 solar days
70 x 413.42 days	=	28939.4 solar days
28939.4 solar days	=	79.23 solar years
End of 69th "week"	=	27.75 AD
27.75 + 79.23 yrs.	=	106.98 AD
106.98 AD	=	End of the 70 "weeks"

Table 7.3 - The 70 "weeks"

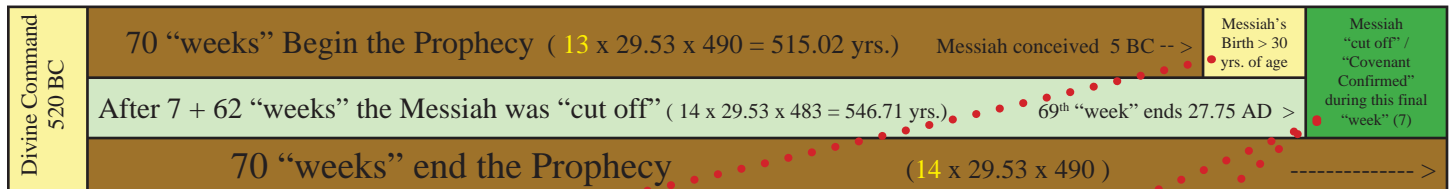
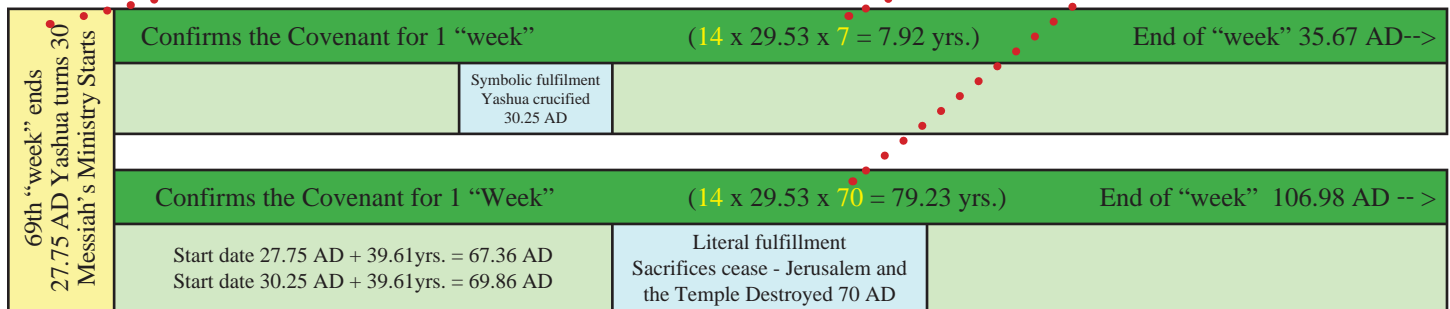


Table 7.4 - The final "week"



The length then of the final "week" of 7 is equal to 7.92 solar years. This "week" ended in 35.67 AD. Now if this "week" was meant to represent another larger degree cycle then the final "week" ended in 106.98 AD. (refer **Tables 7.1 & 7.2** above)

According to Daniel 9:27 it was in the midst of this "week" that the sacrifices were to be stopped. If this was meant to be taken symbolically then Yashua's death and resurrection forever removed the spiritual necessity for blood atonement for sin. By most estimations Yashua was crucified between the years 29-32 AD. If the "midst" is taken in the general sense then Yashua of Nazareth did in fact fulfill this part of the prophecy by his death and resurrection.

Amazingly if the final “week” is made one degree larger or 70, then the final “week” ended in 106.98 AD. Historically speaking the siege of Jerusalem by the armies of Titus began in the spring of 70 AD. The destruction of the Temple and Jerusalem took place in the late summer of the year 70 AD. Now if this larger “week” is divided exactly in half (39.61 yrs.) this takes us to the year 67.36 AD just over 2 year short of the exact middle of the 70th “week”. Here again we see that taken in a general sense the sacrifices were stopped and Jerusalem and the Temple destroyed in the “midst” of the 70th “week” just as the prophecy foretold. Another symbolic variant starting date for the “midst” of the final “week” is provided in **Table 7.4** above. If the “week” is instead started from the resurrection of Yashua in 30.25 AD then the exact “midst” of the “week” fell in 69.86 AD. The Temple was destroyed in early fall of 70 AD the final “Day of Atonement” sacrifice would have taken place in the year 69.75 AD approximately 1 month before the exact middle date of the larger 70th “week”. This final “week” then was fulfilled in two ways. The first by the death and resurrection of Yashua and 2nd by the actual cessation of the daily sacrifice by the armies of Titus starting in the early fall of 70 AD.

