

A Historical Study On The Book Of Luke
Teaching #34: Jerusalem's Redemption: Part Eleven (The Seventy Weeks of Daniel PART 3)
Luke 2:38; 21:28; 24:21

In our previous studies, we have been examining the redemption of Jerusalem based on the three mentions of redemption in the book of Luke.

The Three Mentions of Redemption

- **First Mention – By Anna – Luke 2:38**
- **Second Mention – By Jesus – Luke 21:28**
- **Third Mention – By The Two Men On The Road To Emmaus – Luke 24:21**

We have looked at these three mentions in Parts 1-3.

To understand the redemption of Israel, we have been examining Daniel 2.

Refer to the previous studies and notes for more insight into Daniel 2.

In our previous study, we began examining the seventy weeks of Daniel or the 490 years in Daniel 9:24.

The 490 years was a period of time marked off by God for **the people of Israel** and **the city of Jerusalem**.

During the final 7 years, the

- The old testament of law would **end**.
- The new testament of grace would **begin**.

The 490 years are contained in Daniel 9:24.

Daniel 9:24 (World English Bible)

“Seventy weeks [meaning 490 years, seventy times seven = 490 years - see below] are decreed [cut out of time; marked off; put on the calendar; such as when people mark off the calendar their vacation time] on your people [old testament Israel] and on your holy city [Jerusalem, where the old testament of law was carried out], to finish disobedience [to the law of Moses], to make an end of sins [put away sins, make payment for sins as a result of violating the law of Moses], to make reconciliation for iniquity [to remove the sin barrier], to bring in everlasting righteousness [innocence, just as if one had never sinned], to seal up vision and prophecy [bring prophecy through the prophets to a close], and to anoint the most holy [reveal the Messiah/Christ to Israel].”

The seventy weeks or 490 years **point to Jesus when he would establish the new testament in his blood** (Matthew 26:28; Luke 22:20); thus ending the old testament of law and establishing the new testament of grace.

During these 490 years, there would be **SIX ACTIONS** (Daniel 9:24).

We looked at three of these actions in the previous study.

Action #1: Finish disobedience (transgressions)

Action #2: Make (put) an end of sins (remove the guilt of sins by making the payment for sins)

In this study, we will begin with Action #3.

Action #3: Make reconciliation for iniquity (removing the barrier of sin between God and people)

Isaiah 53:6 (NKJV)

*All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the **iniquity** [sins] of us all.*

2 Corinthians 5:17-21 (Berean Standard Bible)

*The old [covenant/testament of law Moses – see 1 Corinthians 3:1-18] has passed away. Behold, the new [covenant/testament of grace of Jesus – see 1 Corinthians 3:1-18 and 4:15] has come! All this is from God, who reconciled [removed the barrier of sins separating himself from people] us to Himself through Christ and gave us [Paul and his missionary team] **the ministry of reconciliation [the ministry of reconciliation was telling people that God, through the death of Jesus, had removed the barrier of sin between God people]: that God was RECONCILING the world to Himself in Christ, not counting men's trespasses against them** [the reason God is not counting any of our sins against us is because they were all counted against Jesus]. And He has committed to us the message of reconciliation. Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God. God made Him who knew no sin to be sin on our behalf, so that in Him we might become [the Greek word for might become is only one Greek work meaning to emerge for as] **the righteousness of God [when people place their faith in Jesus they emerge forth with a new, righteous identity – they are declared righteous by God. Jesus took our sinfulness upon himself at the cross; through faith in Jesus we receive complete righteousness].***

This leads us to Action #4 that would happen in the final 7 years of the 490 years.

Action #4: To bring in everlasting righteousness

In the Jewish Scriptures, we learn that righteousness is required for eternal life.

According to the Jewish Scriptures (Genesis-Malachi):

- The righteous ones will experience **eternal life**.
- The sinners, the ungodly, and the wicked will perish in **eternal judgment**.

Daniel 12:2-3 reveals this truth.

Multitudes who sleep in the dust of the earth will awake: some [the righteous] to everlasting life, others [the unrighteous] to shame and everlasting contempt [a feeling of disgust based upon the decision one made]. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

Based upon these two verses in Daniel, we learn:

- The righteous ones will live forever
- The unrighteous (wicked, ungodly) will perish in judgement (see also John 3:16 for perish).

Based upon Deuteronomy 4:8, 6:25, and Psalm 119:7:

- The Jewish people understood the law was the standard of righteousness,
- The Jewish people understood that to merit eternal life, obedience to the law was required.

Let's look at some of these verses.

Based upon Deuteronomy 4:8, 6:25, and Psalm 119:7:

- The Jewish people understood the law was the standard of righteousness.
- The Jewish people understood that to merit eternal life, obedience to the law was required.

“And what nation is great enough to have righteous statutes and ordinances like this entire law I set before you today?” (Deuteronomy 4:8)

“And if we are careful to observe every one of these commandments before the LORD our God, as He has commanded us, then that will be our righteousness.” (Deuteronomy 6:25)

I will praise you with an upright heart as I learn your righteous laws. (Psalm 119:7)

Based upon the Jewish Scriptures, we learn:

- The righteous ones will live forever.
- The unrighteous ones (sinners, wicked, ungodly) will perish in judgement.

Let's read some of these verses.

Not so the wicked! For they are like chaff driven off by the wind. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the LORD guards the path of the righteous, but the way of the wicked will perish. (Psalm 1:4-6 BSB)

Do not sweep my soul away with sinners, nor my life with bloodthirsty men... (Psalm 26:9)

Do not drag me away with the wicked, with those who do evil, who speak cordially with their neighbors but harbor malice in their hearts. (Psalm 28:3)

*But **the wicked will perish**: Though the Lord's enemies are like the flowers of the field, **they will be consumed, they will go up in smoke**. (Psalm 37:20)*

*Wrongdoers will be completely destroyed; the offspring of the wicked will perish. **The righteous will inherit the land and dwell in it forever**. (Psalm 37:28-29)*

He will exalt you [the righteous ones] to inherit the land; when the wicked are destroyed, you will see it. (Psalm 37:34)

*But **all sinners will be destroyed; there will be no future for the wicked**. **The salvation of the righteous comes from the Lord**; he is their stronghold in time of trouble. The Lord helps them and delivers them; he delivers them from the wicked and saves them, because they take refuge in him. (Psalm 37:38-40)*

Wealth is worthless in the day of wrath, but righteousness delivers from death. (Proverbs 11:4)

Truly the righteous attain life, but whoever pursues evil finds death. (Proverbs 11:19)

Be sure of this: The wicked will not go unpunished, but those who are righteous will go free. (Proverbs 11:22)

The desire of the righteous ends only in good, but the hope of the wicked only in wrath. (Proverbs 11:23)

If the righteous receive their due on earth, how much more the ungodly and the sinner! (Proverbs 11:31)

And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not. (Malachi 3:18)

Jesus understood what the Jewish Scriptures said about judgment, the wicked, and the righteous.

He said in **Matthew 13:49**,

“This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous.”

The Jewish Scriptures and Jesus are very clear:

- The righteous ones will **enjoy** eternal life.
- The unrighteous (sinners, the ungodly, the wicked) will **experience** eternal judgement.

During the time of both Jesus and Paul, the Jewish leaders and people were very familiar with what the Jewish Scriptures taught about **wickedness**, **righteousness**, **eternal life**, and **judgment**.

They knew the only way to **escape judgment** and **experience eternal life** was to be righteous.

So how would they achieve righteousness?

They reasoned that righteousness would be achieved by obedience to the law (Psalm 119:4).

Jesus understood the mindset of the Jewish people – righteousness by the works of the law.

- In *The Sermon On The Mount* (Matthew 5-6):
 - Jesus tried to convince his Jewish audience that they failed to meet the righteous standards of the law.
- Many times Jesus used the law to reveal people’s sinfulness so they would believe in him for righteousness
 - The Story of the Good Samaritan – Jesus used the Two Great Commandment to reveal sin of the expert in the law
 - The Story of the Rich Young Ruler – Jesus used the law to show him his sinfulness

Jesus used the law to reveal their sinfulness so they would believe in him for righteousness.

Jesus understood that the law could not bring righteousness

After Peter was influenced from the men sent from James (the brother of Jesus) to return to obedience to the law for righteousness, Paul confronted Peter with the following words.