Daniel 9:27

²⁷ *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

1396 גָּבַר gabar {gaw-bar'}
Meaning: 1) to prevail, have strength, be strong, be powerful, be mighty, be great

We have addressed the final “week” of Daniel 9:27 and its relationship to the end of sacrifices and the destruction of the Temple and Jerusalem. I have purposely ignored up till now discussing what I believe is the most important subject of the this final “week” because I wanted to prove the actual calculations first. The subject that I have ignored is the very title of this chapter, The Confirmation of the Covenant.

What is the covenant of Daniel 9:27? Who confirms this covenant and with whom is it confirmed?

Daniel 9:27 says “he” confirms this covenant for 1 “week”. The word “confirms” comes from the Hebrew word *gabar*. It means to prevail, have strength, be strong, be powerful or mighty. In this context it means to strengthen or make stronger. In order for this covenant to be strengthened or confirmed for 1 “week” it must have already been in existence prior to the start of the 70th “week”. The “he” who confirms a covenant of verse 27 most likely refers to the Messiah. There is after all not a shred of evidence that Titus made a covenant with the Jews for a “weeks” time. On the other hand there is abundant Scriptural evidence concerning the Messiah and the covenant He confirmed with the Hebrew people. What then is this covenant that existed prior to 27.75 AD that Yashua strengthen for 1 “week”. Also important is who are the “many” with whom Yashua confirms this covenant.

Daniel 9:24

²⁴ *Seventy weeks are determined upon thy people and upon thy holy city,*

Answering the last question is fairly easy since the 70 “weeks” prophecy clearly states to whom it concerns.

Daniel 9:24 say the 70 “weeks” concern Daniel’s “people” and the “holy city”. The covenant then is strengthen by Yashua with the Jewish people for 1 “week”. Why would it be strengthened for only one “week”? Hints to the answer are found in the ending dates of the final “week”. The complete answer is provided by the context of the Covenant itself.



Abraham to sacrifice Isaac - Ruebens

Today the Scripture is arbitrarily divided into two parts. The 1st part so called the “Old Testament” the 2nd part called the “New Testament”. The word “testament” is translated from the Hebrew (beriyth) and Greek (diatheke) both words for our English word Covenant. In the “New Testament” “diatheke” is translated more often as covenant than testament. In the “Old Testament” the word “beriyth” is mostly translated covenant and not

Genesis 9:8-10

⁸ *And God spake unto Noah, and to his sons with him, saying, ⁹ And I, behold, I establish my covenant with you, and with your seed after you: ¹⁰ And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.*

Genesis 17:19

.....call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Genesis 22:18

¹⁸And in thy seed shall all the nations of the earth be blessed;

was death. In His mercy though YHWH also gave them the promise or covenant of the “seed”. The promise that someday one of their descendants or “seed” would make atonement for mankind’s sin and reconcile us to our Creator. The fulfilment of that original and subsequent promises are what Daniel’s 70 “weeks” is all about.

After Adam and Eve we trace the line of the promised “seed” next to Noah. Again the covenant is strengthened and hope renewed. Then after Noah the covenant is again confirmed and strengthened by YHWH with Abraham. Not only was the covenant strengthened with Abraham and his “seed” but YHWH clarified this covenant to include its blessing on “all nations of the earth” as well. Also worthy of consideration are the words of Paul in his letter to the Galatians concerning this confirmation of the covenant. Here Paul explains that the covenant of the “seed” given to Abraham is a reference to Yashua (Jesus). He also explains that the covenant was “confirmed” or strengthened by Yashua. (see Galatians 3:14-17 to the right) This same covenant is mentioned by Zacharias in Luke 1:67-78. Here Zacharias upon seeing Yashua praises YHWH because He “*raised up a horn of salvation..... to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham.*” Malachi in chapter 3:1-2 calls the promised Messiah the “*messenger of the covenant,* behold he shall come.....who may abide the day of his coming? and who shall stand when he appeareth?”