Galatians 2:21

“I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

Like Peter, the Galatians had returned to the law for righteousness

Paul corrected their misunderstanding that righteousness could be achieved through the law resulting in eternal life when he wrote...

Galatians 3:21

For if a law had been given that could impart life, then righteousness would certainly have come by the law.

Paul understood that righteousness does not come through following the law but through faith in Jesus.

He stated in **Galatians 3:6-9**,

So also Abraham “believed God, and it was credited to him as righteousness.” (Genesis 15:6) Understand, then, that those who have faith are children of Abraham. Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” (Genesis 12:3; 18:18; 22:18) So those who rely on faith are blessed along with Abraham, the man of faith.

Romans 3:19-24 (NET Bible)

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. **For no one is declared righteous before him by the works of the law**, for through the law comes the knowledge of sin. But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed – namely, **the righteousness of God through the faithfulness of Jesus Christ for all who believe**. For there is no distinction, for all have sinned and fall short of the glory of God. But they are justified freely by his grace through the redemption that is in Christ Jesus.

2 Corinthians 6:1-2 (NIV)

As God's co-workers [ambassadors of the new testament of grace – read 2 Corinthians 3:1-5:21] we [Paul and his missionary team] urge you [those in Corinth who heard about righteousness by faith in Jesus, but rejected Jesus as the Christ and continued to pursue righteousness through the law of Moses] not to receive [hear about, but reject what God has done for us in Christ to reconcile us to himself] God's grace [the free offer of righteousness where righteousness is received by faith in Jesus based upon the new testament of grace – the death of Jesus when he poured out his blood for the forgiveness of sins to establish the new testament – Matthew 26:28; Luke 22:20] in vain [hear about God's free offer of righteousness through Jesus, but reject Jesus as the Christ and continue to peruse righteousness by the old testament law of Moses – see Romans 10]. For he says,

*"In the time of my favor I heard you,
and in the day of salvation I helped you."* [Isaiah 48:6]

I tell you, now is the time of God's favor, now is the day of salvation.

The Bible states that all will die and face judgment – see Hebrews 9:27-28.

The righteous (those who place their faith in Jesus) will enjoy eternal life.

The unrighteous (those who reject Jesus) will experience eternal judgment.

This judgment would result in perishing.

John 3:16

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish [in judgment] but have eternal life.

However, for those who believed, they would not perish in judgment but would have everlasting life.

We are looking at the SIX ACTIONS that take place during the final 7 years of the 490-year period.

Action #5: Seal up vision and prophecy – meaning there would be no more visions and prophecies given to Israel after the anointed one came. There would be no more visions given to prophets in Israel about Israel. The role of the prophets would come to a close.

The anointed one is Jesus, the Messiah/Christ.

Jesus would be the final revelation to Israel.

Jesus is the one to whom the prophets looked forward to his arrival (1 Peter 1:10-12).

Once Jesus was presented to Israel as the Christ, prophecy was sealed up for Israel.

God no longer spoke through prophets...God spoke through Jesus.

This is indicated in Hebrews 1:1-3.

Hebrews 1:1-3

*In the past [prior to the arrival of Jesus as the Christ – see John 1:29-34] God spoke to our [the Jewish people in AD 65 who were reading Hebrews] ancestors [the Jewish people in the Jewish Scriptures prior to the arrival of Jesus as the Christ] through the prophets [Isaiah-Malachi among other prophets to the nation of Israel] at many times and in various ways, but in these last days [of the old covenant/testament Israel – the kingdom of Iron and Clay] **he has spoken to us** [the Jewish people living during the time of Jesus and in the book of Acts] **by his Son**, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins [Actions #1-#4 of the final 7 years], he sat down at the right hand of the Majesty in heaven.*

In the past two studies, we have examined Actions 1-5:

Action #1: Finish disobedience/transgressions

Action #2: Make (put) an end of sins

Action #3: Make reconciliation for iniquity

Action #4: Bring in everlasting righteousness

Action #5: Seal up vision and prophecy

In the next study, we will examine Action #6, the anointing of the Most Holy.

Action #6: Anoint the Most Holy

Thanks for being a part of this Bible Study!

All verses are NIV unless otherwise noted.

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