We have looked at both the “Old Covenant” and the “New Covenant” and traced the renewal of that promise or covenant of hope through Adam and Eve, Noah, Abraham, Isaac and its “strengthening” in Yashua the promised “seed”. Surely it is this covenant that is being referenced here in Daniel 9:27. The Messiah or as Malachi calls Him the “Messenger of the covenant”, by His death paid the penalty we rightly deserved. It was He who

“ was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶ All we like sheep have gone astray; we have turned every one to his own way; and YHWH hath laid on him the iniquity of us all. ⁷ He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸ He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹ And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ¹⁰ Yet it pleased YHWH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHWH shall prosper in his hand. ¹¹ He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹² Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”



Christ in the storm - Rembrandt

once translated testament. The point I am trying to make is the essence of our Scripture is about the “covenant”.

This “covenant” is the basis for the hope of all mankind since the very beginning. This “covenant” of hope was first made with Adam and Eve in response to their transgression. In the garden YHWH told them that the consequences of their sin

Galatians 3:14-17

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. ¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ¹⁷ And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Isaiah 53:5-12

Now that we have identified the “covenant” all we have to do is determine who are the “many” with which it was confirmed. The answer to this is found in verse 24. Verse 24 states the 70 “weeks” concerned Daniel’s “people”. So then the “many” are Jewish people in general. More specifically though this “covenant” was “confirmed” by those eyewitness who Yashua called as His disciples. It was these eyewitnesses who by their testimony to His life, death and resurrection bare record to the covenant and its confirmation or strengthening in Yashua the Messiah. It is this confirmation of the “Old” Covenant promises which brought us into the New Covenant age. The age where the law is not written on tables of stone but the “fleshy tables” of our hearts.

Notice in **Table 7.4** above the final “week” of Daniel 9 ends in 35.67 AD. It was about this time the apostle Paul was personally called by Yashua on the way to Damascus. Paul was the last recorded apostle personally called by Yashua of Nazareth. Yashua confirmed the covenant of promise with Paul and commanded him to take this gospel (good news) message to the gentiles. Paul’s calling and conversion ended the “week” of living witnesses with who Yashua confirmed the covenant. Using the longer “week” of 70 takes us to 106.98 AD. This takes us to the time of John who was the last recorded living eyewitness of the Messiah. John reportedly died sometime during or just after the reign of Domitian (81-96 AD). The exact date of his death is not known. As the last surviving witness of the Messiah



Charge to Peter - Raffaele

it was through John we received the final words of Yashua in the book of Revelation. John’s death then, ended the greater “week” of living witnesses some time after 96 AD. (see **Table 7.4**) Thus bringing to completion the New Covenant confirmation of the promised Messiah.

We have seen in the last two chapters just how incredibly accurate and rich the 70 “week” prophecy was meant to be. For too long its richness and beauty lay hidden under a complicated misunderstanding of 2nd Temple era history. Consider for a moment the true nature of this all encompassing prophecy.

1. “7 weeks” until the messiah gives the 1 year period during which the messiah was conceived and born.
2. It shows the 69th “week” ends in 27.75 AD. The likely start date of Yashua’s ministry.
3. By its dating of the 70th “week” it shows how Yashua “confirmed the Covenant” with the “many”. It gives the date by which the last apostle was personally called. It also gives the date which closely followed the death of the last one of these eyewitnesses. Thus ending the confirmation period with the “many” or as they are also called in chapter 9, Daniel’s people.
4. By giving a short 70th “week” it shows how Yashua symbolically caused the necessity for the sacrifice to cease in the “midst” of the “week”.
5. By giving a long 70th “week” it shows how in the “midst” of the “week” the literal sacrifice cease and the city and temple were destroyed.
6. With its multidimensional usage of the number 7 this prophecy encapsulates the life of Yashua the Messiah.

In the next chapter I would like to address the 6 goals of Daniel 9:24 and show how Yashua of Nazareth fulfilled each of these 6 goals thus completing the 70 “weeks”. In the final chapter we will tie it all together and show how the Scriptural and Historical evidence confirms Daniel 9 concerning Yashua of Nazareth and the Countdown to the Messiah.

Table 7.6

Dates for the conversion of Paul

Turner	35-36	AD
Bartlet	31-32	AD
Harnack	30	AD
McGiffert	31-32	AD
Zahn	35	AD
Ramsay	32	AD
Lightfoot	34	AD
Clemen	31	AD
Findlay	36	AD
Hoennicke	33-35	AD